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The exploration going on at Babylon under Prof. Peters, is yielding rich results. A temple of 130 rooms has been uncovered, and tons of clay tablets and inscribed bricks have been found. The temple is thought to have been enlarged by Nebuchadnezzar.

BEFORE the Pennsylvania Baptist Convention Dr. H. L. Wayland stated that more than \$100,000 was sunk in carrying on the *National Baptist*. We hope the brilliant Doctor will not cause the *Examiner* to sink as much, for we greatly enjoy the Rambler.

THE *Alabama Baptist* says a true thing in a striking way: "There is such a thing as growth in grace. But 'more consecration' is a contradiction in terms. Consecration is taking the oath of allegiance to a government by the here-a-little-and-there-a-little process."

THE German Baptist Mission reports a year of blessing. There are 220 pastors and colporteurs, and the latter have carried their work into all the surrounding countries. In 1894 they sold more than 40,000 copies of the Bible, and a very large number of Spurgeon's books. The baptisms and additions to the churches exceeded 2000.

THE Missionary Union, the Foreign Mission Board of Northern Baptists, received up to January first \$162,653.09, leaving \$515,494.34 to be secured by March 31st. The churches are telling the Union with great emphasis that they are not pleased with something or other. For the times are not hard enough to account for such a very great falling off.

THERE has been an unexpected development among Baptist theologians of the doctrine known as "Monism"—the notion that there "is but one substance in the universe." It is cousin-German to Pantheism. Dr. W. B. Boggs, just back from India, where he has been for years a missionary, said to the New York Minister's Conference last week: "We are surprised, brethren, on coming back from India, to meet here what we left there. The theological Monism of the West is all that is desired there in the East. The Hindus would all say 'Amen' to it."—Presbyterian.

GERMAN scientists and theologians know it all, of course. They show their greatness most brilliantly when they drop into prophecy. One scientist has evolved from the depths of his own consciousness the startling fact that in the year 3000 there will be 220 women to one man on earth. But another German comes to the rescue of an alarmed world by telling us there will be nobody here in 3000. He says there is to be a great war in 1897, the advent of a new Napoleon in 1899, who will begin as king of Greece and Syria, a most terrible earthquake in 1901, and the end of the world on April 23, 1903.

THE RELIGIOUS DRAMA.

BY J. H. SPENCER, D. D.

The corrupting influence of the theater has not been questioned by serious, thinking men, during the last two thousand years. Theatrical performances of all kinds are, in their tendencies, antagonistic to the spirit of Christianity and debauching to society. They have constituted one of the dark plague spots on the Church of Rome, they have secularized the Church of England, and have marred the spirituality of the Protestant churches of America. And yet they are so fascinating to corrupt human flesh, that they gain admission in some form to all Christian fraternities, and pollute all the streams of spiritual life. No pious, thoughtful Christian of any age, has attempted to defend the play-house. Baptists, especially, the acknowledged conservators of pure Bible doctrine and morals, in all the Christian ages, and the uncompromising advocates of a pure spiritual religion, have been unequivocally opposed to all forms of theatrical display. And while they were girt about by the fires of persecution, and sanctified by the blood of martyrdom, they kept themselves wholly aloof from this implacable foe to spiritual worship. But they, like others, are in the flesh; and since the encircling flames have been quenched and the sanctifying blood stanchied, they have left side doors ajar, through which the stealthy enemy is entering in disguise.

We can resist the temptation to gratify the corrupt passions and vain conceits of our depraved flesh, only by keeping closely allied to an Almighty Savior, and under the soul-quickening, enlightening and guiding influence of an omnipotent Spirit. Christians, most active in making innovations on scriptural worship, do not mean to do wrong. They acknowledge that the Bible teaches them all their Christian duties. But they honestly believe that the liberty wherewith Christ has made them free, allows them to supplement their religious privileges. They know that our fathers, guided by the Word of God alone, permitted no ritualistic formalities, no flesh-pleasing amusements, no festive entertainments, and certainly no stage-plays in any of their religious convocations. But we sincerely entertain the conceit, that we have attained to a height of civilization that makes reason a safe guide. We feel a kind of apologetic pity for the Puritanic narrowness of our ancestors, and glory in the broadening of our privileges, the wisdom of our inventions, and the cheerfulness, not to say levity, of our religious devotions.

The substitution of some forms of dramatic performances, for spiritual worship, is among the most radical, if not the most pernicious, of our newly assumed privileges. We do not use the plays of professional playwrights; but we get up cheap imitations, suitable for amateurs. We have star preachers in flower-bedecked pulpits, instead of star actors on decorated stages; some of whom act high tragedy, while others play low comedy, and still others, who indulge in the serio-comic. Under the name of song service we have cheap operatic performances, executed by drilled choristers. Such terms as chorus, duet, solo, quartette, choir and orchestra are becoming almost as familiar in our religious nomenclature, as in that of the playhouse. And, as if we would leave out no drawing element, we have in direct violation of our sacred Scriptures, introduced women, always the greatest attraction of the theater, into our pulpits and on our platforms. Surely, if there shall come no check on our enterprise, we shall soon have all the attractions of the world, the flesh and the devil, in our religious devotions. But we

need not marvel if the Holy Spirit, on whose power our fathers depended for all their spiritual joys and comforts, and their success in winning souls to Christ, should withdraw from our solemn (?) assemblies and leave us to our own devices. We may find it a mistake that we have substituted the more subtle wisdom and broader views of a higher civilization for the plain, simple teaching of God's infallible Word.

It is to be noted that few or none of the modern innovations on our spiritual worship have originated with the churches. Some of our progressive preachers have yielded to the demands of the age—if, indeed, they have not created those demands—and become dramatic actors instead of simple pastors and teachers. They have studied how to draw and entertain large audiences, instead of how to strengthen Christians and lead sinners to repentance and faith. But, in the main, such of our churches as have been perverted from the simplicity of the Gospel, have been seduced into ritualistic and theatrical performances by outside religious and semi-religious societies, in which the age superabounds. Set days, responsive readings, operatic song-service, handicraft manipulations, slight-of-hand juggling, military evolutions, choruses, orchestras, solos, duets, quartets and women's addresses were all originated outside of Baptist churches. They were invented or borrowed by the societies and are being introduced to the churches as commodities of merchandise, the sole purpose of which is to get money. They constitute a species of Protestant indulgences, hawked about by modern Samsons and Tetzels on festival days appointed for the purpose. The sincerity and good intention of the brethren and sisters who direct these operations is not to be questioned. Doubtless they heartily believe that gain is godliness, when the gain is to be applied to laudable religious enterprises. But so, perhaps, do the venders of papal indulgences, who seek to benefit "Mother church" by their debauching trade. In their zeal to collect money for laudable ends the societies forget that they are grafting U-pas branches on the churches, whose deadly growth will sap the spiritual life of the body of Christ and yield apples of Sodom instead of the fruits of righteousness.

Our Sunday-school system is the chief medium through which the drama, and most other innovations on spiritual worship are brought into the churches. What can we do with the Sunday-school? It is the weak point in our fortifications, that we are unable to defend; the elephant on our hands, that we have not wisdom to restrain, nor skill to direct; and that we have no means of getting rid of. It feeds at the churches' crib, while it is harnessed and manipulated by outside societies. The ideal Sunday-school, realized, would be an inestimable blessing; the real Sunday-school is but a doubtful good; the prospective Sunday-school threatens to become one of the churches' greatest curses. It is less a wonder than a warning, that the eminently wise and conservative Dr. John A. Broadus should have said, concerning our Sunday-school system, that, sometimes, in his gloomiest mood, he was almost tempted to say the whole thing is a humbug. It is at the annual, or more frequent Sunday-school entertainments, which well merit the designation of carnivals, that the religious drama, with all its sensual attractions, is most conspicuous. At a recent exhibition of the kind, the special attraction seems to have been much enjoyed. A young lady disrobed a pretty, modest, blushing little girl, arrayed her in her night dress, and, after she had knelt and said her prayers, put her in bed, while another young lady, personating a guardian angel with unfolded wings, hovered about the couch. Of course this was all in the presence of a large mixed audience.

And this was a Baptist Sunday-school celebration of the Pagan and Catholic festival, Christmas.

The immediate effects of these dramatic performances are exceedingly pernicious. They substitute human caprice for divine wisdom, the programs of societies and superintendents, for God's Word, and fleshly pleasures for spiritual worship. But the influence on the churches of the future will be almost immeasurably worse. The Sunday-school scholars of the present will, in a great measure, compose the churches of the next generation. They are being educated, and their religious tastes and habits are being formed. What we make of them now, our church members will be, twenty years hence. But we are making of them lovers of pleasure more than of God. Their highest idea of religious enjoyment is a cunningly devised stage-play; and its skillful execution is their loftiest conception of religious worship. The great and solemn truth that God is a Spirit, and seeketh such to worship him, as worship in spirit and in truth, is being eliminated from popular recognition, and its place is being taken by the program, the ritual and the drama. Shall we not pause and consider? If Baptist worship degenerates into dead formality and sensual indulgence, who shall uphold the honor of God and his Word, and maintain the pure spirituality of his holy religion?

Eminece, Ky., January, 1895.

ATTRACTIVE TO WHAT.

Christianity has its repulsions as well as its attractions. And just as you may know a man by the kind of aversions as well as the kind of attachments he creates, you may know a minister, a church and an individual Christian by the affinities and fellowships they sustain. When one says that a church should be made attractive to a community, he should specify the desires to which it should be made winsome. It is to the human conscience, to spiritual needs, to the best moral ideals to which a church should be made attractive, and not to the desire of entertainment, to the wish to hear pleasant things, and the longing for social opportunities. The capital mistake which we are always making is that of commending Christianity to people by appealing to desires which already rule them, rather than by seeking to awake within them the longings that Christianity was intended to satisfy. The failure of many churches to achieve solid spiritual results can be traced to their blindness to this distinction. A crowded audience! the most popular church in town! may signify much or little. It all depends upon what induces the audience to come, what makes the church "popular." The notion that if you get people to come within the circle of religious influences by a purely secular appeal, you may be able to touch their spiritual natures and lead them to a life of fellowship with God superficially has much to commend it; but practically we fear that those who, by a secular appeal, are led within this circle remain cases in a secular spirit. It is a fair question whether any church does not lose more in its own spiritual force by seeking to make itself attractive to worldly minded people that it ever gains in spiritual influence over them. The churches and the ministers who do the most to lead men to Christ, and to upbuild Christian character, so far as our observation goes, are not those that seek to reach the world on its own ground, but those that bring to the world a distinctively spiritual message.—Watchman.

It may be truly said that no man does any work perfectly who does not enjoy his work. Joy in one's work is the consummate tool without which the work may be done indeed, but without its finest perfection.—Phillips Brooks.

For the Western Recorder.

MISSIONS, THE SPIRIT OF CHRISTIANITY.

BY L. M. COFLEY.

Christianity means the system of doctrines and precepts taught by Christ, and revealed to us in the Holy Bible. If it is true that the spirit of Christianity is that of missions, the fact must necessarily be based on this fundamental truth: that God's word teaches it in unmistakable terms. Let us examine it to see if this is the case. The word "missionary" means the same as the word "apostle." A missionary or apostle is one who is sent out.

When Christ had finished his mission on earth and had gone out on the mount whence he was to take his ascent to glory, he commanded his disciples, saying: "Go ye into all the world, preach the Gospel to every creature." Thus it is apparent that the great commission can only be executed by missionaries sent to the uttermost parts of the earth. "Go," is the watchword of Christianity.

The Holy Spirit sent Peter to the house of Cornelius to preach to the Gentiles.

Philip was sent by the Holy Spirit to preach to the eunuch.

Christ said to Paul: "I will send thee far hence to preach to the Gentiles." Thus the prince of the apostles was "sent."

But why should I farther catalogue particular missions, when the whole New Testament is saturated with the missionary spirit?

Thus it will be clearly seen from the word of God that whatever is void of missions is also destitute of the spirit of Christ. "Let this mind be in you, which was also in Christ Jesus," said Paul. The mind or spirit of Christ was to spread his Gospel that sinners might receive its benefits. God has given us a place in the world; and shall we who are in Christ Jesus, refuse or neglect to aid in the salvation of the world. So many are in Christ, are led by the spirit of Christ. Then, if his Spirit leads us, we will follow him not only through the streets of our own cities, but "into all the world," into the midst of darkest Africa, into the regions of India, China, Japan, South America, Alaska, or wherever there is a soul unsaved.

True, he, in his omniscience, may not send us "far hence" to find our tomb in the Ganges, which is styled the "white man's grave," or to dispute with heathen philosophers and sages; but we can find the heathen near us; we can find them even at home. O, that Christians could fully know that the man who leads his next-door neighbor to Christ, will receive as grand a reward in heaven as will he who persuades a cannibal to turn to Christ, for "God is no respecter of persons." The glory of the cross of Christ should be as attractive at home as abroad. This means that we should be as willing to go unto the lost sheep at home as we would to cross the ocean for Christ's sake. Few of us can hope to declare, personally, "glad tidings of great joy" to those who are in heathen-darkness and idolatry; but we can all do so by proxy.

If the spirit of missions was developed with the birth of Christianity, it must continue until the whole world is evangelized, for the principle of Christ's work is unchangeable. If Christ commissioned and sent out missionaries to preach his Gospel when he was here upon earth, he, by the Holy Spirit, and his eternal word; yet sends out men for the same purpose. If Christ rejoiced when his disciples returned, proclaiming victory over sin, disease and demons, there is yet joy in heaven when the same means are employed and the same results are announced.

Then, brethren, let us thank God who gives victory through Jesus Christ, and take courage, and go out boldly and confidently in the name of him who has said: "Go ye into all the world, preach the Gospel to every creature, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world."

Louisville, Ky., December 22, 1894.

ANSWERS to prayer are often long in coming; and the thing we ask, when it does come, comes often in another shape, and as often something else comes instead of it. We should pray in faith, and with a deep sense of our own unworthiness, and leave the rest to God.—F. W. Faber.

FROM CHINA.

SHANGHAI, GOSPEL MISSION BOX, Dec. 8, 1894.

The war goes on, and the Japanese seem up to this time to be having the upper hand. The soldiers are constantly passing on their way to the North. Nevertheless the latest news here is that Peking, the capital, is in trouble, talk of the emperor leaving (at the time of the French and English invasion when they took Peking, he had gone on a bear hunt), talk of change of dynasty, etc. The last, if carried into effect, would prevent many serious features. A Southern Presbyterian missionary near Ching Kiang Pu, while going along the road in a cart about a month ago, was met by two soldiers, who took his mule and cart and his things and tried to beat him to death. He escaped and walked about twelve miles home in his stocking feet. The only real danger which seems to menace the missionary is the passing of lawless soldiers who receive poor pay and don't care to distinguish what foreigner it is they are fighting. The Chinese soldiers are called "braves," and they are very much so when they have a weak unarmed man or woman and children to fight. But when the music of a real battle begins to play they usually dance off towards home. A Chinaman has no conscience or strength of character, and the principle of cheating and lying is so deeply ingrained in his nature that he constantly tries to cheat on his goods. An open, patriotic, manly defense of his country is entirely beyond him. He can't understand that kind of a thing. Is the Chinaman lost? does he need regeneration? What a difference it does make to be a true, real Christian!

I wanted to tell of my first enquiry. I met him in a morning walk. He listened to my talk as I tried to explain the Gospel to him and a crowd of others on the wall near a ruined temple. He said he wanted to come and learn how to pray. He was an old man and could not read, but had rather an honest face. He came every day for awhile. I tried to explain the great truths of the Gospel; that there is only one God; that we are all sinners; that Jesus came to save sinners. He seemed especially interested in prayer. He had heard me say that our God heard prayer and could answer us. One day in answer to my question he said he had no sin. Another time I was deep in the solemn explanation of some great truths, and he interrupted me by requesting to know what words he should use if he wanted a hat! Then should he pray with his face to the East or to the West? One day I told him that we must not be anxious about what we eat or wear, but to live for heaven was the most important thing. He dignified and said he considered something to eat and wear the most important. I discovered that he thought he could make a good thing out of a God who would give him what he prayed for, viz., something to eat and wear. Poor fellow! I felt sorry for him. He has quit coming. Another younger man came. He was exceedingly friendly. We read through the Gospel of John together and a part of Acts. He said, "I am your friend; you can trust me; my heart is like your heart," etc. He added that "a rich friend always helps a poor friend, gives him clothes," etc., in which he meant to be the rich friend. The Presbyterians here in this city give 110 (writer omitted name of coin—printer) a day, or enough to feed the enquirer. He is also given a place to sleep. This is no secret. One day an old man asked me, just in the course of conversation, as a matter of course, "how much do you give your friends?" "How much?" My enquirer quitted coming. Another man came and read with Royall. One day I told him plainly we did not give money, but something better than money. If money is all you want you go somewhere else. He asked, "Has God any way to cure hunger?" "No," he said, "it comes from sin." "If a man is a friend to my supply, I don't want him. To-day he, to my surprise, has come back, and humbly enough said he wanted to study the Bible. It is more hopeful, though he must not be trusted too much. Still another has been coming for several days now and then. I also helped him to get a motto to put on his door: "Nothing save Christ and him crucified." I believe God will bless his Word.

In the villages we preach and sell tracts and books; some listen, some do not; some curse and laugh. Meantime as much as in us lies we wish to sow seed, knowing that God will cause at least some seed to fall on good ground. We are as helpless here without the immediate presence and blessing of God as we are anywhere else.

W. E. CROCKER.

WHEN father and child walk side by side, it is the father who holds the child by the hand and not the child the father's hand, lest it let go and fall. The strong supports the weak. This order is never reversed in the physical world, and just so in the spiritual world. God, the Heavenly Father, holds his children with a strong grip, and thus held, they can never fall away and ultimately perish—can sing, "How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent Word." God's children may stumble, totter and wobble in their gait, as they often do, may and do often stray into forbidden paths, and thereby receive many a wound inflicted by the arch enemy of souls. But the rod of chastisement in a loving parent's hands thrashes them back into the right paths, these words meantime saluting their ears, "This is the way, walk ye in it."

The above lines at least express a summary of theology and Christian belief I have held to for a half century or more, and that has never weakened, but rather grown stronger as the years passed by. —Mortonsville, Ky. J. T. GRAVES.

FATHERHOOD AND SONSHIP.

BY THE REV. THOMAS O. LOWE.

Universal sonship, universal fatherhood, universal brotherhood. "Go on! Universal salvation! 'No-o-o! Not exactly that!' Why not? We are told that the Unitarians are using this doctrine of the universal Fatherhood with great effect, and that we ought not permit them to have a monopoly of it. If they use it, it must be to encourage the natural man in his refusal to worship Jesus, and as they use it must be untrue. A Son of God! Then God is too good to damn you, and you are too good to be damned, etc., etc. Unless something of this kind is said or suggested, I do not know why they should use it at all.

A leading Sunday-school paper has been discussing the subject recently, and characterizes a letter of a Massachusetts clergyman, objecting to "universal Fatherhood," as "a protest worth nothing on the ground of its eccentricity or enormity."

What would it say to this from Dr. R. W. Dale, of Liverpool? "Paul says that only those who possess the life and realize the character of God are the sons of God in the great sense in which we use the word. But you say, 'How much higher and more generous is the teaching which proclaims to all men that they are the sons of God.' I make no objection, please, but take care when you proclaim it to say that it is not what Paul or John or Christ taught. It distinctly contradicts what they taught."

In the fourth or fifth century, and perhaps earlier, only believers in Christ were taught the Lord's Prayer. For heathen men to be allowed to call God Father was a profane thing; not until a person was believed to be regenerated was he permitted to be regarded as a son of God, and say "Our Father." Modern error says, "God is the Father of all men," and then goes on to infer that God is the Father of all men, and that God could not by creation merely make us his children, for the relation is moral as well as natural; we cannot be his children unless we share his highest life."

And what would the excellent Baptist editor of the paper above say to this? "I find a man subscribing to his own 'household of faith.' "Worldly wisdom talks of the 'universal fatherhood of God,' and babbles forever about that mere dream of fiction and folly, against which the Bible is a plain and pointed protest. Universal Fatherhood indeed, when our Lord Jesus said: 'If God were your father you would love me, for I proceeded forth and came from God. Ye are of your father the devil, and the lusts of your father ye will do.' Is it not described as a special word of love that we should be called the sons of God (1 John 3:1). Did not the Holy Ghost say by his servant John, 'In this the Children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother.' The philosophic Christian world knows an effeminate indiscriminate fatherhood, but not the righteous Father." (Spurgeon's sermon on "The Righteous Father," October 14th, 1877.)

There is the same "eccentricity or enormity" in these words of Dale and Spurgeon as in the letter of the "Massachusetts clergyman" which the Sunday-school paper so severely condemned. The doctrine of sonship in the sacred Scriptures is that God sent forth his Son to redeem us, and himself receive the adoption of sons; that as many as receive Jesus, to them gives he power to become the sons of God. That is, they have the warrant or title to sonship, a true patent of nobility. They are no longer under wrath and condemnation; they possess a capacity to receive the Spirit of truth, and to abide in his workings. Because they are sons God sends the spirit into their hearts, and he moulds and leads them, they being plastic to his touch; they separate themselves from the unclean; God dwells in them and walks in them; they are overcomers. Their actual state is thus brought up and made to correspond to the state of grace. I make no claim, if God, now show likeness to your Father. Begot sons, said they (1 Cor. 1:2, Rom. 8:14, 2 Cor. 6:17, 18 etc.).

