

WESTERN RECORDER

Faith, Hope and Love, these are the foundations of our religion.

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THE *N. Y. Evening Post* says it is getting common for socialists to say, "Well our arguments may not convince you, but we are going to do it whether you like it or not." The Socialists are not alone in that sort of high and mighty talk.

THE *Richmond Advocate* is right in thinking that higher criticism has done one thing for which it seldom receives the credit it deserves. "It has done much toward convincing the world that the natural man, though a scientist, cannot know the things of the Spirit of God."

CHIEF KHAMA, in Southern Africa, is fighting the English rulers at Cape Colony to keep them out of his country. He says that as a Christian chief he cannot and will not be satisfied with anything less than the total prohibition of the liquor traffic in his country. And English rulers are forcing it on him!

THE *London Freeman* gives the story of the telephone presented to the king of Corea. He had it fitted up between the tomb of his mother and the palace at Seoul, a distance of about ten miles. The king listened day after day, and a watchman every night, but no voice came from the grave. After some time his majesty ordered the telephone to be condemned as a fraud.

ACCORDING to report, Count Tolstoi has become a Baptist. This report adds interest to these recent words of his: "The sense of life, as shown by the Christian religion, consists in living so as to do the will of Him who sent us into life, from whom we are come and to whom we shall return. The evil of our life consists in acting against his will, and the good in fulfilling it."

THESE words of praise were well-deserved by M. de Giers, the Russian statesman, who, though a Jew, held his high place even under the late Czar: "M. de Giers will be remembered as one who, though gentle and yielding in manner and temper, never quailed under the sneers of the courtiers at St. Petersburg, nor before the wrath of his autocratic master, but went straightforward in what he thought was right, and always dared to be nobly true."

WE have all read and enjoyed Froude's essay on Calvinism, published in his "Short Essays on Great Subjects." He held his admiration for that great system of doctrine and its believers till his death. In an article published in *Blackwood's Magazine* for January Froude says of Calvinists: "It was they whose faith gave them courage to stand up for the Reformation. In England, Scotland, France, Holland, they and only they did the work, and but for them the Reformation would have been crushed. This is why I admire them and feel that there was something in their creed which made them what they were."

FOR THE WESTERN RECORDER.] AN IDEAL DENOMINATIONAL PAPER

BY CARTER HELM JONES, D. D.

Paper before the Baptist Pastor's Conference, Louisville, Ky., Monday morning, Feb. 11, 1895.

[Limited to 15 minutes.]

With trepidation I approach a discussion of this subject before a company which contains among them editors *de facto*, editors defunct and editors embryonic. There are men among you who have begotten denominational papers, nursed them, physicked them, buried them, garlanded them and even resurrected them. A study of ideals is a fascinating thing. What would this old world be to-day but for the play of the ideal in its history?—how it has beckoned along its gleaming pathway to the slow-paced real! Plato dreamed and then spoke of his Republic, Moore of his "Utopia," and we are to-day dreaming our roscate dreams, and singing, if only in the still chambers of the soul, our ideal songs.

You bid me dream of the ideal denominational paper. A vaunt, dull earth and cross conceptions! Give me strong pinions on which to rise toward the Emyrean. Lo, the ideal editor—encyclopedic in knowledge, lightning-like in intuition and adaptability, argus-eyed, Briareus-armed, *suaviter in modo, fortiter in re*. The leaves of his paper are "for the healing of the nations." In their mission of beauty they rustle like the surges of the wind in the tall corn. The subscribers (and their name, but not their nature, is legion) have all paid in advance, and the advertisement of the patent medicine man is not read in all the land. No more black ink (perish the thought), this paper is issued in golden letters. The very "printer's devil" has been exercised, and a printer's angel takes his place. The correspondents all tell the truth, and there is no proof-reader to make afraid.

Enough! The ideal paper can only belong to the ideal denomination, which must exist in an ideal world.

The subject implies the need of a denominational paper, which I shall freely admit without discussion. Suffer some practical suggestions. Where shall the denominational paper be published, and how many shall there be? This would be a very simple question under some ecclesiastical politics. A "national" paper? Yes, that is an alluring idea. A paper with sympathies touching two seas, correspondents in every center of influence, a common platform on which men in nearly half a hundred States can touch elbows. A bond of union in doctrine, conviction, sentiment, and fellowship. This is an ideal, it has existed in name, it has had the form, but "denied the power thereof." Will there ever be one great national Baptist paper?

"Quoth the raven, Nevermore!"

How about a paper for the Southern Baptist Convention? That is an ideal toward which many have turned. A paper with capital, brains, and enterprise, broad enough to be a medium of communication between all of the States composing our beloved Convention. Several papers have aspired to this position, have modestly intimated their purpose and post-office address, and even inspired an old brother to elevate the hymn,

"This is the sheet I long have sought,
And went because I found it not."

But, while these papers have had many friends in many States, yet the *Southern Baptist Journal* is still ahead of us—how far ahead this deponent deposes not. What next, then? Shall it be a state paper? There is an urgent demand in each State for a Baptist paper to represent and foster local interests. So vigorous has been the cry that it has come with a Macedonian cadence into the ears of many disinterested

brethren, who have rushed in and laid themselves living sacrifices upon the editorial altar. There some of them have been first "stoned" and then "roasted." What is the result? We have over twenty Baptist papers in the South (I mean weeklies), none of them as good as they ought to be, and many of them travesties upon the name—pitiful journalistic starvelings.

How can we remedy such a state of things? When we can find that which will remedy Baptist human nature, then we can begin our solution of the newspaper problem. Till then it were a waste of time to indulge roscate theories.

Now a few things as to its character.

1. It ought to be a *religious* paper. It should deal with the nature, history and progress of true religion. It should not be published for any one class, but should so present religious truth and intelligence as to interest and instruct all classes. It should have a horizon as broad as the activities of Christ's children under whatever name they might work. It should present and stimulate methods of Bible study and Christian culture. It should encourage reports of every form of Christian activity, that by comparison of plans and results, errors might be corrected and the highest ends attained. It should sweep with its glass the whole field of contemporary thought and investigation, and be ready to note to attack error and defend truth. It should afford an arena for chivalrous Christian combat, where ideas could fight for their right to be, and where principles, traditions and customs might be challenged, tested and proven. These lists should be absolutely free to all comers, subject only to the limitations of honorable debate and the laws of high-Christian courtesy. It should be a hospitable paper, loving to entertain dear, old friends, but not casting suspicion on new nations merely because they are strangers. The great Presbyterian teacher might consistently thank God that no new idea in theology had ever gone forth from Princeton, but a true religious newspaper cannot afford thus to congratulate itself.

Since Christ is the center of our religion, the religious paper should reflect from its columns the image of Christ. It should bear upon its breath, in weekly visits to myriad homes, the aroma of the Saviour's Spirit. So strong in tone that strong men would be the stronger for reading it, so winsome in temper that gentle women and children would lovingly look for it, so mellow as to help bring the "light" "at evening" to the old.

2. It should be a *newspaper*. The religious world is a busy, moving, thrilling sphere. Something is happening all the time. The ideal paper would, by steam, lightning, every means, garner these happenings and tell them. The real paper ought to learn much of this and tell its news while it is new. Church history is a noble study, but Christianity is not "looking backward," but "away unto Jesus." A grave yard is a sacred spot, but we cannot linger too long there, even though our fathers sleep beneath its sod. The church is making history every day, and the religious paper, if it is a *newspaper*, will record it promptly as it is made, good, bad or indifferent. Men are interested in men. Religious history throbs with personality. To attempt to eliminate the personal element from an account of the religious forces and activities of to-day, is to attempt an improvement upon the method used by the Holy Spirit in His history of religion in the Bible. Does one object that personal notice tends to puffery, or puts premium on petty vanity, it will be easy to reply that the abuse of a thing is no argument against its proper use. If the church in A calls the Rev. B to its pastorate, I feel the same kind of interest in the item of news as when

the Macedonian church that was to be sent a committee by night and invited another Baptist preacher (one Paul) to "come over" and preach for them. And I will thank my religious newspaper to tell me this piece of news promptly, whether at some time in the future the aforesaid B reaches an affirmative decision or not.

3. A denominational paper—yes, actively, outspokenly denominational, but not offensively. From high church Baptist preachers or papers, good Lord deliver us! The narrowness, bitterness, bigotry and intolerance of many church members and pulpites can be traced directly to the tutelage of denominational papers, whose editors have been journalistic Ishmaels engaged in a ceaseless logomachy. It should maintain the inerrancy of the Bible, but not the dogma of denominational infallibility. The word "Baptistic" is not always synonymous with the word "Scriptural." Let the paper be Scriptural first and Baptist afterward. The religious newspaper for to-day (ideal or real), should have many departments with their various editors. I cannot particularize, but will say a few words about the editor-in-chief.

With unfeigned diffidence I approach the mighty "We Wes." Of many of them it can be said "science is their forte, omniscience their foible." I shall not attempt to describe or define an editor, my knowledge of language is all too poor for the task. He should be as pure as Joseph, as brave as Daniel, as wise as Solomon, more patient than Job, as impulsive as Peter, as slow as Thomas, as cultured as Paul—a Boanerges resting on the Saviour's bosom.

As he writes let him see his mighty audience of every age, class and condition with every variation of culture and environment, and send them messages that shall teach, warn, woo, comfort and save them. He is a master musician, let him not harp on one string, but remember that the heart is "the harp of a thousand strings" and he should run the whole gamut of human needs. Let him remember that, after writing his own paragraphs, he is to *edit* not make the opinions of others. Let Editor Procrustes lie sturdily upon his own bed, but let him not force others to fit that "procrustean bed." The editor should not attempt to be a conscience keeper for his readers. Nor should he essay the role of nurse for the protection of their immature minds. Let him give to them in pure English, the news and opinions of the religious world, allowing each reader to account to God for the use he shall make of it. A personal organ is not a denominational newspaper either ideal or real.

Having said so much, my time has expired and my task is all too imperfectly done. I have indicted some things we have a right to expect from a denominational paper—that is all I was asked to do. Let me add, a true denominational paper has a right to expect from its denomination, loyal activity, tender sympathy and ceaseless devotion. God be thanked for the noble papers with the princely men at their helms who are doing inestimable service for God and truth. From some editorial "sanctums" it has been a short step at the last into the real "sanctum sanctorum."

Brethren, I know of one pulpit, at least, "where prayer is wont to be made" for the editors of our religious papers.

CLING fast to the hand that is leading you though it be in darkness, though it be in deep waters—you know whom you have believed. Yield not for a single moment to missgivings about future storms. Infinite love, joined to infinite skill, shall pilot the way through every strait and temptation.—T. Alexander.

WE understand the infinite a hundred times better by the heart than by the intelligence.—B. Tisseur.

For the Western Recorder.

SOME MANUFACTURED DIFFICULTIES IN MISSION WORK.

BY THE REV. G. P. BOSTICK.

Some difficulties in our work as ambassadors of Christ exist naturally. These are serious and numerous enough to require all our energies, aided by divine grace, to successfully contend with them. But many other difficulties, which I term "manufactured," are created by the missionary himself in his impatient enthusiasm to see the cause move forward more rapidly. It requires a dogged, plodding man, with a very strong faith in God and His promises, to be willing to make haste slowly. I believe that many very serious difficulties to the ultimate and healthful progress of the Gospel arise from the attempt of missionaries to do more, as ambassadors of the King, than he has commissioned them to do. These difficulties are in the wrong inferences drawn by the people as to our business among them; but the thoughtful student of missions on the field is often forced to see that many of these wrong inferences are warranted by the false position taken by many missionaries as to their legitimate work. I mean to say that so much of the time, energy and money of the missionary is given to imparting direct, present, temporal help, that the minds of the people are almost always blinded to the spiritual side of the work. When the missionary is willing, at his own charges, or rather at the charges of the contributors at home, to take almost complete charge of his enquirers and disciples, to educate them, furnishing food and often clothing, and good positions after they are educated, it gives rise to the most serious suspicions in the minds of the people, and makes many of the thoughtful, self-respecting spurn the whole thing. Besides, the heathen who thoughtfully read the Book which we bring see clearly that such a course is wholly inconsistent with the self-denial and sacrifice taught in it.

I will give some examples in real life to show what I mean. There is some work carried on in this region through natives by the Methodist Mission in Peking, some fifteen or eighteen days' journey from here. A large college is run there, to which boys and girls from this section desiring a high education go at the foreigner's expense, and when their long course is finished they are sent out as preachers, teachers, Bible women, etc., still at good pay from the treasurer in the main, who dispenses the American money here. One serious difficulty is that these workers themselves, so well paid, often feel more allegiance to the one who pays them than to the one who saves them, and, accordingly, often talk more of the foreigner, his country and power, than of the heavenly country and the Saviour of men.

But a still more serious difficulty to the work, is the impression given by this free use of money that we are extremely anxious for followers, and that it is a very paying business to be a follower of the foreign religion. To feed this great college at Peking, and to give employment to the pupils from there, schools and preaching places are established far and wide. One of these chapels and schools is in this city, with two preachers, one teacher and a Bible woman, and perhaps others paid with foreign money. The Conference recently met in Peking and moved one of these preachers nearly one month's journey from here, and the other preacher and his mother, a Bible woman, and all the pupils in the boys' boarding-school were moved thirty miles away to another station, and the preacher and all the girls of the girls' boarding-school at that station moved here. I tried to find out some reason for this transfer of schools, but could not, but did learn that the expense of all the moves was borne, in the main, with money from the foreign country.

This kind of work gives the impression that this is propagating the Gospel, and when we go among them and tell them that we are here to preach the Gospel, they often reply: "Oh! you establish schools, doctor our people and dispense alms," and again, "Where is your school, your medicine shop?" etc. But the most serious difficulty is the impression given by these schools and orphanages that we take the children off, especially the girls, and sell them. A hired Methodist native preacher

was transporting several loads of girls from this region to Peking. The people started evil reports suffered him, he was cast into prison and arrested much till a foreigner interceded with the officer for his release. No wonder that Dr. Leonard, their great secretary, should thank God for the hard times by which their receipts were decreased so that some of this work would of necessity cease. Oh, for a return to apostolic methods and apostolic faith in the Gospel to reach men!

P. O. Chefoo, China, Nov. 21, 1894.

SHALL GOD CALL IN VAIN?

Keep this question in mind, dear reader, and carefully consider what follows. In the nature of the case I shall be forced to be somewhat personal in what I shall write, but I trust that it is for the Master's glory. I deeply feel the need of earnest, Christian workers in our loved United States, but am fully persuaded that God calls me to preach the Gospel to those who have never heard it. Seven years were spent in college and seminary with this in view. February 23, 1894, was one of the happiest days of my life, and then the wise and godly men composing your Foreign Mission Board appointed me, with three others, to go to China. I devoutly believe that God led them to do so. I hoped that before now I should be far hence among the heathen. And why not? God knows that I am not only willing, but earnestly desirous of going. It is simply and solely because the money has not been given to me. Brethren, shall God call in vain? God is now calling many to go, but is calling many more to send. My brother, is He calling you to send? Give, O give of the means which God has bestowed upon you. I do not ask you to support me. I can support myself here in the home land. But I do beg that you will give to send me and many others to carry your and my Master's message of salvation to the lost of earth.

The work is greatly hindered now by a heavy debt. Employed as I am in the office of the Board I fully realize the situation, and know too what earnest and prayerful efforts are being made to raise the needed funds. I am not one who believes that Southern Baptists are "playing with foreign missions." There have been many noble, self-sacrificing gifts to the work. Many are not giving anything like what they should, and sad though it may be, it is true that thousands are giving nothing. In order that the work shall be free from debt by the meeting of the Convention in Washington double the contributions of the same period of last year are needed. Will not every one help some and help now, and not only get the debt paid, but at least fill up the ranks much depleted by death and sickness, and even make possible some advance?

Every letter brings news of God's blessing on the work, and brings, too, strong and earnest pleas for more workers.

Young men and women at home begging to be sent, missionaries on the fields pleading for reinforcements, millions of heathen sending over the Macedonian cry, the great Lord of the harvest speaking in no uncertain words, all call upon every Christian to help and help now.

R. E. CHAMBERS.

Richmond, Va., Jan. 30.

OPPOSED TO INSTRUMENTAL MUSIC IN CHURCHES.

In the WESTERN RECORDER, Nov. 22d, we find quoted on the first page the words of a city pastor who said, "Every attempt to make a service of worship attractive to the natural and carnal man runs, at least the risk, that we shall be made to drop out what is spiritual. And the practical result is that every innovation introduced into church worship with a view of drawing the outsider, proves a means of harm to the spiritual character of disciples." I heartily endorse the above, and am glad the Recorder adds its approval by saying, "If all city pastors talked and felt as one does, we should see an improvement in many places." We infer from this that the writer indorses the city pastor, and with him has seen the change that has come over us, and the itching desire of the present age for something new, some innovation to excite and draw the people; consequently we have instrumental music which evidently is a change from the custom of the first church

which was vocal and vocal alone. It may be argued that instrumental music in worship is not an innovation, as it is not new; yet it was new when first introduced. It originated in the dark ages of popery, and was unknown in the churches until the eighth or ninth century, and is certainly an innovation, unless it can be proved that it was used in the first churches. But nothing was used then to make church music but living organs, fearfully and wonderfully made, and when properly tuned, make the sweetest music ever heard in the worship of God. We have no use for organs nor any instruments that can neither hear, speak nor feel, and cannot be affected by the grace of God, having no qualifications to fear, love or rejoice, nor to be moved by the power of truth. Hence, when churches lose their influence and the house of God becomes uninteresting to the people, the only successful plan is, first, for the pastor, if necessary, to be more earnest, pungent and pathetic. Secondly, let all the members examine themselves as living organs that are rusty and obnoxious to God and the world, repent of their delinquencies, get their spiritual strength renewed, and their souls fired with love to God, each one holding the flag of truth in his hand, saying by a Christian course and a godly conversation that we are the Lord's people, and it will have a much more powerful effect on the people in bringing them to the house of God than all your roaring organs and tooting horns.

I am very much opposed to instrumental music in worship, and have many, very many reasons why I am. If I am wrong I am honestly so; and again not only ask, but earnestly solicit any one who has any proof for it, to point me to it either through the RECORDER or private letter.