As they are born into the world, they are no better than others. They are children of the same mold of wrath, having only the carnal mind, which is enmity against God; belonging wholly to the first Adam, having no element of the second Adam in them; children of the devil "lying in the wicked one"—coolly cuddled down on the broad bosom of their father. So love finds them, and hence they are transferred by faith in Jesus Christ to the bosom of God. (1 John 3:1, 2; 2 Cor. 8:6-8; 1 Cor. 15: 45, 47; 1 John 5:19, R. V., etc.)

If we teach men any other or different doctrine of Fatherhood and Sonship, we sin against their souls. "But," answers one, "is not God the creator of all and is he not thus their Father?" If this be all that is meant, it were hardly worth asserting or denying. There is no comfort for the rebel against Christ in the creatorship of the Almighty. All beings, good and bad, proceed from him. Adam was the son of God.—So was Satan. Adam's children are all, in that sense, sons of God. So are all devils. Man is "the offspring" of the Almighty, and so are wildcats, tigers, cobras, and mosquitoes.

Creation is one thing, redemption is quite another, and it is with redemption that God and men are now concerned. Let us be clearly, Christian brethren! Creatorship and Fatherhood are not synonymous, but things distinct and inmiscible. To attempt in our teaching, to obliterate the distinction between them, is to imperil the souls of those who hear.—Christian Intelligence.

WHEN you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it—this is knowledge.—Confucius.

For the Western Recorder.

THE CHURCH AND THE CHURCHES.

BY E. L. WESSON.

I don't write to show the abuses of the word church, the corruption of the churches, the societies with which I have nothing to do, nor that there is no such thing as The Baptist church. Leaving all that I want to show you the churches and the church. To see the churches and the church, in their proper relation to each other, will tend to make us exalt the churches, strive for their purity and work for their upbuilding. The word ecclesia, which is translated church, is used in the New Testament, so say the best authorities, to express the universal, or ideal, Church of Christ, as a local congregation on earth. (See Schaff Herzog Encyclopedia and Dr. Broadus' Commentary). That idea, put in simplest form, is about this: 1. A church is a local congregation of Christians on earth with Gospel covenant, doctrine and practice. 2. The assemblage of all the saved before Christ in heaven when all have been gathered home.

That being true, there is no the church now, in reality, any man will tell all the saved have been gathered before the savior. We conceive the ideal body as perfected. We speak of it as existing now, because we anticipate its perfection, but it does not yet in reality exist. Paul conceived the perfected congregation when he wrote: "Christ loved the church and gave himself for it; that he might cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:25, 6, 7.

The body was not perfected in reality, but he conceived the love of Christ for the entire body, for which he gave himself to sanctify it and bring it to himself perfected. Paul also looked at the ideal body, or congregation, of all the saved gathered before Christ, when he wrote that God put all things under Christ's feet, "and gave him to be the head of all things to the church, which is his body, the fullness of him that filleth all in all." Eph. 1:22, 3.

He had the same idea in view when he wrote, in Hebrews 12:22, 3: "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly; to the church of the first born which are written in heaven, to the judgment of all, and to the spirits of just men made perfect." So we conclude that there is but one way to use the expression The Church correctly—unless we use qualifying words—and that is by referring to the ideal congregation of the saved before Christ. To speak of the scattered Christians, of every name and order, all over the earth; as "the church," is worse than disrespectful foolishness, and yet we often talk just that way. The church will be a viable congregation with Christ its visible head. The church will be perfect, but it will exist without an imperfect member. Now let us turn from the church and look at the churches. Jesus Christ instituted the first church—organized congregation of Christians—on earth, and the apostles, after his ascension, followed his pattern and instituted churches, and there as occasion required, and so on down till to-day. Now comes the question: What is the purpose of the churches, and what is their relation to the church? I will admit, at the start, that the purpose of the churches as to work, was, and is still, to maintain the doctrines of the Scriptures, keep and administer the ordinances, and to preach and spread the Gospel. We all agree on that. If that were all it would be enough to keep us busy, but perhaps not enough to keep us straight. But is that all? No. There is, to me, a deeper purpose than that. I believe that one purpose for which the churches on earth were organized, was that they should be representatives of the ideal body, and shall be perfected when gathered before Christ, the head. This idea is sustained by several facts.

First—God has seen fit in so many instances to represent heavenly things by things on earth. The temple, with its holy of holies, was, so we are told in Hebrews, a representative, or "figure of the true." The high priest, who was to be without sin, was a representative of Christ, offering of himself for us. The Lord's Supper is a representative of Christ's death, and Baptism is a representative of his burial and resurrection. And just so each Gospel church on earth is a representative of the ideal body, the church, which shall be perfected in his presence.

Second—The very fact that the same word is applied to the local and the ideal congregations, is proof sufficient of the relation of the two, and that one is the type and the other the antitype. The churches are not perfect. A type was never perfect. But the antitype, as representative of the perfect, and so when the perfect is come, then the imperfect will be done away.

This being true there are several things to notice. The first is that this representative idea decides the doctrine and polity of the churches. For since they are representatives of the same thing they must be alike. You can see that at once; for representatives of the same thing must be like each other. Therefore, that idea that the doctrine and polity of a church makes no difference is utterly destroyed. Just as sure as it was God's will that Moses should make the tabernacle according to the pattern showed him on the Mount, and that Solomon should build the temple according to the minute directions given—just so sure should all the Gospel churches be patterned alike; for as certain as the tabernacle and temple were representatives of the true holiest of all, into which Christ has for us entered, so is certain that each church a representative of the perfected body of Christ as it shall be before him.

This representative idea also determines what the membership of the churches should be. For since each church is a representative of that perfect body in which there will be none but the

saved, there should be none received into the churches except such as can give evidence of salvation. Of course evil men will creep in, but the way into a Gospel church ought to be by a well defined experience of grace. A representative body should be as near like the thing it represents as possible. This is the principle which is hurrying men into the churches. This representative idea also necessitates the independence of each church of all other churches. Each church is just as complete and independent as though there was but one church on earth. Bound to be, because each church, as an organic body, is a representative of the perfected body. The same idea also forbids the uniting of churches in an ecclesiastical government, with a human head, to shape the doctrine and practice of the churches. Christ is the head of the church, and he is also the only head of the churches, his representative bodies on earth. What must be the presumption of that man who will consent to be a head, or the head of a church. To be representative bodies of the body, is simply to be representatives of that which we hope to be a part, but to presume to be head of such body, or to take the place of Christ. It was not intended that the churches on earth should have a visible head; they need none, for they are representatives of the body and not of the head. This fact forces the churches to get all their instructions and directions from him who instituted the first church on earth, therefore compels them, if they go right, to go strictly by the Scriptures. It also sounds the death-knell of all those organizations which can point to man as their founder or head. The very condition of the churches, without a visible head, shows them incomplete, and keeps them looking for the coming of their Lord. Nothing started by men, not even the things started by the Baptist, has been patterned after Christ's church model. Did you ever think of that? Some difference in every one. Other organizations may have a mission of work and do good. I don't know, but the churches alone, as organic bodies, have a representative mission. How are we to do this? How are we to do this? How earnestly we should guard them! How earnestly we should labor to build them up, and how slow we should be to mark them as failures, or mar them with internal or external societies.

For the Western Recorder.

IMMEDIATE RESULTS.

BY G. A. LOFTON, D.D.

One of the signs of the times is the furor for immediate results, without regard to the conservation of fundamental principles and practices. The world is all astir and aglow with the life and activity in every part, and there is a general tendency to kill the hen that lays the golden egg, and to get all the eggs at once. The farmer wears out his farm and pushes his soil with stimulating fertilizers in order to get the present crop of cotton; and the commercial and manufacturing world follows the same path, and instead of rest and honesty, eat and run and rush for the fortune of to-day, as if there was no to-morrow which might take care of the things of itself. The schools and colleges—literary, medical, legal, theological and whatnot—are largely educational crams in the ground, to turn out scholars, doctors, lawyers, preachers and the like, as if the world was coming to an end.

In the Christian world we behold the same tendency. The old lines of conflict upon doctrine and principle are largely obliterated; but the conflict rages all the same upon lines of method and policy—and yet one would suppose from the cry of union that, in the matter of doctrine, the Christian world was striving to obliterate denominational lines and become one.

The Baptists are in the contest; but they are at a great disadvantage in the struggle. Our existence, as a denomination, depends upon the conservation of our doctrines and peculiarities; and any sacrifice of these for supremacy in the effort for present results, is a sacrifice of our very existence. Other denominations can afford to hold their distinctive ideals in abeyance. They prefer not to discuss infant baptism, their forms of church government, their ritualism and many of their moral principles; and they prefer, without controversy, to crack their whip, play their grab game, and open their doors to the membership of the world, converted or unconverted. Anything for immediate results, in the main, is the purpose of other denominations; and Baptists cannot afford to enter the field of contest upon these lines, without consenting to surrender the future of the Baptist denomination. We are founded on the doctrines and practices of the New Testament. We stand by a Gospel spirit and purpose—and we alone or fall upon the fundamental platform of principles and practices. The cry for union with Baptists is only an appeal for their destruction; and any of the inter-denominational enterprises and schemes which are being carried on, will be to our hurt if they are not very watchful.

But, unfortunately, Baptists are already affected by the popular cry for unity and by the struggle for devotional supremacy which crops out between the lines of apparent fraternity and good will every where professed. We want to keep abreast of the apparent unity and prosperity, progress, and it is perfectly legitimate upon right principles, for us to ride upon the current of progress in the Christian world. Nevertheless, we have relaxed in the doctrines and practices of our profession; and we have entered largely into the methods and schemes of others upon false lines of development. We are trying to play the popular game, and to take the role of others; and to some extent we are abating our principles and peculiarities in order to achieve immediate results. Our people are becoming Arminian in doctrine and Campbellist in the theory of conversion—at least, so far as repentance and faith are concerned. There were serious and wise men in the past, who were conversant with the true principles of the Gospel; and we have made it quite easy for sinners to get into the church. We have ceased, in a great measure, to preach our doctrines and prac-

tices in our towns and cities; and many cannot see that there is any radical difference between us and other people. But for our close communion we would scarcely be known as distinct from other people; and according to our practices, in many instances, it is wondered why we hold to our principles and practices; and they never were ought to take it—but when we sacrifice our principles and practices for immediate results in a contest with others for supremacy, we shall lose the earth, and the earth will be sure to lose us.

Baptists grow by fidelity to the New Testament principles and practices; and they never were more rapidly and solidly than in those periods wherein they preached the whole truth and pushed their cause in the spirit of the Master and the apostles. We are not growing, to-day—even in the South—in proportion to our numbers and resources, as we did thirty, forty or fifty years ago; and in the North, where Baptists are more liberal and popular than here, our people do not begin to keep pace with the growth of population and with the growth of other denominations. We were never, North or South, making greater efforts for immediate results—a grander outlay of money, means and measures—and it seems that we are slowing in proportion to our growth as compared with our former development and as compared with others. We cannot grow after the manner of other people, nor by the abatement of one job or title of our old-fashioned orthodox or practice; and if we grow and prosper at all it must be in the culture of the whole truth and spirit of the Gospel by unremitting toil and a fearless and faithful aggression upon the world, the flesh, the devil and upon all the errors in our way.

I believe in the persistent and constant work of salvation; but it must be carried on along the lines of God's whole truth and in the spirit of it. We are slow in the whole truth and with God's people along the lines upon which we can agree; but wherein we do not agree, we must part company—and so part as to make all others see that there is an evangelical difference between us and them. We can make nothing by a partisan and exclusive policy; but we can lose everything by the surrender of our principles and practices for unity and fraternity, by the imitation of false methods and fashions of others in error, and by the grasp at immediate results for mere denominational supremacy, prosperity or pride.

THE MINISTERS' BOOK FUND.

I want to say, "Amen and Amen" to Bro. Bagby's article on the "Book Fund" for our mountain preachers.

Yes, I rejoice with him in the gifts to our frontier missionaries; and I am greatly interested in the young candidates for the ministry. Why, with our free tuition, beneficiary funds, endowed seminaries, etc., etc., a young man without encumbrance who cannot get a literary and theological education is not worth an education, and a young man in the ministry. But we even go much farther than that; and we have some that they can have it so easy that they will not even get sunburned during their vacation. That is all right, but we have some men holding the fort where no delicately trained young man will want to supplant them.

It is a sad condition among God's poor, tilling the sterile fields, and breaking up the fallow ground, groaning over the wants of the perishing, deploring their lack of fitness for the great work, and almost starving for intellectual food. There ought to be a fund in Kentucky to supply our poor but worthy ministers with proper books, and to send them our religious papers.

I fully endorse Dr. Bagby's plan unless some one else has a better one. This plan is good enough—let us work it. That is all it needs. I know many of these worthies. I would like to head the subscription. In the Baptist Book Concern we will give one share for which I paid \$100, and which I believe is now worth that money.

This to be given upon condition that this sum be raised to the amount of \$5,000 by June 1, 1895. We ought to have at least \$10,000.

They who hold the Baptist Book Concern in good condition, let us get a crowd of stockholders give one or more shares. If it is thought to be the best form in which to invest the fund, I have ten shares belonging to the estate of Mary V. Smith, my deceased mother-in-law, and will sell one or all of these shares to any one wishing to do so, for the sum of my name.

Those who have stock can contribute in this way when it is hard. What say you, brethren? To the work.

Let the State Board appoint a committee to take charge of the fund and complete it.

Your Brother, J. G. BOW.

Estafila, Ala., Feb. 1, 1895.

TALKING WITH GOD.

At a most eventful period in the journeyings of the children of Israel toward the Promised Land, Moses, their leader, talked with God; and in that intercourse, the details of which are not fully recorded, it is said that "the Lord spake unto Moses face to face, as a man speaketh unto his friend."

Is it possible that in the ordinary course of life each individual soul may thus hold intercourse with Jehovah?—If this is possible, then life assumes a new and a more important aspect. Human reason affirms that this is possible; human testimony may not give a certain value in answer to this question. God alone can settle the question with absolute certainty.

This question has been clearly answered by himself. He announces the great fact that he will draw in each soul and hold intercourse with it. This great question then is: "What are the conditions upon which this intercourse may be maintained?" The Scriptures clearly answer this question: We are to seek his companionship; acknowledge him as our Sovereign; identify ourselves with his cause; sever ourselves from all false and sinful practices and principles; believe upon the Lord Jesus Christ, the Son of God, by whom, in these last days, God has spoken to the world.—Selected.

THE FAITH THAT SAVES.

BY REV. THEODORE L. CUTLER.

One of the survivors from the recent terrible burning of the famous hotel in Albany tells us that when he was driven back by the flames, he seized the escape rope in his own room, and from an upper story lowered himself through the darkness to the sidewalk. He may have looked upon that rope provisionally as a very valuable superfluity, for he had never felt the need of it. He had a good opinion of its strength, but it was only a rope; he put it to the test when he swung out of the window and trusted his life to it.

That incident illustrates the core idea of the only faith that can save us when we realize our guilt and danger. Faith in Jesus Christ held as a false alibi. But when the Holy Spirit awakens a belief in his divine loveliness, works no change in character or condition. That sort of mental faith is held by all reputable church-going people. They smell no smoke, and perhaps regard a faithful sermon to the impatient as a false alibi. But when the Holy Spirit awakens a man to the fact that he is a sinner and in peril of God's righteous wrath against sin, then faith must pass from an opinion to an act, or it avails him no more than that rope availed that hotel guest while it was coiled up in the corner of his room. The only faith that saves the soul is the soul's actual and hearty grasp of Jesus Christ, with complete trust in him and him alone for salvation. Our weakness lays hold of his omnipotence, our ignorance confides in his wisdom, our guiltiness trusts in his atoning blood, to cleanse, and we are ready to risk our eternal all to his keeping. If any reader of this article is anxious to be freed from his sinful life to a better life, he would impress upon him that a good opinion of Christianity or a desire to be a Christian is not enough. And the faith that you must exercise is a very different thing from a child's quiet trust when it goes to sleep in the arms of its mother. It would be a resolute grasp of Jesus Christ, and put your whole energies into the act. If you escape the hell-fire that sin kindles, you must "lay hold upon the hope set before you," and that only hope is the crucified Redeemer.

So that repentance unto life and faith in Christ go together. They are inseparable. They are two halves of one globe. To break away from the dominion of sin, to "cease to do evil and learn to do well," is a tremendous task when undertaken in our weakness; but it becomes a perfectly possible thing when we summon to our aid the strength of the loving Saviour. That very summoning, the very act of prayer for help, implies faith. Very likely you have felt shame and self-reproach for your evil thought and evil deeds and misspent life hundreds of times. It all came to nothing. You did not quit the sinning and lay hold on him who alone can give you the new heart and the new life. Your good resolutions were like the wind that blows away straw, and has been to that lodger in that burning hotel. Feeling ashamed of sin or grieving over sin, and then going back to it, is worse than an idle farce; it is a deadly mischief to your soul. It hardens the heart. People who are conscience-stricken under such a trial, do not go into inquiry, repentance, and then go away into the old life again, both grieve the Holy Spirit and diminish terribly the probabilities of their own salvation. Such fooling with conscience and the Spirit of God is a fearful business.

If you are troubled with your sins and honestly want to begin the new year with a new and better heart, do not go to just what Peter and John did when Jesus met them on the shore of Gennesaret. He says to you what he said to them, "Follow Me." They left their nets and started off straightaway on a path of obedience that led them, indeed, up steep hills and through long trials, onward into a career of unparalleled usefulness and immortality of unspeakable glory. There was faith, and the only sort of faith that can save you. The "net" you are to leave is—your favorite sins. The only effectual repentance of them is to follow Jesus Christ's leading into a different style of every day conduct. Whatever you do, do it through your conscience, do it. The first thing you do to please God, Christ marks the turning point.—Conversion must prove itself by conduct; it means a new character, and that only can come from Christ. Right there comes in the omnipotent work of the Divine Spirit; right there shines out the marvelous love of the precious Redeemer; right there begins your one blessed hope of heaven. Have you a little faith? Use what you have and pray for more. He will help you when you begin to follow him even with tottering steps. Don't be satisfied with half-way work; for that makes a feeble fraction of a Christian. Make a clean sweep of your old sins and self, and lay your hold on the almighty Saviour. A "happy new year" will be for you if it sees you clothed with a new character and Jesus Christ leading you, step by step, into the only life worth living.—Evangelist.

TEMPTATION.—Alas, there are some who are not tempted, and who are, perhaps, congratulating themselves, and saying, "I was never tempted since I was a young man." They are in a vessel to vessel; you are settled on the loss; and why are you left to be so quiet? Is it possible that there is no spiritual life in you? You are dead in trespasses and sins. You are the devil's own; therefore, why should he hurt you? A man does not go forth with a horse to hunt, but a horse that has been ready bridled and saddled, and is not to ride wherever he likes; but he goes forth to hunt the wild horse that is free. So the devil knows that he has you bridled and saddled, and that he can ride you whenever he pleases, and he does not need to hunt you; but he will hunt the free Christian whose horse he has not placed a saddle and into whose mouth he cannot fix a bit. I wish you were tempted. I wish there was something in you worth the devil's efforts.—Spurgeon.

LITERARY.

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

New Books.

A BEAUTIFUL LIFE. Memoir of Mrs. J. W. M. Williams, by her daughter. Philadelphia: American Baptist Publication Society: \$1.

A beautiful tribute of love from a gifted daughter to her noble mother's memory. It takes a woman to understand a woman, and a daughter can know her mother as no one else knows her. Mrs. Williams' early life, her meeting the young preacher who afterward became her husband, her giving up all thoughts of a worldly fashionable life to marry a poor and then unknown young man, as well as her faithful devotion to him and his work through the years, all this is graphically described. What that young man became is due to her more than to any other earthly influence. She was a helpmeet for her husband indeed, and a noble example to ministers' wives to the end of time. The mechanical execution of the volume is in keeping with its theme—beautiful.

THE MINISTRY OF THE SPIRIT. By A. J. Gordon, D.D. Philadelphia: American Baptist Publication Society. \$1.

Dr. Gordon is here at his best. The chief study of his life has been the Holy Spirit's work in the world, and we have here the fruit of that study in a most invigorating book. The chapter on the inspiration of the Scriptures is a clear, vigorous and satisfactory defense of the theory of verbal inspiration. The volume is in the highest degree stimulating and helpful. It should be widely read by ministers, but especially by preachers. The author seems to have read everything that has been written on the subject, and he makes good use of his reading. His a quotations form a valuable feature of the book.

THE BAPTIST LAYMAN'S BOOK. By R. A. Venable, A.M., D.D. Louisville, Ky.: Baptist Book Concern. \$1.

Previous mention of this helpful book has been made in these columns. It covers admirably its ground. What the average intelligent layman wants to know of Baptist doctrines and practices is well and clearly set forth. The headings of the chapters sufficiently indicate the topics discussed, viz.: Baptist Churches, Creeds and Confessions, Ecclesia (church), How its Meaning May be Determined as Found in the New Testament, Its Constitution, Officers, and Ordinances; New Testament Polity; The Mission of the Church—its Purpose. The discussion is in the form of question and answer. All the laymen who are wise enough to get this book will thank Dr. Venable for writing it. The rest will forget that they ever heard of it.

PARCHMENTS OF THE FAITH. By the Rev. Geo. E. Merrill. Philadelphia: American Baptist Publication Society. \$1.

It was high time the general public were informed as to the manuscripts of the Bible now in existence, and as to the authority on which revisers and commentators proceeded in criticisms of the text of Scripture. Dr. Merrill has done his difficult work quite well. He gives few similes; pages from the leading manuscripts and gives the general reader all the information needed for understanding what the technical scholars have to say about text criticism. This book will do much to popularize the whole subject of text criticism.

EARNEST WILLIE; OR, ECHOES FROM A RECLUSE. By William D. Ushaw. Atlanta: Franklin Printing House.

We have here a stout volume of nearly 650 pages, containing a sketch of the author's life and works—and no one can read his story without a kindling interest in him—along with letters, poems, addresses and articles of various sorts. For nine years he has been an invalid, and his "heart throbs" find expression here. The pieces are of varying merit, but the noble and noble spirit. He has included some poems, which are his favorites, and these add value to the book. The author's only income comes from his brain and pen, and his personality gives a special interest to his book.

THE WHITE SIDE OF A BLACK SUBJECT. By Norman B. Wood. Chicago: Donohue, Henneberry & Co. \$1.

The author grew up in Kentucky, studied in our Theological Seminary in Louisville, married in Ohio, and served in charge of a church near Chicago. Recognizing that the Negro has been the occasion of a great deal of trouble in the land, our author has undertaken to bring about a better state of things by vindicating the Negro race, and by making the best showing for them possible. He has labored faithfully at this task, and has made the records from the Negro has near Chicago. Recognizing that the Negro has been the occasion of a great deal of trouble in the land, our author has undertaken to bring about a better state of things by vindicating the Negro race, and by making the best showing for them possible. He has labored faithfully at this task, and has made the records from the Negro has near Chicago. Recognizing that the Negro has been the occasion of a great deal of trouble in the land, our author has undertaken to bring about a better state of things by vindicating the Negro race, and by making the best showing for them possible. He has labored faithfully at this task, and has made the records from the Negro has near Chicago.

To see the hand of God in all things and events, and calmly to leave the results with Him, this is the glory of Christianity.—S. H. Calhoun.

Sunday-School Lesson.

INTERNATIONAL
BIBLE LESSONS, 1895.
FIRST QUARTER.

SUNDAY, FEB. 24.

CHRIST AND THE MAN BORN BLIND.

John 9:1-11. A

MOTTO TEXT:—"I am the light of the world." John 9:5.

"And as Jesus passed by—Probably from the temple according to the close of the last chapter. It may mean, however, as he was passing about in the city. "He saw a man blind from his birth." This is the only one among the blind men restored to sight by our Lord of whom this is said. This caused the miracle to make a great stir in the city, for "since the world began was it not heard that any man opened the eyes of one that was born blind." Modern medical science has discovered no cure for such persons.

"Master, who did sin, this man or his parents, that he was born blind?"—It was the belief of the Jews that such afflictions were the penalty for some special sin. But this man was born so. Was he punished in advance for some sin he was going to commit? Or was his blindness a punishment for some transgression of his parents? This was the question which was puzzling the disciples and which they referred to the Master.

"Neither has this man sinned nor his parents"—So as to cause the blindness. Our Lord does not deny their sinfulness, but denies that the blindness was intended as a punishment of any particular sin committed by either the man or his parents. "But that the works of God should be manifest in him." It was for God's glory that the man should be blind. And no higher honor can be given to one of his creatures than to advance the glory of God gladly. Men and devils in hell advance the glory of God's justice and wrath, but they do not rejoice that he is glorified.

The man's blindness was the occasion of showing our Lord's power over incurable and hopeless blindness. Being well known in the city, and the taking up of his case by the Sanhedrim, caused the great miracle to be noised abroad. But God was glorified chiefly by the man's salvation. He owed his contact with his Lord and his after faith to his blindness. Was it not, then, the greatest blessing God ever gave him? Here is strength for the afflicted. What seems to you the greatest affliction may prove to be the greatest blessing you ever knew.

"I must work the works of him that sent me, while it is day."—It was in the evening of a Sabbath day. It is probable the anger of the Jews at his working miracles on the Sabbath was in his mind. The Lord's time for working on earth in his incarnation was drawing to a close. The things which God had appointed for him to do, he must do. "The night cometh when no man can work." Lost opportunities are not to be regained. Our work must be done in the appointed time, or it can never be done.

"As long as I am in the world, I am the light of the world."—His stay on earth was brief. He would soon be gone, and the Spirit would come for those coming it was expedient even that Christ should go away. All the blessings which the sun brings to the physical world are but faint types of the blessings

which the Sun of Righteousness brings to us spiritually.

"When he had thus spoken"—He proceeded to give them an illustration of his power in giving light to one born blind. We are all born spiritually blind, every one of Adam's race. For we all fell in our federal head and representative. "He spat on the ground and made clay of the spittle." Why he did this, we do not know. He could have spoken sight into the eyes, had he chosen. We must guard carefully against trying to take away from the Lord God the personality which choice indicates. Our Lord was a free agent. God does things because he chooses to do them.

The clay would have prevented sight had the eyes been all right. God deals with us thus sometimes. When we pray for light on our way, he answers by making the darkness seem greater. He knows we can trust him.

This blind man had not asked for sight; he had said nothing to indicate any faith in the power of this teacher to heal him. In fact there is little reason to suppose that when the Lord and his disciples stopped before him and began their conversation, the blind man had the least faith that any one could cure him. He allowed the stranger to put the clay on his eyes, wondering no doubt as to what he would do next.

Then he received the command, a command unaccompanied by a promise, but which involved a promise, "Go wash in the pool of Siloam, (which is by interpretation, Sent)." The pool of Siloam is on the southeast of Jerusalem, near the mouth of the Tyropseon valley. From Siloam, during the Feast of Tabernacles, the water was carried in solemn procession with great ceremony. Godet's comment is good: "In the solemn and daily libation, this fountain had been presented to the people as the emblem of the theocratic favours, and the pledge of all the Messianic blessings. This typical significance of Saloam rested upon the Old Testament which had established between this humble, springing up noiselessly at the foot of the temple-mountain (the waters of Shiloah which flow sweetly) emblems of the divine salvation wrought by Emmanuel, and the 'great waters' (of the Euphrates), the symbol of the brute force of the enemies of the theocracy (Isa. 8:7). The Lord expressly gives to the sacred fountain a part in his work of healing, and he thus places this work more evidently to all eyes under the protection of God Himself. Then He presents Himself as the real fountain of Siloam of which the prophet had spoken (Isa. 8:7), and thus declares to the people that this type of the grace of Jehovah is now fulfilled in Him."

"He went his way, therefore, and washed,"—an example of prompt and unquestioning obedience. The man had faith, or he would not have left his place where he sat by the wayside, to feel his way to the pool of Siloam. Faith moved him to obedience, and he received the blessing of sight. "And came seeing."—This indicates that as soon as he could see, he came promptly back to the place where he had left the miracle worker who had blessed him. But the Lord had gone on his way, and the man returned to his home.

"The neighbors, therefore,"—who had known him all his life. Others who had noticed him in his blindness also marveled. "Is not this he who sat and begged?"—He seemed to be the same man, but how could he be, for since the world began no man born blind had received his sight. Of course the eyes being opened changed the

entire expression of the face, so that it is easy to account for the difference of opinion in regard to him.

"I am he."—This man was a straightforward, frank character, whom we instinctively like. He told his story here to the neighbors and again to the Sanhedrim in his own frank way. What he knew he knew. There was no doubt and fog about his mind. Jesus had opened his eyes and he saw.

YOUNG PEOPLE'S INSTITUTE AT GEORGETOWN.

By common consent of all who came within the range of its influence, the Young People's Institute held at Georgetown in the last week of January was a great and glorious meeting. Whether we consider the fine programme full of timely topics well knit together, or the earnest and stimulating way in which it was carried through, or the large attendance largely of young people, whom inclement weather could not keep away, or the interest and enthusiasm, deep and cumulative, which laid hold of all who were here.—From every point of view the meeting was a striking and notable one, gratifying alike to the State Board that suggested it, and the church that enjoyed it. A delightful prelude to the Institute proper was Brother Carter Helm Jones' lecture Friday night on "Conflict." A charming talk by a charming talker was the verdict of everyone who heard this suggestive and inspiring discourse.

The delegates to the Institute assembled in the Baptist church on the following morning and began the meeting which we sincerely hope will be memorable in the history of the Young People's movement in Kentucky.

It would be impossible within a reasonable space to describe in detail the addresses and discussions. The high order of talent for stimulating and effective public speaking displayed by the young pastors immediately surrounding Georgetown, was a genuine surprise to us all. The older brethren too, and the various laymen who took part in the proceedings made wise and telling speeches. Not only were the set addresses excellent, but the discussions with which the meetings were enlivened were especially bright and pointed. Over all was the bright face and dignified, yet gracious manner of pastor Cody who showed himself a real master of assemblies. One admirable feature of the occasion, which must not escape notice, was the fact that, out of nearly twenty speakers who had been assigned to duty, only two failed to come, so that the large and varied programme was carried out almost exactly as published.

But I hasten over the delightful three days of speaking and listening, not even pausing to do more than mention the capital sermons of Brethren Davidson and Taylor delivered on Sunday, so as to have a little space to speak of the last and greatest meeting on Monday. As the Institute progressed, enthusiasm had broadened and deepened. Every speech had added something to the interest. Monday night was the climax. Dr. T. T. Eaton, of Louisville, and Dr. Johnston Myers, of Cincinnati were the speakers. Dr. Eaton's topic was the "Work of Young People in the Church." Few men are personally so well known to all Kentucky Baptists as Dr. Eaton. To these I need only to say that on this occasion the Doctor was as vivacious, and incisive as ever. He was strong and sensible, yet conservative, half fearful that this Young People's movement may prove a Trojan horse to

BUFFALO LITHIA WATER
in Uric Acid Diathesis, Gout, Rheumatism, Bright's Disease, &c.
Its Nerve Tonic Properties.

Dr. Harvey L. Byrd, of Baltimore, President and Professor of Obstetrics and Diseases of Women and Children in the Baltimore Medical College, formerly Professor of Practical Medicine, etc.

"I have witnessed the best results from the action of the Buffalo Lithia Water No. 2, in Chronic Gout, Rheumatic Gout, Rheumatism, Gravel and Bright's Disease, and I do not hesitate to express the opinion that in all diseases depending upon or having their origin in Uric Acid Diathesis, it is unsurpassed, if indeed it is equaled, by any water thus far known to the profession."

"It is an admirable general tonic and restorative, increasing the appetite, promoting digestion and invigorating the general health. It is powerfully anti-acid and especially efficacious in what is commonly known as acid dyspepsia. It is strongly commended to a very large class of sufferers by a peculiar power as a nervous tonic and exhilarant, which makes it exceedingly valuable, where there is nothing to contra-indicate its use, in all cases where nervous depression is a symptom."

"It has an ascertained value in Bright's Disease. A knowledge of its action in that disease thus far would seem to warrant the belief that it would in many instances, at least in its early stages, arrest it entirely, and in its more advanced stage prove a decided comfort and palliative."

Dr. J. S. Wellford, Prof. of Diseases of Women and Children, Medical College of Va.:

"I have paid a great deal of attention to Urinary Troubles, and have frequently and freely prescribed the Buffalo Lithia Water in their treatment, with the best results. In all the various forms of the Uric Acid Diathesis, whether as well-formed Gravel, or in the milder forms of Gout, Dyspepsia or Nettle-rash, in their varieties, I know of no mineral water which I consider at all equal to that of Springs No. 2."

"In many Skin Diseases of old age, dependent on the Uric Acid Diathesis, such as Eczema, etc., this Water acts most beneficially."

This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles \$5.00 Cash at the Springs. Descriptive pamphlets sent to any address.

THOMAS F. GOODRICH, Proprietor, BUFFALO LITHIA SPRINGS, VA.

the Baptist organization in our State, as every reader of the RECORDER knows.

Dr. Meyers, on the other hand, was a stranger to us all, never having been in this part of Kentucky before. To say that his speech was a tremendous sensation, is the simple truth. The intense earnestness of the man, his moral enthusiasm, his overmastering love for the souls of men, his fearlessness and faith, just swayed the great audience of young men before him, as young trees are moved by a storm. He spoke of the "Modern church," claiming that it should be a progressive, aggressive, and attractive church. His frankness and bravery to speak right out the things that are in his heart were perfectly delightful, as when he confesses that his chief concern as a pastor is, how to think up some new thing. He gloried in the new, new forms of statement, new methods of worship and of preaching the old gospel to the perishing souls of men. Only by new ways could the people of this century be reached for Christ, and why not have the new things? What right had the eighteenth century to dictate to the nineteenth just how we shall worship?

At the conclusion of Dr. Meyer's great and stirring speech, the large audience, led by Dr. Davidson, prayed as they had seldom prayed before, that the kingdom of our Lord might come quickly.

And so, in a blaze of enthusiasm and consecration, was closed the Young People's Institute at Georgetown. What next? How shall we guide and conserve this rising tide of enthusiasm and zeal among our people. It is far too precious to be allowed to fritter itself away in overcoming the indifference or hostility of those who ought to welcome it. There are those of us who think that the time has come for some form of state organization. What form shall it be? May the Holy Spirit see that we make no mistake.

ARTHUR YAGER.
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 constipated he uses the gentle family laxative Syrup of Figs.

It is impossible for any one to have a living, practical, working faith in the Bible and not be a good man.

THE CHEROKEE NATION.

Dr. Morgan has requested the General Missionary for the Indians to take the census of the Indian Baptists; and has promised to secure accurate statistics, "even to units." As District Missionary for the Cherokees, I have the agreeable task of performing this work in our nation. We have nine or ten churches that hold their services in Cherokee. These have about 1,200 members. Then we have perhaps 300 more in those churches that hold services in English. Among the Creeks and Seminoles are nearly 1,500 Baptists, and there are over 1000 among the Choctaws and Chickasaws. I hope to be able to give the RECORDER accurate statistics before many months. Of course this does not include the white and colored Baptists, of whom there are some 10,000.

My work is primarily among the Cherokee Indians, incidentally among the whites. I find neighborhoods where I could organize Baptist churches, if they had some consecrated pastor who would labor on the farm five days for a support, and spend Saturday and Sunday in pastoral work and preaching. For a few such men I could secure a "parsonage" where they could put in what land they could cultivate, and have it as long as they did faithful work.

The Home Mission Society has, besides myself, two missionaries, full bloods, who preach in Cherokee. The Cherokee association supports another. But there is great need for English speaking preachers among the whites and mixed bloods. The Society has a few missionaries at the towns along the railroads. Besides, I know of no work except what is done by self-sacrificing men who work without appointment from any Board, and these are like angels' visits.

I wish the Southern Board would

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send a good man in here to work among the whites and organize churches. I will assist him in every way that is in my power. Our Territorial Convention, meets in June, at Ninita, in the Cherokee nation, at the junction of the "Frisco" and "Katy" railroads. We would be glad to see brethren from the states with us.

We have in the Cherokee nation three associations: the Cherokee, the Delaware, and the Arkansas Valley. The last two are mostly whites, and are numerically weak. We have also the collate Baptist Association, colored, which is strong in number.

The full blood Indians live near the line of Arkansas in the hills and timber, where game still abounds. They have a healthy country with rich valleys and fine water. They have a public school in each neighborhood nine months in the year. So, they don't see what would be gained by allotment. Their public school system is better than that of any Southern State except Texas, and they pay no taxes for any purpose.

B. F. STAMPS.

MISLEADING STATEMENTS.

In a letter entitled "An Act of Charity" in your issue of January 31st, some misleading statements are made regarding the attitude of the Lexington Young Men's Christian Association toward Mr. J. C. Hutchings, Jr., late Assistant Secretary at that place. Your correspondent assumed that during his long sickness the Essenic Order was the good Samaritan, while the Young Men's Christian Association and the church people passed by on the other side. I do not know what the church, as a church did, but I have no doubt that the church people did not fail in visiting Mr. Hutchings and contributing to his comfort. That the Young Men's Christian Association did help him in a substantial way is beyond question. When Mr. Hutchings was taken sick (October 2nd) two of the members of our Board secured accommodations with nurses and medical attendance at the Protestant Infirmary, without cost to him; he was constantly visited by our members while there and during his entire sickness, and everything possible for his convenience and comfort was provided. He removed from the hospital of his own accord in order to be under the care of his mother, who had come to attend him. His full salary was paid by the Association for forty-five days after he was unable to serve them. The Association did attend his funeral services in a body and adjourned their Sunday meeting in order to do so, and the officers of the Association were present at the train when the body was taken away, December 31, 1894. These things are facts and are reported as showing the substantial interest that was taken in our beloved brother, beside the many little Christian courtesies shown him.

It was all done in a quiet way and only because he was a brother. It would not be even now told to the world except in pure justice to the cause he so earnestly loved. This, in the light of the fact that our membership is only eighty while the Essenic Order is said to have a membership of over three hundred in Lexington, we believe clearly shows that the Association did not shirk its duty.

The members of the Essenic Order in Lexington are a noble collection of men so far as we know them and this letter is not intended to do them harm, but simply to correct the impression given in Mr. Campbell's letter, that the Association does not practically sympathize with young men.

Very truly, E. C. BALDWIN. Lexington, Ky., February 4, 1896.

GOD'S REMEDY FOR HARD TIMES.

Here it is. Look at it. Study it for yourself. This passage refers primarily to temporal things, and not to spiritual things.

God challenged his people who had neglected his worship to "prove Him" by returning to their duty and paying their tithes in full, and see if He would not give them abundant prosperity.

He is the same yesterday, to-day and forever. He is the same to his people in all ages. This is his remedy for hard times. Are you a Baptist and doubt it? Try it honestly and see if he is not true to his word.

Malachi 3:10—"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Verse 11.—"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

Verse 12.—"And all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of hosts."

FROM BETHEL COLLEGE.

"A youth to fortune and to fame unknown" came to Bethel stayed, drank deep, and went out; struggled and toiled, stood; dared, fought and won, and is now Congressman elect from the old Gibraltar District.

Another came, trod the "Royal Path," went to the Louisville Seminary, completed, and is now assistant teacher of Hebrew in that Institution. The inference is, that Bethel's sons are living epistles of a deep, implanted work.

A five month's term is off, and the new is on with an added list, and all the way round, the spring term bids fair to be better than ever before.

By the way Mr. Editor, an epoch making event in the life of the College occurred the other day.

In most colleges cheating on examinations is esteemed by the students an inherited, inalienable right. Unwritten codes are established, which foster lawlessness, allow violators of moral principles, and permit the professor, most vigilant, to award supposed merit. Hence, honest, conscientious students must either use unfair means or stand below their fellows. The temptation is great, and good, christian men, even preachers, have been known to sacrifice their scruples in a laudable desire to obtain a first grade. The sentiment of college life is largely directed by the students.

An "anti-cheating club" was suggested. The recent examinations added fuel to the slow fire and a real blaze sprang up. A meeting of the student body was called. Talks were made by most of the best students, and a committee was appointed to prepare resolutions. They met again and adopted the following:

Resolved, First, that we pledge ourselves to abstain from cheating, in recitations and examinations.

Second: That such a conduct shall in the future be condemned by us as unworthy of any conscientious student of Bethel College and dishonorable in the extreme.

About forty of the best men of the institution agreed to support these resolutions, and it is safe to say that the movement is grounded and that in another term, cheating will be held in as much contempt as heretofore winked at.

Bethel College is aggressive, her spirit is ever upward, and she seeks a tone as pure as that of the ideal christian home.

C. HODGE.

SECURE A POSITION.

Wanted for office work, on salary. In most every county in the South and West, a young lady or gentleman. Those from the country also accepted. Experience not necessary. In fact, prefer beginners at a small salary at first, say to begin from \$30 to \$40 a month. Chances for rapid promotion good. Must deposit in bank cash about \$100. No loan asked; no investment required. It is a salaried and permanent position. (Strictly office work.) The enterprise is strongly endorsed by bankers. Address P. O. Box 433, Nashville, Tenn. (Mention this paper.)

DEAR RECORDER:—Allow me to heartily endorse the article of Dr. Kerfoot, found in the RECORDER of February 7th, on "The Young People's Movement." I have no desire to engage in the controversy, but that article has the right ring about it. The time for special pleadings is past, the time for action has come. What we need is, as far as is practicable, a young people's society in every church and a state organization. Objections do not amount to anything. Men object to the spots on the sun, but the sun shines all the same. A forward movement is what we need. I wish to record myself in line with a state organization. Fraternally,

JOHN T. CHRISTIAN, Louisville, Ky.

DEAR RECORDER:—Will you please make the following correction in your next issue: In the article entitled "Mr Stewardship," in last week's issue of the RECORDER, it is stated that, out of 252 sermons preached, 57 of them were funeral sermons. It should have been 5 instead of 57. By making this correction, you will greatly oblige Your brother,

WILLIS L. WAYTS, Pleasure Ridge Park, Ky., Jan. 7, 1896.

Taking

it for granted that you want to get the best results in painting, you will have to use Pure White Lead to obtain them. There are many mixtures branded "White Lead," "Pure White Lead," etc., which contain little, if any, White Lead, but are principally barytes, which is of little value, if not worthless. To be sure, accept only a genuine brand (see list).

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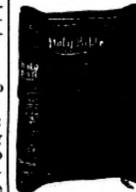
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THE HIGHWAY OF HOLINESS.

Jesus, my all, to heaven is gone,
He whom I fix my hopes upon;
His track I see, and I'll pursue
The narrow way, till Him I view.

OUR PULPIT.

THE SUNDAY-SCHOOL AND THE SCRIPTURES.