N. LACY.

Madisonville, Ky., Jan. 16.

I AM A WONDERING.

BY PAULO.

The meeting devoted to Foreign Missions during the week of prayer set me to wondering somewhat. And I want to give a little account of that for the sake of the blessed cause.

The leader was a minister of whom I can say only good as an earnest, godly preacher of the Gospel. He spoke at some length on the cause, basing his remarks on the great commission: "Go ye into all the world," etc. He presented as best he could in a prayer-meeting talk the greatness of the work, its urgency, and appealed fervently for its heartier support. Yet I did not altogether like it. He talked considerably about the developing influence of Christianity, of which Japan is just now a conspicuous example. He dwelt on the interests which civilized nations have in the Christianizing of the world. He told us what good economy it was, or would be, if, by getting the pagan nations and degenerate races into good shape, threatening and expensive evils could be cured at their source, mentioning the last cholera scare as a case in point. We were informed that the expenses for quarantine precautions by the several civilized nations were larger than the cost of Foreign Missions during the century. Whether this is strictly accurate or not makes no matter. The point is this: The appeal was wholly to this class of motives, what I would call the pleas of self-interest.

Now, when I reflect, that was not the first and only time I have heard such appeals. But for some reason it grated on me then and made me uncomfortable. There was running within me a different stream of thoughts with which his words would not blend. I do not deny that his words were true. Just as a great deal of preaching I have heard about the profitability of religion is true. But for all that I did not like it, even as I seldom like the other. Of course it pays to lead a religious life; and undoubtedly Foreign Missions are a good investment of money for a Christian people. Every cent of it comes back, perhaps several fold. But somehow I do not like to hear it put that way or dwell on. So I got to thinking and wondering. And I am wondering still.

I am wondering thus: Do these brethren understand their day and generation better? Is our prevailing Christianity of this type? Is the kingdom of heaven, in the general estimation, a mercantile enterprise? Has

business absorbed religion rather than religion business? One of the unpleasant impressions Mormonism made on me in Utah was its pervasive secular aspect. It said everywhere: There is money in it for somebody. The tithing house—a veritable market place, with its scales and measures, its stubs and ledgers, its clerks and bookkeepers—seemed the principal features of that queer religion; and the ubiquitous Z. M. C. I. in all its towns, its truest expression—a religion for revenue. Are we on the way to that? I know to how large an extent our home religion is dominated by that secular spirit. There are lamentable reasons for that, which good people are loth to remedy. But are we to come down to that in our Foreign Mission work also? I am a wondering.

I was not brought up so. I admit we were at times urged to certain charities by the preacher's argument, "Cast thy bread upon the waters and it shall return to thee." But we were taught that what we did and gave for Foreign Missions was done from pure love for our dear Lord and for men. And so that evening something in me kept saying, now, brother, don't go on so. These people are pretty much all Christians. Ask them whether they do not love the blessed Lord who died and is enthroned, and do not love men, their brethren, far from Him, but for whom He died and in whom He must attain to the just reward of His humiliation and sufferings. See if they do not say, "Yes, we don't care for the returns. We want Him who died for us and them to have the returns. That is reward enough for us, and argument enough also."

Possibly I was the more sensitive because in family prayers we have been reading in the Prophets. Every now and then we come to some great inspiring call and promise concerning the salvation of the world. And what strikes me in it is, if I may so say, the pride which the Lord God takes in announcing the coming salvation in His own magnanimous terms. On what a high plane of grace, love, disinterestedness, pure delight in doing good those fine words are all set. Not in them the remotest hint of sordidness or low motives of any kind.

O this world of men, with its sin and sorrow, its suffering and strife, what a vast tragedy it is! And how that side of it grays upon me. The more it unfolds itself in its course, the more unspeakably bewildering it becomes. But one thing reconciles me to its history. After all, it is God's world. The Son of God belongs in it and has supreme interest in it and every one of its human beings. This humanity of ours is a Divine creation which the Eternal Son did not disdain to assume and redeem. The lowest of them He is not even now ashamed to call brethren. Really, the whole question of Missions is this to each one of us: Do you love Jesus enough to make it your business to see that Jesus comes to His rights in this world? I want to be understood. I do not say, will you say that Jesus comes to His rights. I have no such conception of the plan of God that it hinges on human conditions. The Christ will come to His rights. The Father will see to that. But will you have the co-interest of love in it, so that it shall be to you a deserved and permanent joy?

Sometimes complaints reach me that the pleas for Missions are not so effective as they were some years ago. If that be so, I do not care much, unless it should also be true that the argument of love for Christ and men had lost its force. It is quite possible that arguments have been used which, in the nature of the case, could not last. Indeed, I thought so on that evening which has given me occasion to write this. If that be so, the sooner they become obsolete the better. If it should prove true that the argument of love is no longer effective, then may God help that soul and that church which, by being insensible to the sufficient argument, proves that it has a name to live but is dead. But I shall not believe that in any case without decisive proof.—Christian Intelligencer.

A GLANCE, NOT A BLOW—a look of directing love that at once hearkens to duty and tells duty. We must be very near Him to catch that look, and very much in sympathy with Him to understand it; but when we do, we must be swift to obey.—Maclaren.

FRIENDS are as companions on a journey, who ought to aid each other to persevere in the road to a happy life.—Pythagoras.

For the Western Recorder.

QUESTIONS ANSWERED.

BY SENEX.

"Reaching from creation to the end, we Baptists teach God made choice of those to be saved in eternity, irrespective of personal merit. Now if this be true, since all are not saved, those not chosen could not be saved, because they were not chosen. Then why are they not saved? It is not because with an excuse? Could it possibly be their fault that they are not chosen, when the choosing takes place before they exist?"

A man who can go before the Judgment Throne and say truthfully, "I never sinned, and therefore I ought not to be damned because I was not elected to salvation," would not only have an excuse but a righteous demand. A man who can go to Judgment saying, "I sinned, but I sought earnestly for forgiveness. I repented, and turned from my evil ways; I loathed sin and loved holiness. I prayed to God to accept the Christ whom I trusted my soul to, and I was elected solely to the merits of the blood shed on Calvary, and then loved God with all my heart and obeyed Him with all my strength, and yet am damned because I was not elected in eternity," would not only have an excuse, but a most terrible indictment against the veracity of the Almighty.

But no such man ever lived, or ever will live. No man is lost because he was not elected. Election damns none, it saves multitudes. The brother forgets that if God had not chosen us, no man would have been saved. I was struck by a remark quoted some time ago in the Recorder to the effect that the elect of God are at heart Calvinists, whatever his head may be, and every unconverted man is at heart an Arminian, though his head accept without question the whole Philadelphia Confession of faith. Every converted man knows that if God had not chosen him, he would not have been saved. And the Holy Spirit, in convicting a man of sin, always shows him that he has no merits of his own to plead with God. Therefore it follows that God would not have chosen his elect because of any foreseen merit in them, for the elect themselves insist that they have no merit, and they owe their salvation to God's grace.

The brother must not forget that men are condemned because they have sinned. That they are lost and guilty and deserving of nothing except the wrath of God. All have sinned, all are not only guilty, but already lost and condemned. He must not forget that God does not under the slightest obligation to show mercy to any of his creatures. If He passes by the fallen angels, showing them no mercy, He has not wronged them by saving his elect among men. They suffer only what they have deserved. They are treated with the strictest justice, and that is all they have any right to ask.

Nor has any sinner on earth any claim on God for aught but justice. If He punishes me no more than I deserve, I have no right to find fault with His showing mercy to others. Whereas in the criminal's case, the justly deserved punishment wronged if the Governor pardon another and does not pardon him? Men are not lost, as the brother thinks, because they are not chosen. They are lost because they have sinned.

The strange thing to me is that the theologians who talk of God's sovereignty most, and insist upon the free will of man, are the ones who accuse God because he does not interfere with man's free will. The non-elect do not like the idea of hell, of course; they would like immortal lives of perpetual youth in a sinful world like this. They do not wish to go to heaven, because heaven is holy, and they detest holiness. They love to cling to sin, yet they find fault with God for not saving them. The utmost which one of them can say at the day of Judgment would be, "I loved sin and clung to it; I hated holiness and hated Thee, the just and holy God. I refused to repent and turn from my evil ways and to trust my soul to the Saviour. I was not under the law, but pleased, but Thou shouldst have forced me against my will to repentance and faith." It would be charging God foolishly in the highest degree—the idea of complaining because God did not save them against their will!

Election damns no man; a man is damned for his own sins. Election saves all who are saved, for no one would have been saved without it. None of Adam's race have any "merit" for God to foresee. Not a creature has made his own right to find fault with God because He does not treat all just alike. We stand in no such relationship to God as gives us any claim either to demand grace for ourselves or to demand the exercise of His grace towards others. Gabriel has no right to complain because Michael is higher than he, nor the cherubim because the seraphim stand near the Throne. God has never promised to treat his creatures alike; He expressly claims the right to make one vessel to honour and another to dishonour. If only one man went to hell, provided he was punished no more than justice required, he would have no right to complain that all others were saved.

It seems impossible to make an Arminian keep in mind the fact that the non-elect do not wish to be saved from their sin. They are criminals against the Divine Government who wish to go on breaking the law, and yet do not wish to endure the penalty of the law. But so long as God is sovereign, his law is law, and not mere advice. And law without a penalty is a farce. Law without a penalty and without the majesty of the law and the lawyer, simply shows lack of wisdom and of power in the law-giver.

"Has a church a right to call in letters she has granted without limit of time, provided the one holding it walks upright? State when and for what should churches call in letters. A brother is a member of the church until he is joined to some other church of the same faith and order, and is amenable to its discipline. A church has a right to call in letters until the brother has united with some other church.

The church can decide when and for what such

letters should be called in, for circumstances vary greatly, and one would need to know all about the case to speak with any positiveness on the subject. A brother might have taken a letter expecting to go to some other place to reside, and a brother might have received a letter in doubt as to whether he would go to that town or some other, or stay where he is. In such cases, delay in uniting with another church ought not to be blamed. It is best, however, for all letters to be given with a time limit. It is very easy for a brother, if for any good reason he has gone beyond the time limit, to explain to the church and receive another letter. I do not believe in "trunk" Christians.

A man may be guilty of no vices, and yet be very far from discharging his duties as a church member. Speaking generally, if a brother received a letter and remained in the town in which he was, continued to go regularly to the worship, to give as God has prospered him, and to do his duty as a soldier of the Cross, my advice to the church would be to say nothing to him. But if, remaining in his old town, he thought having a letter an excuse for neglecting the sanctuary and refusing to contribute to the church expenses, then the church should recall the letter.

If he has gone away, and by any trustworthy information it comes to the ears of the church that he has not joined the church in the town, and is neglecting public worship, she should recall her letter. Having a letter in his pocket releases no man from his church obligations nor his duty to God.

"Should a church allow a widowed sister to bring up charges against a brother or sister in the church who has wronged her? How should she proceed? That depends very much on the nature of the wrong. If it is some small private offense such as criticizing or talking against her, I should advise her to be great minded enough to forget it entirely. It is better to suffer wrong when the wrong is of such a nature as gives us cause for complaint, and to let it go, than to make a disturbance. Christians care more for the peace of Zion than "for standing on their rights."

But if the wrong is such that it ought not to be passed over in this way, or if the sister cannot bring a charge, or if she is not satisfied with the result, then she must first go privately to the offender and see if he will not be reconciled to her brother. If he will not hear her, then let her take two or three of the brethren. If she has any male relative, let her take him and two of the deacons. It is always best to take the deacons in such a case, for the offender will not hear them, and cannot convince the sister she is in the wrong herself, or that there was no intentional wrong, appeal to the church is the next thing.

If I were she, I would get one of the deacons who went with me to prefer a charge against the offender of causing a sister to be wronged. If I heard both sides, and can bring the charge intelligently. If he will not from timidity or indifference to the peace of Zion, let her ask some friend to bring the charges. If no male member will do this, then, of course, she must go alone. If she has heard both sides, and can bring the charge intelligently, if he will not from timidity or indifference to the peace of Zion, let her ask some friend to bring the charges. If no male member will do this, then, of course, she must go alone. If she has heard both sides, and can bring the charge intelligently, if he will not from timidity or indifference to the peace of Zion, let her ask some friend to bring the charges. If no male member will do this, then, of course, she must go alone.

"Should the church adopt a clause in her decorum to deal with members for not attending the regular church meetings?" I am very positive that a church ought to exclude members who persistently and without good reason absent themselves from meetings. And in a church which does not discipline such members can have any self-respect, or expect to be respected, is a mystery. In regard to such a clause in her decorum, if the church has rules of any kind such a one, if needed, ought to have a place. It is not a matter of expediency, but of principle. As each case comes up the church decides, and that is justice makes a precedent. But in whatever way, the church should surely deal with those who neglect the assembling of themselves together.

NOT OUT OF DATE.

The caution in the Methodist Discipline against "softness and needless self-indulgence" is not out of date. There is still need that we heed the apostle's command to "endure hardness as good soldiers," and the Savior's call to daily self-denial. We are not engaged in a holiday parade, but in a terribly earnest warfare against that triad of evil—the world, the flesh, and the devil; or the external foe, the internal foe, and the infernal foe. We have a great fight on hand. No means must be left untried to win perfect victory at every point. To put our own will down and to give up our own way becomes easy only by practices, and opportunities for this practice, as they come in the family and on multitudes of occasions, must be diligently seized and most sedulously improved. It is the only way to become agreeable to those about us and pleasing to God.—Zion's Herald.

God by his life poured into men is cleansing and purifying them. He is the stream that flows from the mountain side through the sewers of life, and flushes them out and cleanses them and takes them away. He is the ocean whose great ideas flow in and around the great city and carry off its filth and sweep out and utterly obliterate its sins. We are not to work out of ourselves the righteousness which we have done, but by the indwelling love and hope and life of an immortal and eternal God flowing into us through the power of Jesus Christ.—Lyman Abbott.

ALTARS OF BRICK.

BY OBADIAH OLDSCHOOL.

In the 13th chapter of Isaiah we have God's complaint of the apostasy of his people. One of the counts in his indictment is that they burned incense upon altars of brick (verse 3). To understand this we must go back to the institution of sacrifices under the old dispensation. God said to Moses on Mount Sinai, "An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt offerings." (Exodus xx. 24). And in the next verse he goes on to say, "If thou shalt make an altar of stone, thou shalt not build it of hewn stone, for if thou lift up thy tool upon it thou hast polluted it." The directions in verse 25 are repeated in Deut. xvii. 5, and in Joshua viii. 31. No doubt the earlier altars of which we read in Genesis were of earth or of unhewn stone. The literal meaning of the Hebrew word translated altar is, "a slaughter place." The essential thing was the sacrifice. The place was only a convenience. It was to be as simple as possible in order that the whole interest of the worshippers might be centered upon the offering.

In regard to these altars of the patriarchs and the Hebrews Calvin says: "God would have them built of earth that they might fall down of themselves, and no trace of them might remain after the departure of the people, or if of stones he would have them thrown rough and unpurified into a heap, lest their appearance should entice posterity to superstition."

Our English word altar comes from the Latin altus, which means high, and the human in opposition to the divine idea of a place of sacrifice. The Wesleyan Commentator, Adam Clarke says, "The heathen built their altars very high, partly through pride and vain-glory, and partly that their gods might the better hear them. Hence, they built their altars of idolatrous altars, so often, and so severely condemned in the Scriptures. God ordered his altars to be made (1) either of simple turf, that there might be no incentive to idolatry from their costly or curious structure, or (2) of unhewn stone, that no images of animals, or other things, might be sculptured on them. Such altars and the images carved on them became in process of time incentives to idolatry, and even objects of worship."

We see then why building altars of brick was an evidence of apostasy. The idolator gloried in his high and costly place of sacrifice. His ideas were not of God, but of himself, and of the worship which is of the heart. When religion becomes formal and ceremonious it demands cathedrals and liturgies, elaborate architecture and imposing sites. But he who worships in spirit and in truth can worship anywhere, and more acceptably on a hillside or on a plain than on a high and costly altar. The Maker and builder of temples, and of altars, who has no need of temples, and who has no need of altars, who has no need of any man's service, and who is not served by man, he who carries his temple about with him may go to pray when he pleases. And Augustine writes: "Wouldst thou have a high and costly temple? Thou thyself inwardly a temple of God, for the temple of God is holy, which temple ye are. 1 Cor. iii. 17. Wouldst thou pray in a temple, pray in thyself, but become first a temple of the Lord."

The primitive Christians had no cathedrals, no altars, no incense, no vestments, no consecrated shrines, no imposing ceremonial. They met in private houses, or in school-houses (See Acts xix. 9). But when Christianity was Romanized, Christians began to imitate the heathen. It could be said of them as Hosea said of God's ancient people in his day, "Israel hath forgotten his Maker and built temples, and erected altars, which were magnified and piously imitated. There were costly cathedrals, elaborate rituals and masses in an unknown tongue. But there was very little preaching of the Word. The result was a species of baptized idolatry, the worship of pictures and of a religion in forms and superstitious observances, supplanting the simple faith and worship of apostolic times.

The Reformation in the sixteenth century was going back from the altars of brick to those of earth and unhewn stone. The reformers taught that true worship is of the heart, and needs no consecrated shrines, but that the heart is the temple of worship that were severely plain. Some of them would not permit even stoves to warm the worshippers. Thus in their protest against the errors of Romanism they went to the opposite extreme.

But at some times tempted to think that we are drifting backward in this respect. In our church architecture we are imitating those who build altars of brick instead of sacrificing on altars of unhewn stone. Our houses of worship ought to be commodious and comfortable. But if we make them ornate with sculptured columns and painted and gilded temples, and if the thoughts of the worshippers from God who is a spirit, to the workmanship of man? Is not the congregation which has erected a costly edifice tempted to be proud of it, to say in their hearts, "Is not this the great Babylon that we have builded?" Suppose that Abraham could come back from the plains of Mamre and be taken into some of our modern cathedrals, would he feel like worshipping there? Would he not think that he was being tempted to idolatry, as when he entered one of those magnificent temples dedicated to Isis and Osiris while he sojourned in Egypt?