BY C. H. SPURGEON.

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Timothy iii. 15.

How very remarkably the times repeat themselves! As I said just now, in the reading of the chapter, the warning which Paul gave concerning his own times is quite as needful for this present age.

Nor do we wonder that it is so. History must repeat itself so long as we have the same human nature to deal with, the same sins to ensnare mankind, the same truth to be trifled with, and the same devil to stir men up to the same mischief.

But, brethren, when the same evils come, we must apply to them the same remedies. When a disease comes which has done deadly mischief in past times, physicians enquire for medicines which on a former occasion cured the enemy.

The holy scripture may be learned by children as soon as they are capable of understanding anything. It is a very remarkable fact, which I have heard asserted by many teachers, that children will learn to read out of the Bible better than any other book.

scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus!"

Brethren, to be prepared for the coming conflict, we have only to preach the gospel, and to live the gospel; and also to take care that we teach the children the Word of the Lord. This last is especially to be attended to, for it is by the mouth of babes and sucklings that God will still the enemy.

The work of God's grace in Timothy commenced with early instruction—"From a child thou hast known the holy scriptures."

Note the time for instruction. The expression, "from a child," might be better understood if we read it, "from a very child;" or, as the Revised Version has it, "from a babe."

The holy scripture may be learned by children as soon as they are capable of understanding anything. It is a very remarkable fact, which I have heard asserted by many teachers, that children will learn to read out of the Bible better than any other book.

green pastures beside the still waters. I was noticing, in the life of that man of God whose loss presses very heavily upon many of our hearts, namely, the Earl of Shaftesbury, that his first religious impressions were produced by a humble woman. The impressions which made him Shaftesbury—the man of God, and the friend of man—were received in the nursery.

Give us the first seven years of a child, with God's grace, and we defy the world, the flesh, and the devil to ruin the immortal soul. Those first years, while yet the clay is soft and plastic, go far to decide the form of the vessel.

It is well to note the admirable selection of instructors. We are not at a loss to tell who instructed youthful Timothy. In the first chapter of this epistle Paul says, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."

Note the subject of the instruction. "From a child thou hast known the holy scriptures;" he was led to treat the book of God with great reverence. I lay stress upon that word "holy scriptures."

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godly mother quit her home for a place of worship; but dream not that she is lost to the work of the church; far from it, she is doing the best possible service for her Lord. Mothers, the godly training of your offspring is your first and most pressing duty.

I am thankful for the many of our brothers and sisters who give Sabbath days, and many of them a considerable part of their week evenings also to the teaching of other people's children, who somehow grow to be very much their own. They endeavor to perform their duties of fathers and mothers, for God's sake, to those children who are neglected by their own parents; and therein they do well.

Let no Christian parents fall into the delusion that the Sunday-school is intended to ease them of personal duties. The first and most natural condition of things is for Christian parents to train up their own children in the nurture and admonition of the Lord.

Note the subject of the instruction. "From a child thou hast known the holy scriptures;" he was led to treat the book of God with great reverence. I lay stress upon that word "holy scriptures."

a certain something which I spy out at the back of this novel thinking. When I find that, if I prove their views to be unscriptural, I have nevertheless proved nothing to them, for they do not care about Scripture, then I have found out a principle far more dangerous than mere doctrinal blundering.

Observe that Timothy was taught not only to reverence holy things in general, but especially to know Scriptures. The teaching of his mother and his grandmother was the teaching of holy scripture. Suppose we get the children together on Sabbath days, and then amuse them and make the hours to pass away pleasantly; or instruct them, as we do in the week days, in the elements of a moral education, what have we done?

May the doctrines of grace be graven as with a pen of iron upon their minds, and written as with the point of a diamond upon their hearts, never to be erased. Brethren, if we can secure this, we have not lived in vain. The generation now ruling seems bent on departing from the eternal truth of God; but we shall not despair if the gospel be impressed upon the memory of the rising race.

Once more upon this point: it appears that young Timothy was so taught as a child that the teaching was effectual. "Thou hast known the holy scriptures," says Paul. It is a good deal to say of a child that he has "known the holy scriptures." You may say, "I have taught the children the Scriptures," but that they have known them is quite another thing. Do all of you who are grown up know the Scriptures? I fear that although knowledge in general increases, knowledge of the Scriptures is far too rare. If we were now to hold an examination, I am afraid that some of you would hardly shine in the lists at the end. But here was a little child who knew the Holy Scriptures: that is to say, he had a remarkable acquaintance with them. Children can get that: it is by no means an impossible attainment. God blessing your efforts, dear friends your children may know all of Scripture that is necessary to their salvation. They may have as true an idea of sin as their mother has; they may have as clear a view of the atonement as their grandmother can have; they may have as distinct a faith in Jesus as any of us can have. The things that make for our peace require no length of experience to prepare us for receiving them; they are among the simplicities of thought. He may run that readeth them; and a child may read them as soon as he can run. The opinion that children cannot receive the whole truth of the Gospel is a great mistake; for their child-condition is a help rather than a hindrance; older folk must become as little children before they can enter the kingdom. Do lay a good groundwork with the children. Let not Sunday-school work be slurred, nor done in a slovenly manner. Let the children know the Holy Scripture. Let the Scriptures be consulted rather than any human book.

Time fails me; I cannot dwell as I would upon other points; but I beg you to notice, in the third place, that sound instruction in Holy Scripture, when quickened by a living faith, creates a solid character. The man who from a child has known the Holy Scriptures, when he obtains faith in Christ will be grounded and settled upon the abiding principles of the unchanging word of God. I wish it were so with the bulk of those who profess and call themselves Christians. In these days we are surrounded by unsettled minds, "ever learning, but never coming to a knowledge of the truth." These are carried about by every wind of doctrine. What numbers of professors I have known who go into one place of worship and hear one form of doctrine and apparently approve it because the preacher is "a clever man!" They hear an opposite teaching, and again it is "a clever man!" They join with a church, and you ask them, "Do you agree with the views of that community?" They neither know nor care what those views may be; one doctrine is as good as another to them. Their spiritual appetite can enjoy soap as well as butter; they can digest bricks as well as bread. These religious ostriches have a marvelous power of swallowing everything; they have no spiritual discernment,

no appreciation of truth. They follow any "clever" person, and in this prove that they are not the sheep of our Lord's pasture, of whom it is written, "A stranger will they not follow; for they know not the voice of strangers." We desire to build up a church with those who know what they do know, can give a reason for what they believe. The true believer's great reason for his faith is, "It is written." Christ our Master met the tempter in the wilderness with, "It is written." Though he was himself inspired, yet his teaching was full of the Old Testament; he was always quoting the words of the inspired Book, and therein setting us an example. If you and I would contend with Satan, and with an evil world, so as to overcome in the conflict, we must take care to take our stand squarely and firmly upon the Scriptures. Let us treat our opponents to volleys of Scripture. Let us fire point-blank with sacred texts. These are arguments which wound and kill. Our own reasonings are mere paper pellets; but Scriptural proofs are bullets of steel. Our opponents will find it useless to try to lead us away from the old faith when they perceive that we will not budge an inch from Holy Scripture. We are bomb-proof when we shelter beneath the Word of the Lord. The cunning craftiness of deceivers is foiled by the clear simplicity of "Thus saith the Lord."

Those who know the Scriptures, and so believe in Jesus, are pillared upon a personal acquaintance with the foundation of their faith. "From a child thou hast known the Holy scriptures": they were not treated with an ignorant reverence, but with an intelligent homage. How much I desire that each one of you may be a personal student of the Holy Scriptures! We need to know them for ourselves. Personally grasping them as a revelation to himself, the godly man loves them, studies them, feels them, lives upon them, and so knows them. By this means he becomes independent of other men. Paul is to die. Poor Timothy! Yes it will be "poor Timothy!" if he carries his faith in Paul's bosom, and has none in his own heart. But Timothy's Bible is not going to die. Timothy's knowledge of Scripture is not going to be taken from him. Look at some of our churches: while a well-instructed Gospel minister leads the way, the brethren abide in their steadfastness. The good man dies, and where is the church? No doubt, those who are instructed in the Scriptures remain in their places, but the more ignorant are scattered—like chaff. There are numbers now in this part of London wandering about, who were once zealous for the faith, but are now almost indifferent to it. I will not mention names, but I could do so readily enough—I mean the names of esteemed brethren who gathered an earnest following about them; but they are gone, and with their going, numbers of their followers have gone, too. I fear there could not have been a sound knowledge of the Word, or these people would have survived the great loss of their teacher. Oh, to have a good personal building up upon the solid Word of God! then you will know what you know, and you will hold fast to it, and there will be no driving you away from the standards of the faith. I labour for this among you, and I pray that I may not labour in vain.

The man that has been taught the Scripture from his youth is anchored by the divine influences of that Scripture. It has so operated upon him that he knows for himself its divine power. He knows the difference between truth and error

by the effects produced on his heart and life. Without any boasting, he is able to discern between things that differ; because about scriptural truth there is a strange, mysterious unction, which does not attend the teachings of the most learned of men. I cannot explain to you what this unction is, but every child of God knows it. When I read a text of Scripture, even if I do not know it to be a text of Scripture by memory, I perceive its divine origin at once by a mystic influence which it exerts over my heart. The most striking passages of any sermon are texts well placed. A sentence from the mouth of God will have more permanent power over a Christian man, than the best composed of human statements. God's word is living, and powerful, and has a power to enter the heart beyond that of any other word. The words of the Bible strike and stick; they enter and abide. He that has been taught in Scripture, steeped in Scripture, saturated with Scripture, is conscious of its permanent influence, and it gives him a permanence of conviction. Like the crimson dye in cloth, the tint of Scripture is not to be got out of the soul when once fixed there; it is dyed in grain, it enters into the very nature of the man. Bible truth influences his thoughts, words, and deeds: it is all-pervading; he begins to eat, and drink, and sleep Holy Scripture. The man's heart is fixed on God, fixed in the truth, fixed in holy living. He will stand fast, however evil the days. Though all the rest should apostatize, this man cannot; for the divine Word through faith has bound him to the altar of the Lord, and in the truth he must and will both live and die, come what weathers there may.

Besides, a man that has once been taught in the Scripture, and to whose soul the Spirit has blessed that teaching, has come to yield himself to the supremacy of Scripture, and this must operate to the shaping of his character. I confess that sometimes I come across a text which does not at the first blush agree with other teachings of Scripture which I have already received, and this startles me for the moment. But one thing is settled in my heart, namely, that I will follow the Scripture wherever it leads me, and that I will renounce the most cherished opinion rather than shape a text or alter a syllable of the inspired Book. It is not mine to make God's Word consistent, but to believe that it is so. When a text stands in the middle of the road I drive no further. The Romans had a god they called "Terminus," who was the god of landmarks. Holy scripture is my sacred landmark, and I hear a voice which threatens me with a curse if I remove it. Sometimes I say to myself, "I did not think to find this truth to be just so; but as it is so, I must bow. It is rather awkward for my theory, but I must alter my system, for the Scripture cannot be broken." "Let God be true, but every man a liar." We want our children to have this deep reverence for Scripture, even as we have it ourselves. There it stands: the eternal pen has written it; we accept it. If God has said it, we have no desire to question it, lest the Scripture should say to us, "Nay, but, O man, who art thou that replies against God?" We must bow before the infallibility of the Holy Ghost, and say, "Lord, teach me what this means. What I know not, teach thou me." He who goes through the world with an intense reverence for Scripture will be a man indeed. The Lord will make good in him that word—"Them that honour me I will honour." Angels and men ere long reverence the man who reverences the word of God.

Feed your mind on the pulse of Scripture, and, like Daniel and his comrades, your countenance shall appear fairer and fatter in flesh than all the children who eat the portion of the king's meat from the philosophic tables of the world.

While on this point I would also say, that this kind of instruction will hold a man fast against the seductions of the age. Here I go into one place of worship, and I see a pretty little dolls'-house at the further end, and people are bowing down before some paper flowers and candlesticks. Around the building I see pictures of virgins and saints; but he who has read his Bible enters not into this modern idolatry. A priest once said to a poor Irishman, "There will be no good come of your reading the Bible." "Why," replied the man, "it is written, 'Search the Scriptures.' Please, your Reverence, I was just reading 'Ye shall read it to your children,' and the priests have no children: how can you account for that?" "Ah," replied the priest, "the like of you cannot understand the book."

"Well," said the man, "if I cannot understand it, it will do me no harm; and if I can understand it, it will do me great good." Just so: the Bible is a very dangerous book to superstition, but to nothing else. Spread it, then, to the winds of heaven; and read it, every one of you. To the law and to the testimony; if we speak not according to this word, it is because there is no light in us. He that holds to the Bible will be equally free from the dangers of rationalism which are now so abundant; and he will keep himself clean from the ravings of anarchy which now sound like the cries of dragons from the dark places of the earth. People are beginning to forget the commandment, "Thou shalt not steal," and they are planning various methods of political thievery, by which the foundations of society will be shaken. Love of Holy Scripture will be the sheet-anchor of the state as well as of the church. If men are thoroughly grounded in Holy Scripture, we shall undergo political changes with great advantage; but if not, there is mischief brewing. That book is the cornerstone of our future hope.

Now, lastly. As this early teaching creates a fine solid character, so will it produce great usefulness. I will say nothing more than just this. Thus Timothy became above all others a choice companion for Paul, one upon whom Paul looked with love, and remembered with joy. Companions for apostles are only to be produced in the school of Holy Scripture. Those who have communed with Moses, and David, and the prophets, are fit to associate with an apostle. It is something to produce out of a child a comrade for a veteran servant of the living God. Let a man of God get side by side with a youth who knows the Scriptures, and he feels, "This is fit company for me." Paul, worn with years of persecution, strokes his grey beard, and his eyes light up with joy as he looks on that young Timothy. What is there about him more than about any other? Why, only that he knows the Scriptures, and they have made him wise unto salvation. There were, no doubt, fine young fellows to be found who gloried in preferring the advanced thought of philosophers to the stereotyped teachings of Holy Scripture; but had they begun to talk to the apostle upon their theories, Paul would have dismissed them with words of warning. He knew nothing of them or of their "other gospel," except that they troubled him and the churches. Without a Scriptural training a convert has

no grit, no backbone, and no soul in him. But when Paul looked on a gracious youth who knew the Scriptures, and held fast to them, he thanked God, and took courage.

This young man became a minister and an evangelist. He was a preacher of such a sort that we should have been glad to have heard him. God send us many such! Perhaps we might have said, "The young man's opinions were rather crude, and his expressions were somewhat rough; but we can put up with that from so young a man. On the other hand, what a richness of Scripture there was in him! What depth of thought! Did you not notice he had not got through a dozen sentences before he had quoted a Scripture? and when he came to prove his point he did not give half-a-dozen rationalists arguments, but he brought out a single word from the Lord, and the point was settled." You must agree with a man who is at home with his Bible. This is the kind of preacher that we need more of. Instruct your children well, beloved teachers, that they also may become scriptural teachers in due time.

Timothy became, also, a great champion for the faith. He came forward, and in the midst of all those who were preaching false doctrine he stood firm to the end; steadfast, unmovable, courageous, because as a child he had known the Scriptures. O teachers, see what you may do! In your schools sit our future Evangelists. In that infant class sits an apostle to some distant land. There may come under your training hand, my sister, a future father in Israel. There shall come under your teaching, my brother, those that are to bear the banners of the Lord in the thick of the fray. The ages look to you each time your class assemblies. Oh, that God may help you to do your part well! We pray with one heart and one soul that the Lord Jesus Christ may be with our Sunday-schools from this day till he cometh. Amen and Amen.

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, FEBRUARY 14, 1890.

SHIFTING RESPONSIBILITY.

Among the latest utterances of the lamented Dr. A. J. Gordon was this: "Let us so appreciate our personal trusteeship of the Gospel that we shall refuse to farm it out to agents." And Dr. Josiah Strong speaks of the tendency to shift the responsibility and to say not "here am I, send me," but "here is my check, send somebody else."

One of the bottom facts of human nature is the disposition to shift responsibility. It shows itself in all directions. Parents do not recognize the responsibility resting upon them for the right training of their children. They seek to shift this responsibility from their own shoulders, where God placed it, to the shoulders of nurses, teachers, Sunday-school teachers and preachers. The sad results of this shifting are seen on all hands.

Citizens do not realize their responsibility, and this gives us political bosses, and governments come to be dominated by unscrupulous men, who lay heavy burdens upon the people and corrupt the land. Had the good citizens of New York City not shirked their responsibility as citizens, Tammanyism and Plattism would have been impossible. We never can have good government until good citizens realize their responsibility and faithfully live up to it.

We see the same thing in religious work. Churches shift responsibility for carrying on missions upon the Boards, which are merely the channels for the co-operation of the churches. Yet the churches often feel that "it is the business of the Board to raise the money for missions, and to find the men, and to do what needs to be done to carry on our mission work." The result is that a debt upon a Board is not felt to be a debt upon our churches, and our people do not begin to do their duty to missions. Let the churches feel that upon them rests the responsibility rather than upon the Boards, for this great work. Boards are necessary, of course, but they are simply, as we have said, channels for the co-operation of the churches.

The individual Christian shifts responsibility upon the church as a body. He feels, "Oh! well, I need not give, because others will give all that is necessary; I need not work—the church will see that the work is done." Thus the work of the church languishes and the standard of piety is lowered. Often church members shift their responsibility upon the pastor, and expect him to do all the religious work that is done in the congregation and community.

Looking at the results of these shifting of responsibility, good men ask, what shall we do? Here is the vital question—what shall we do? Parents shift their responsibility and children are badly trained. Citizens shift responsibility and bad government results. Churches and individual Christians shift responsibility—and religious work languishes. What can we do? Shall we accept this shifting, and try to make some other arrangements for getting needed work done? Can we improve on parents, for example, in arranging for training children? Is there any better place for responsibility to rest than where God put it? Is it not wisdom, therefore, for us to insist that those God has made responsible be held responsible for the work committed to them? Can we improve upon the methods of infinite wisdom?

A WRITER in the *Evangelist* says:

"It amazes me that Presbyterian ministers and elders take so little interest in the circulation of church papers among the families of their congregations, and that so many read no church paper, and are therefore ignorant of the news and work of their own church."

Our Methodist ministers do these things better; they see to it that a copy of their *Church Advocate* goes into every family. But Presbyterians are so easy going that they leave the interests of the church to take care of themselves.

This simply shows that Presbyterians, like Baptists, do not appreciate the importance and value of denominational papers. They seem to feel that the circulation of such papers is purely the affair of the editors and publishers; and that whether such papers go to the homes of the people is a matter not worth bothering about. When our leading Baptists fairly face the question of the value and importance of having the right sort of Baptist papers, then they will be in a position to answer our oft-repeated question, "On what principles should the number, location and personnel of our Baptist papers be determined?"

We are glad to note that more and more our brethren are thinking of this question, and the more they think of it, the more they see its importance. We are glad we raised this question, and we hope ere long a satisfactory answer will be found. All sorts of bad motives have been attributed to us for asking the question, but, unfortunately, charging a bad motive on us is no answer to the question. We think we have an answer, and if only the brethren will give earnest thought to the question, they will either find the right answer, or else they will be prepared to accept ours when we offer it. We may, of course, be mistaken, and our answer may not be satisfactory, but we think we have a solution of the problem, or we would not have raised the question.

The *Courier-Journal* tells of the great crowd at the New York Academy of Music to hear Dr. Talmage, and says:

Just before the preacher came upon the stage, a woman carrying an infant approached him. He recognized her as one of his old parishioners.

"I want you to baptize my baby, doctor," said she.

"But, my dear woman, there are thousands in front of this stage who are impatiently waiting for the services to begin. Can't you bring the baby back in an hour or so?"

"I am afraid, doctor, that it will then be too late," she said.

The preacher caught sight of the pale, drawn face of the infant. He looked at the pleading mother.

"The baby will be baptized now," he said, and while the vast audience in front impatiently awaited the appearance of the preacher, the dying infant was baptized behind the scenes, and the mother went away contented.

This woman evidently believed that sprinkling a few drops of water on her baby's head in the name of the Trinity would do its soul good. She was anxious to get her baby safely christened before it was "too late." She thought her baby's soul needed that ceremony, and Dr. Talmage's act served to fasten that superstition in her mind.

Now we do not charge Dr. Talmage with believing in baptismal regeneration, for we do not suppose he does believe it, and yet his action in this case served to confirm this poor mother in that belief. She evidently thought her child's soul was somehow safer for the christening. Infant baptism rests historically and logically on baptismal regeneration, and it is impossible to practice the one without fostering the other. Here even so evangelical a preacher as Dr. Talmage has an "old parishioner" who holds to baptismal regeneration, and, when the oppor-

tunity offers, instead of correcting her mistake, he confirms her in it. So soon as the idea of baptismal regeneration perishes from the earth, infant baptism will cease, and so long as infant baptism is practiced, baptismal regeneration will be believed. They stand or fall together.

MR. ERASTUS F. BEADLE died the other day. He was the father of the cheap novel. In 1860 he began to issue "Beadle's Dime Novels," which had a tremendous sale, and their success led to other cheap publications, conspicuous among which were the "yellow-covered" novels. Mr. Beadle maintained a high moral and literary standard, but he paved the way for the ocean of trash that has since been issued in cheap form. The most popular story he published was "Seth Jones," written by a Methodist brother, Edward S. Ellis. He "plastered the country" with the question, "Who is Seth Jones?" and thus paved the way for selling the book whose cover had a picture of a man, and in large letters, "I am Seth Jones."

Mrs. Ann S. Stephens wrote a little story of which twenty thousand copies were sold almost at once, and there was nothing in it except a little entertainment for the reader. Thus people are willing to buy what entertains them. Would that they were equally ready to buy what benefits them. Therein is the great difference between publishing religious literature and publishing secular literature. The secular house publishes whatever pleases the people, while the religious house must publish what will benefit them. People, except the best of them, will not run after what benefits them, while they will run after what pleases them. A boy will feel much more kindly toward the corner grocer who gives him candy that makes him sick, than he will feel toward the physician who gives him medicine that makes him well. Adults are but grown-up children.

The need, therefore, for active effort on the part of those who wish to benefit mankind, to push the circulation of religious literature is manifest. People must be urged and persuaded to get and to value what benefits them. "Eternal vigilance is the price of liberty" and eternal activity is the price of progress.

THE first series of lectures before the Theological Seminary on the W. D. Gay foundation will be delivered the last week in March by Dr. H. H. Harris, of Virginia. His subjects will be connected with the work of missions. For many years Dr. Harris has been President of the Foreign Mission Board of the Southern Baptist Convention. On any subject he is sure to be worth hearing, while missions is a specialty with him.

The lectures will be delivered in the large audience-room in Norton Hall. They will be at night, and the general public will be invited. They will be published. These lectures will be a marked feature of the Seminary, and will no doubt become famous. Everybody has heard of the Bampton Lectures at Oxford, England, and everybody will hear of the W. D. Gay Lectures at Louisville, Ky.

A STUDENT at Oxford, England, said to some companions as they came out from chapel: "I ought not to have come to chapel this morning." Being asked why, he replied: "I am going to write a critique on _____'s picture at the Academy, and I want to be in a perfectly diabolical temper." There are some brethren who seem to act on that principle when they go to write about what they regard as errors.

THE new house of worship recently dedicated by our church at Lake Helen, Fla., was the gift of Mrs. E. Nelson Blake, as a memorial of her noble son, the late E. Nelson Blake, Jr. It is a most fitting memorial. It is called the Blake Memorial Baptist church. The dedication was an occasion of deep and tender interest. The Revs. Noble, McKinney, Speller, Macey and Hillman took part. Mrs. Blake herself presented the keys. The sermon was by the Rev. H. C. Speller.

The dedicatory hymn was composed by the Rev. John McKinney, and it was singularly appropriate. It is as follows:

This house, O Lord, which love has reared,
We offer at thy throne;
And pray that thou wouldst enter in,
And claim it for thine own.

Fill thou her heart with richest gifts,
That thus doth seek to tell
How great her love for him that's gone,
And for thy cause as well.

When we, thy children, gather here
In worship to unite,
Be thou, our Father, present, too,
Our worship to indite.

If thou dost speak through human lips,
May we attentive be,
And show by what we do and are,
That we belong to thee.

And when we voice our praise in song,
Or speak our need in prayer,
Accept the praise we offer thee,
And make thy cause our care.

If thou dost take the gift we bring,
And listen to our plea,
This house shall be a joy to us,
A praise, O Lord, to thee.

NEVER!!

An honored brother has asked us whether the WESTERN RECORDER declines to publish all articles which do not agree with the views of the editor. We are surprised at the question. The fact is, no article has ever been rejected since the present editor has been in charge because it did not agree with his views. Many articles have been published in our columns with which the editor did not agree, and many have been declined with which he did agree. Within the limits of good denominational journalism, we are ready to publish views on all sides of questions of current interest. If we err at all, we wish it to be on the side of liberty. Let it be distinctly understood, therefore, that no article is ever rejected because it does not agree with the editor's views.

PROF. G. B. MOORE, in a very profoundly philosophical article in the *Religious Herald*, asks: "But here may not one be permitted to suggest that it is in regard to the divine aspect as dynamic that the relations with the material, finite universe are affirmed to be intimate, and even indissoluble, so long as the cosmos exists?"

To which we answer, *Of course*; go ahead and suggest it all you please. We have not the dimmest idea what it means, but so long as it is offered as a simple suggestion, no one should object. If only Prof. Moore should lay it down as a dogma now, the case would be different. Let us by all means encourage our philosophers to indulge in suggestions. Suggest away, then, you Monists, or Christocosmists, or Genetists, or whatever other sort of ists you may happen to be; suggest away to your heart's content; and if stupid mankind do not know what you are talking about, why then you have the consolation of knowing that such has been the fate of all philosophers.

It is one thing to meet death inreproachably, and it is altogether another to meet it peacefully and trustfully.—Robertson.

Editorial Varieties.

The *Presbyterian* is mistaken in thinking attendance at Princeton Theological Seminary larger than that at any seminary in the land. Our own Southern Baptist Theological Seminary has 298 in attendance this year, while Princeton has 275.

In reviewing Prof. Newman's History of the Baptists of the United States we spoke of him as "a very able man." The printer got it "a venerable man." Since it made sense and the proof-reader did not know Prof. N.'s age, she let it stand. Prof. Newman is still a young man. He will be venerable in due time.

We are glad to say that Judge Toney has renewed his opinion subjecting the property of the Seminary to taxation. He overlooked an amendment which makes a contract between the State and the Seminary on this subject. Our Seminary is not to be taxed. Dr. Boyce shaped the matter and he did it well.

We are deeply mortified, and feel so guilty we are ashamed to apologize. We wrote to Dr. Parker for a copy of his admirable "Charge to Young Preachers," and he kindly furnished it to us. It appeared in the *Recorder* as from Dr. W. C. "Still" instead of W. C. Stitt.

Dr. Parker, of London, employed his wife as stenographer and typewriter to report his sermons. He said: "She did the work perfectly, because she put in not what I did say, but what I ought to have said, but didn't." And yet it was not long till he employed another stenographer. Inferences are not drawn.

Dr. Lafferty, of the *Richmond Christian Advocate*, shows no patience with those Methodists who find fault with Methodism, calling the "bishops czars, its preachers serfs," and he tells the fault-finders "the door is wide open—It will be interesting to read the Rev. Sam Jones' reply to this."

The *Texas Baptist Standard* charges "sectionalism" on the *Religious Herald*. Whenever any one in the South stands up for Southern interests or objects to something that is done in the North he is pretty sure to be charged with "sectionalism." The *Herald* has made that charge from time to time and now its turn has come.

We are glad to hear of the continued prosperity of the Rev. J. T. Villers of the First church in Syracuse, N. Y. We supplied his pulpit in Gloucester, Mass. one summer a few years ago and saw what a good workman he was. We afterward got well acquainted with him and his family, and we are not surprised to learn that during the first year of his new pastorate he has baptized 110 and that he has the largest congregation in Syracuse.

The Chicago and Alton railroad have forbidden their employees "to drink intoxicating liquor while on duty or to frequent saloons or gambling houses while off duty." Recently six conductors of the Chicago and Alton County Association saloons, an officer of the road, fell of an accident causing loss of life and costing the road \$300,000, which could have been avoided had not the engineer by gambling all night made himself too sleepy to do his duty.

The *Essex Journal* has appeared. It is the organ of the Essex and Union County Associations. It is an interesting and instructive paper, and we are glad Bro. Wise showed his wisdom by writing it.

Pastor Wise, of Princeton, has written a history of the Ohio Valley Association, and has, in doing so, done the denomination a valuable service. It is a neat pamphlet of seventy-six pages and the price is 25 cents. The history of the Old and New Testament County Associations is included, those bodies being now extinct. It is an interesting and instructive pamphlet, and we are glad Bro. Wise showed his wisdom by writing it.

The news of the unexpected death of Dr. A. J. Gordon, which reached us last week just as the paper had gone to press. He was cut down in the prime of his useful manhood, being only fifty-seven years old. He recently celebrated his twenty-fifth anniversary as pastor of Clarendon-street church, which has greatly prospered under his ministry. He is well known as a writer, as well, and his last book—"The Holy Spirit"—noticed in this issue of the *Recorder*, is his best. His death is a serious loss to all good causes. He died of pneumonia.

We like to keep our readers posted in regard to the "latest theological thought" of the world, particularly that of Germany. The very latest is that a German theologian has reached the conclusion that the end of the world will come April 24, 1903, and he has started people in Berlin by the announcement. He says there will be a great war, will come in 1897, that a new Napoleon will appear in 1899, and that a terrific earthquake will shake the world in 1901. Our only conclusion from all this is that "now is the time to subscribe" for the *WESTERN RECORDER*.

The *Gospel Advocate* thinks it is "curious" that Bro. Enoch Wines should teach "that a sinner would become a sinner and so appropriate as to become a devil and go to hell, and then deny that a poor, weak, fallible Christian can do the same thing." The *Advocate* will find this matter explained by the inspired Apostle Peter in his first Epistle, first chapter, third to fifth verses. He says the "incorruptible inheritance" is "reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time." If Christians stood in their own strength, they would all perish, but, being "kept by the power of God," they have a hope that is "sure and steadfast."

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. One baptized. Wednesday was the 25th anniversary of his ordination. He spoke at prayer-meeting on the lessons of 25 years in the ministry. A letter was read from Dr. T. E. Skinner, who preached the ordination sermon Feb. 15, 1870. The Sunday-school through Superintendent Spelden presented Pastor Eaton with a box of valuable books.

Broadway—Owing to the intense cold the steam-heating apparatus could not be used, and there was no meeting Sunday.

Chestnut-st.—Pastor J. M. Weaver preached as usual.

East—Bro. I. T. Tichenor preached in the morning and Pastor Christian at night.

McFerran Memorial—Pastor Jones preached. He preaches every night this week in special meetings.

Twenty-second and Walnut—Bro. J. R. Sampey preached in the morning and Bro. I. T. Tichenor at night.

Franklin-street—Pastor H. C. Roberts preached. One received for baptism.

German—Pastor Bolter preached. Highlunds—Pastor Dawes preached at both hours.

Logan-st.—Pastor Ewing preached.

Parkland—Pastor Bagby preached. One joined by letter.

Portland-avenue—Pastor Thompson preached at both hours.

Southgate-street—Pastor Wolford preached.

Third-ave.—Pastor Taylor preached. Three received by letter since last report.

Twenty-sixth and Market—Pastor preached. One received by letter.

The Point—Bro. Farrar preached as usual.

City Mission—Pastor Bagowsky preached. Three professions. Glenview and Eight-Mile—Brother Croxton preached. Pastor Martin went with the body of Dr. Chenault to Richmond, Ky., to conduct the funeral. Dr. Chenault belonged to one of the most prominent families in the state, and was a very prominent man himself. He was eminent as a physician, his specialty being nervous diseases. At one time he had charge of the lunatic asylum at Lexington. He was for years moderator of his association. Last year he purchased a home at Glenview, and the mission sustains a severe loss in his death. We tender our condolence to the bereaved ones.

JEFFERSONVILLE, IND. Pastor Shelt preached. Since last report one received by relation, two by letter and three for baptism and baptized.

NEW ALBANY. Tabernacle—Pastor Wicker preached Four received by letter and three for baptism.

Pastor Eaton conducted a missionary meeting at the Orphans' Home, and took up a collection of \$11.06 for Powell's work in Mexico.

Secretary Tichenor made a statement about the work of the Home Mission Board. He had spent several days in Louisville, and the brethren assured him that the \$100 special contribution asked would be raised. Bro. Tichenor was most heartily received. He is always welcome in Louisville and in Kentucky.

Pastor Carter Helm Jones presented to the conference a bright and thoughtful paper on the "Ideal Religious Paper." He stated that he always prayed for the editors. Would that more of our brethren did this. We have asked Bro. Jones to put his essay in the form of an article for our columns.

SEMINARY NOTES. The last intermediate examination was Old Testament on the 5th inst.

Bro. J. S. Cheek has accepted the church at Worthville, Ky.

Another Shakespeare Club has been organized among the students.

A brother came in from Georgia a few weeks ago, just a week after he had been baptized.

Dr. Dargan has read the Greek Testament through once a year for twenty-five years.

Bro. J. W. McCollum, return missionary to Japan, hopes to be at the missionary meeting in April.

Bro. T. T. Martin preached the funeral of Dr. Chenault at Richmond, Ky., last Sunday.

Bro. A. M. Croxton has become involved in a newspaper controversy because of his recent article on the wine of the Bible.

Bro. Gill reports his work at Mt. Sterling in a fine condition. Last Sunday was the 25th anniversary. Dr. Kerfoot preached the anniversary sermon.

The supplies were: Dr. Sampey,

Twenty-second and Walnut (morning); A. M. Croxton, Glenview; J. W. Lowe, Logan street. MOBBERLY.

THE STATE.

Bro. J. K. Nunneley writes from Georgetown: "Brethren G. H. Nunneley, R. B. Thomas and Dr. Arthur Yager were elected deacons of the Baptist church to-day. The election was allowed with an earnest prayer for their consecration and efficiency in the honorable office to which they were elected."

Pastor D. J. K. Maddox writes: "On Sunday night, the 14th of January, I began a meeting with my West Point church, Ohio county, Ky., and closed the 31st at night. As a result, there were about 35 conversions, 28 were added to the church, 25 for baptism and 3 by letter. It was a meeting of wonderful power, the church greatly revived and strengthened. Rev. E. J. Maddox came on a consecutive evening. He was the first week and did the rest of the preaching, and did it to the delight of all. He is a master workman of whom we are proud. A summing up of my work with my three churches since last March: Buck Creek, 15 additions; Coon Spring, 16 additions, and West Point 23 additions; total additions 198. To God be all the praise."

Bro. W. H. Brengle writes from Central City: "On Friday, Feb. 8th, we closed a two weeks' meeting at Livermore, which resulted in great good. There were 17 conversions, 15 approved for baptism and 1 added by letter. In the last fourteen months, including our last meeting before this, there has been 45 conversions and more than 40 additions to the church. The Lord has greatly blessed our little church." Bro. E. J. Maddox, of Texas, Ky., did the preaching to the edification of all who heard him. He does not depend on unsafe methods to reach men, but believes that the Gospel is the power of God unto salvation. He speaks not in plain terms against sin, but presents the love and mercy of God in a persuasive and tender way, which leads men to "repentance toward God and faith toward our Lord Jesus Christ." He made many friends at Livermore.

Our church at Mt. Sterling, on Sunday, celebrated the 25th anniversary of its organization. The sermon was preached by Bro. F. H. Kerfoot of the Seminary. It was a most interesting occasion, we regret that we could not accept the invitation to be present.

Pastor Kincannon, of Sanders and White's Run churches, is on a visit to his father in Virginia. The New Liberty church has elected Bro. Kincannon as pastor for half his time. He will remain at Sanders, but will give up his work at White's Run, which is a good church and deserves a good pastor.

Elder P. J. Henry resigned the pastorate of the Westfork church and went to Dover, Tenn. The Westfork church surrendered with great reluctance, having the piety and good sense to appreciate his work and his godly life.

The regret which the Wingo church feel in giving up their beloved pastor, Elder W. Taylor, is a tribute his faithfulness deserves.

Pastor E. H. Maddox writes: "Bro. J. T. Taylor was ordained to the full work of the Gospel ministry by Bell's Run Baptist church, Dec. 24, 1894. After relating his Christian experience and call to the ministry, the writer led a confirmation and offered ordination prayer. Laying on of hands by the presbytery, charge to candidate by Rev. R. T. Bruner, presentation of Bible by Rev. Sapp, benediction by candidate. Rev. B. F. Jenkins presided. Bro. Taylor takes charge of Adaburg and New Panther creek churches in Ohio county, and bids fair to do a good work for the cause."

Pastor E. H. Maddox writes: "Bethel church, Henderson county, had a good meeting in October. We were blessed with the able service of Bro. F. M. Shinn. The church was much revived, 18 baptized, 10 stands approved for baptism and two received under watch-care. P. S.—I sent you account of the above in due time, but it has never appeared in the RECORDER."

OTHER STATES.

Bro. W. S. Splawn writes: "Will give you some impressions of Gainesville, Texas, later on. I preached here last Sunday and accepted a call to this church. The present outlook is encouraging. My family will leave Lexington for Gainesville in a few days. Send me the Recorder to Gainesville, Texas. I love it. God bless old Kentucky."

Bro. S. G. Mullins writes from El Dorado, Kansas: "I am here now engaged in a series of meetings. The Baptists are not so numerous here as in Kentucky, yet when that doctrine is made plain and the people understand it, they cannot but admit that we are right."

Pastor J. J. Porter writes from Jerseyville, Ill.: "A great work of saving

grace is going on in our church. Dr. J. H. Boyet and his associate have spent two weeks with us. Fifty-three additions to the church, all by baptism from two. We expect more from the direct influence of the meeting. Our people unite in saying that Bro. Boyet did the best preaching of Christ's Gospel of any minister that ever preached in this city. (You of course know that means he preached so well.) There were no modern clap-trap methods put upon the people. The plain Gospel was preached with point and power. It moved the hearts of the people both old and young. Dr. Boyet is an evangelist after my own heart. He is doing a great work. Only eternity will speak the worth of his work in our church. Bro. Beville, his companion, led the best singing we have ever had."

Pastor R. P. Johnston writes from St. Joseph, Mo.: "Our meetings here came to a close this evening. Bro. Simmons has been with us for three weeks, preaching from twice to four times a day. I always thought Bro. Simmons was a good preacher, a safe leader, and a good fellow every way, but I had never done him full justice in any respect. As a direct result of the meeting there have been 44 additions, 36 by baptism and 8 by letter and relation. The influence of the church has been widened, and many new families have been added to our constituency. We expect to continue the work all the time, and are going to preach, and pray, and work with the idea of constant accessions to the kingdom. The meetings have made a new church more necessary than ever, and we are going to begin work on the new building as soon as the spring opens. The prospect for the denomination in this part of the State is brighter than at any time in the history of the work. If the Baptists would only take Missouri for Jesus, that would make the contest easier in all the other States, for, you know, she is the 'hub of the nation.'"

The First church of Huntsville, Ala., has just finished a new and handsome house of worship, which will very soon be dedicated. It is expected that Pastor J. B. Hawthorne, of Atlanta, will preach the sermon. Pastor W. W. Haywood has been greatly blessed in his work at Huntsville. That the church, under his leadership, should erect so handsome a house in these times, speaks well for both pastor and people.

Pastor W. L. Winfrey, of Tennessee, has held a meeting at the Tazewell church which closed with 20 professions of religion, 14 additions and others to follow, and one at the Fairview Academy, which closed with 19 additions to the Locust Grove church.

A seventeen days' meeting in the Stony Creek church, Tenn., closed with 17 additions, and the church greatly revived.

Bro. Ben M. Bogard writes: "I am now at Oran, Mo., a splendid little town on the Iron Mountain Route. There have been nine conversions up to date, eight additions to the church, and the meeting is increasing in power every day, notwithstanding the extremely bad weather—the thermometer at zero sometimes. I go next to Morley, Mo. The meeting will begin there on the third Sunday in February. Elder Rudolph is pastor at both the above named places, and is a Kentuckian."

A three weeks' meeting in the Ebenezer church, Missouri, closed with 16 additions to and 1 exclusion from the fellowship of the church.

The meeting in the Dry Fork church, Calloway county, Mo., closed with 27 additions, 25 by experience and baptism.

Fifty-two were added to the fellowship of the Platte City church, Mo., as the result of a four weeks' meeting.

Bro. J. N. Marshall recently baptized 4 into the fellowship of the church at Marble Falls, Tex., making 17 additions as a result of a meeting there.

A good meeting at High, Lamar county, Texas, closed with 19 additions to the fellowship of the church.

As a result of a meeting at Bronte, Texas, there were 21 additions to the Kicapoo church, 15 by experience and baptism.

A meeting with the Mt. Zion church, near Coldwater, Miss., closed with 18 additions to the fellowship of the church.

Ten have been baptized and 2 received by letter as the result of a meeting in the Coldwater church, Mississippi.

Fifteen were added to the Enon church, Mississippi, as the result of a meeting in which the church was greatly revived.

A nine days' meeting in the Spring Creek church, Louisiana, closed with 12 additions to the fellowship of the church.

A good meeting in the Summerville church, Louisiana, closed with 15 additions, all by experience and baptism.

A GOOD MEETING.

We have just closed a meeting of four weeks' duration. Bro. A. F. Baker, of Missouri, did the preaching. As the result of the meeting, there were ten additions, five by experience and baptism, one by letter, two restored to fellowship, two under watch-care. Bro. Baker did grand preaching, bringing out and explaining some of the grand doctrines of the Bible. In the beginning of the meeting he gave four lectures, one to married men, one to married ladies, one to unmarried men, one to unmarried ladies. They were pronounced very grand by those who heard them. He created no unnecessary excitement, but taught the Word of God in such a plain and convincing way that some were convinced of the teaching of certain doctrines that could never understand them before. He opened a box for inquiries, stating that he would answer any questions that would be asked concerning the teaching of the Word of God.

There were many questions asked, the most of which were answered to the edifying and strengthening of the church, and upon the whole we had a grand meeting, and some souls were called from the bondage of sin and Satan to the heirship of God and joint heirs with Christ. Thanks be to God, who giveth the victory, and to Him be all the glory. Since the meeting one lady has confessed the Lord and stands approved for baptism.

Yours in Christ, LAYMAN. Worthville, Ky., Feb. 5, 1896.

Half the lamps are used with wrong chimneys. That's one of the reasons why lamps are "not very good."

Get the "Index to Chimneys." Geo A Macbeth Co, Pittsburgh, Pa, send it.

Pearl glass, pearl top, tough glass.