Now we may be told that we ought to give the best that we have to God. That is true. But what is the best in his estimation? Does he compare that familiar adjective "good," as we do? No, his ideal of excellence is not material but spiritual. He seeks the love and worship of the heart. And when he interferes with this, what is the result? Attention from Creation to the creature is not only not good, but an abomination in his sight.—Interior.

He who is not willing to stoop will never rescue the perishing; and he who refuses to lose his life will never find it among God's saints.—H. M. Booth.

LITERARY.

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

New Books.

INSTITUTES OF THE CHRISTIAN BELIEVER. By Emanuel V. Gerhart, D.D., LL. D., in two volumes. New York: Funk & Wagnalls. \$3.00 each.

We have already noticed the first volume of this masterly work, which the present volume completes. The topics discussed are 1. Anthropology, including the divine idea of man, the primal man, the probation, the fall, with its consequences, sin and death. The second topic is Christology, including the advent, birth, normal development, temptation, mediocrity, atoning sacrifice, burial, resurrection, ascension and universal headship of our Lord. The third topic is the doctrine of the Holy Spirit. Under this head the church, the ministry and "the sacraments" are discussed. It is here that the Baptist reader will find most to dissent from. The views are those of the Reformed church (not the Disciples, however, in whose theological seminary at Lancaster, Pa., the author is professor of theology). The next general topic is the doctrine of personal salvation, including the law, repentance, faith, election, justification, good works, sanctification and the Christian victory. Then comes the doctrine of the last things—the second advent, the millennium, the resurrection, the judgment, the second death and heaven.

"The work is able, clear and learned. It is up-to-date, and is very suggestive. Those who differ with the views presented can yet derive much help from the work."

REVIVAL SERMONS IN OUTLINE. Edited by the Rev. C. Perren, Ph. D. Chicago and New York: Fleming H. Revell Co. \$1.50.

A very useful book to preachers. Dr. Perren has read widely in homiletical literature, and has gathered much that is of interest and value. The sermons are not given in full, but in outline, with more or less filling. They come from many preachers who have been successful in winning souls. Ninety pages are given to opinions from various sources on revivals, how to conduct them, etc. Then follow some 300 well-filled pages, with plans, thoughts and themes for sermons suited to revival meetings. The book is the best of its kind, so far as our knowledge extends. We hope the next edition will have a topical index.

BETWEEN THE LIGHTS. Compiled by Fanny B. Bates. New York: Anson D. F. Randolph & Co. \$1.25.

These "thoughts for a quiet hour" are a collection of gems. They are arranged for every day in the year, and the thoughts are appropriate for the season. They are in prose and in verse, and they are beautiful indeed. Admirable they are, both for sentiment and suggestiveness. They contain all points of human life, and always touch with uplifting force.

RELIGION AND BUSINESS. Henry A. Stimson, D.D. New York: Anson D. F. Randolph & Co. 75 cents.

Here are nine stirring discourses from the pastor of Broadway Tabernacle. The topics are: Fishers of Men, God as a Partner, Business in Religion, Religion in Business, Business and Christian Service, The Demand for Progress, The Home and the Business, The Sure Promise, Theist and the Atheist, and the practical topics these, and they are handled in vigorous style. A good book for young men.

THE GOSPEL OF BUDDHISM. Paul Carus, M.D. Chicago: Open Court Publishing Co. \$1.50.

Dr. Carus has gathered from the Buddhist documents such extracts as serve to put Buddhism in the most favorable light. He has even acted the part of redactor on the documents used, though he claims not to have changed their meaning. Dr. Carus was a prominent figure in the Parliament of Religions, and now he seems to be seeking to harmonize the religions of the world. Those who wish to see the best showing that can be made for Buddhism will find it in this book. The glossary and index are all that are needed in that line.

THE GALILEAN, OR JESUS THE WORLD'S SAVIOUR. George C. Lorimer, D.D., LL. D. Boston: Silver, Burdett & Co. \$1.50.

Dr. Lorimer has given us a series of word pictures taken from our Lord's life, along with such lessons and illustrations as serve to make the facts and the teachings most vivid and impressive. He speaks of the Portraits of Jesus, His Mother, Preparation, Baptism, Temptation, Miracles, Poverty, Followers, Religion, Theology, Parables, Prophecies, Philanthropy, Transfiguration, Tenderness, Truth-Spirit, Anguish, Betrayal, Trial, Denial, Crucifixion, Resurrection, Ascension, Messiahship, Import and Future. Dr. Lorimer has read widely and thought deeply, and he loves strongly.

We are very glad to know that the American Baptist Publication Society proposes to publish a series of short biographies of "Notable Baptists." Of course the success of the series depends greatly on the writers. It is pleasant to know that two notable Baptists left sons who have inherited their father's abilities, and will bring skill and talent to the writing as well as love and respect for the subjects of the memoirs. These sons are Edward Judson and H. L. Wayland. Edward Judson's life of his father is just such a book as was to be expected. What higher compliment could be paid it?

"THE YOUNG PEOPLE'S MOVEMENT."

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

MY DEAR BROTHER EATON:—I have read with great interest your rejoinder to my reply concerning the "Young People's Movement." And before I proceed with what I have to say concerning the proposed organization of this movement I will say a few things bearing directly upon your article.

I. NO VERY GREAT DANGER OF FORGETTING THE RELATION OF THE CHURCHES.

You say "there is danger of my forgetting, as many others seem to have done, that the church with its ministry and appointments has something to do with the development of young Christians." I assure you, my brother, there is not the slightest danger of this on my part. Neither do I think that anything like so many others have forgotten this as you suppose. As I understand this "Young People's Movement," one of its fundamental features is a distinct recognition of the fact that "the church with its ministry and appointments" not only "has something to do with the development of young Christians," but that the churches ought to do a great deal more of this sort of thing than they are now doing. The movement is really an effort to arouse the churches, and to stimulate, and, as far as is proper, help the churches, to do this very thing. Of course, in the movement towards a general organization there may be more or less of danger that the proper relations of the movement to the churches may be temporarily overlooked, and violated. And this makes it all the more important that good sober Christians everywhere should have some kind of sympathetic relation to the Young People, rather than be engaged in opposing their movement with might and main. But whatever may be the danger in this direction, there can be no doubt that the movement has thus far committed itself to a distinct recognition of the local church as supreme, and pledged itself to operate in the fullest recognition of this idea. If I did not feel that this movement would duly recognize the New Testament character and relations of the churches, I would be as earnestly opposed to it as you, or any one else, can possibly be. You need have no fears of my forgetting what needs to be remembered on this point. Nor do I think that the Young People will forget it, if they are given the proper sympathy by older Christians. (1)

II. NO NEED FOR ANY YOUNG PEOPLE'S ORGANIZATION.

Under the previous head you argue also another very different point, namely, whether really there is any need for a "Young People's Movement" in order to further this work of developing the life of young Christians, and enlisting them more actively in the service of Christ. You call attention to the fact that "these young people are members of the church;" that they can be in "the Sunday-school" (this, by the way, is a Young People's Movement, *within the churches indeed*, yet to a very great extent an "organized movement" also). You say further that these young people have the advantage of the church "prayer-meetings;" can attend "public worship;" use the advantages of "Christian homes;" read their Bibles; &c., &c. You are kind enough to make a very complimentary reference to the kind of men that Doctor Broadus and myself "and many noble Christian men have developed into without any organization of young people" to help us. And the conclusion from

it all is that therefore no "Young People's organization is necessary. I cannot speak, of course, as to how the other brethren fared when they were young Christians. But when I read this kindly reference of yours to myself, I could not help thinking of the son of a certain man who was asked "where he was brought up." His reply was, "I wasn't brought up nowhere. I came down the river on a raft." Yes, my dear brother, I was a young Christian once, with all the advantages of church relationship that you speak of—under the old-time ideas as to how young Christians ought to develop. And it is because of this, and much that I have seen in the life of other young Christians in our various churches, that I hailed with delight, and still heartily believe in, the "Young People's Movement." And yet I know that I was favored above most. For, while I grew up without a mother's care, yet my father, like the beloved physician Luke, was an intelligent, educated, Christian man, and within a week after my baptism he had me leading in prayer at the family altar—how few young Christians have fathers of that kind! My pastor also, within a few weeks, without notice, or warning, called on me to lead in prayer at the church prayer-meeting. I can almost feel now the burning cheeks, and the swimming head, as I went down on my knees, almost wishing the floor would swallow me up. So it fared with me. But "where were the nine?" and what became of the nine who had no Christian fathers that would train them at the family altar, or take them to the prayer-meeting, where the pastor would almost seem to shoot a cannon ball at them as he asked them at first, *before all the church*, to "lead in prayer." You had as well argue, my brother, against the need for a mother's love and a mother's care, on the ground that some have gotten along in some sort of way reasonably well without these, as to argue that there is no need of a special movement to promote the Christian culture of the young, because forsooth a good many young Christians have gotten a reasonably good development in spite of the notorious failure of so many pastors and churches to properly look after this matter in the past. (2)

III. SOME ETCETERAS.

There is no need, I think, to say anything further in reference to the points made in both of our recent articles as to the relation of "the solidest" people to this question. I am willing to let what we have both said on this point stand as it is. We are agreed also as to using arguments instead of epithets. I must, however, demur to me entirely unsatisfactory way of accounting for the crowds of the very best of Christians who flock together at the Young People's anniversaries. The summer "outing," the "reduced fares," the "flag-waving," "the marching," "the religious frolic," the "circus and prize fight," explanation which you give will not do. It does not go to the bottom. It barely skims the surface of the reason for this great enthusiasm. A letter to-day from a good brother says you would never have attended in that way if you had ever attended one of these meetings. Your explanation reminds me of the explanation given by a certain newspaper of the reason Sam Jones draws such crowds. The editor said "the newspapers had done it all, the newspapers had made Sam Jones." The laconic and all-sufficient reply of Mr. Jones was, "Suppose they try to make another." Now, I have very little more respect for much of what Sam Jones does than you

seem to have for the cause and the methods of the Young People's Movement. But a blind man can see that the editor's explanation was superficial, and did not reach the case at all. So it seems to me we may as appropriately reply to the explanation that you give of the enthusiastic crowds that attend these meetings; suppose you try to get up other demonstrations of this kind and of this kind of people on the lines that you suggest? Try it won't you? I am willing to leave it to thoughtful readers, and to time, to decide whether your explanation is satisfactory. I think you are equally mistaken in referring to what has been done in advocacy of this movement as only efforts to "whoop it up" and in denying to these efforts any claim to "calm reason." That, however, is a difference of opinion, and I pass this by, and leave wisdom to be justified of her children. (3)

IV. A CHALLENGE FOR PARTICULARS, AND PROOF.

You refuse to withdraw your charge that "some of those who favor this movement think that the Bible needs to be supplemented by the wisdom of the last decade of the nineteenth century on this subject." And you say your "only objection to withdrawing the charge is that it is true." And "if any one will deny it you will furnish the proof of it." I denied it in your last issue as to those who will have any influence in the councils of the Southern Baptist Convention, for which alone we are now concerned. And I challenge you now for the proof. (4)

V. THE CHALLENGE FOR BIBLE AUTHORITY.

You challenge the advocates of this movement to produce Bible authority for it. And claim, very properly I think, that "there is Bible authority" for Sunday-schools, and for the Southern Baptist Convention, and for our General Association. This article, as you can see, would be altogether too long for me to go into this question at the present time, especially as I have now another purpose for the rest of the space at my command. I have to content myself with saying at present on this point, that if you will turn to those chapters and verses in the Bible which are authority for the Southern Baptist Convention, and for our State Association, you will find that exactly those passages of Scripture give equal authority for the Young People's Movement. I wonder that you have not seen this before. Meanwhile also I would ask you to consider what you have committed yourself to when you say: "There is nothing right in religion which is not taught in the Bible." Of course you can put a definition upon the word "taught," which may leave a gap big enough for you to retreat through. But to use the word "taught" as it would naturally be understood, it is simply preposterous thus to even intimate that the Bible has undertaken to teach and regulate all of the practical details of Christian life. The Bible is a book largely of principles, and there are thousands of details in the application of its principles about which the Bible is absolutely silent. (5)

VI. THE PROPOSED GENERAL ORGANIZATION.

A few words in conclusion of the proposed General Organization of the Young People, in connection with the Southern Baptist Convention. It cannot be expected that I shall speak as positively upon this point as upon others. For while the desirability of some kind of a Young People's Movement is absolutely settled in some minds, it is yet an open question as to just what shape the movement shall

take, and it is to get at the best solution of this question that brethren are urging a special conference in Washington next May. I therefore state my views upon this point with more or less of misgiving, and with a perfect willingness to modify them as I may get further light.

(1.) You say that you hope I will show "what can be accomplished by separate organizations for the Young People, distinct from our already existing bodies, which cannot be as well accomplished along our established lines." Replying to this I will say:

a. Practically nothing has been accomplished "along our established lines" towards doing the special work that gave rise to the Young People's Movement. And it seems to be very clear that if this work which the Young People's Movement proposes to do is ever done, either some special organization must be effected for the purpose of doing it, or "our established lines" need to be considerably "disestablished" from their present bearings, and made to run in new directions. I heartily wish, my dear brother, that your splendid talent might be enlisted in helping to solve the problem, rather than in denying that there is any such problem, when so many of our best pastors declare that they are staggering under it.

b. It seems to me you beg the question in assuming that the proposal to do a special work for the Young People, and in connection with the Young People, means "Separate Organizations for these Young People, distinct from our already existing bodies." The very purpose of the conference in Washington, as I understand it, is to try to solve the problem of an organization of the Young People in the South, which will give to the Young People's Movement all the recognition and help that it needs, and at the same time keep the Young People as an integral, and efficient, and ever-growing force, in the Southern Baptist Convention. (6)

c. I have not as yet definitely determined in my own mind just what I will finally favor as the best plan for accomplishing the desired result. But it seems to me that the idea suggested first, I believe, by the *Religious Herald* has much in its favor, and is in the right direction for the solution of the problem. I think I should be in favor of having an organization of the Young People in the South which would hold a relation to the Southern Baptist Convention somewhat similar to that now held towards the Convention by the Women's Movement in the South. The Convention having committed itself to such a movement among the women of the churches, can hardly object to such a movement, and such relations, with its young people. The objections which many have had to the Women's Movement would be conspicuously absent in the case of the "Young People's Movement." For the "Woman Question" would likely not disturb the minds of the brethren; neither would it be necessary that the young people should draw away from the Convention to hold their meetings, as is the case with the women; and as you say in your first article, is the case at the northern anniversaries where the great societies have let the young people drift away from them. For there could be special sessions of the Convention given to the work of the Young People just as to the Foreign Mission Board, etc. The utmost of inconvenience that this could cause would be a probable prolonging of the session of the Convention for another day, or possibly two days, which I think would be a good

thing. And if a great host of our young people could in this way be brought into contact with our Convention and interested in its work, and sent home to stir up and educate thousands of others, the gain would be incalculably great, and would many times repay all the inconvenience and additional cost.

Of course there will be many details to adjust. But prudence and sanctified common sense, with the grace of God, can adjust them. But meantime I suggest this as a tentative plan. Many reasons can be given I think, for trying this, or some other plan. This article is however already too long, and I must stop. (7)

[See our comments on 8th page—Ed.]

MEN AND INSTITUTIONS IN ST. LOUIS.

Having made two visits to St. Louis during the past three weeks, I have come into elbow touch with a good many men in whom readers of the RECORDER feel a deep interest. I preached twice for "Jimmie" Kirtley at the Delmar avenue church. Dr. Kirtley was absent holding a successful union meeting at Independence, Mo. Kentuckians will not be surprised to know that the growth in members, wealth and spiritual power at Delmar avenue is encouraging. On my second trip to St. Louis I spoke at Bro. Kirtley's church in the interests of the Y. M. C. A. of St. Louis, and had a brief but delightful conversation with the pastor.

Who in Georgia, Virginia, Tennessee, or Missouri ever knew Dr. W. R. L. Smith without loving him? His many friends may rest assured that he is doing a quiet but excellent work at the Third church. With such helpers as A. D. Brown, G. W. Applegate, W. M. Senter and a host like them, almost anybody ought to do well, but with Bro. Smith as leader they are doing a truly great work. Some of the most influential and pious laymen of this church visit the pastor's study every Sunday just before the preaching service and pray with him and for him. Dr. Smith has learned to lean hard on the prayers of these faithful helpers. A visiting preacher is made to feel at home even before he faces his audience. Why may not other churches imitate this beautiful example.

The Baptist Sanitarium of St. Louis is one of the most useful institutions in all the land. It seems to be ideal in its union of faith and works. When an operation is to be performed the surgeon in charge prepares for it as if the result depended entirely on his own skill, and then prayer is offered to God and the result is left entirely in his hands. The prayer-meetings on Sunday afternoon are attended by many Baptists from the city, who find them full of spiritual power. Many patients have come to the Sanitarium for bodily healing and have gone away freed

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from the power of sin as well as physical ailments. The Sanitarium has a large place in the hearts of Missouri Baptists.

Bro. A. D. Brown is President of the Sanitarium, Dr. W. D. Mayfield is surgeon in charge, and Rev. G. W. Hyde, D.D., is general agent. Missouri Baptists know and love these men. It is to be hoped that the debt yet remaining on the magnificent building will soon be paid in full.

The RECORDER will allow me to add that the Baptists of Missouri have another institution which they prize very highly, an enterprise built up by the lamented W. H. Williams, D.D., and now carried forward successfully by Dr. J. C. Armstrong—The Central Baptist. The paper belongs to Mrs. Williams, who also does a good deal of literary work for the Central. It was my privilege recently to be the guest of Sister Williams and to enjoy the cordial hospitality of her lovely home. It really seemed that the entire family of the noble minister so suddenly taken away, were vying with one another in contributing to the happiness of the visiting preacher.

I failed to see two of my best friends, Rev. M. L. Thomas, of Lafayette Park church, and Rev. J. E. Cook, of the Watertown church, but I heard good reports of their work.

JOHN R. SAMPEY.

A HIRELING.