Read the advertisement of Valuable School Property for Sale on Page 16.

ATTENTION!

Pastors and members of the churches composing the Little River Association, read this. At the last session of the Little River Association, the body agreed to defray the expenses of its messengers to the Southern Baptist Convention (see Minutes). The messengers composing the Association were also requested to urge the churches to send funds to R. W. Morehead, Princeton, Ky. for that purpose.

Have you attended to this matter, brethren? If not, will you please do so at once? The time for the meeting of the Convention will soon roll around. A small contribution from each church will furnish the necessary funds. Remember, brethren, in giving of your means for this purpose, you give to the cause of the Master. The object of the Convention is to obey the command of the Lord Jesus Christ to "teach all nations," etc. A. J. SILLS, Clerk L. R. Assn.

OAK GROVE.

This church has recently closed a meeting of peculiar interest and profit. The revival spirit began in the weekly prayer-meeting, which from weekly became so interesting as to demand services twice a week, then every night, and finally day and night. The church was very much revived. The best of order prevailed. The God of our fathers succeeded by the means of his own appointment, and Christians rejoiced and sinners were saved. We had no extra help. I did all the preaching.

Results: About 40 conversions, 28 baptized, one still awaiting baptism, one restored, one received by letter. The meeting was cut short by the extreme cold weather in the midst of a good interest. More will yet be gathered as fruits of the meeting. We have a young men's prayer-meeting, which is well attended, and is manifesting some good working ability among our young members that I trust will become useful in the Master's cause. To God be all the praise. W. P. BENNETT. Utica, Daviess county, Ky.

I am delighted to say that on arriving here last Thursday with my family we were met with conveyance and conducted to our home, which had been warmed and set in order by the brethren and sisters, and we were cordially received as honored guests; also an elegant supper, waited up, and was served to our comfort, and other supplies were in store sufficient to meet

our present demands; for all of which we express grateful thanks. We are well pleased with the prospects here, and hope for a pleasant and profitable pastorate. Fraternally, J. W. DIXON. Smith's Grove, Ky.

GASPER RIVER ASSOCIATION.

Dear brethren, the divine word "Go" still rings in our ears: "Come over and help us," is desired; our hands are tied by want of means; do pray, and give, that crumbs from the Master's table may save precious souls. Move us to action for Jesus sake. B. T. M., Ch. M. H. P. S.—Send to Elder A. B. Gardner, Secretary, M. B., Townsville, Ky.

The world has sustained a loss in the death of Dr. William M. Taylor, of New York. In 1872 he became pastor of the Broadway Tabernacle, and he at once became a prominent figure in this country. He also became famous as a writer, especially on the Old Testament characters. He was only 65 years of age. We are also pained to recall the death of that eminent archeologist and orientalist, Prof. Reginald Stuart Poole, of England. He was only 62 years of age.

MINISTERS AND MEMBERS' MEETING.

The following is the programme of the Ministers and Members' Meeting, to be held with Eddy Creek Baptist church, June 28th, 29th and 30th, 1896.

1. Introductory sermon, T. T. Pierce, W. A. Burns alternate.
2. How to study the Bible and how to use it, by Milton Hall.
3. Sermon for Christians, by Wm. Gregston; J. H. Coleman, alternate.
4. The obligations to liberality and how to give, by A. J. Sills.
5. Demands of mission work upon the Baptist, by Hugh McConnell.
6. Perseverance of the saints, by T. E. Richey.
7. Importance of prayer-meetings, by W. W. Pugh.
8. The kingdom of heaven and the church, by E. M. Morse.
9. Parable of the ten virgins, Matt. 25:1-13, by A. W. Moore.
10. Temperance, by J. H. Coleman.
11. The second coming of Christ, by R. W. Morehead.
12. Is baptism a part of the New Birth, or essential to salvation? by C. E. Perryman.
13. What is Scriptural sanctification? by I. M. Wise.
14. Can the heathen be saved without the Gospel? by W. H. Moore.
15. Duties of churches to pastors. General discussion by deacons.
16. Duties of pastors to churches, by C. L. Roberts.
17. Duties of Christian parents to supply their families with religious newspapers and books, by R. H. McClesney.

RESOLUTIONS.

WHEREAS, Our Annual Ministers' and Members' Meetings are so meagerly attended from time to time, and because of same, therefore be it

RESOLVED, That this body in convention assembled, requests the churches within the bounds of our Association to appoint as many as three messengers, whose duty it shall be to attend the same.

And be it further RESOLVED, That we request said churches to urge upon their respective pastors and licentiates the necessity of attending same. C. E. PERRYMAN, W. A. HIGINS, W. H. MOORE.

Which would YOU choose? The Gold Dollar, or the Silver? Large Bottle—Big Do! Small Bottle—Small Do!

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

Formula on every bottle. Always good for 100 doses to the bottle. Price, one dollar. Sample, enough to last ten days, sent by mail on receipt of 25 cents. Send your address for descriptive pamphlet.

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FAMILY CIRCLE.

ABSTINENCE ALPHABET.

BY DR. CYRUS EDSON.

- A stands for Alcohol; deathlike its grip.
B for Beginner, who takes just one sip.
C for Companion, who urges him on.
D for the Demon of drink that is born.
E for Endeavor he makes to resist.
F stands for Friends who so lovingly insist.
G for the Gullible he afterwards feels.
H for the Horrors that hang at his heels.
I his intention to drink not at all.
J stands for Jeering that follows his fall.
K for his knowledge that he is a slave.
L stands for Liquors who agonize his craves.
M for convivial Meetings so gay.
N stands for No that he tries hard to say.
O for the Orgies that then come to pass.
P stands for pride that he drowns in his glass.
Q for the Quarrels that nightly abound.
R stands for Ruin, that heavers around.
S stands for Sights that his vision bedim.
T stands for Trembling that seizes his limbs.
U for his usefulness sunk in the slums.
V for the Vagrant he quickly becomes.
W for Wasting of life that's soon done.
X for his exit regretted by none.
Y stands for Youth, such weakness is crime.
Zealously turn from the tempter in time.
—North American Review.

THE STARS OF QUEDLINBURG.

BY EMILY ELIZABETH FRANKLIN.

(Continuation of last week.)

CHAPTER XXX.

[Sleighing.]

"Now, Miss Loyal, what is the matter?"
"O, Dr. Dattle, I am so afraid the boarders are not pleased with my house-keeping. I feel sure I have failed to give satisfaction somehow, and yet I have never so hard."
"Miss Star looked very discouraged indeed, and just a little teary.
"Who has been finding fault?" asked Dr. Bruus fiercely.
"Nobody; only Mrs. Weasel has been finding fault," said the doctor, in a tone.

"And there is Mrs. Madisons, who says they will not return after Christmas, and are going to give up their rooms to-morrow night."

"Now that is an argument against your house-keeping;—to be sure, when Madison has been hurrying up the workmen on his house for months in order that it might be ready for occupancy by the first of January. He told Mrs. Star before she left that they would not be the doctor's over that twenty-fifth of December, as they meant to spend a week in Charlotte getting furniture. As for the rest of us, don't we have dessert nearly every day? And there are those who do say as Miss Star is a better cook than her mother," and the doctor intimated Gormely Randolph with such success that Loyal laughed in spite of her woes.

"Never mind; she needs a rest, bless her brave little head," said Nampá, stroking the red hair in a way that came very near to destroying its composure, for there are times when a kind word will unnerve us much quicker than a blow. "When Lucy comes home we will take a little holiday, Loyal and I; and run down for a week at Knuckles' place, as the country lingo is, and get a fresh air, eh Loyal?"

"Yes, Nampá," said the girl, wondering if she could go back to Brier Rose again.
"Muddy 'tumm'n," said Serap, with his head on one side.
"So she is, but I like to know how you found out," said a voice behind them, and a sudden revolution of the Stars brought them face to face with the speaker.

"Dix!" squealed Lucy, springing into his arms.
Eugene laughed as he came forward to shake hands.
"Is Mother coming, really and truly?" asked Twinkle, who from hope deferred had begun to grow a little skeptical on the subject. "Did she come with you, Gene? Did she? Is she out in the hall?"

"No, she is not here yet, but she sent word that she would eat her New Year's dinner at home. So we must look out for the biggest brogue turkey the market affords."

"There was nothing very grave and sad in the young face as Eugene turned to Loyal and said under cover of the rejoicing, "It's all right, Miss Loyal; I wrote to my mother last night."

"Then you have forgiven her," replied Loyal gladly.
"No; I shall ask her to forgive me when she returns. I was sorry I misjudged her. I should have had confidence in her, even though I could not understand what she did. She is my mother; I understand her now. Yours has interpreted her to me, Gormely

will be glad to hear it. I must see Gormely. You are glad, too, are you not, Miss Loyal?"
"Indeed—indeed I am."

"Now see here," the doctor was saying to the assemblage, "the present administration is drawing to a close. I propose we celebrate it with appropriate ceremonies."

"Muddy 'tumm'n; 'tan on your head, Nampá. So 'ap show you how," squealed Ursá Minor, rigging out of Eugene's arms, and trying to invert himself against the wall.
"No, I thank you," replied Nampá, laughing heartily; "you can't take liberties with old bones. I shall have to let the rest of you do my capering."

The doctor had meanwhile disappeared, and after a great deal of conventional gesticulation, had induced Eugene into the hall. Two hours later the constellation was drawn to the window by the sound of sleighbells. A heavy snow was on the ground, and there before the door stood six of the trotting donkeys, every seat, coat supplied with an arch of bells, and all attached to about as droll a sleigh as could well be imagined. The affair seemed to have been gotten up in a moment of inspiration and hurry, and was composed of a large piano box on runners, and lined with warm fur rugs. Gormely Randolph sat high aloft in a most ridiculous livery, and Dr. Bruus and Eugene were comfortably possessed of the interior of the vehicle. They sprang out at once and ran into the house.

In three minutes or more all the Stars, except Dan, and all the Cantons, except Mr. Cantony, were tucked cozily in under the rugs, together with various devices for generating heat, such as hot boards and bricks, which some time before had been placed around Liza's stove.
As they went gliding merrily off through the snow, Eugene dispensed bags of Christmas sweets, with the instructions that all holders thereof should peck certain amiable foot passengers whom they should overtake on their way. So it happened that with a plodding pedestrian was astonished by a shower of bonbons, and many a small king, aye, and queen, too, of shreds and patches," to whom Christmas meant a day for rich talks, became the delighted target of toothsome missiles.

Up and down all the streets, in and out all the byways; a step to take up Dan at Mein Herr's, and another to take Mr. Cantony, and still a third at the house of the doctor, as he descended, and as the party passed quietly into the building, baskets of holly and mistletoe were placed in the hands of each one. A division was next made, and Dr. Bruus at the head of one body, and Eugene at the head of the other, and proceeded noiselessly through all the wards open to the public, and distributed their pretty Christmas berries, which were only a concealment for delicious fruits. What a little matter it was, and yet what a glad break in the long, weary day of weariness and pain!

"Out of the city now, the bells shaking out their merry peals, the snowflakes falling softly until the sleigh, the donkeys and the Stars seemed to pass out of one white wall into another."

"How kind it was of you to think of it," said Loyal to Eugene who sat next her.
"Was the doctor's plan, not mine the sleigh I mean. He suggested the ride."

"And you the holly and mistletoe," said Loyal. "It was like you."

"I am glad to be so wise on a kind thing like that," he replied slowly. "Somehow the crimson holly berry is suggestive of suffering. They have so much of it there at the hospital that it seems almost cruel to remind them of it. Then the mistletoe is, as you know, a parasite; a sort of dependent. So many are poor and unable to take care of themselves at the hospital. I almost wish I had chosen flowers instead."

"They will only see the popular meaning of it," he explained. "The symbols of the beautiful Christmas season, perhaps deeper, back to the good tidings of great joy that shall be to all people," replied Loyal, thinking how he had changed since he came to St. Maur. A moment later she put the thought into words.

"Don't you think one ought always to grow—one's life wider and broader? The capacity we have for adding the cubic to our mental height, though we may not to our physical stature, is to me one of the grandest advantages, after the understanding, and of course the soul, which we possess over the brute creation. Their instinct is developed from the beginning; our intellect has such wonderful possibilities of growth and expansion. Within certain limits, they cannot advance beyond what will. I have just begun to understand that perhaps it is what Mother meant when she urged me on. As you told me once, she knew what I could have become if I had chosen, and it distressed her that I should be satisfied with anything else. Yours has interpreted her to me, Gormely

Christian lawyers and judges than of farmers. I might have buried a talent there, if Mother had left me to myself. Does not the Bible say something about coveting the best gifts. I suppose it refers to spiritual gifts, but I mean to make the most of the very noblest use of those that you have? I am beginning to understand my mother, Miss Loyal, and I mean to throw myself heart and soul into realizing her plans for me."

"Then you mean to study law?"
"I shall rise just as high in this profession as my talent, if I have one, and application will permit me; not because I am actuated by ambitious motives, but I shall thus gain a wider influence for good, and that is what a Christian ought to covet above all else."

"Christian," said Loyal softly. "You have used that word twice."

"Yes; you see I am planning my life out on a broad basis," he said, smiling a little. "I learned that lesson in St. Louis, your mother's home. I think it is a good example. Miss Loyal that first led me to covet the very best gift of all, the one we shall celebrate on Christmas day."

There were tears in Loyal's brown eyes, but she did not speak, and for some time thereafter there was silence in that corner of the sleigh. Suddenly there was a cry.

"O Loyal, look, look under the Dr. Knuckle's house!" cried Twinkle hanging so far out of the sleigh that she was in danger of disappearing in a deep snow-drift they were passing.

A long, low building with a veranda running across its face now appeared through the trees, and in an infinitesimal cycle of time the donkeys made a neat curve and drew up before the door, flinging gay sheaves of bell notes from their arches.

That brought Dr. Knuckles speedily to the door, looking like some sturdy old pilgrim with his long, staff-like cane in hand. He straightway took to grubbing something about boarding-houses and pines, and he knew there would be mischief to pay. But did not Loyal see that twinkle in his eye, and couldn't even Sparkle almost hear the jolly laugh in his voice?

"O you are glad to see us; you need not pretend that you are not," cried Loyal, as the doctor's eyes met those of the young man, who was so sure about that."

"Well, I don't know," he replied, holding her off and inspecting her as one might inspect the drawing feature of a dime museum. "So this is the small that has undertaken to carry a house on its back. A boarding-house, that is, a residence for students you are—hardly out of the nursery! The Stars always were the absurdest family in existence. What do you do with her, Colonel, when you have an application for board?—Keep her in the background until everything is arranged, so that it will not be known until too late to protest that a baby is at the head of affairs?" He kissed her and pushed her before him into a magnificent room in which the superstitious wood fires was burning. "There, I suppose you will have to do the honors of the house as the Mother is from home." And then he called somebody to take the donkeys, and somebody else to go to the cellar after apples, and somebody else to go to the garret after hickory nuts with axes.

And then he called his guests around the fire, and set them to roasting like so many apples on strings. He kept them to dinner, and one would have supposed they had been expected from the size of the turkey and boiled ham. But he admitted that he was not from the generosity of the bowl of cranberry sauce; and from the abundance of vegetables; and from the mammoth pitchers of milk that was half cream; and cream that did not look as if it were half milk. As for the mince pies, they could not have been more delicious if the Queen of England had been expected; while the pumpkins that went into the pumpkin pies had lain all summer on the hill-side, and latched the gold so adroitly out of the sunshine that great wretches of it had gone into the making of the mince.

"Fit for a king, aye, and a queen! I doubt if Cleopatra's dissolved pearls, if they had been served up in pie-crust would have been half so appetizing."

It was late in the afternoon when Dr. Dix, the head of the boards and his bride again, toasted his party before the fire, resettled them in the old piano-box and the hoofs of the little donkeys beat back a merry farewell as they flew over the snow with their noses pointed homeward.

So all the snow fell softly. The ride home was taken in almost total silence, not that enjoyment was not as intense, but it has different forms of expression, and its quieter phases are not always its less deep.

Such admitted those with the announcement, "Company in de pawl; been or waitin' to see Miss Loyal mighty night two hours."

"Who are they?" asked the doctor, struggling out of his overcoat.
"Didn't live no name."

"Did they say what they wanted?" inquired Loyal.

"Board," said Suso briefly.
"I propose we suppress Miss Loyal until the arrangements are made and the contract signed," laughed the doctor, eying the "Baby" much as Dr. Knuckles had done, and wondering if his mother-in-law landlady would impress the company.

"Go straight along in, Loyal. You can't put it off more than a minute or two, and that won't make you perceptibly older," was Dan's brotherly advice.

"Do stop teasing, all of you, and tell me how I look," said Loyal, giving little anxious dabs to her hair.
"O, K.," said Dan. "Don't she, Doc.?" appealing to the acknowledged authority of the house.

In spite of mirrors and mothers, I doubt if there were many young girls in Quedlinburg that snowy night sweeter to look upon than Loyal Star, as she stood before her family for criticism with the sparkle and color the cold air and the snow had sent into her cheeks and eyes, the expression of tender womanliness that was deepening every day in her face.

The doctor glanced at her, but made no reply as he turned away toward Nampá's room, and Loyal put her question to her own particular mirror.

"I must see myself in your eyes, Sparkle, before I shall be satisfied," she said, drawing the child to her. "Shall I go in as I sm?"

"Yes, Loyal, go," said Sparkle, who had an artist's eye, and would not that a single change in her particular mirror.

"Now kiss me and go."
"Little insatiable," laughed Loyal, touching the scarlet lips with her own, a tribute the small despot was very imperious about exacting. And now he was sure to coil Serap up with her, so he will not take cold. Eugene will you? You can manage him better than Sparkle," for there was very little else that Serap was more impatient of than the toasting up process, which he seemed to regard as a cunningly designed plan to compel him to sit still for at least two minutes.

Eugene went off with the young man on his shoulder, and Dr. Dattle was waiting to open the parlor door for Loyal when she reached it.

"You're young for such large responsibilities, Loyal. I wonder sometimes how you manage to make us all so comfortable. And the little ones—how well they obey you."

"I am indebted to Mother for that. She has taught us the doctrine of obedience, and I thank her for it every day that she has trained us so carefully. I remember she used to be very particular to have us obey those who had even temporary control of us. So the credit, if there is any, belongs to my mother."

"Well, I think you may claim a small share of it," replied the doctor.
(To be Continued.)

A GOOD HICKORY.

There is of late quite a tendency to regulate by statutory enactments what should be controlled by the use of a good hickory switch; and now we see municipal corporations passing ordinances, prohibiting the smoking of cigarettes by young boys.

That the cigarette habit is exceedingly injurious to health, we cannot be denied, but the idea that it is necessary to go to the courts to correct the evil is arrant foolishness. If there is any need to punish by the hands of justice, then let the punishment fall not on the boy who smokes the cigarette on the streets, but on the father of the boy.

For had the "old man," as soon as he knew that the "young man" was indulging in the weed, carried him behind the barn and given him a good dressing of hickory switch, in nine cases out of ten the next time any one handed that young gentleman a cigarette in his hand, instead of taking it, would instinctively go where his father's hickory dressing had fitted him most snugly, and that young man would not need many hickory suits to prevent his becoming a confirmed cigarette smoker.

There is no law that is obeyed so implicitly by the young of our land as that known as "mamma's slipper," and when "mamma's slipper" has become too small to make the desired impression on the feet, the consequence is earned. The law should be amended by the addition of the "old man's" hickory, and not by new sections added to our penal code. Courant American, Cartersville, Ga.

And a Scotch woman to her new pastor: "Gang over fundamentals." Some men in the pulpit go over the fundamentals in a way that shows they have no hold upon their own hearts or minds. Others preach about everything else, but constantly earn the name. Unite the two, and the primitive cords will vibrate. If religion be true, every sermon that touches fundamentals should be thrilling.—Ex.

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WHERE ROBIN GOT HIS LUNCH.

A TRUE STORY.

BY ELIZABETH P. ALLEN.

"Come Robin, Lunch is on the table," called mamma out of the back window, to a little boy sitting on a small wooden cricket in the sunshine.

This was the second time Rob had been called, and even now he came slowly, wrestling as he came with a string which would not "un-knot," he said.

Now Robin was generally one of the readiest people for lunch that you ever saw, and for a large supply of it, but to-day he ate a small corner of a beaten biscuit, and returned to his string.

"Why, Robin what's the matter?" cried mother, "why don't you eat your biscuit?"

"I've had *face*," answered Rob, pensively.

"Three biscuits? Who gave them to you?"

"I don't know," he said, with an air of its being ancient history.

"But where did you get them?"

"At a big house somewhere."

"Somewhere!" exclaimed his mother, with rising excitement.

"But *where*, little boy? Did you go out of the side gate?"

"Yes out of the side gate," admitted Robin, reluctantly, for going out of the side gate was beginning to draw upon him as a questionable thing to do, now.

"And how far down the street did you go?"

"Just a piece," he answered vaguely.

"And how did anybody happen to give you three biscuits?"

"Why I ask for 'em," said Robin, surprised that there should be any doubt on that point. "I rang the bell, and a big black man came to the door, and I said I wanted to see the lady, 'cause that's what little boys say when they ring our door bell; an' he took me in a big room, and I saw a beautiful lady, most as beautiful as you, and I asked her for three biscuits, and she gave 'em to me; they were good biscuits."

Presently the mother found out that it was the house with the stone posts at the gate, and the two painted cannon balls on them, and then she knew where it was. And as soon as she had swallowed a hasty cup of tea, she put on her bonnet and gloves, and hurried off to apologize for her little beggar.

The "big black man" answered her ring, as he had done Robin's and showed her into the big room where sat the beautiful lady. She was quite an old lady, with white hair, and kind, brown eyes.

She called Robin's mother "my dear," though she had never seen her before, and laughed like a girl about the three biscuits.

"The little fellow was so beautiful, and so courtly in his manner, and so altogether charming, my dear, that I would have given him everything in the house if he had asked for it. But I knew I must only give him the biscuits. *Three!* Wasn't it too comical!"

"I'm afraid you must think," began Rob's mother, but the old lady interrupted her, laying a gentle hand on her visitor's knee.

"Let me tell you what I think," she said softly. "I think he has spent his little life in a home where he has never seen any one turned coldly away; where people loved to give any help that was asked of them; where he has a chance—God bless him—of growing up to fear God not man, and of making love the law of life, that's what I think, my dear, and though perhaps you must teach him the difference between your house and

your neighbor's, you must promise me not to say a scolding word to him about these 'face biscuits,' but let him feel free to come to my house when he chooses. You will give me this great pleasure?"

Robin's mother gave the promise, and she went back home to Robin, her heart was glowing with the thought that if loving kindness was so beautiful in God's children, and rayed out in so many sweet ways, what must it be in God himself, its Sun and Source.—Presbyterian.

A STORY FROM THE ALPS.

There is a touching story told in the *Temple Magazine* by Rev. Dr. R. H. Conwell, of a visit to the Hospice of St. Bernard, where are kept the wonderful St. Bernard dogs, of whose work of rescuing perishing travellers overtaken by the Alpine storms so many tales are familiar to all. "One morning after a storm," says Dr. Conwell, "one of those great, honest creatures came struggling through the snow, hampered greatly in his exhausted condition by the miniature barrel of brandy that hung to his collar. I waded deep in the drifts following the floundering old fellow around the hospice to the kennel, which was a room of considerable size. When the door was opened to the wanderer, the other dogs within set up a chorus of barks and whines, and fell over one another as they crowded about him and eagerly followed him around with wags of their tails and inquisitive looks in their eyes, which were just as intelligent questionings as so many interrogation points. But the crestfallen beast held his head and tail to the floor, and sneaked about from corner to corner, and finally lay down panting in a dark niche in the stone basement. He lay there with his eyes glancing out at the corners in a most shamefaced way. The young monk called the weary dog by name, and when the beast would not leave his shadowy retreat, the priest tried to induce him to come forth by showing him a dish containing scraps of meat. But, hungry as he was, he merely opened his eyes a little wider, rapped the floor once or twice lightly as he gave a feeble wag to his tail, and then shrank back and seemed not to hear or see the invitation. The impatient keeper turned away with an angry gesture, and said that the dog would 'get over his sulks very soon,' and that the creature probably felt ashamed that he 'had not found any one.'

"The thoughtless remark shot into my deepest soul with a thrill. That noble old fellow seemed to have felt so bad, so ashamed, or so guilty because he had returned without saving any one, that he would not eat. It was not his fault that no benighted wanderer had been out benumbed and dying on the mountain road that awful night. He had grandly done his duty; but he was just dog enough not to reason so far, and just human enough to feel that it was his imperative duty to save some one. Good old fellow! How he ought to put to shame many a human soul who knows there are travellers going down in the biting cold and the overwhelming storms on life's mountainous highways, and yet who never saved even one such!"—Evangelist.

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Which became a mass of corruption, spread so that it got into our little boy's eyes. The scrofula



Clarence D. Crockett

spread over his neck and we thought he would be blind. The doctors failed; we gave him Hood's Sarsaparilla. Several bottles cured him after we had despaired of his ever seeing well. He is now a bright and healthy child. D. M. CROCKETT, JR., Murfreesboro, Tennessee.

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

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

ELDER O. L. HAILY becomes associate editor of the American Baptist Flag. He is a vigorous young man, and will no doubt add much interest to that paper.

BRO. R. A. BEAUCHAMP, of Union City, Tenn., says the WESTERN RECORDER is a household necessity with him. So it is with all others, but many households persist in trying to eke out a miserable existence without it. Bro. Beauchamp has been reading the RECORDER for 42 years.

WE have actually come into the near borders of heathenism in our own homes, for a Buddhist priest has already landed on our shores with a commission from his native people in Japan to convert us to the hoary tradition of Gautama. It is to be hoped that Ingersol, Putman and all the company of Freethinkers will now find a priest who can please them, as they are specially anxious to have priests who have no religion.

"PREACHING Christ will never build up a sect."—Christian Standard. That certainly is a mistake. The Baptists constitute a sect everywhere spoken against. Yet, there is no way to build up the Baptists except by preaching Christ. He must first be enthroned in the heart as Lord of the conscience and life before any one can be a true Baptist. Hence, by the preaching of Christ, and in no other way, it is possible to build up the Baptist sect.

"As between the Baptist denomination and the Disciple Institution the Advocate has no preference."—Gospel Advocate. That is an exceedingly anomalous position for a leading paper to occupy. Everybody knows that the Advocate is not a Baptist paper, but every one would naturally suppose it would stand with its own people. But it seems to be astride the fence. It is not with either party. That must be a painful situation, and it seems to me a pity that so great a paper must remain without convictions of some sort. I had rather be a dog than to be nothing.

The mission activities of West Kentucky Association will be stirred this year if we do all we have in mind to do. We aim to prosecute our tent work, assist our weak churches, do our proportional part for the Boards, and employ a foreign missionary on the Gospel Mission plan. This will be far in advance of anything we have ever done, but no more than we ought to do. Bro. Hyde, our missionary, is visiting our churches now to help the pastors in awakening a greater zeal in this service of the Lord, and we hope great good will be done.

"I HOPE that the Catholic hierarchy will be worthy of this glorious country which in the future it will religiously rule."—Archbishop Ryan, of Philadelphia, at the annual dinner of the Catholic club, in February, 1893. If the Catholics should religiously rule this country wouldn't it be severe on the rest of us? How could we hope to have religious freedom when this monster of intolerance would have us by the throat, in its death grip? Catholicism has its bloody record, as black as night, in those ages and countries where it has once held sway, and with the history of the past before us how can we remain indifferent to the

boldly announced purposes of this ecclesiastical vampire, as it seeks the speedy death of all we hold dear. It will pay every one of us to keep our eyes open to the treachery of these traitors.

THE Standard, of Chicago, raises the following question: "What shall we say of Henry Ward Beecher's definition of the elect and the non-elect? The elect are those who will and the non-elect are those who will not."

A greater man than Beecher said something very much like that. It was Spurgeon. And when you count noses you will find that it is about the truth. A greater than Spurgeon or Beecher has said "Whosoever will let him take of the water of life freely;" and he that believeth not shall be damned."

It is said that fully three-fourths of the Campbellite churches in the world do not give one cent for missions of any kind. That is a strange state of affairs. Believing as they do that baptism is essential to salvation they should endeavor to give such knowledge to all men. Not to do so is to be criminally negligent of the interests of deathless spirits. Their notion of baptism makes it needful that they preach it even to christian people of other denominations, because they have not yet learned the idea that baptism is essential. The very indifference of Campbellites shows quite plainly that they are not themselves very strong believers in this capital point of their faith. How, then, can they expect others to join with them in such an unwarranted assumption unless mission work is done?

WE have uniformly declined to become a party to oral debates on religious subjects, because we have never thought we could do good in that way.—Christian (Campbellite) Courier.

I do not believe the editor of the Courier is cowardly, for he says he is not, but it is because he knows what is the better part of valor, and for that reason he does not debate.

He who strikes and runs away. Will strike and run some other day.

It is really a misfortune that many of the brethren of the Courier editor have not been as prudent as he is. Their cause would have been greatly advanced if they had been. But they dared to risk all in battle and they lost, as they always will while they have their present faith.

A SECT is an organized sin.—Christian Standard.

Are we to understand that you accuse Paul of sin when he confessed himself as belonging "to the sect everywhere spoken against?" Are we to understand that you confessed yourself a sinner when you joined the sect of father Campbell? I love to see that sort of consistency that enables a man to speak without condemning himself, but in this case it is clear that our Standard man is a sinner if his definition is correct. For my part I believe in having sects, when they are the right sort. A scriptural sect is a blessing, and not a sin. The human sects that are unscriptural are probably sinful, and the Standard ought to get from amongst them.

BAPTISTS, as a denomination, possess absolute truth, and are as sure that they are right concerning Baptist principles as that the Bible is a revelation from God.—American Baptist Flag.

That sounds to me as if the author of it had a very decided leaning towards the Baptists; but from my limited acquaintance with them I am inclined to think he is about right on the subject. Baptists are certainly very tenacious of their principles, and hold them most uncompromisingly. They believe these principles are God-given, because they get them from the Bible,

which is God's book. For this reason I think we have had lots of foolishness in the gibberish we hear about a "union" between the Baptists and Campbellites. While Baptists view their principles as they now do such a "union" will never be effected except in the way the Jews and Baptists united in the olden time, which was by a surrender of Judaism, and an acceptance of Baptist faith.

In an "Open Letter to a Baptist" Eld B. B. Tyler, the leading Campbellite preacher in the north, if not in the land, uses these significant words:

May I say also, by way of introduction and to make open the way for what follows, that I regard you as a Christian, and the church of which you are a member as a true Church of Christ. When I address you as a brother in Christ my words are to be accepted in their plain and most obvious import. When I criticize the polity and practice of the Baptist churches I do not at all intend to produce the impression on your mind, nor on the mind of anyone else, that I hesitate to recognize them as Churches of Christ. Baptist churches are Churches of Christ.—In Christian Evangelist.

It is a matter of much encouragement to have a leading light in the current reformation frankly acknowledge that Baptist churches are Churches of Christ. What if we were to call ourselves "Christian churches" as a distinctive denominational name, would it make us any more the churches of Christ? Certainly not. We have a Bible name now, and are Churches of Christ now, which is more than Bro. Tyler has in his organization.

One step at least to union should be willingly taken. It is the dropping of our divisive names. And, indeed, why should any one wish to be called a Presbyterian, Episcopalian, Baptist or Methodist, when he might be called a Christian.—S. T. Carter in Church Union.

Why should the name Baptist be "divisive" if it is as much a scriptural name as "Christian" and has a better claim to a divine origin; for our Lord first used it, while the name Christian was given in derision by Christ's enemies. Then I would ask if the Campbellites have not made the name "Christian" a denominational name in their use of it, and it is as divisive as the name Baptist would be in that connection. It does not make division a necessity because names are used to designate the people of God, but the divisions come because people love their own works better than they do the Lord.

Where and when was the Church of Christ established on earth? What divine demonstrations, if any, were present at its inauguration?—A. M. MOTT.

We do not know that a definite day need be fixed for the beginning of the Church of Christ. It is necessary to say that Christ a disciple, before his death, did not constitute his church at that time. They were called out by him. Possibly we can do no better than to recognize the Church of Christ as appearing first on the day of Pentecost. On this day there were signs and wonders wrought by the descent of the Holy Spirit. If any day is to be fixed as the birthday of the church, this is the day.—Christian Standard.

Such an answer is liable to spoil many a sermon that has been prepared by the proclaimers of the current reformation. They have all been saying that the day of Pentecost was the exact time when the church was set up, and when their leading paper so frankly says that it may have been in existence before that time it spoils all of their theology.

If loyalty to the church of Jesus Christ when he lived among men demand the endorsement of the treachery of Judas Iscariot and the defection of Peter, then to-day the "truly loyal" can demand of me that I shall latch my mouth and lay down my pen and honor and reverence men whom my own heart and sense of justice teach me, are unworthy of honor or respect as officials.—Sam Jones in Tennessee Methodist.

I have been saying some pretty hard things about Methodistbish-

ness because I thought they deserved them, but Sam Jones can beat me at it. Coming from a Baptist the bishops seemed not to care for what I said, I suppose, as they never wrote me a word on the subject; but Sam Jones being a terrible hot headed Methodist ought to fare better. I never expected any attention at their hands, but I guess Sam will compel them to notice him before he gets through with them. It is a fine thing for a man to be free. He can then know something of what real life is. Sam is in that condition now, because he is not subject to any appointment from the bishops. If the bishops do get hold of him they will make him take back the last sentence in the above extract.

THAT SAME OLD SLANDER.

The Nashville Christian Advocate of Jan. 17th prints in a conspicuous editorial the following:

The story of a young lady who was turned out of a Baptist church in Kentucky, for the grave offense of marrying a Methodist preacher is once more going the rounds. Some of our brethren of the press are inclined to be severe on the church—and unjustly so. The action was perfectly consistent with the fixed principles of that denomination.

We knew that the masses of Pedobaptists allowed themselves to remain ignorant of both Baptist principles and Baptist practice. It seems that the editor of the Advocate is also aware of that fact, else he would not attempt to tax the credulity of his people with the above ridiculous fable. Then he repeats the absurd hoax with such gravity, and affects as much dignity of style as if he really believed the cheap, silly story to be true, and regarded it a matter of grave import. He gives it a central position in the first column of his first page, and prints it in editorial type. His people must see it, ponder it, and inwardly digest it. He takes it for granted that a Baptist church in Kentucky did actually turn out a young lady for the grave offense of marrying a Methodist preacher. But he evinces no surprise. Perhaps he tipped a wink when he rebuked his brethren of the press, for being unjustly severe on the Baptist church, and assured them that "the action (which never occurred) was perfectly consistent with the fixed principles of that denomination." Moreover, he manifests his superior magnanimity by intimating his cordial approval of the action. But does the learned editor really believe this silly myth to which he gives currency? He mingles constantly with the Baptists in social life, if not in religious worship, and professes to regard them as brethren. Doubtless he has known of, and perhaps has frequently witnessed the intermarriage of Methodists and Baptists, all his rational life—if he ever was rational. Has he ever known a Baptist church to exclude, or even entertain a charge against a member for marrying a Methodist, or any other legally marriageable person? If he has he will gratify his Baptist brethren by pointing it out, if not what excuse has he for publishing to the world, with his implied endorsement, this ridiculous fabrication, as if he really believed it?

We are loth to entertain a suspicion of the able editor's sincerity. We prefer to hope he was laboring under temporary mental aberration. Yet there is an appearance of artful subtlety—a sort of cunning method in the madness—in the manner in which he treats the silly fable. With what stately gravity he invokes the gaunt spectre, and presents it to the statted imagination of his deluded auditors. "See! it is a Baptist church in Kentucky, hurling a bride over the wall for the grave offense of

marrying a Methodist preacher. Woel woel woel they'll do it again; it is perfectly consistent with the fixed principles of that denomination. But oh! Joy! joy! the young lady is not hurt, having secured a safe and happy home in the bosom of Methodism."

Was there an unrecognized desire in the good editor's heart to excite the indignation of his readers against the denomination whose fixed principles perfectly accord with the imaginary action of that Baptist church in Kentucky? Had satan tickled his vulnerable heel, and prompted in him an inclination to produce alienation and bitterness among brethren loving and worshipping the same Lord? Else why this gross misrepresentation of both the practice and the principles of a people he professes to love as brethren? It is not only the privilege of a Christian teacher, but his solemn duty, to expose and report errors in doctrine or practice in his own, or any other sect; but to set up a man of straw, and hurl missiles of ridicule and contempt over its head at a professedly sister denomination is unworthy of a disciple of Christ.

It is probably enough that a Baptist young lady in Kentucky married a Methodist preacher. Indeed I am cognizant of such an event. The young lady afterwards joined the Methodist church. Then the Baptist church of which she was a member excluded her from its fellowship, or, as the Christian Advocate, phrases it, turned her out, not for marrying a Methodist preacher, but for joining a Methodist church! She would have been excluded just as certainly if she had been the wife of a Baptist preacher. This is perfectly consistent with the principles of the denomination. Is it not consistent with the principles of every self-respecting denomination? The Baptist churches in Kentucky have received hundreds perhaps thousands of Methodists into their membership. Are all these, who are living, still members of Methodist churches? Do the Methodists believe that any one should hold membership in two churches at the same time? The union of all Christians will remain a long way off as long as such able and influential religious journals continue to stir up strife among them by circulating and endorsing such gross misrepresentations. J. H. S.

ORDINATION SERVICE.

On Friday 25 of Jan. 1895 pursuant to a request by Reelfoot Baptist church, brethren G. L. Ellis, W. B. Clifton, and R. A. Beauchamp met with said church to assist in the ordination of R. B. Marshal to the work of the ministry. After electing R. A. Beauchamp moderator, and W. B. Clifton, clerk, the council proceeded to the examination of the candidate on leading points of doctrine, Bro. Clifton leading in the examination. The council and church being fully satisfied with the brother's knowledge of Bible doctrines, on motion of the church we proceeded to set apart the brother by prayer and laying on of hands. Prayer led by R. A. Beauchamp; a short and appropriate address was made by G. L. Ellis, setting forth the duty of the minister to the church and duty of the church to the minister, right-hand of fellowship by the presbytery and church; benediction by W. B. Clifton. Bro. Marshal is a promising young brother and enters the field of labor with many hearts going up in prayer to God for his success in his life-work.

R. A. BEAUCHAMP.

A RATIONAL nature admits of nothing but what is serviceable to the rest of mankind.

PAUL'S GREAT RESOLVE.

BY J. S. EDMONDS.

The Apostle Paul, in many respects, was the greatest man that ever lived on this earth. His knowledge was equal to any, and superior to many. His boldness was like that of a lion, yet it was always characterized by a spirit, born of the humility of Jesus Christ.

brew of the Hebrews; as touching the law, a Pharisee, blameless." Of all this, he could boast with his fellow countryman, but he counted all things loss, for the excellency of the cross, salvation by grace through faith in Jesus Christ.

nants, which are simply condensed statements of what is set forth in the Scriptures as the duties of a professed Christian, the obligations he assumes when he makes that profession and joins a church for the purpose of securing mutual assistance to live a consistent Christian life and helping others to do so.

A GOOD YEAR'S WORK. DEAR BROTHER:—During the year 1894 I have travelled over 2,000 miles. Preached over 100 sermons, Baptized about 50, witnessed some 75 conversions, assisted in finishing up one church house, assisted in collecting some \$30 missionary money, and married nine couples.

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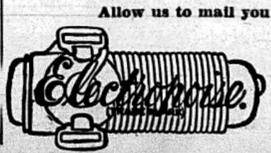
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[To be concluded.] In the RECORDER of the first is an article on Church Covenants, by "One for the Truth."

LA CRIPPE and the TRAIN of ILLS that usually follow it may be cured by the ELECTROPOISE. This simple and easily applied home treatment without medicine makes its claims for superior curative powers from results actually achieved rather than from theory as to its workings.

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The Farm

No cattle at Cynthiana on Court day. A few broke mules sold privately at from \$40 to \$80 per head. Horse trade dull.

June Stone, of Bourbon county, bought of Simon Wehl, at Winchester, on Court day, thirty-two cattle averaging 1,050 pounds, at \$3.75.

About 50 cattle were on market last Monday, but only about half of them were sold. Steer calves brought \$100. No horses were offered.—Lancaster Record.

Dr. W. D. Howe, of Carlisle, sold his pacing mare, Whirligig, at the Chicago horse sales for \$1,110. She was bought by W. R. Ryder, of Cambridgeboro, Pa. The mare was lame on day of sale, and this had much to do with the small price.

At Woodard & Shanklin's Breeders' sale of horses at Lexington, Monday, the following were the best prices obtained: Wilton, foaled in '80, record 2:19 1/4, \$12,600; Scourine, foaled in '92, record 2:23 1/4, \$5,600; Lena Wilton, foaled in '92, record 2:23 1/4, \$1,500; Attractive, foaled in '92, \$1,000; Mackey, foaled in '92, \$1,050; Driving Cloud, foaled in '93, \$725.

About 250 cattle at Winchester on Court day. Demand good for first class stock. Plain feeders, of 1,000 pounds weight, brought 3 cents; 800 pounds weight, 2 1/2 to 2 3/4 cents; common and rough, 2 to 2 1/2 cents. Good milch cows, about \$30; common and rough, \$15 to \$25; smooth oxen, good quality and fat, 3 cents. A lot of fair mountain ewes sold for \$1.40; 29 shoats, weight about 35 pounds, sold for \$1.71 each. Four brood sows, from 250 to 300 pounds, \$10.25 to \$14.25.

Mr. H. F. Hillenmeyer, the well known Lexington nurseryman, says of the fruit interests: "To this date winter conditions have favored fruit interests. The sudden and severe cold of January 12 has seriously injured peaches. They may be entirely killed in some localities, but I am sure there is yet a fair crop left in many parts of the state. Nothing else is seriously injured, and the prospect now is that there will be at least a moderate and perhaps a full crop of all fruits, fair and free of all blemish. The thickness of the bud scales makes reasonable the hope, with only the usual adverse conditions, we are now safe until the period of the late spring frosts."

PLANTS IN THE CELLAR.

BY FRANK H. SWEET.

The plants in the cellar have one great enemy, and that is water. It has killed more than all other causes combined. Especially is this true in the case of the amateur. She longs to carry her plants safely through the winter, and her solicitude leads her to water them as she had been accustomed to when they were in the open border. Soon after they are placed in the cellar she goes among her treasures, giving a little water here and there where she thinks the soil looks dry or the plants wilted, and occasionally giving a thorough soaking to some particularly dry-looking pot or tub. A few days later her anxiety carries her back into the cellar. The plants do not look well, and the watering pot is again brought into requisition. And so it goes on, and gradually her plants droop and die, and more watering does not seem to revive them. A few of the more hardy may survive her kind intentions; but when they leave their winter quarters they look wrinkled and old, and it takes

months in the open border to restore their natural color and vigor. And another year she will probably declare that keeping plants in a cellar is a delusion and cannot be accomplished successfully, and she will leave her choice specimens in the open ground to be cut down by the frost.