Times are improving so far as preachers are concerned. A preacher and not a Baptist was in my office last week and here is what followed. I asked him if he was a pretty good preacher, and he said he was. I next asked him if he got any pay for preaching. His answer was, "not till here lately. I have now made a new contract with my church. They are to give me ten dollars when I preach twice on Sunday, to pay me one dollar per head for all I baptize, seventy-five cents when I distribute the communion, fifty cents when I sing bass, twenty-five cents when I cry." I am glad he was not a Baptist. This is official. THOMAS RODMAN.

I see in the RECORDER of recent date that some brother is in favor of a "Permanent Book Fund to supply poor Preachers." He then tells of a preacher that only had a forty-cent Bible. This is bad, but bad as it is there are some of them that would not have the books if you were to offer them a full set of commentaries. I have tried to get them to take the RECORDER and tried to get them to take the "Teachers" of one or the other of our Boards, and they say "O that is man's work," and will not have them. Then again there are others that would be glad to get them, and it would be money well spent for our State Board to put some good cheap Baptist books into the hands of such men, or if some one would send them one of the teachers or a lot of old RECORDERS. I know whereof I speak—they would do a great deal of good. I could tell of good results from giving the RECORDER after I had read it. I think that I know one preacher that got his start for good from it. There are several preachers in this and adjoining counties, that if the State Board would employ them in mission work and pay them in good books, it would be good work in more than one way.

I know two preachers that travel over a large part of three counties, and get almost nothing for their work—they are too modest to ask for pay, and the people have been taught and are taught to-day that it is wrong to pay preachers, and they can be em-

ployed at \$2 or less, for the time actually engaged, and would take at least \$25 in books. If it is doubted, all the Board has to do is to make the offer and I will find at least two, and I will have them to go to work and report to the Board. And they would be glad to have books to sell, and missionary tracts etc., to distribute.

I know the country, and know the men and am writing on my own responsibility.

Very truly,
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A REVIVAL.

On the third Saturday, in January, 1895, Revs. C. L. Bradley, J. R. Grider, and F. Rainwater began a meeting at Clear Branch church, in Casey county, which continued one week. The church has been in a very cold condition for three years, but they prepared the kind of gospel that will save men, and the immediate result was, the church greatly revived and the members more anxious to discharge their duty in the Masters Vineyard than before, for many of them had become greatly discouraged, and six additions by experience, and I am satisfied that several more will join in the near future, and at our next meeting there will be a baptizing.

I have been trying to get our members to take the RECORDER, and in fact, I seldom forget to say something for it. I tell them that they are losing a great deal by not taking it, and I hope soon to send in several subscribers.

I give away all of my papers, and I can see that they are doing good, and the three new subscribers that I sent in last September, are well pleased and I hear of them bragging on the RECORDER. I hope that times will soon get better, and then I think that several will take the paper.

The State Board would do themselves and a large territory here a great favor by appointing these preachers missionaries. They could be employed very cheap, and they are doing more for this country than all the missionaries and colporteur that have been in here. They are all poor men, and live here among us, and the people have the utmost confidence in them. I am writing without saying anything to them or at their knowledge. Truly,
SINBAD.

BRO. FARRAR of the Seminary last week succeeded after vigorous and persistent efforts in bringing a man to trial and getting him fined for keeping open a saloon on the Point. This has stirred up the liquor dealers, and the whole question of Sunday observance is up. The city officials are moving in the matter, and if the good people of the city will bestir themselves we can have decent Sundays in Louisville. The law is plain, but it will not enforce itself. We honor Bro. Farrar for his conscience and his courage.

DR. TICHENOR said to us on his recent visit to Louisville that so far as he knew all the State Mission Boards in the South were troubled with debt except our Kentucky State Board. He attributed this difference to the effect of the adoption of Dr. Warder's system. Whatever be the explanation we congratulate Dr. Warder and the Board. After all there is nothing that can be long relied on for money for missions except the sense of duty. We need more conscience in missions.

BROTHERS P. T. HALE and W. A. Whittle, of Birmingham, Ala., both travelers, especially the latter, propose to take a party to Europe, Egypt and Palestine this summer and fall. They expect to sail in August and return in November. They will take good care of those who go with them.

THE United States, despite the little flurry we have been having, is in a better financial condition than any of the great nations. The debts are as follows: France, \$4,446,793,398; Russia, \$3,491,018,074; Great Britain, \$3,350,119,563; Austria, \$2,866,339,539; Germany, \$2,381,422,112; Italy, \$2,324,825,329, while the debt of the United States is \$915,962,074. The credit of our government is the best in the world, if only Congress will refrain from such madness as will destroy confidence in us. No United States Senate ever had the contempt of the public to such an extent as has the present Senate; and that is the body for which the people should have the highest respect.

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For the Western Recorder]

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BY B. T. MAYHUGH.

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 Saved! by wisdom all divine.
 Saved! if the evil we endure.
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 Saved! God works in us to will.
 Saved! to duty's active life.
 Saved! we prove the Savior's skill.

OUR PULPIT.

NOT YOURS BUT YOU.

BY ALEXANDER MACLAREN, D. D.

"I seek not yours, but you."—2 Cor. 12:14

Men are usually quick to suspect others of the vices to which they themselves are prone. It is very hard for one who never does anything but with an eye to what he can make out of it; to believe that there are other people actuated by higher motives. So Paul had, over and over again, to meet the hateful charge of making money out of his apostleship. It was one of the favourite stones that his opponents in the Corinthian Church, of whom there were many, very bitter ones, flung at him. In this letter he more than once refers to the charge. He does so with great dignity, and with a very characteristic and delicate mixture of indignation, and tenderness almost playfulness. Thus, in the context, he tells these Corinthian grumblers that he must beg their pardon for not having taken anything of them, and so honoured them. Then he informs them that he is coming again to see them for the third time, and that that visit will be marked by the same independence of their help as the others had been. And then he just lets a glimpse of his pained heart peep out in the words of my text. "I seek not yours, but you." There speaks a disinterested love which feels obliged, and yet reluctant, to stoop to say that it is love, and that it is disinterested. Where did Paul learn this passionate desire to possess these people, and this entire suppression of self in the desire? It was a spark from a sacred fire, a drop from an infinite ocean, an echo of a Divine voice. The words of my text would never have been Paul's if the spirit of them had not first been Christ's. I venture to take them in that aspect this morning, as setting forth Christ's claims upon us, and bearing very directly on the question of Christian service and of Christian liberality.

I.—So, then, first of all, I remark, Christ desires personal surrender.

"I seek not yours, but you," is the very mother-tongue of love; but upon our lips, even when our love is purest, there is a tinge of selfishness blending with it, and very often the desire for another's love is as purely selfish as the desire for any material good. But in so far as human love is pure in its desire to possess another, we have the right to believe the deep and wonderful thought that there is something corresponding to it in the heart of Christ, which is a revelation for us of the heart of God; and that, however little we may be able to construe the whole meaning of the fact, He does stretch out an arm of desire towards us; and for his own sake, as for ours, would fain draw us near to Himself; and is "satisfied," as he is not without it, when men's hearts yield themselves up to him, and let him love them and lavish himself upon them. I do

not venture into these depths; but I would lay upon their hearts that the very inmost meaning of all that Jesus Christ has said, and is saying, to each of us by the records of his life, by the pathos of his death, by the miracle of his resurrection, by the glory of his ascension, by the power of his granted spirit, is, "I seek you."

And, brethren, that self-surrender is the essence of Christianity. Our religion lies neither in our heads nor in our acts; the deepest notion of it is that it is the entire yielding up of ourselves to Jesus Christ our Lord. There is plenty of religion which is the religion of the hand and of the tongue, and of forms and ceremonies and sacraments; external worship. There is plenty of religion which surrenders to him some of the more superficial parts of our personality, whilst the ancient Anarch, self, sits undisturbed on his dark throne, in the depths of our being. But none of these are the religion that either Christ requires or that we need. The only true notion of a Christian is a man who can truly say, "I live, yet not I, but Christ liveth in me."

And that is the only kind of life that is blessed; the only true nobleness and beauty and power and sweetness are measured by and accurately correspond with, the completeness of our surrender of ourselves to Jesus Christ. As long as the earth was thought to be the centre of the planetary system there was nothing but confusion in the heavens. Shift the centre to the sun, and all becomes order and beauty. The root of sin, and the mother of death, is making myself my own law and Lord; the germ of righteousness, and the first pulsations of life, lie in yielding ourselves to God in Christ, because he has yielded himself unto us.

I need not remind you, I suppose, that this self-surrender is a great deal more than a vivid metaphor; that it implies a very hard fact; implies at least two things, that we have yielded ourselves to Jesus Christ, by the love of our hearts, and by the unreluctant submission of our wills, whether he commands or whether He sends sufferings or joys.

And, oh, brethren, be sure of this, that no such giving of myself away, in the sweet reciprocities of a higher than human affection, is possible, in the general, and on the large scale, if you evacuate from the gospel the great truth, "He loved me, and gave himself for me." I believe—and therefore I am bound to preach it—that the only power which can utterly annihilate and cast out the dominion of self from a human soul is the power that is lodged in the sacrifice of Jesus Christ on the Cross of sinful men.

And whilst I would fully recognize all that is noble, and all that is effective, in systems either of religion, or of irreligious morality, which have no place within their bounds for the great motive, I am sure of this, that the evil self within us is too strong to be exercised by anything short of the old message, "Jesus Christ has given his life for thee; wilt thou not give thyself unto him?"

II.—Christ seeks personal service. "I seek...you;" not only for my love, but for my tools; for my instruments in carrying out the purposes for which I died, and establishing my dominion in the world. Now I want to say two or three very plain things about this matter, which lies very near my heart, as to some degree responsible for the amount of Christian activity and service in this my congregation. Brethren, the surrender of ourselves to Jesus Christ, in acts of direct Christian activity

and service, will be the outcome of a real surrender of ourselves to him, in love and obedience.

I cannot imagine a man who, in any deep sense, has realized his obligations to that Saviour, and in any real sense has made the great act of self-renunciation, and crowned Christ as his Lord, living for the rest of his life, as so many professing Christians do, dumb and idle, in so far as work for the master is concerned. It seems to me that, among the many wants of this generation of professing, Christians, there is none that is more needed than that a wave of new consecration should pass over the church. If men who call themselves Christians lived more in habitual contact with the facts of their redeeming Saviour's sacrifice for them, there would be no need to lament the fewness of the labourers, as measured against the overwhelming multitude of the fields that are white to harvest. If once that flood of a new sense of Christ's gift, and a consequent new completeness of our returned gifts to Him, flowed over the churches, then all the little empty ravines would be filled with a flashing tide. Not a shuttle moves, not a spindle revolves, until the strong impulse born of fire rushes in; and then, all is activity. It is no use to flog, flog, flog, at idle Christians, and try to make them work. There is only one thing that will set them to work, and that is that they shall live nearer their Master, and find out more of what they owe to Him; and so render themselves up to be His instruments for any purpose for which He may choose to use them.

This surrender of ourselves for direct Christian service is the only solution of the problem of how to win the world for Jesus Christ. Professionals cannot do it. Men of my class cannot do it. We are clogged very largely by the fact that, being necessarily dependent on our congregations for a living, we cannot, with as clear an emphasis as you can, go to people and say, "We seek not yours, but you." I have nothing to say about the present ecclesiastical arrangements of modern Christian communities. That would take me altogether from my present purposes, but I want to lay this upon your consciences, dear brethren, that you who have other means of living than proclaiming Christ's name have an advantage, which it is at your peril that you fling away. As long as the Christian Church thought that an ordained priest was a man that could do things that laymen could not do, the limitation of Christian service to the priesthood was logical. But when the Christian Church, especially as represented by us Non-conformists, came to believe that a minister was only a man that preached the Gospel, which every Christian man is bound to do, the limitations of Christian service to the official class is an illogical survival, utterly incongruous with the fundamental principles of our conception of the Christian Church. And yet here it is, devastating our churches to-day, and making hundreds of good people perfectly comfortable, in an unscriptural and unchristian indolence, because, forsooth, it is the minister's business to preach the Gospel. I know that there is not nearly as much of that indolence as there use to be. Thank God for that. There are far more among our congregations than in former times who have realized the fact that it is every Christian man's task, somehow or other, to set forth the great name of Jesus Christ. But still, alas, in a church with, say, 400 members, you may knock off the last cypher, and you will get

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a probably not too low statement of the number of people in it that have realized and fulfilled this obligation. What about the other 360 "dumb dogs, that will not bark"? And what 360 there will probably be several men that can make speeches on political platforms, and in scientific lecture-halls, and about social and economical questions, only they cannot, for the life of them, open their mouths and say a word to a soul about Him whom they say they serve, and to whom they say they belong.

Brethren, this direct service cannot be escaped from, or commuted by a money payment. In the old days a man used to escape serving in the militia if he found a substitute, and paid for him. There are a great many good Christian people that seem to think that Christ's army is recruited on that principle. But it is a mistake. "I seek you, not yours."

III.—Lastly, and only a word. Christ seeks us, and ours.

Not you without yours, still less yours without you. This is no place, nor is the fag end of a sermon the time, to talk about so wide a subject as the ethics of Christian dealing with money. But two things I will say: consecration of self is extremely imperfect which does not include the consecration of possessions, and conversely consecration of possessions which does not flow from, and is not accompanied by, the consecration of self, is nought.

If, then, the great law of self-surrender is to run through the whole Christian life, that law, as applied to our dealing with what we own, prescribes three things. The first is stewardship, not ownership; and that all round the circumference of our possessions. Depend upon it, the angry things that we hear to-day about the unequal distribution of wealth will get angrier and angrier, and will be largely justified in becoming so by the fact that so many of us, Christians included, have firmly grasped the notion of possession, and utterly forgotten the obligation of stewardship.

Again, the law of self-surrender, in its application to all that we have, involves the continual reference to Jesus Christ in our disposition of these our possessions. I draw no line of distinction, in this respect, between what a man spends upon himself, and what he spends upon religious objects. One principle is to govern, getting hoarding, giving, enjoying, and that is, that in it all Christ shall be Master.

Again, the law of self-surrender, in its application to our possessions, implies that there shall be an element of sacrifice in our use of these; whether they be possessions of intellect, of acquirement, of influence, of position, or of material wealth. The law of help is sacrifice, and the law for a Christian man is that he shall not offer unto the Lord his God that which costs him nothing.

So, dear friends, let us all get near to that great central fire till it melts our hearts. Let the love which is our hope be our pattern. Remember that though only faintly and from afar, can the issues of

Christ's great sacrifice be reproduced in any consequences of ours, the spirit which brought Him to die is the spirit which must instruct and inspire us to live. Unless we can say, "He loved me, and gave Himself for me; I yield myself to Him"; and unless our lives confirm the utterance, we have little right to call ourselves His disciples.—Freeman

IN FAVOR OF IT.

Bro. Gregory, one of the secretaries of the Southern Baptist Convention, opens the discussion of the basis of representation. The discussion is timely and ought to lead to good results, if brethren will carefully study what is written on the subject. To help settle the troublesome question is the object of this communication.

After Bro. Gregory's publication let nobody ever say anything about the necessity of cutting down representation to keep us from becoming a mob, unmanageable by the presiding officer and unsupportable by the community. His figures show that the number of real members is not large. And let nobody make a fuss about the large number of visitors. May their number never grow less. Bro. Gregory very clearly shows that the trouble is: How is the Hospitality Committee to know, certainly who are delegates and entitled to entertainment? He seems to think we are going back to the old plan of "free grub," as it has been called. If we do not, the question of who are entitled to seats and entertainment need not disturb us again, so that the trouble is removed. But in case we do go back to the old plan, some such scheme as he suggests must be adopted, or confusion will reign and communities will continue to have to entertain twice as many as are entitled to homes.

Maybe a bit of our experience in Alabama will help solve the trouble. In Alabama the Convention appoints a large number of delegates—always more than we are entitled to. It turns out that many of these are appointed by their associations—as the association minutes appear. I go through them and strike from the State Convention list all those appointed by the associations. By correspondence I find that others are not going, and that some churches have contributed sufficient funds to entitle them to representation, and I amend the list accordingly and forward to the chairman of the Hospitality Committee. The State Board in Alabama has nothing whatever to do with the appointing of delegates. That plan was abandoned, after trial, at the Board's suggestion. What I do as secretary of the Board is purely voluntary, and the Hospitality Committees seem grateful for the service. There must necessarily be great looseness in the matter of the delegation, because nobody knows till April 30th, only a few days before the Convention how many delegates the States are entitled to. I think if the secretaries of the State Boards will exert themselves a little, the difficulties can be easily removed.

W. B. CRUMPTON.
 Montgomery, Ala.

Sunday-School Lesson.

INTERNATIONAL BIBLE LESSONS, 1895.

FIRST QUARTER. SUNDAY, MARCH 3. THE RAISING OF LAZARUS.

John 11:30-45. MORNO TEXT. "I am the resurrection and the life." John 11:25.

The home of our Lord, when he was in Jerusalem, was the house of Lazarus, who lived with his two sisters at Bethany. This was a village on the Mount of Olives, two miles southeast of Jerusalem. Lazarus was a wealthy man, and it is probable a man of high standing...

Lazarus died soon after the messenger left with his message to Jesus, and he was buried the same day. Four days afterwards the Lord went to Bethany, despite the affectionate protests of his disciples...

Sitting there with his disciples, the Lord sends Martha—to tell her sister to come. The house was filled with friends from Jerusalem who had come to comfort the bereaved sisters. Martha whispered her errand to Mary, and she started up hurriedly to obey the summons...

"She fell down at his feet." In an impulsive showing of her feelings, Martha was calmer and more self contained. "Lord, if thou hadst been here, my brother had not died." Just what Martha had said to him. That had been their thought ever since he died...

"When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit and was troubled." The word which is translated "groaned" expresses indignation and not sorrow. And commentators have exhausted themselves with explanations of what caused the indignation...

sisters. Hence they ought to rejoice greatly at his restoration to life, and to be filled with gratitude to the one who raised him from the dead and turned his sisters' grief to joy.

But instead of this, the Lord knew some of those before him would engage in plotting his death because of the resurrection of Lazarus. And some would even go so far as to wish to put Lazarus to death, because Lazarus alive kept the stupendous miracle fresh in the minds of the people.

"And he that was dead came forth."—Came we know without a trace of corruption upon him. He could walk, as the Jews wrapped their corpses but loosely. The sisters and friends stood awed and overwhelmed. And the only self-possessed one there said quietly: "Loose him and let him go."

Some of the crowd said softly, "Behold how he loved him." Others, already with the antagonism the Lord always roused, began to sneer, even at the grave of their friend. They asked, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?"

Jesus, therefore, again groaning in himself. Being indignant again. This time the cause of his indignation was the words of the Jews. The "therefore" shows that "It was a case, and a stone lay upon it." Or rather against it to protect the tomb from wild beasts.

"Martha, the sister of him that was dead," the relationship explaining her intervention. Martha, in her love and pride in her brother is apologizing in a manner for him and regretting the unpleasant sensation he will cause to the Lord and others.

"Father, I thank thee that thou hast heard me."—What private prayer was that which had been answered? That Martha's faith should not fail? "And I knew that thou hearest me always."

His thanks had no surprise in them that God should grant his prayer. Nothing else would be possible. The Gethsemane prayer was not refused; Christ only asked to be relieved from the cup, if it were possible. But if man could be saved in no other way, the Lord wished the cup not to pass from him.

It would seem that the Lord was making a supreme effort for the souls of those who were present. He throws the responsibility on God. If Lazarus is raised, either He is one with the Father in will and purpose and has been sent by that Father; or God by granting his omnipotence to a pretender makes himself a partner in the fraud.

"Loose him and let him go."—Ah, then eager hands unfastened the napkin from his face and looked into his dear eyes. The greatest of miracles wrought up to this time was over. But before many days there came a miracle greater far. When the Lord raised himself from the dead, proving thus his Godhead forever.

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DR. KING'S ROYAL GERMETUER 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 Germetuer the credit, for after the first dose of it I took nothing else."

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, FEBRUARY 21, 1895.

YOUNG PEOPLE'S MOVEMENT AGAIN.

On the 4th page the reader will find Dr. Kerfoot's second article. We again indicate by numbers in parentheses the points and paragraphs on which we comment.

(1) He thinks there is no danger that this "movement" will fail to maintain proper relations to the churches, and yet his last clause in this first paragraph—"if they are given the proper sympathy by older Christians"—indicates that after all he is not sure of it. As to the movement's being nominally pledged to recognize "the local church as supreme," that is very well in words; but what we are to regard is not words merely but facts and tendencies. Caesar made himself a despot in Rome in the name of liberty. Never were the words of freedom more loudly or emphatically spoken than by Caesar when he was destroying Roman liberty. Napoleon did the same thing in France. When John Henry Newman was advocating his views at Oxford; and it was charged that he was drifting toward Rome, he indignantly denied it, and kept on denying it until just as he joined the Roman Catholics. If the local church is to be supreme over the movement, which local church will be supreme over the proposed general organization? If the local societies become parts of a general body of which the churches are not parts, just so far do these societies get away from the churches. To say in words that a society is "loyal to the local church" amounts to nothing if that society go ahead and form alliances and contract allegiances outside the church. If in theory the church is to be supreme, let it be so in fact. This is the sum total of our contention. It were better if those who are leaders in this movement realized the danger, since then they would guard against it. Danger is the most dangerous when the people feel secure. Inspiration tells us "when they say peace and safety then sudden destruction cometh upon them."

(2) Dr. Kerfoot is too good a logician to argue that a young people's organization is necessary to the development of Christian character, and yet he does not allow our statement to that effect to pass unchallenged. If A be necessary to B, then B cannot exist without A. But we find B does exist without A. Therefore A is not necessary to B. We find developed Christian character (Dr. Kerfoot and others) does exist without any young people's organization. Therefore such organization is not necessary to such character.

If a given result is desired, we naturally ask, Has such a result ever been brought to pass? If we find it, the next question is, By what methods? When we find the methods we immediately apply and extend them to the limits desired.

If the result reached be not wholly satisfactory, then we inquire how can the methods be improved? If, however, the result be satisfactory, the methods which produced that result are adopted and pushed. This is the way men act in business, and it is the common sense way. It is simply profiting by the experience of others. The result we want is developed Christian character. We find an example of this in the person of Dr. Kerfoot. He tells us how he came to be developed. The sensible conclusion is that we should pursue those same methods if we wish to secure more of such results. If, however, as a developed Christian, Dr. Kerfoot be regarded as defective, then it were well to inquire what improvements can be made in the methods used in his case, so as to produce a better result. For our part, we are satisfied with the result, and we think what is needed is not to adopt new methods whose results must be guessed at, but to apply and extend as thoroughly and widely as possible the methods which resulted in the present Kerfoot. During the war it was said in the papers that Stonewall Jackson fed his soldiers on parched corn. Whereupon a New York paper said, "By all means let the Union generals feed their men on parched corn, too." We hope parents and pastors will profit by what Dr. Kerfoot tells of his experience. If the churches are failing to use these methods, that does not prove that the methods are wrong, and that new ones should be adopted; it only proves the need of arousing the churches to their duty.

Let it never be forgotten that the whole design of Scripture and of Providence is the production of developed Christian character. That is the one purpose of redemption (Ephesians 5:25-27), the one end for which Scripture was given and churches organized. To say, therefore, that something else is needed to accomplish this purpose, which the Bible does not teach, is to say that God blundered by leaving out something necessary to the object designed. When the question is of the development of Christian character, therefore, we cannot be too careful in sticking close to the Word of God.

(3) Really Dr. Kerfoot must excuse us. We are not in the business of getting up frolics, religious or secular. He does not deny what we said about the crowds at the B. Y. P. U. A. conventions, but simply claims that our reasons fall short of accounting for the facts. Our one-point was that no argument can be made in favor of the affair because it attracts crowds, since any sort of a frolic will attract. Had we attended the B. Y. P. U. A. conventions, we would not have written so! We are not so sure of that. One of the leading Baptists of Toronto, who is one of our wisest men, writes this in a private letter about "the July Convention": "To me, personally, the loud element, as seen at our big Convention in July, in the way of rollicking songs and badges and banners, is distasteful. It distinctly lowers the spiritual tone and power. The B. Y. P. U. A. Convention here in July had not nearly the spiritual power and blessing in it that a missionary conference in February had." And yet ten times as many people went to that convention as went to that conference. Then, too, those on the programme at the convention received in advance special requests from the committee to behave themselves, and to avoid saying anything that might be unpleasant or excite differences of opinion.

(4) Dr. Kerfoot admitted all we said as to some who favor this movement thinking that the Bible needs to be supplemented, when he acknowledged that "some fools and some higher critics and some mystics favor this movement." His denial now is not as to all, but only "as to those who will have any influence in the councils of the Southern Baptist Convention." Against these (and who they are remains to be seen) we have not made any charge. If he will deny what we did say, viz.: that "some who favor this movement think that the Bible needs to be supplemented by the wisdom of the last

decade of the nineteenth century on this subject," the proof shall be forthcoming. Since he denies what we did not say, and does not deny what we did say, there is no occasion for proof. His denial is only "as to those who will have any influence in the councils of the Southern Baptist Convention," and neither he nor we can name these in advance. Of course he cannot expect us to offer proof of a charge we never made against persons we cannot name. Let him deny what we said, and we will prove it. Dr. Kerfoot knows, as well as we do, that many advocates of the new theology, of present day inspiration, and of the idea that it is "bibliolatry" to adhere strictly to Scripture in the face of the "spirit of the times," do favor this young people's movement. We never said they were in charge of the movement, or that only such favored it. We shall be glad if he shall prove correct in saying that such will have no influence in the councils of the Southern Baptist Convention.

(5) Dr. Kerfoot must again excuse us. He must hunt up his own Scripture texts. The passages which justify the Southern Baptist Convention are not now under discussion. At the proper time we will produce those passages, but that is not the subject before us. Dr. Kerfoot claims that there is Scripture for a general organization of the young people. We deny it and call for the proof. Instead of offering the proof he simply turns and says, "you're another." Suppose we are "another"—how does that help his case?

We are surprised that Dr. Kerfoot should question in any way the statement, "There is nothing right in religion which is not taught in the Bible." There is no need of a "big gap" for a "retreat." The Bible is the "all-sufficient" rule of faith and practice. What we ask, can make anything right in religion except the teaching of Scripture? Can pope or council, or public opinion or private notions do it? Nay, verily. We will maintain to the end of the chapter that "there is nothing right in religion which is not taught in the Bible," and we challenge Dr. Kerfoot or any one else to deny it. But we again call upon our brother to furnish the passages of Scripture which justify a general organization of young people. We unequivocally deny that any such passages exist. Now let them be produced. To say "you're another" will not answer. If in other things we are acting without Bible authority, the thing to do is not to go still farther in that direction, but to retrace our steps till we stand squarely on the Word of God.

(6) We are much obliged for Dr. Kerfoot's complimentary words, and in return we need only say that our estimate of him has already been expressed in this editorial. Our understanding of the proposed conference in Washington, is that it is for the purpose of affecting a general organization of young people distinct from the Convention, it being an open question what its relations to that body shall be. Whether a Southern B. Y. P. U. Union, or a Southern department of the B. Y. P. U. A. (the Department of the Green—why that color was chosen for the South is best known to those who chose it), or an auxiliary organization to meet as a sort of side show to the Convention, this is to be determined at the conference. It were better if the conference left the whole question open as to what is best to do. We are glad, but not surprised, that Dr. Kerfoot is open to conviction in this matter, and we will try to convince him in our next, unless in his next he shall convince us.

(7) We are glad our brother does not wish to repeat in the South the mistake that has been made in the North of organizing the young people away from the Anniversaries. And now if he will agree that whatever is done in this matter should be done in the Convention and by the Convention, we will have no farther occasion for controversy with him. We may differ as to what ought to be done, but it is important that we act together. Can we not all agree to put the matter in the hands of the Convention? Again we ask Dr. Kerfoot what can be accomplished by having a separate organization, even though it be auxiliary, that cannot be as well accomplished by the Convention itself?

We are very glad to publish Bro. Carter Helm Jones' essay on the ideal religious paper. We are anxious that the people generally shall do some real earnest thinking along this line. Bro. Jones' paper, like all that comes from him, will read with interest.

Of course, he must not be understood as favoring the opening of the columns of a Baptist paper to all sorts of views. Were he editor, he would rule out an article favoring atheism, for example. The editor must be governed by the principles of good denominational journalism. For him to allow his paper to carry moral poison into the homes of the people is as much worse than to send physical poison, as the soul is worth more than the body. The question at once arises—what is moral poison? "Shall the editor rule out whatever he thinks is moral poison?" Certainly. "But is he infallible?" No; but neither is the writer of the rejected article infallible. The editor is in the position of trust, and he must use his best judgment. What else can be done? If an editor is not to do the editing, who is to do it? He will make mistakes, and he should be careful to let his mistakes be on the side of truth and righteousness. Better fail to admit an hundred articles, which would have been harmless, than admit one that would do harm. Since the editor must use his best judgment, it is important that he be a man of good sense.

As to publishing news, the question arises—what is news? Is he to publish everything that happens which the people will enjoy reading? Then he must publish every vile scandal which a prurient public will relish. "Oh! no," it will be replied, "the editor of a religious paper must publish only such items as will do good." Here again he must use his best judgment, because there is absolutely nothing else he can use. We gave offense to some friends of Georgetown College by not publishing about Dr. Dudley's sickness when he went to Florida. They thought he was so prominent and so many people were interested in him that his sickness was important news and should be published. To the brother who complained to us, we said: "Suppose you had a son you were thinking of sending to Georgetown College and should pick up the RECORDER and see that the head of the institution was disabled—would that incline you to send your boy there?" The brother drew a long breath and said: "Well! yes! I see. You are right. I did not think of that before." Of course, when Dr. Dudley's disability became permanent, we published it; but while we hoped it would be brief, we were unwilling to injure the college by advertising it. Thus an editor must use his best judgment and refuse to publish items he thinks will prove hurtful, even though

good brethren want them published. "But must an editor rule out an item just because he happens to think it will do harm?" Yes, he must. "Is he infallible?" No; but he is bound to use his best judgment, and, being an editor, he is likely to know as much about editing as does the brother who objects.

It is a pity, to be sure, that editors are not infallible, and the fact that they so sadly need to be so is but another proof of the importance of getting only the right men for editors. Here recurs our same question about Baptist papers. When the brethren in Virginia used to sharply criticize Dr. Jeter's editorial work, his uniform reply was: "Brethren, if we had been wiser, we would have done better."

It is really funny to note how the wrong men get to be editors. Let the reader ask each of the next dozen brethren he meets whether they could not edit any given religious paper better than it is now being edited, and he will wonder why these fine editors were overlooked and how the wrong men got in.

As to announcing unaccepted calls, our readers will remember our symposium on that subject a year ago. That call of Paul to Macedonia was not recorded until after it was accepted.

The *Religious Herald, Baptist and Reflector, and Texas Baptist Standard*, have called on us to publish our views on the Baptist paper problem. We will ere long give some of the difficulties in the case so as to get the question fully and fairly before the brethren. We will not give our solution of the question, however, until there has been more thinking done by the brethren. If any brother supposes it to be a small matter, he has only to think a little on it in order to be convinced of its magnitude and importance. We know of no graver question now before the denomination. We have been charged with bad motives for asking, "On what principles shall the number, location and *personal* of our Baptist papers be determined?" But along with these things there have come evidences that brethren are thinking on the subject as never before; and we are hopeful of good results. And we respectfully suggest that attributing a wrong motive to us is no answer to the question. The question is there still, and of the same importance, whatever may be our motive in asking it.

What we need now is for our best thinkers to do some good, hard thinking on the subject. If our papers were just what they should be, and were supported as they ought to be, they would be such a power for good as nobody now seems to dream as possible. And we never can reach the desired results without earnest thought and vigorous effort. But it is gloriously worth doing.

THE REV. SAM JONES, the evangelist, recently become editor, says of organizations among the Methodists: "We have organization and machinery, societies and institutions for all classes of persons and for every kind of interest, until we have well-nigh organized the church to death. If organization and machinery, various, complex, skillful, well-manipulated and diligently cared for—if all this could save souls we would soon make conquest of the world. The more unspiritual we become the more we run out after societies and machinery."—But then, you know, Sam Jones is—well, he is Sam Jones. Still, sometimes he does say a sound and a wise thing.

Editorial Varieties.

The First Baptist church of Philadelphia has a "poor fund" of \$100,000, says Zion's Advertiser.

Dr. J. M. Frost is to deliver the annual address at Georgetown College next June.

The Bulletin is proud of Dr. Frost as one of her sons.

Speaking of a general Baptist paper for the South the Biblical Recorder says: "We have always preferred the WESTERN RECORDER as a general paper, mostly because we can trust it."

The death of Dr. J. R. Hoise, Professor of Greek in Chicago University, removes a prominent figure from among us.

The Knopack is the new paper started to forward the "movement" of the B. B. B. What is the B. B. B. Why do you not know, it is the Baptist Boys' Brigade.

We learn that two Negro women were actually sold at public auction in Georgetown, Ky., on Feb. 9th.

Brooks Island is to have a new state house, and Dr. Warren Randall suggests that it be surrounded by a statue by Roger Williams.

Dr. R. L. "Let it be placed in such a position that no artificial light shall be needed to see it, but where it will greet the coming light of each returning day, and where it will shine brightest in the mid-day sun."

The Florida Chautauqua begins at DeFuniak Springs, Thursday, Feb. 21st.

In answer to the letters of inquiry concerning the Baptist Pilgrimage to Egypt, Palestine, etc.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached, Wednesday was the twenty-fifth anniversary of his ordination to the ministry.

Chestnut-st.—Pastor J. M. Weaver preached. One received under watch-care.

East—Pastor Christian preached. One received by letter and one for baptism and baptized.

McFarran Memorial—Pastor Jones preached. One received by letter. The pastor is preaching every night.

Hunt-second and Walnut—Pastor Hunt preached. He reports a good work in his recent visit to Missouri.

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

German—Pastor Boelter preached at both hours.

Highlands—Pastor Dawes preached. One joined by letter.

Logan-st.—Pastor Ewing preached. One received for baptism.

Parkland—Pastor Bagby preached at both hours. Church promptly and heartily paid debt.

Portland-avenue—Pastor Thompson preached at both hours.

Southgate-street—Pastor Wolford preached in the morning and Bro. L. P. Drake at night.

Third-ave.—Pastor Taylor preached. Twenty-sixth and Market—Pastor Inlow preached.

Clifton—Pastor Roddy preached at both hours.

City Mission—Pastor Ragowsky preached.

The Point—Bro. O'Kelley preached at night.

Glennview and Eight-Mile—Pastor Martin preached.

NEW ALBANY.

Tabernacle—Pastor Wicker preached an hour and five minutes on baptism and baptized four.

SEMINARY NOTES.

Brothers Marsh, Robertson, Williams and Cornwall are reported on the sick list.

Dr. Whitsett's lecture on George Eliot Friday evening was well attended and highly enjoyed.

Bro. J. S. Cheek married Mr. P. G. Winslow and Miss Mayne Bond at the Galt-House on the 12th inst.

Bro. Farrar has again scored a victory against the satomites on the Point. He has succeeded in having one fined for neglect of Sabbath observance.

Bro. T. E. Beaumont has another design in the last Magazine. This last is of Dr. Dargan and his work. Bro. Beaumont has quite a gift in this direction.

The students hailed with delight the announcement that Dr. Henson is soon to assist in a meeting at Fourth and Walnut.

Dr. Broadus is now delivering his famous lectures on a Young Minister's General Reading to the class in Homiletics.

THE STATE.

Last Sunday seemed to be a great day with the mission Sunday-schools. All report an increased attendance.

The supplies were: T. W. O'Kelley, Point Mission; C. M. Truax, Upper Street, Lexington; Bunyan Davis, Highland Park; L. A. Little, Ghent.

Bro. T. J. Duvall has been called to Highland church, Hardin county. He will now have all his time taken.

Pastor R. N. Barrett has closed his second year at Hodgenville. Two received by letter Sunday.

pointed and tender and was greatly enjoyed by our people. He left us this morning, but the interest is such that meeting must go on.