The first year I tried the cellar I lost several thousand geraniums and other plants. They were all small and of my own slipping, and I looked after and watered them as assiduously as I would if they had been in a greenhouse under the direct rays of the sun. I had had no experience, and depended wholly on such agricultural books and papers as I could obtain. As none of these treated of plants in a cellar, I followed the directions given for greenhouse culture.

But used merely as a storage to keep them through the long, cold months there is no place superior to a dry, well lighted cellar. Tubs of hydrangeas and cape jessamines—and even some of the palms—may be trusted to it with perfect safety; plants that require rest, like the fuchsias, callas and many others, will find it a cool, quiet retreat for their winter slumbers; and if there is no greenhouse on the place, as is usually the case, the busy housewife may trust nearly all of her treasures to its keeping, with the assurance that they will be returned to her in good condition in the spring. The great secret of taking care of them is to neglect them as much as possible. They are not growing, only resting, and if their owner would have them come strong and fresh through the winter's sleep she will do well not to disturb their repose. If some of the pots and tubs are small and the soil should become very dry, it might be well to water them once or twice during the winter; but in no case should the soil be saturated.

Another critical time with the cellar plants is along in March when the first tiny green buds begin to appear. Their owner is apt to think it a sign of spring, and begins to give them water to encourage fresh growth, and by the time the weather is warm enough to put them outside each plant will be covered with a mass of frail, green shoots, some of them four or five inches long. A few days of wind and sun and chill air will shrivel these, and the plants may require months to recover from the shock of the sudden change. It would have been better to retard their growth as much as possible by withholding water, then when the time came to set them out they would only have had short, compact buds and leaves, and would have rapidly expanded into thrifty plants under the influence of the sun and rains.

With proper care—that is, with little care—the cellar may be made to carry through a fine assortment of plants to contribute toward another summer's pleasure. I have often seen flourishing beds of flowers in the early spring—long before it was safe to remove them from the greenhouse—and upon inquiry have almost invariably found they came from some thrifty housewife's cellar.

In this article I have dwelt almost exclusively upon failures; but I have found that failures are often remembered long after successes are forgotten.—Independent

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Items of Interest.

The Japanese government refused to receive the Chinese peace envoys because they were not allowed by their instructions to conclude a peace, but must refer their decision to Peking. There have been a few so-called battles in China—battles in which the Japanese fire a volley and the Chinese run, but nothing of any consequence since the capture of Wei-Hai-Wei.

The fourth session of the thirteenth Parliament of Queen Victoria opened on the 5th. The Queen's speech was read to both houses. The programme of Lord Rosebery is outlined in the speech. Disestablishment is promised to Wales. Ireland is congratulated upon the fact that last year there were fewer offences against the law than in any year on record; promises to deal with the situation of the evicted tenants were made, but nothing is said of home rule.

There was a great howl when Queen Lilliburner told Mr. Willis that if she was restored to the throne she would have the rebels tried for treason and punished according to the law of the kingdom—the law prescribing the death penalty. But now the oligarchy have tried for treason and condemned to death the men who headed the recent effort of the natives to shake off the yoke of foreigners. And we listen in vain for a howl that a professed Republic has done what it would have been so terrible in a Queen to do! The Queen has been arrested and forced to sign abdication papers.

The earthquakes in Mexico, which have continued for four weeks, are becoming more severe. Every house in the town of Tuxtepec has been wrecked. Smoke is now pouring from a volcano near the town which has been quiet for a very long time.

Gov. Sheakly, of Alaska, before the committee on territories of the House of Representatives, said that on St. George and St. Paul Islands alone 20,000 dead seal pups were found last year, their mothers having been killed. He thinks the seals will soon be exterminated. It looks at present as if by the twenty-first century man will have exterminated all the animals on earth, except the microbes, which will then proceed to exterminate man.

The experiments which have been made with wooden blocks in the streets of London have proved so successful that wood is taking the place of stone in many streets. The new Tower bridge is paved with blocks of the eucalyptus tree of Australia. The wood is very expensive, but it is very heavy and durable.

The Boiler-makers Union, numbering 2,000 members, has withdrawn from the Trades Union Congress on account of its socialistic utterances. This being probably the strongest and wealthiest of all the Unions, the Socialists are saying that they have gone "too fast and too far."

The Strike Commission appointed by Congress to investigate the strike of last summer are meeting with as much derision as our marvelous Senate. They made a lengthy report after long investigation, and this report is a marvel in its way. Among other things the report asserts that "the strike was simply over the handling of Pullman cars, the men being ready to do their work otherwise." While the truth is that the strike involved four roads on which no Pullman cars are never used!

There has been much talk in the papers of setting Armenia as a sort of independent state under Russian protection. But Dr. Cyrus Hamlin points out that there is no Armenia. The Armenians have left the ancient land of Armenia and scattered over all the Turkish empire, and there is not a single province where they are not in the minority.

The oldest coin in the world, so far as known, is said to be the British gold coin in New York City. It dates back to Solomon's time, and is bronzed with a raised inscription in solid gold. It was bequeathed to Mr. Gottschalk by an old Roumanian rabbi.

Messrs. Stouffer & White have been excavating the Case-Grange ruins in Eastern Arizona. They found the ancient foundations as hard as when they were laid, which were, perhaps, a thousand years ago. It is a mystery where the builders found the material for the cement. Ancient man evidently was so ignorant he thought walls were meant to stand and not to fall. As the French say, we have changed all that.

Ray Meninger, a traveller in Mexico, declares the story of the rock which foretells the rain is fact and not fiction. It is a rock five feet high and ten feet in length near the village of Chilpancingo. It is of a dull grayish colour, but twenty-four hours before the rain comes the rock takes on a reddish hue, and its temperature rises to 90 deg. Fahrenheit. The colour and heat increase till the rain comes. In a thunder storm the stone emits a pale blue light. Mr. Meninger vouches for the rock. Who vouches for him?

STATE OF OHIO, CITY OF TOLEDO, ss. FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the County of Lucas 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.

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SOUTH.

Mrs. Martin W. South was born April 22, 1829; died Jan. 25, 1895, in Bowling Green, Ky. She was the daughter of Judge Pleasant Hines, a highly respected citizen of Warren county, now long since dead; she was married on March 1, 1833, to Rev. John F. South, a minister of the Gospel in the Methodist church, who later joined the Baptists, and died in the Baptist ministry. In early life she had professed faith in Christ and united with the Methodist church, and although she later in life felt constrained to join the Baptist church, and united with the Main-street Baptist church in Bowling Green, she never ceased to manifest a most tender interest in the church of her ardent faith where she had been led to confess Jesus as her Savior. Her husband died about September, 1853, and since that time she continued to make her home in Bowling Green, so that at the time of her death she had become one of the oldest citizens of this city and numbered among her friends and acquaintances a very great number of the people of the entire community. She has been an invalid for a long time, but a few weeks ago her disease began to develop rapidly and she prevailed on to leave her own home on College street and spend all her time in the home of her daughter, Mrs. W. H. Blakey, who also lives near by on the same street, in order that she might have the constant care and tender attention which she needed in her age and affliction. A few days ago it was made known to her that a surgical operation was the only hope which her physicians entertained as a means of prolonging her life. With heroic courage she submitted, but alas! her advanced age and already enfeebled condition rendered it impossible for her to survive. She died shortly after the surgeons had completed the operation. She leaves to mourn her sad death three sisters and one brother, and also three children as follows: Mrs. W. H. Blakey and Henry South of Bowling Green and P. H. South of Colorado. After the funeral service at the First Baptist church on Sunday, Jan. 27, 1895, 1:30 P. M., conducted by the pastor, Rev. E. V. Baldy, assisted by Rev. W. K. Piner, pastor of the Methodist church, the remains were interred in Fairview cemetery in the presence of a multitude of friends and acquaintances.

Let the patient—These severe afflictions—Not from the ground—But from the heart—But oftentimes eternal benedictions—Assume this dark disguise.

We will be patient, and assume the feeling—By silence satisfying, not concealing—The grief that must have way.

AN EMINENT DIVINE Finds Immediate Relief From LaGrippe. IS MADE WELL.

Rev. Dr. W. G. E. Cumnyngham, of Nashville, Tenn., Editor of the Sunday-school Literature of the M. E. Church, South, records his first experience with Grippe as follows: "Last February I suffered a severe attack of 'La Grippe,' and in the early part of the Summer it returned. I was for several weeks unable to do any work. I began to use

DR. KING'S ROYAL GERMATURER and found almost immediate relief. My appetite returned, the languor and depression attending the disease disappeared, and I increased in flesh and strength. I am now quite well. I give Germaturer the credit, for after the first dose of it I took nothing else."

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Items of Interest.

At the funeral of Mr. C. P. Barnes, on Wednesday, his pastor said that when he preached his first sermon to the church fourteen years before, one "strong luminous face in the audience attracted his attention." All who knew Mr. Barnes felt that a more appropriate word than "luminous" could not have been chosen. For thirty years the readers of the RECORDER have dealt with Mr. Barnes, and they have always found him honorable, obliging and incapable of misrepresentation. It is a blow to any city when it loses such a business man.

The clay tablets discovered in 1864, at Tel-el-Amarna, in Egypt, have been deciphered. They are letters, many of them relating to royal marriages, and business of state. The most interesting are six letters from Ahdiheta, governor of Jerusalem, who writes to the king that his situation is becoming desperate on account of the advance of the Habiri, and urging the speedy sending of troops.

The Journal and Messenger says that New York is an European city. There are in it more Germans than native born citizens, and more Irish. In fact the foreigners outnumber the natives three to one. Some of the other cities have a very large proportion of foreigners, but none equal New York.

The Socialists only lack forty of having a majority in the French Parliament. This alarming state of affairs is due in a great measure to the action of the pope, but he was very far from intending such results. The peasants of France were first of all devoted Catholics, and then devoted monarchists. The pope ordered them to give in their allegiance to the Republic. They complied, but being unable to distinguish between the different groups who were shouting Vive La Republique they have fallen into the hands of the Socialists.

Ex-Governor Waite, of Colorado, who made such a spectacle of himself last year, has been taking a trip into Illinois. He has gone home and reports: "The people do not care for me, they do not give me a second thought. Besides that, I think there is a very decided prejudice against me. Popular governors are always shot down socially, and are disappointed politically. In fact, the people do not seem to have any use for any body except the leaders of the old parties."

By a lucky accident Col. Henry Eisdale, of England, discovered that a high pressure will revive a man apparently dead from suffocation by coal-gas. This will be the means of saving many lives.

Home Seekers Excursion.
On February 12th, the St. Louis Air Line (L. & S. N. Co. R. R.) will sell excursion tickets to all points in Arkansas, Kansas, Nebraska, Colorado, Indian Territory, Oklahoma Territory, Texas, Wyoming, Utah, points in Western and Southwestern Missouri, and a few points in Iowa, Idaho and New Mexico.

Tickets good returning twenty (20) days from date of sale. The Air Line is the shortest and quickest route to all Western and Southwestern points.

For further information apply to City Ticket Office, 3rd and Main, R. A. Campbell, G. P. A., St. Louis, Mo., J. B. Campbell, D. P. A., Louisville, Ky.

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weeks in September, and received altogether 50 members. During the year I have held meetings with my churches, also with Dr. Caperton, Rev. W. M. Hall, and 5 other meetings, making a total of 10 protracted meetings during the year.
C. W. FREEMAN.

Cheap Excursions.
February 12th, March 5th, and April 2nd, 1896, the Iron Mountain Route will sell Home Seekers Excursion tickets at rate of one fare plus \$2.00 from St. Louis, Cairo, and Memphis to points in Arkansas, Texas and Louisiana, limit of ticket twenty days from date of sale, with stop over privileges either going or returning. Free heating chair cars quick time and sure connections. Make the Iron Mountain Route the most desirable to points in Arkansas and Texas.

For general information, maps, folders, free books on Texas and Arkansas, call on or address H. J. Matthews, S. T. A., 304 W. Main Street, Louisville, Ky.

Home Seekers Excursion.
On February 12th, the St. Louis Air Line (L. & S. N. Co. R. R.) will sell excursion tickets to all points in Arkansas, Kansas, Nebraska, Colorado, Indian Territory, Oklahoma Territory, Texas, Wyoming, Utah, points in Western and Southwestern Missouri, and a few points in Iowa, Idaho and New Mexico.

Tickets good returning twenty (20) days from date of sale. The Air Line is the shortest and quickest route to all Western and Southwestern points.

For further information apply to City Ticket Office, 3rd and Main, R. A. Campbell, G. P. A., St. Louis, Mo., J. B. Campbell, D. P. A., Louisville, Ky.

WANTED AT ONCE—Teachers—Superintendents, 8 principals, 2 College Presidents, 1 Piano, 3 Vocal, 5 Art, 2 Educators, 5 Primary, 5 Kindergarten, 4 Governesses, 3 Latin, 2 Greek, 3 Mathematics, for full term. Address, with stamp, COLLEMBIAN TEACHERS' BUREAU, Vanderbilt Building, Nashville, Tennessee.

IRON FENCE
Very cheap to enclose Cemeteries.
Catalog free.
J. W. Rice, Atlanta, Ga.

THE MARKETS.

Report for the Week Ending Saturday, Feb 9, 1895.

CATTLE—The receipts were light to-day, and but little trading done. The market is steady for all classes of good stock.

Hogs—Receipts of hogs were light. Some of the best selections of smooth, heavy hogs sold early at \$4.50 a 100. The news from other markets coming in later unfavorable caused our market to decline. The prospects are for lower prices.

Sheep and Lambs—The market is steady and firm.

Extra shipping cattle.....	\$4 25/4 50
Light shipping, 1,200 to 1,400 lbs.....	3 75/4 00
Best butchers.....	3 50/3 75
Fair to good butchers.....	2 75/3 25
Common to medium butchers.....	2 50/3 20
Thin, rough steers, poor cows and scalawags.....	1 25/1 75
Good to extra oxen.....	3 50/3 75
Common to medium oxen.....	1 50/2 75
Feeders, 950 to 1,200 lb steers.....	3 25/3 50
Stockers.....	2 00/3 25
Bulls.....	1 75/2 25
Veal calves.....	3 00/3 25
Choice milk cows.....	25 00/35 00
Fair to good milk cows.....	10 00/20 00

Choice packing and butchers, 25 to 300 lbs.....	\$4 40/4 50
Fair to good packing, 180 to 220 lbs.....	4 25/4 30
Good to extra light, 160 to 180 lbs.....	4 00/4 15
Fat shoats, 120 to 150 lbs.....	3 45/3 90
Fat shoats, 100 to 120 lbs.....	3 75/3 85

LEAF TOBACCO MARKET.

Report for the week ending Saturday, Feb 9, 1895.

BURLAY—1894 CROP.		
Trash, green mixed.....	\$2 50/3 00	\$4 00/5 00
Trash, sound.....	3 00/3 50	5 00/6 50
Common lugs.....	4 00/5 00	6 50/7 50
Medium lugs.....	5 00/6 00	7 50/8 50
Good lugs.....	6 00/7 00	9 00/11 00
Common leaf, short.....	7 00/8 00	10 00/12 00
Common leaf.....	8 00/9 00	11 00/13 00
Medium leaf.....	9 00/10 00	12 00/14 00
Good leaf.....	10 00/11 00	13 00/15 00

FINE AND SELECTIONS... 16 00/21 50		
BURLAY—1894 CROP.		
Trash, green mixed.....	\$1 50/2 50	\$3 00/3 50
Trash, sound.....	2 50/3 50	3 50/5 00
Common lugs.....	3 50/4 50	5 00/6 50
Medium lugs.....	4 50/5 50	6 50/8 50
Good lugs.....	5 50/6 50	7 50/9 50
Common leaf, short.....	6 50/7 50	8 50/10 50
Common leaf.....	7 50/8 50	9 50/11 50
Medium leaf.....	8 50/9 50	10 50/12 50
Good leaf.....	9 50/10 50	11 50/13 50
Fine and selections.....	10 50/11 50	12 50/14 50

DARK—1894 CROP.		
Trash, green or mixed.....	\$2 50/3 00	
Trash, sound.....	3 00/3 50	
Common lugs.....	3 50/4 50	
Medium lugs.....	4 50/5 50	
Good lugs.....	5 50/6 50	
Common leaf, short.....	6 50/7 50	
Common leaf.....	7 50/8 50	
Medium leaf.....	8 50/9 50	
Good leaf.....	9 50/10 50	
Fine and selections.....	10 50/11 50	

DARK—1894 CROP.		
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 75/8 00	

SALES, WITH COMPARISONS.		
Following were the sales for the week ending year to February 9, with comparisons:		
Year 1894.....	4,447	25,115
Year 1895.....	4,350	20,980
Year 1892.....	4,131	25,756
Total new crop sold to date.....	32,151	
Sold to date in 1894.....	30,775	
Sold to date in 1895.....	35,451	
New crop sold to date, orig. inspec'n.....	35,300	
Sold to date in 1894, orig. inspec'n.....	30,301	
Sold to date in 1895, orig. inspec'n.....	35,951	

REJECTIONS.		
Rejections this week.....	884	
Rejections same time in 1894.....	708	
Rejections same time in 1893.....	708	
Rejections since Jan. 1 to date.....	5,078	
Rejections same date in 1894.....	4,556	
Rejections same date in 1893.....	3,700	
Percentage of rejections to auct'n sales, '95.....	25	
Percentage of rejections to auct'n sales, '94.....	21	
Percentage of rejections to auct'n sales, '93.....	17	

RECEIPTS.		
Receipts this week.....	1,527	
Receipts same time in 1894.....	3,651	
Receipts same time in 1893.....	4,771	
Receipts since Jan. 1 to date.....	17,377	
Receipts same time in 1894.....	21,203	
Receipts same time in 1893.....	16,725	

MARSH Reading Stand and Revolving Bookcase
22 inches high. Top can be adjusted to any angle or height. Revolving Case 18 1/2" x 18" Holds 10 volumes size of Chamber's Encyclopedia. Solid oak and guaranteed first class. 100,000 lib used as best office or library article. Property cost \$11.00, well knocked down (20 lbs) in package, on approval. You can't get a better reputation for it till you see it and are satisfied with it. Address, (last of this paper) CASPERSON CO., 222 W. WASHINGTON ST., CHICAGO.

FREE!
We direct special attention to the following remarkable statement:
"For many years I suffered with Catarrh, which destroyed my hearing, and for twenty-five years I was so deaf that I could not hear a clock strike by holding my ear against it. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Dr. Moore's treatment, and in three weeks my hearing began to improve, and now I can hear common conversation across a room; can hear a clock strike in an adjoining room, 30 feet away. I think I am entirely cured, and my hearing permanently restored."
EDWIN COLEMAN, Maize, Kas.

Medicines For 3 Months' Treatment Free.
To introduce this treatment and prove beyond doubt that it will cure Catarrh, Catarrh, Throat and Lung Diseases, I will for a short time, send Medicines for three months' treatment free. Address, J. H. MOORE, M. D., Cincinnati, O.

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 these 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.

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

MUTUAL RESERVE FUND LIFE ASSOCIATION.
(INCORPORATED)
Home Office, Broadway and 1 Duane St., New York.
\$35,000,000 Saved in Premiums.
The total cost, for the past 13 years, for \$10,000,000 insurance in the Mutual Reserve amounts to less than Old System Companies charge for \$4,500 at ordinary life rates—a saving in premiums, which is equal to a cash dividend of nearly 60 per cent.

The Elegance of Results. 1881-1894.
Number of policies in force..... 94,000
Reserve Empire Fund exceeds..... \$3,257,000
Death Claims paid, over..... 200,000,000
New Business, Jan. to Dec., 1894..... \$1,200,000
Total Insurance in force exceeds..... 50,000,000

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

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

Correspondence with the Home Office Invited.
E. B. HARPER, President.

SADDLE

Your Horse with one of our easy riding saddles. We sell direct to the consumer. Harness, Saddles, Blankets, Hoods, Top Wraps, Horse Boots, etc. Send for our page Catalogue, free to farmer or horseman.
J. H. SUTCLIFFE & CO., LOUISVILLE, KY.

Valuable School Property for Sale
THE LURAY FEMALE INSTITUTE
LURAY, VIRGINIA.
Situated at Luray, Va. Established 1880. Unusually good local patronage heartily supported by the whole community. The undeveloped field; patronage can be largely increased. Splendid business opportunity to a business man and an educator. The school has a good reputation. Elegant large building, built especially for female school purposes; ample grounds; beautiful shade. Property cost \$11,000. Will be sold at a sacrifice. Now in the hands of a Stock Co. Purchaser will be given good reasons why the owners are anxious to sell. Send for catalogue of former sessions. Come and see it, or, for particulars address, T. J. BERREY, Sec'y, Luray, Va.

CHURCH ORGANS—The Luray & Healy Church Organ, priced remarkably low. Pianos from \$100 for a good instrument of fine tone, available for a small church. Ward, For \$275 an instrument of great power, sound and made of standard materials, adopted by the College of Physicians, and used by leading churches. Fully guaranteed for five years. Churches, schools and prices promptly furnished on application. Time payments may be arranged.
LYON & HEALY, 21 E. Adams St., CHICAGO.