Pastor Wm. J. Holtzclaw writes from Owensboro: "We are in the midst of a revival meeting of deep spiritual character."

Bro. Ben M. Bogard writes: "I have just closed a protracted meeting with the church, at Iron, Mo."

Bro. H. C. Probert, well known in Kentucky, accepts the call to Bloomington, Ind.

Pastor A. F. Pearson, an old Kentucky boy, has resigned the pastoral care of the Oklahoma church, O. T.

During a meeting at Hurnville, Tex., there were 27 professions of faith and 14 additions to the church.

Twenty-one have been added to Friendship church, Cherokee county, Tex., as a result of a good meeting there.

Twenty-three have been added to the churches at Marquez and Shiloh, Texas, as a result of a joint meeting.

The Kingston church, Texas, have set apart Bro. F. M. Masters to the full work of the Gospel ministry.

The German Baptist church at Denton, Texas, have set apart Bro. G. J. Dahlike to the full work of the Gospel ministry.

There have been ten additions recently to the fellowship of Pleasant Retreat church, Cherokee Co., Texas.

A week's meeting at Prairie View church, Texas, closed with 11 additions to the membership, 8 by baptism.

During a meeting at Cedar Gap, Texas, 27 professed faith in Christ. Number of additions to the church not stated.

Pastor A. F. Ford recently baptized 20 or more into the fellowship of the Putnam church, Texas.

The Iuana church, Texas, have set apart Bro. John W. Grace to the full work of the Gospel ministry.

A good meeting near Mansce Lake, Eastland county, Texas, resulted in the organization of a church of 12 members, with 15 additions and more to follow.

As a result of a meeting at Pilgrim Lake, Gonzalez county, Texas, 23 were added to the church by baptism.

A meeting in the Oak Grove church, near Finley, Va., resulted in 25 conversions and 34 accessions to the fellowship of the church.

A church has been organized at Dendron, Va., with 14 constituent members.

One hundred and thirty-five have been added to the fellowship of the Fredericksburg church, Va., as the result of a recent meeting.

Pastor J. N. Bowling writes: "I have been called to Pittsburg church, one of the oldest and most reliable churches in North Carolina."

A few days' meeting with Beaver Dam church, Fluvanna county, Va., closed with 17 additions to the church by baptism, 4 by letter, 3 by restoration, and others awaiting baptism.

Shiloh church, Appomattox Association, Va., had been without a pastor twelve months. During a meeting the membership were revived, 12 were added to the fellowship, and a pastor called.

In a good meeting with Forest Hill church, Va., 28 made profession of

faith and 20 united with the church, all by baptism.

The church at Waverly, Va., has been blessed in a meeting which added about 20 to its fellowship.

Twenty-five have been added to the Shiloh church, Ark., as a result of a meeting.

There were 15 additions to the fellowship of Union church, Ark., as a result of a week's meeting.

A meeting with South Union church, S. C., closed with 9 additions by experience and 2 by letter.

A good meeting at Bishopville, S. C., resulted in several additions by letter, 9 baptized and others awaiting the ordinance.

The church at Cross Roads, S. C., has been greatly revived and strengthened in a meeting which added ten young men to the fellowship, all by experience and baptism.

The Chatham church, Virginia, have set apart Bro. R. Tredway to the full work of the Gospel ministry.

In a 9 days' meeting with the Promised Land church, Arkansas, there was 34 additions to the fellowship, 26 by baptism.

As a result of a recent meeting with Fellowship church, Arkansas, there were 16 additions by baptism, the first in four years.

A 15 days' meeting at Jay Bird, Ark., resulted in 12 professions of faith, 7 baptisms and 2 awaiting the ordinance.

During an eleven days' meeting, there were 11 additions to the Little Flock church, Arkansas, 9 by experience and baptism.

A church was recently organized at Bell's School-house, near Greenbrier, Ark.

A good meeting at Mt. Hope, Ark., closed with 10 additions to the fellowship of the church there.

The Friendship church, Arkansas, has been greatly blessed in a meeting in which 13 were added to the membership and church greatly revived.

The best lamp in the world is bad enough, if you put a wrong chimney on it. You want the "Index to Chimneys."

Write Geo A Macbeth Co, Pittsburgh, Pa, for it—free.

Pearl glass, pearl top, tough glass.

My third year's work with the Cox's Creek church has just closed. The Lord has most graciously blessed us.

With the increase of spiritual life has come a great increase in our contributions. There has been an increase each year in our contribution to missions, besides an increase each year in the pastor's salary.

Certain thoughts are prayers. There are moments when the soul is kneeling, no matter what the attitude of the body may be.

So live men as considering always that God sees these; so pray to God as if every man heard thee.

There is something wrong with the religion of the man who walks with a lighter step toward the theater than he does toward the church.

THAT REPORT.

To Bro. Harrell and Bro. Wesson, and any other who may be exercised in regard to the report of the meeting they refer to, I wish the privilege of saying that the report was published editorially.

The report of the meeting was given exactly as Dr. Boyl wrote it with the exception of the sentence, "There were 29 additions to the church."

A CORRECTION.

Please correct your mistake in your next issue of the RECORDER that was made this week in the report of the meeting at Liveoaks.

The leading article in the February number of the Journal of Hygiene, 46 East 21st street, New York City, is from Dr. Elmer Lee, of Chicago, upon the "Treatment of Typhoid Fever."

The love of Christ has ever been, and will ever remain, the wonder of all wonders, which neither man nor angel can explain.

True peace consists only in the possession of God; and the possession of God here below is only to be found in submission to the Father, and in obedience to the law.

Which would YOU choose? The Gold Dollar, or the Silver Dollar?

Freigh's Tonic, Phosphorized Cerebro-Spinin.

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.

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TRUSSES FREE TO INTRODUCE IN NEW LOCALITIES. We will give FREE OF ANY COST for introducing our Trusses in new localities.

FAMILY CIRCLE.

THE OLD MAN DREAMS.

BY OLIVER WENDELL HOLMES.

Oh, for one hour of youthful joy! Give back my twentieth spring! I'd rather laugh a bright-haired boy. Their reins gray-beard king.

Off with the spoils of wrinkled age! Away with learning's crown! Tear out life's wisdom written page. And dash its trophies down!

One moment let my life-blood stream From boyhood's fount of flame! Give me one giddy, reckless dream Of life all love and fame!

My listening angel hears the prayer. And, calmly smiling, said: If but I touch thy silvered hair Thy hasty wish hath sped.

"But is there nothing in thy track To bid thee fondly stay, While the swift seasons hurry back To find the which-for day?"

"Ah, truest soul of womankind! Without these what were life's joys? And since I cannot leave behind I'll take my precious wife!"

The angel took a sapphire pen. And wrote, in rainbow dew, "The man would be a boy again. And be a husband, too!"

"And is there nothing yet unsaid, Before the change appears? Remember all thy gifts have fled With those dissolving years."

"Why, yes!" for memory would recall My fond paternal joys; "I could not bear to leave them all— I'll take my girls—and boys."

The smiling angel dropped his pen—"Why, this will never do! The man would be a boy again And be a father, too!"

And so I laughed—my daughter woke The household with his noise— And wrote my dream of morning broke. To please the gray-haired boys.—EK.

THE STARS OF QUEDDINBURG.

BY EMILY ELIZABETH FRANKLIN.

(Continuation of last week.)

CHAPTER XXXI.

[CONCLUSION.]

"Suse's company" playing an unbecomingly vulgar language of the under," said Eugene an hour or two later as dinner time drew on and Loyal did not appear.

"O, I guess they are gone this good while ago; I heard some one go out, said Dan, who was lying at full length on the rug with his book between his elbows and his troubled head in his hands. Dan was improving the shining hour to stow away a cell or two of wisdom. A talk with Eugene on the subject of school had revealed the fact that the rich man's son was nearly two years in advance of Loyal's twin. So Eugene had agreed to do a little coaching as soon as Mrs. Star should withdraw her prohibition and permit him to resume his studies.

"I heard the two close close quite half an hour ago," said Twinkle with an elaborate inspection of the clock, for she was just beginning to learn to "tell the time" and was proud of her new science. "Hinn't you, Sparkle?" Sparkle shook her head. She sat at Dr. Bruns' feet in Serap's tiny chair, one hand in his, beating off odd little telegraphic messages now and then, her eyes on the fire waiting for Loyal. She and the doctor were on excellent terms, and so proficient were they becoming in this voluble language of the child's, that they often sat together in the dusk and communed by the sense of touch.

Eugene sprang up with a light bound. "I dare say they are gone, and I think I'll just run in the parlor and meet that nice music" left there the other day. Miss Loyal thought she would have time to look over it with me before dinner."

Serap insisted on accompanying him, and, being perched securely on his sister's shoulder, marched him up with a dictatorial "g'up horse!"

Merry, flushed with the exercise of a vigorous prance up and down the hall, radiant with the health that was getting to be something more than a promise, his golden hair tossing his waves over his head, and Serap's rapturous arms around his neck, Eugene Dirlix burst into the parlor.

"Now—The author need not allude to the well-known fact that, when one sense is lost, the rest throw themselves in the breach and take the place of the added vigilance. It was the habit during her lifetime for two of her own relatives, nudes, to communicate with her, and Serap's Sparkle were doing, in the evening before lights were admitted to the room.

had not gone. A portly, elegantly-dressed man, with a kindly benevolent face, stood on the rug with his back to the fire. Just out of the range of the heat sat a magnificent-looking woman, large and of commanding appearance, her face partly shielded from his eyes by a small Japanese screen she held in her hand. And before them Loyal—her own face—he could see that distinctly in the warm rush of freelight, tender, flushed, thrilled with some commiseration, she was making the intenseness of which seemed to hold them as in a spell of doubt, fear, unbelief, joy.

Only Loyal he saw distinctly, and with a half audible apology for his interruption, was about to withdraw when the hand screen was, by some chance, lowered, the face it had shadowed was revealed. And what a face! What a beautiful face! A face that had probably once been cold, haughty, proud, but was now, and was now touchingly sad, heart-broken, heart-breaking. Yesterday marble; today the epitome of a heart thro.

He had seen it before, never as now; never so winning as now in his sadness. He lowered Serap softly to the floor. He stood still a moment as if he were gathering his forces together, and then he came softly forward.

"Mother!"

"It is Judge Cloyfeld," said Loyal in Nampa's room. "Judge and Mrs. Cloyfeld."

"Judge Cloyfeld in my house! A recipient of my hospitality! The presumptuous rascal! I'll turn him out by the scruff of the neck!" cried Nampa, who could be relentless on occasion and rather peevish.

"O no, Nampa, please, please, you don't understand. And he is Eugene's father, you know."

"Eugene's father, indeed, the scoundrel! Much appreciation he shows for such a son as he has. So he takes on his own of your kindness to his boy to inquire upon a person whom he has injured beyond all chances of reparation—if he wanted to make it."

"Nampa marched up and down the floor in his perturbation.

"O, what shall I do?" cried Loyal, very glad that her brothers and sisters had run off a little while before her entrance to get ready for dinner. "Nampa, won't you please listen one minute? It is not as you think, and you know no matter what he has done, he is my guest and we ought to treat him kindly while he is in the house."

"Lucy over again," said Nampa, relenting a little; "big man that I am, she could always wind me around her little finger. Well, what am I to do with this scoundrel, little coxswain? Shall I extend to him the hospitality of the house?"

He sat down and drew her to his knee.

"If you please, Nampa," said Loyal softly, "kissing her hair, "Have you no spirit, Loyal, to resent the wrongs his hand has heaped upon us?"

Loyal laid her fresh round cheek caressingly against his. "O, Nampa, if you could only see them—how they behaved!—when they were with you. They did not know who we were; they had been recommended here for board. They were just home from Europe, Nampa. You know they went there after they decided to send Eugene to White Star. Mrs. Cloyfeld said they acted hastily, and before the first day's voyage was over they were sorry they had not acted on the physician's advice and taken Eugene to the country. It was too late then, and, besides, they felt very hopeless about him. They believed he would always be what they thought him, and so they traveled about from place to place trying to live down their sorrow. But they could not, Nampa. Mrs. Cloyfeld changed very much. Nampa, I think her heart was crushed, for she did love him very dearly. At last they came home resolved to devote their lives to him, and, when they reached White View, he was—not there."

The young voice, so tender and pathetic over others' sorrows, ceased for a moment as Loyal sat looking at the fire through a medium of tears.

"Nampa's silk bandanna furnished about a bit and then its owner said huskily: "Well?"

"Eugene had written to her, but the letter did not get yesterday morning; they did not get it of course. They decided to remain in Queddinburg and begin a search, and came to us to apply for board. O, Nampa, she is so beautiful, and when I went in the parlor she looked broken-hearted. And then when I told them that Eugene was here, and that he was getting strong and well and how we were so attached to him, they looked as if they did not dare believe it. I was just preparing to come to him when he entered the room looking so bright and merry. O, Nampa, Nampa, don't you think it is beautiful to be chosen to do such things? And you and Mother did it, Nampa."

She was crying quietly, softly in the freelight, and Nampa's own eyes were

not undimmed as he sat stroking the little red head against his shoulder.

"And, Nampa," she went on after a little pause, "we did not know and we were not doing it for that, but we have been entertaining an angel unaware! Mrs. Cloyfeld must have told her all about Elk Gardens, and oh! Nampa, you should have seen Judge Cloyfeld's face. He said he had so much confidence in his agent that he had gradually come to leave all his business affairs in his hands. He said he had never commissioned Mr. Rosman to do anything that was not kind and generous. Mr. Rosman has been oppressing the poor and taking advantage of the helpless and unfortunate, and pretending all the while that it was Judge Cloyfeld and he was trying to use his influence to induce him to be more merciful."

"And I trusted that man so implicitly, the villain!" said Nampa, preparing to rise in his wrath, but Loyal had him at the throat by the neck and arms around his neck, she went on:—"Judge Cloyfeld says he intends to investigate the matter and if we have been wronged he will see that we are righted if it costs him his fortune. But her would like for us to say nothing about it at present as he does not wish to put Mr. Rosman on his guard. O, Nampa, can there be such people as that in the world? Think what a terrible wrong he has been doing Judge Cloyfeld all these years. And he is such a kind simple-hearted and gentleman. Eugene is very much like him, and neither in the least resemble Mrs. Cloyfeld as she was before she went abroad."

"Such a furnace of affliction as that will leave a little of dross to mar the purity of the gold submitted to its heat," said Nampa thoughtfully. And, later on, when Loyal led him into the parlor and said in her sweet, simple way, "Mrs. Cloyfeld, Judge Cloyfeld, this is Grandpa," the hospitable old colonel thought of the furnace had perfected its work in one at least of the characters before him.

The heart-break had gone out of the beautiful face, equally had the marblous coldness, which the reader must have noticed, but he had not noticed to the lady as she sat in her carriage that rainy night at the Queddinburg depot giving her final instructions to Gormley Randolph.

Her beautiful eyes were illumined now with something that was not even a grateful gratitude, but rather a glad beyond that and lighted their tapers at the fountain of chastened holy mother love.

And now we close; and now we say farewell. Eugene had succeeded in his wish, and that happiness which to all other happiness is as the candle to the sun. Health and love had come with it. We cannot look into the future, cannot say what may happen, but if his prophesy concerning the Stars of Queddinburg should ever come true, and the St. Maur Avenue luminaries return to their original estate, they will be none the worse, I think, for the season of enchantment that caused them to set before the Stars of Queddinburg. When Mrs. Star heard of the wonderful happenings in St. Maur Avenue she found, not only a silver lining to her cloud of adversity, but that it also came to pass that when a cloud was brought over the earth a bow was found in the cloud.

And now we close, leaving Loyal to her ever-increasing usefulness. Dan to his college boys, Nickle and Twinkle to their school duties, Sparkle to Loyal, Serap to his little life-lessons, and his little lot of classes, and Judge Cloyfeld and Nampa to cement a friendship Clarence and Dan had begun.

And Mrs. Cloyfeld, what shall we say of her? When she looked at the golden head of her young son and remembered how well high fatal had been her pride, and yes—her love, for Loyal was right, and it was in love she had sacrificed him—she trembled as one trembles who is aroused from a terrible, vivid dream.

Her heart would be no misunderstanding between Mother and son; no lack of affection nor the expression of it. They had won each other through suffering and would hold fast to each other in all the years to come. No coercion would be already my son, I have made the choice of his life-work. It should be as he saw fit to select. She hardly dared encourage him when, bending tenderly over her chair one day, his eyes full of love, he told her that she should be proud of him yet.

"I am proud of you already my son," she had replied, stroking with fingers as tender as Mrs. Star's, the soft golden hair. "He is a noble boy, Clarence, in that he does not reproach me for so nearly wrecking his life, his happiness, his usefulness. You have had to me as from the heavens. What-over talents you possess must be employed as you think best."

We say farewell. We have made mistakes of omission, when we have left out that which should not have

been left out; of commission, when words have gotten into the text that have no business there; of adventure, when we represented Mr. Bashford as possessed of a beautiful self-consciousness. We have sorely misrepresented him. Self-consciousness is the last quality with which he is afflicted. Self-efficiency, self-complacency, self-anything that is expressive of a sublime faith in his own infallibility and in capacity to make mistakes, but not self-consciousness.

And now we close, and as we close the imperfection of our work rises before us, and we can only say as we look back upon it,

"What we write is writ, Would it were worthier." Castle Thimble, Nov. 13, 1901. [THE END.]

BEING GOOD.

"Now, listen, Johnny. You're talking about the pleasant fellows you play ball with. I want you to be pleasant, too, and I want you to be good, too."

"All right, auntie; just tell me about it. I get my lessons, I never cheat the fellows, and you can ask Grandpa how I do at home."

"Well, now, listen, Johnny. A boy we'll call Frank—finished school and got a place. It was in a big store. There were ever so many girls and men in it, working all day, and sometimes, when not very busy, chatting together pleasantly. Frank was as nice as he could be, civil to everyone and obliging, and they all liked him. The gentleman just over him thought a great deal of him, and gave him a better place. Not one in the big store had a fault to find with Frank. He was a favorite with everybody."

"Did he get more money, auntie?"

"Wait, now, and listen, Johnny. The man who owned the store never came through it; he had his office on the upper floor, but he gave the money to pay every one, and every thing in it was his. Now what do you think Frank did? He got into the way of taking home with him such things as he could put in his pocket. Of course, he told nobody in the store. And when he got the higher place I told you of, he took away as much as he could of the money; but he hid it all secret, and every one about him kept prying him. Now was he good?"

"Why, of course not, auntie. He was a thief."

"Yes, that's all that's true, and thought him so nice."

"No matter, auntie, he was stealing. Just so, Johnny; you are quite right. Well, now, listen. This world is a great place, with many thousands in it, and we meet them now and then, and can be very kind to them. I don't see the owner of the world, but he owns it all, for he made it. So we call him our Creator and we owe love and obedience to him. Don't you recollect what you learn 'Remember thy Creator in the days of thy youth? Now, Johnny, if we are kind and nice to all about us, but don't think of and obey and give the Creator what we owe him, we are just as bad as Frank. Our fellow creatures like us as they liked him, but what about our Creator?"

"An' what became of Frank, auntie?"

"Why, the owner of the great store who got all the accounts, found out who was stealing, and Frank was tried and put in jail as a thief. Do you see now, Johnny? To be really good, we must not only be nice to our fellow-creatures, but we must do right to our Creator. Do you see, Johnny?"

"Yes, auntie, I see, I see."

"Well, keep it in your mind; fix it in your heart, dear Johnny. Some time again I may talk to you more about it."—Harper's Young People.

I WOULD not claim for deep-breathing what many of its admirers do. It is not a universal panacea, but lung and heart diseases, and even dyspepsia, may be greatly helped by it, not to speak of its excellence as a preventive. There are poisonous exhalations in the lower lungs which, if allowed to remain, must not only affect the lungs where they are, but will get into the blood and thus poison more or less the whole system. Deep breathing not only carries off this cause of malaria, but the lower lungs, but supplies in its place the oxygen which the system needs for the disposition of waste matter in other parts of the body. It should go without saying that the air must be pure or it may carry poison into the lungs while it is carrying the exhalations away. Be not frightened if, when you first try the experiment, you become a little dizzy. As an eclectician used to tell us, it is only a surprise to your lungs which they do not at first know how to understand.—The Housekeeper.

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Gleaner Department.

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

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

THE pastor and church at Columbus, Ky., are in the midst of a very fine meeting. Over twenty have found peace in their trust in Christ and the end is not yet.

A PRIVATE letter from Marianna, Ark., says W. A. Giboney has just closed a meeting there with fifty conversions, and thirty additions to the church. This will greatly strengthen the hands of pastor J. B. Wise.

PASTOR B. B. Bailey, of Winchester sends me some very encouraging words, and says that the church there is in a fine condition. Of course such a pastor may expect a prosperous condition of Zion.

I HAVE a letter from Bro. J. F. Baker asking me to represent the Baptists in a debate with the Campbellites at Holiday Ills., beginning March 12th., and I have consented to do so. The debate will continue four days.

BRO. J. A. MITCHELL, of Hall's station, Tenn., writes me of the death of sister John R. Dodson, from heart trouble. She had been a Baptist since 1875, and was a consistent church member. Her husband, five children and a host of friends mourn her departure.

THE minister's meeting of West Kentucky Association will be held with Emmaus church Friday before 5th Sunday in March. The list of themes is in the minutes of the Association, and every church and preacher should be represented.

THAT was a center death-shot from J. B. Moody, in the Arkansas Baptist, on Gov. Fishback's idea of licensing and regulating houses of prostitution. Moody's logic is always invincible, but in this case it was doubly so, and the retiring Governor must have felt the sting of it in his own disgrace.

THE Mobile and Ohio rail-road will put on a double daily fast train service Feb. 17th, and will be prepared for the travel to the Mardi Gras festivities at Mobile and New Orleans on Feb 25th and 26th. Lots of people annually go to these mystic performances, and the M. & O., and Illinois Central rail-roads consider it a matter of business to provide for the travel with special trains and low rates.

J. B. SWEENEY says the Campbellites have been spending their time in being extra apostolic while the Baptists have forged ahead of them in preaching the Gospel to sinners and winning men to Christ. And I add, not only this but the Baptists have been more "apostolic" than the Campbellites, without making any special pretenses to that end.

BISHOP E. R. HENDRIX says: "A church stands for something definite, or it has no right to exist." It would be better to say, "The church stands for all that is Scriptural, and when it fails on this line it should dissolve." The idea that every man has the right to organize a society, or church, every time he can devise some definite object for it to work to, is pernicious and absurd. Churches stand for the Bible, and when they stand for anything else they should die. Of course, this principle would give us several church funerals, but it would be all the better for the world.

THE Christian Courier agrees with C. L. Loos in saying that the name "Disciple church" is a "nickname" for the Campbellites, and only ill-bred people will use nicknames. All right. Until they agree on a name that some one of them will not say is a nickname, I am in favor of calling them by the worthy, honored, legitimate and appropriate name, Campbellite. There is no trouble about that name. It is descriptive, suggestive and authentic.

DRUNKENNESS is on the increase in our country. More and more our young men are following the habits of their fathers and older brothers in entering the open saloons for the indulgence of their base appetites for strong drink. It is said that four times as much liquor was consumed in 1894 as in 1873. That means a great deal to the ruin of the manhood of our land.

THE Roman Catholics may not be a people of very strong faith in God, but they are evidently full of simple minded confidence in their hypocritical priests. This is proven by the ease with which they are duped into believing that the relics, clothes or bones, of some dead, so-called saint, can perform miracles, and the large sums of money they pay to these lecherous hypocrisites for a touch of these so-called relics. It looks as if men with good common sense ought to know better.

In the history of the "union" of the Hardshell Baptists and Campbellites, in Tazewell County, Va., the facts have been brought out that there could be no agreement on the doctrines of the design of baptism, and the proper rules governing the Lord's Supper, so they agreed to allow each party to do as it might desire. They could do that before they pretended to unite, and it looks more and more as if that "union" was the veriest farce, notwithstanding the noise the Campbellites made about it.

HERE is a stunning demand, coming from a correspondent in Tennessee Methodist:—"Our doctrines should be proved by the word of God. Preachers should give chapter and verse in proof of their doctrine." That is what I think, but, my! wouldn't they have a time of it in giving chapter and verse for sprinkling or pouring for baptism, or for infant baptism, or for a Methodist presiding elder, bishop or circuit-rider, or for a Discipline, or anything else, that is distinctively Methodist? It would be infinitely easier to analyze the green cheese of which it is said by some that the moon is made. To demand chapter and verse for Methodist doctrine is to demand an impossibility.

SOMETIMES our churches are confronted by a candidate for church membership who has been immersed by a Campbellite, a Mormon or a Methodist, and as the candidate professes to be satisfied with his baptism the question arises as to whether it is proper to re-baptize him. In my judgment no such a dipping should be considered as baptism by any Baptist church. If the candidate is satisfied with his baptism, he ought to be satisfied with the church that gave it to him, for no baptism is better than the church that administers it; and if his former church don't suit him, neither should its baptism suit him. If he comes to the Baptists he should come to them fully. If he can't do this, let him go elsewhere. Such members can not generally be depended upon when the war is on for truth, and against error.

"ALWAYS and everywhere in the Living Oracles, the administration of baptism pre-supposes a spiritual change, a change of heart and a change of heart, as a necessary preparation for this ordinance. . . The heart must be right in the sight of God before any person coming to this ordinance can do so with divine acceptance."—B. B. Tyler. That sounds very Baptist, and the wonder is how a disciple of A. Campbell can utter such sentiments, and yet give his influence to an organization whose chief characteristic is directly an opposite teaching on this matter of baptism. Mr. Tyler should lay down his sectarian opposition to the Baptists and unite with them so that his teaching would be consistent with his surroundings.

J. O. CARSON writes an article to the Christian Evangelist in which he asserts that it is "impossible" for the Holy Spirit to come into immediate contact with a sinner's heart in his conversion! Some-how I had gotten the impression that as a matter of possibility the Holy Spirit could act and work on anything he might please. He acted on the world in its creation. He operated on men in inspiration. He touches the hearts of God's people in their illumination. He will vitalize their bodies for the resurrection, and I believe he will graciously accomplish the work of regeneration for the sinner. The assertion of an "impossibility" as connected with the Spirit's work is a dangerous species of bald delirium. Mr. Carson speaks beyond the record in such unwarranted assertions.

"EVERY Baptist preacher should be a constant Catholic fighter."—J. J. Taylor Missionary in Brazil. I endorse that, and add to it by saying that every Baptist preacher should be a constant fighter against all forms of error. God's word calls us soldiers, and a soldier that won't fight ought to be court martialled and shot. There are many forms of Catholicism in this country that are outside the Catholic church, but they should be zealously opposed by Baptist preachers. Others can probably afford to ignore the question of faithfulness to the Lord's truth, and go on their way forming alliances with the traditions of Rome, but Baptists can't do this. We must stand for Christ and the truth, and against the Catholics and the devil and the rest of the denominations that help to make up the leagues of sin and false doctrine.

I SEE from the Kentucky Methodist that, Rev. Carradine, the modern sanctification apostle has been "baptized with the Holy Ghost and with fire." It must be a late thing, because he never could have perverted the Scriptures as he did in his book on "Sanctification" if the Holy Ghost was having anything to do with him. It is possible he may get the baptism of fire if he ceases not to pervert the scriptures, wresting them to his destruction. Some-how I find it a hard thing to reconcile the pretensions of these modern holiness people with the plain, blunt language of John, 1 John 1: 8, 10, where he says that any one who claims to have no sin has no truth in him. When an inspired man is moved to utter such a harsh, hard sentence against any doctrine, I think people ought not to make public spectacles of themselves by getting in the way of such a fearful judgment. But if they will fly in the face of John, just let them take the consequences.

IN A PECK OF TROUBLES.

BRO HALL:—I am in the middle of a fix. I never had much education, so I had to walk by faith, as to the past history of the world in which I live. I am persuaded that a false faith is equivalent to no faith at all.

When a boy it was somewhat difficult for me to believe all the wonderful things spoken of by, as I thought, a real living, mortal man, named Moses. That burning bush, "rods" turned to live snakes, and Moses' snake swallowing all the other snakes, and by the mystic touch of the said Moses, turning to the same old rod. The frogs, rivers of blood, Miriam, death of the first born, that wonderful cloud half fire, the dividing of the Red sea and the river Jordan, and raining manna, greatly taxed my credulity. I probably never would have fully believed Moses' statements had not a greater than he 2500 years later spoken, Jesus the Son of God. He seemed to fully endorse Moses' writings.

Jesus said to the Jews "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust, for had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believed not his writings, how shall ye believe my words?" (Jno. 5:45-46, 47).

Stephen also said of Moses: "This is that Moses which said unto the children of Israel, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear" (Act 7:37). The council at Jerusalem wrote to Antioch: "Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day" (Acts 15:21).

Paul at Rome: "Persuaded them concerning Jesus, both out of the law of Moses and out of the prophets from morning until evening" (Acts 28:23).

Christ tells a finally convinced man in hell (Luke 16:29-31). "They have Moses and the prophets, let them hear them. If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead."

Paul (Heb. 3:5-6) "Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house, whose house are we etc."

Taking all these things together, I believed the Moses part as fully as the other. I thought I could see in Moses and his miraculous works, types of the Lord. And for a quarter of a century I have so preached. But alas, along comes a more wonderful character and relegates Moses to the shades of fiction, writings and all. I read in Jude that "The devil disputed about the body of Moses," but here is a new comer among Baptists that disputes about there being "any body" of Moses even, and discards most if not all his writings and doings.

Now this great modern Mogul, with half an alphabet hung on to his name, surely had better opportunities of picking up information than Jesus of Nazareth and his ignorant disciples.

If this wonderfully wise man is correct then it follows that Jesus, Stephen, the church at Jerusalem, Paul at Rome, and others are all wrong. The Baptists have invested some where between \$3,000,000 and \$5,000,000 in this great man who has found out over in Germany that Christ and the whole Jewish nation were deluded concerning the man Moses. Which shall we believe this man or Jesus and the inspired apostles? Christ was no D.D., LL.D., he never travelled much, was always a poor unedu-

cated man. The other has had every advantage heart could wish, and why not his great mind search out and set in order the great things that pertain to our salvation, and who shall challenge his decision! Are not the Baptists happy in that they have a match for the Pope of Rome in the understanding of the Scriptures? I hope the great doctor will when he has time clear up a few other things many of us mortals with but limited opportunities would like to know. 1st, Did George Washington when he was a small boy really own up to hacking that favorite cherry tree, or is it fiction? Second, Did that she wolf, sure enough suckle Romulus and Remus? Third, Did William Tell actually shoot that red apple off his poor little boy's head? and Who struck Billy Patterson and Killed Cock Robin?

I fully believe that a little attention to these things will be of more benefit to the world, than his vain attempt to introduce his German rationalism into the great Baptist denomination. We now have Briggsism, Smithism, Monism, and Harperism coming in contact with Inspiration.

I am an old man and will not live to see it, but this thing will blow over like so many skeptical clouds leaving the Word of God like the granite rock unscathed. Give me Tom Payne and Boh Ingersoll who fight straight out from the shoulder, but may I be delivered from the professed friends of Christianity who undertake to remodel it and make it rational, natural, and so plain that faith is no longer needed, but perfect knowledge takes its place. Please don't take Moses away without taking Christ with him, for they are together. Christ, Moses, and Elias talked together concerning these great matters. Is it not strange that Christ and Moses did not straighten things up while there? and is it not strange how our great Doctor became wise enough to set things in order.

How naturally these new isms fall into the wake of the "Worlds Parliament of religions" with its liberalistic brood of hideous deformities, all claiming recognition as "God sent." Now if the Baptists would just quit arguing for one Lord, one faith, one baptism, one church, and one God and would hold free communion with all these speckled birds, surely the millennium would be here.

I have no doubt these great brainy men who get up these spread-eagle theories are just as honest as they can be. Were not Paul and the Jews generally honest, when they fought Christianity and crucified the Son of God?

Yet they never killed him as dead as these modern wise men will kill the same Jesus, if they knock Moses out of the ring. Paul never doubted Moses if he had he never would have accepted Christ. He would have had no school master to bring him.

R. W. MAHAN.

Citation Ky., Feb. 14, 1895.

THE LEXINGTON CASE OF CHARITY.

I have just finished reading an indictment against the church in the WESTERN RECORDER of January 31st from the pen of S. T. Campbell of Lexington, Ky. I write to request the writer to give the readers of the RECORDER more information in this case, that we be prepared to judge correctly.

1. The author tells us he is a church member; will he tell us whether or not he is a member of the "Esenic Order," that did so nobly; and if so, why he chose to perform this labor of love in the name of this order, in preference to the church of Christ?

2. Will the writer inform us what per cent of these members of

this order, that administered to their sick brother, are church members?

I trust the writer will grant us this request, as he must realize the gravity of his charge. Christ is very sensitive as to the treatment His needy sick receive; so much so, that He counts it done unto himself. "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me."

The Lord is very jealous of the character of His people. "The Lord loved the church and gave himself for it." The Lord is engaged to present His church, at last, "without spot or wrinkle." The Lord shed His blood that He "might purify unto himself a peculiar people, zealous of good works."

If the writer could establish the fact, that charity, true charity, is to be sought by church members, not in the church, but in these various benevolent societies, then Christianity is a failure. The religion that fails to prompt its votaries to deeds of mercy toward its sick and dying brethren is dead, and should be consigned to oblivion.

Oh sons of men, will you boast of charity, apart from the Lord Jesus, "who hath borne our griefs, and carried our sorrows."

F. M. STONE.

Fountain Run, Ky., Feb. 6th.

PAUL'S GREAT RESOLVE.

BY J. S. EDMONDS.

This leads us to a second thought: Was Paul justified in such a resolution?

1. That it was Paul's theme, his sentiment, his all, ought to be enough to satisfy any other mind on this earth. For austere purpose and diction, his writings leap high over all others. If you wish a key that will enable you to probe the very bottom of a system and logically analyze its different parts, to open the mind of man and fill his soul with truth, wisdom and beauty; then study his epistles, especially Romans, Hebrews, Galatians and Ephesians. Come, ye despisers of the lowly Nazarene, ye boasting infidels, and measure your mind with his, your works with his, and you will soon fall before your own ignorance. Would you sway the vast multitudes and have them to hang around upon the mighty strain of eloquence and oratory, would you have the paths that will enable you to reach men's hearts, binding them as with chains to principles of eternal truth, go study Paul's defense before King Agrippa. There he stands glorying in the cross of Christ, with the chains weighing him down, pleading with the despot upon his throne in behalf of the cross of his Master, until the king feels the force of his power and truth of his words and cries out, "Almost persuaded thou me to be a Christian."

2. But second, the apostle was justified in his determined resolution from the fact that it was the final consummation of all preceding dispensations of God to man. For four thousand years everything pointed to this one object. Jewish history from its embryo to its fuller development all centered here. Their deliverance from bondage, the rock in the desert, the serpent of brass, in fact every Jewish sacrifice upon an altar pointed here to the cross where the last victim would pour out his life's blood for the remission of sins. Now Jewish altars need not smoke again. Thou rock in Horeb, we turn from thee, to drink the waters of life from the never-failing fountain. Thou brazen serpent in the wilderness, we turn from thee to look upon the Tree of

Life itself. Ye twinkling stars of typical dispensations, we turn from you to the greater light, for the Son of Righteousness has risen with healing in his beams, and his light is to radiate from Calvary's cross until the darkness of earth is illuminated.

3. The apostle was justified in his great resolve, because the cross is the sign of final victory. Satan sowed dissension and disunion in the Garden of Eden and flooded the world with misery and sin and dominated over the inhabitants of earth as their master and the enemy of God and righteousness. But he must be dethroned, his power must be destroyed. Here is the seed of the woman that was to bruise his head. Jesus realized the conflict; it was a fearful struggle, but he approaches it. Hear him: "Father, the hour has come"—the hour toward which all time has tended, the hour when God must dethrone Satan and gain a victory by way of the cross, the hour when the law must be magnified, justice vindicated and mercy extended. Jesus Christ enters it alone. None to help; he is nailed to the wooden cross. Hell with its bloated victims, jubilant over this; Satan leads the van in shouting victory; we got him nailed to the cross; the earth and its inhabitants still are ours. But hush! Jesus Christ is travelling strength. Heaven makes a pause, the earth is convulsed with tremendous anguish, the rocks fly wide from his bosom, the great temple heaves a sigh of oncoming woe, and his vail is rent in twain, the sun no longer shines, the earth is wrapped in gloom, hell trembles at these signs of woe, waiting the result. At last we hear a voice coming out of the darkness, "It is finished." Yes, he died, but thank God he died to conquer. He was buried, but only to rise the King of kings and Lord of lords.

4. Paul was justified in his determined purpose from the fact that it is the world's only hope. "Without shedding of blood there is no remission." The blood of Jesus Christ. His Son cleanseth us from all sin. "Do you expect the forgiveness of sins? Then seek it through the blood of the cross. Do you expect to resist and overcome temptation? Do you expect to heap coals of fire upon your enemies and the enemies of your God? Do you expect to be happy and do good among the children of men and finally die in peace and get to heaven? Then seek it all through the blood of the cross.

I believe it was Dr. Alexander, a theological teacher in a Presbyterian school, who, realizing his work on earth was done, and that he had but a little while to stay here, called the young ministers whom he had taught around him, and gave to them his parting message, and it was this: "My dear boys, when you go out to preach make much of the blood, it is the world's only hope." Yes, the life is in the blood. God forbid that I glory save in the cross of our Lord Jesus Christ. Drooping soul, go to Calvary and there seek to be reconciled to God through the blood of the cross.

"At the cross, at the cross, where I first saw the light, And the burden of my heart rolled away, It was there by faith I received my sight, And now I am happy all the day." Oseola, Ark.

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A LITTLE TEXAS CHAT.

"How comes on the Baptists of Texas nowadays?" Sir, as you are a visitor I will take pleasure in answering your inquiry. We are always ready to give an answer to any civil question about our lovely land and people; for Texas is a Baptist land, and in spite of our sharp difficulties we are a wide-awake, progressive people. "Well what have you on docket now? anything causing differences?" No. We are in great sorrow of heart though over our State Mission Board's great loss of its most efficient Secretary, J. M. Carroll, who has been forced to resign on account of a painfully long sad climax in the health of his invalid wife. The Board greatly sorrowed at his resignation, and so did all true Texas Baptists. He has been by far the most thoroughly efficient Secretary we ever had. Preeminently peaceful, pure hearted and pious, a man of affairs, strong-minded, and with a grasping thoroughness in search light power for denominational statistics, and missionary enterprise unparalleled among our Texans, at least.

The Board has chosen M. D. Early, his late assistant and collaborator, as his successor, until the meeting of our General Convention in October. "How does Carroll leave the work?" We reply most heartily, out of debt and with a balance in the treasury. The strain upon him to do this has been enormous, for the condition of his invalid wife has been such he could not leave her bedside. She has been attended by a physician every day for the last three or four months. What will Carroll do now? We do not suppose he wants to do anything but nurse his companion, for a few months, at least until she passes through the crisis upon her. His talents, piety, purity of life, efficiency in office, etc., will, however, afford him ample openings. We should not be surprised were one of our Southern Baptist Convention Boards to lay hands suddenly upon him, contrary to Paul's injunction "Lay hands suddenly on no man."

"What about Waco (Baylor) University? Dr. B. H. Carroll's forthcoming volume of sermons? The Cotton Palace Sunday-opening Episode? its burn and rebuilding? Tell us of these."

The University is out of debt and doing finely. But our Baylor (Belton) College is not. On it we owe some \$80,000, less several tens of thousands, secured by B. G. Rogers in the last six months. On Feb. 1st, (this very day) we are holding a great semi-centennial celebration at Belton, devising plans for securing its immediate release. Our State Convention will meet at Belton in October, and we shall expect to hear glad tidings from the reapers there.

"Are the people generally aroused over the impending crisis upon the institution?" We believe more than ever over this school—the ladies especially.

"Tell us, will you, if the Cotton Palace will be rebuilt? If so, will it be opened as before, on Sunday." Yes, it will be rebuilt. This is settled, and out of better material and on a larger scale than before. The "Sunday opening" has not yet been decided. It is said there are many of the citizens of Waco who protest against its being again opened on Sunday, and thousands of dollars are impending in the decision of this question. Dr. B. H. Carroll's series of sermons on "The Sabbath," were occasioned by this monster evil. His sermons have greatly moved Waco and all Texas on the Sabbath question; and if the new Cotton Palace is to be opened on Sunday, thousands who visited it last fall will not do so

again. His sermons are wonderful productions. They are elaborate, deep, evangelic, practical—wise words from a great and wise man.

At some future day, sir, should we meet, I shall be glad to tell you more of Texas Baptist affairs. At present this must suffice, as I must be off. No doubt sir, the Cotton Palace was burned by an incendiary. Sir, I bid you adieu. B. W. N. SIMMS.

Taylor Texas.

YOUNG PEOPLE'S STATE ORGANIZATION.

The replies presented by Dr. Kerfoot in the WESTERN RECORDER to objections urged against the Young Peoples' Movement are entirely conclusive and satisfactory. Not an inch of ground was left for opponents to stand upon.

At its session in Dallas, the Southern Baptist Convention heard all of these objections with much patience and decided against them by a clear majority. It was then hoped that they would cease to be urged any more by those who are in harmony with the Convention.

I am in hearty sympathy with Dr. Christian in the conviction that the time has come to establish a state organization for the Baptist Young People of Kentucky.

WM. H. WHITSITT.

A SUGGESTION ABOUT THE TROUBLESOME DEBT.

Several of us brethren were talking of the trying debt, when one made a suggestion worthy of consideration: Inasmuch as there is no special need for the Southern Baptist Convention to meet this year—the B. Y. P. U. can be discussed through the papers—the ticket, new suit and board of the 1,000 messengers and visitors of \$50 each would aggregate \$50,000, which would almost sweep the debt from the books, and send a thrill of joy through the churches. Suppose you touch the heart of the brethren on the subject.

Yours truly, G. W. GIVEN.

Charleston, S. C., Feb. 16, 1895.

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I can now walk, talk, read aloud, work, run and do anything a man can do who is sixty-two years old. In addition to my other ailments my rest at night was frequently broken on account of kidney and bladder troubles. I now sleep all night without waking. The Poise has certainly cured me of these ailments, and I take pleasure in recommending it. I only use the Electropoise occasionally as I feel the need of a stimulant, and its effects are like magic. Yours truly, I. YOCUM.

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The Farm

The Harrodsburg Democrat says that Rue & Curry, of that place, sold eight fine mules at \$85 per head.

At Lexington last week three hundred and seventy-one head of horses sold for \$105,040, an average per head of \$283.

Geo. W. Goode, of Jessamine county, lost nine old sheep and forty lambs from attacks of dogs. Many others in that section have lost heavily from the same cause.

As an instance that it pays to keep the strains of purestock, Col. J. S. Moberly, of Madison county, has just sold to a New York man two Shorthorn yearlings for \$1,300. The bull brought \$1,000 and the heifer \$300.

People who have had much experience with blue grass pasture say that stock trampling it when wet is no disadvantage, but really a benefit. They say that blue grass needs trampling and tearing up.

J. R. Shell, of Lawrenceburg, Virginia, bought twenty-one four-year-old mules of William Arnold at \$1,627.50. They were in fine condition. Shipment was made to Belfield, Virginia. — Richmond Pantagraph.

Care must be taken in feeding wheat is the experience of all those who have tried it, but it may be judiciously fed to the horses as well as other stock if ground and mixed with oats, corn, bran, or other feed.

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

A Harrodsburg firm of poultry dealers have bought, dressed and shipped 25,000 turkeys this season, besides an immense number of geese and chickens. Friday they loaded 1,000 live geese and 1,500 live chickens into one car and shipped under charge of one man to the New York market.

The prices at Woodward & Shanklin's sale at Lexington this week do not indicate that the breeding of horses has gone to the dogs. The prices were not high but fairly good. The best price \$1,275, was for a two-year-old colt by Wilkes Boy. Algeria Wilkes, formerly owned by Eldrid Bean, brought \$410 while a four-year-old mare by him, brought \$600.

OVERCOMING WEED PESTS.

There are few if any sections of our country that may be said to be wholly exempt from weed pests. That many of those plants that are called weeds, are pests, no intelligent farmer will attempt to deny, although there are plants that are properly classed as weeds that have some economical importance. Of course, that fact hardly exempts them from being classed as pests. Of such can be mentioned, yellow dock, which when its leaves first start in spring and are young and tender is esteemed for greens; but the same is also true of milkweed, but this fact does not remove them from the class of vegetable pests.

In the case of yellow dock if allowed to go to seed, it will produce large quantities that are easily scattered and will take root; plucking the seed stalks before the seeds mature may prevent the spread of the plant, but so far as my observation and experience goes, it can be eradicated only by the removal of both root and branch, although I am of the opinion that if the crown of the root is cut off by an iron chisel having a long handle

made for that express purpose, it will be destructive.

Bindweed, a species of convolvulus that good housewives have sometimes been guilty of cultivating because of its excessive and very pretty bloom, is a most serious pest when it once gets a good hold of the soil. Its roots are large and fleshy, and run deep in the soil, forming a perfect network. It commences to grow early in the season and continues until destroyed by frosts. It is most troublesome in grain crops, for the reason that in a rich soil it is such a vigorous grower, that it not only pulls the grain to the ground, but often interferes with the mower or reaper. Its seeds may be carried from place to place by means of water and by birds, and when once started it readily spreads. If a root is broken it immediately sends up a new plant.

Total eradication means persistent labor of a thorough kind with the plough and harrow that breaks up and tears out the roots. Where it exists in pastures and by-places it may be subdued and possibly eradicated by being pastured by sheep which will eat it as fast as it appears.

Ragweed is another serious pest: it is an annual plant and so depends upon seed for its continual existence. If allowed to seed it spreads with great rapidity, if not attended to will increase to the extent of choking out almost any cultivated crop. The subjugation of this plant depends upon thorough cultivation and preventing seeding, and in this it must be considered that the size of the plant counts, for while the more vigorous plants show the extent of the seeding, those of very small size possess the power of maturing seed, so that labor must not cease because the plant appears to be diminutive. It usually commences growth fairly early in the season, and though the plants that first germinate may appear to have been destroyed it will be found that the soil seems to possess an inexhaustible supply of seed that with each stirring is imbued with vitality. Persistent cultivation is the price of successful eradication.

There is one important fact to be remembered, especially regarding annual weeds, that their final eradication depends very largely upon confining efforts to preventing the maturity of any seeds; if this could be effected by every one the reign of weeds would be short. —Wm. H. Yeomans in New York Observer.

Hens will not lay a large number of eggs unless they have nitrogenous foods, but will become too fat on grain and soon cease to lay, as a rule preferring to hatch out broods of chicks. Ground meat, cut bone from the butcher, sheep livers, trimmings of lean meat, milk and curds are nitrogenous foods. Reduce the grain in proportion as you provide the other foods. Whenever possible, let the hens be compelled to scratch for their grain. There is but little advantage in mixing ground grains, unless for the purpose of adding something else, such as linseed meal, and too much work is done in that way. Sunflower seeds will answer in place of linseed meal. It is better to feed whole grain and scatter them widely.

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DUCKER.

Our church and community have suffered a great loss in the death of Hon. John S. Ducker, which occurred at his home January 10th, 1895. He had been a patient sufferer for several months with a cancerous tumor which caused his death. He was born in this county September, 1814, and in his sixteenth year he united with the Baptist church at Alexandria, Ky. Was baptized by Rev. James Spillman. Early in life, he decided to enter upon the profession of law and prepared himself accordingly. He located in this city and his success at the bar for 28 years clearly shows that he was a man of great gifts, and that he had a law practice such as but few men ever enjoy. Being a man of great ability, he wielded an influence not only at the bar, but in every movement for the up-building of character and the promotion of social order. He was President of the Board of Aldermen, and he watched the people's interest with much care, and they had the utmost confidence in his ability and integrity. He was one of the finest conversationalists I have ever known; a man of vast reading and of wonderful memory, hence he was well informed on most any subject you might mention. His striking personality and strong convictions were marked features of his life, yet he was as sympathetic, tender and mild as a child. While the city bells were tolling, the funeral procession, composed of the Masonic fraternity, Commercial Club, Bar Association city officials and police department, marched from his home to the church, a sight never before witnessed in this city. Bro. Blake, of Dayton, Ky., assisted in the services, and his pastor preached the sermon, his text being, "Know ye not that there is a price and a great man fallen in this day in Israel?" A noble man has gone from us, but he left with us a pure life, a blessed memory, a hallowed influence and a spotless character. He was twice married, his wives being sisters, the daughters of G. W. Rolley, late of Alexandria, Ky. His first marriage was blessed with two children, the accomplished wife of Dr. P. W. Williams, of Indianapolis, and John, a young man of much promise. The last marriage was also blessed with two bright boys, George and Stewart, aged 9 and 12 years, and we hope they will grow up to be noble men.

He is survived by a devoted mother, besides these a faithful wife and devoted mother feel and mourn his loss very keenly. G. W. PEHRMAN, Newport, Ky., January, 1895.

COL. FRANK S. OWENS.

This truly remarkable man passed peacefully away on the 10th of January at the age of 63. For 45 years one of the leading business men of Louisville, he had established an enviable reputation as a man of practical wisdom and spotless integrity, and the entire community mourns his death. One could not be intimately associated with Col. Owens without being impressed with his genuineness. He was what he professed to be. Too sincere to deign to play with the speciousness of a man where it did not exist, he did not admit men indiscriminately to the inner circle of his friendship, but those who were honored with his confidence found in him a friend faithful and true. He was a man of noble impulses. His heart was deeply moved by suffering, and those in need were never far from his door empty-handed. Every worthy cause found in him a sympathetic friend and a generous supporter. Another characteristic of Col. Owens was his cheerfulness. Misfortunes which would have crushed the faint-hearted were borne by him with a patience and equanimity truly remarkable. He did not murmur at God's providences, but even in the last few months of his life when health was gone and he must have known that there was but a possibility of improvement, he said that he could not complain, as the Heavenly Father had all through his life so richly blessed him. As a husband and father, the ideal was fulfilled by him to a degree quite unusual. He loved his home, and with his simple means he surrounded his loved ones with everything that could contribute to their comfort. Business cares were not permitted to detract from the joys of the family circle. By his tender yet strong affection, his gentleness and thoughtfulness all within the home had been brought to lean upon and look to him. And now that he has been taken from them, it is but natural that the loss should seem irreparable. May the strong consolation of the Gospel sustain the devoted wife and children in their great bereavement. But sacred as are these earthly relationships, Col. Owens realized that temporal interests are not man's highest interests. He was not unmindful of his accountability to God, and for some time prior to his death he cherished the sweet hope of acceptance through Christ, and it was his expressed purpose to unite with the Baptist church to which he was through life a generous contributor. A noble man has been taken from us, but the memory of his life can never fade. To the loved ones of his home he has left that which is more precious than great riches, the priceless heritage of an unimpaired name. R. G. P.

MRS. ARTEMESIA DUIST.

This venerable servant of God entered the heavenly rest January 16th in the ninety-second year of her age. One of the constituent members of Maysville Baptist church, through life she was faithful in performing her Christian duties. Until encumbered by age, she taught in the Sunday-school, and her place in the house of God was seldom vacant. Possessed of remarkable faith, she was patient, even cheerful in afflictions. She loved her Bible, and found in its promises strength for active service, and strong consolation for her declining years. After a life of faithful service she sleeps the sleep of the righteous. PASTOR.

FIREMAN.

Miss Belle Freeman was born in August, 1862, and died February 18th, 1895. She professed faith in Christ last fall, and I baptized her into the fellowship of Oak Hill Baptist church, LaRue county. She died in the full triumph of the Christian's hope. Her funeral was preached by the writer at Oak Hill church, after which she was laid away in the church burying ground to await the resurrection morn. W. L. RAMSEY.

Buffalo Ky., Feb. 12, 1895.

MARTIN.

Samuel F. Martin, of Millersburg, Ky., was born Nov. 5, 1828. He died in Yallaha, Fla., Jan. 17, 1895. He married Miss Rebecca Carpenter, to whom were borne nine children, five of them survive him - Mrs. Bierbauer, E. H., Charles, Alberte and Miss Rebecca Martin. Eleven years ago he married the wife who survives him. In business he was highly successful and leaves a fine estate. During thirty-two years he was a consistent member of the Millersburg Baptist church and for many years a reader of the KROONER. Funeral services held at the home by the writer, assisted by Bro. S. C. Humphreys. B. A. DAWES.

MULKEY.

Mrs. Eliza Jane Mulkey was born Nov. 20, 1826, in Washington county, Tenn. She professed faith in Christ in her girlhood days and joined the Methodists, but in more mature years she united with the Baptist church. Her family moved to Kentucky in 1862, where she united with Pleasant Hill church, and about the year 1880 she joined the Buffalo church, where she lived a consistent member to her death. Her funeral was preached by the writer at Buffalo, Ky., after which she was laid away in the burying ground to await the summons from above. W. L. RAMSEY.

HARKER.

Died January 26, 1895, near Gallatin, Tenn. Mattie Trent Harker, wife of J. H. Harker, aged 45 years and 4 days. At the age of 12, amid the temptations of the glittering world, she gave herself to Christ, uniting with the Baptist church at Wolf Creek, Ky., and lived ever a consecrated, faithful Christian. During her lingering illness, though desiring to live for her young children, she was usually expressed her readiness for the summons home. Her friends were many for.

"None knew her but to love her," "Nor named her but to praise." A faithful wife and mother, a loving daughter and sister, and a true friend has been called to the better land, but let us not grieve, for "We shall still be joined in heart." And hope to meet again. May He who said, "Blessed are they that mourn for they shall be comforted," sustain the bereaved in this hour of trial. J. S. WILLETT.

STATE OF OHIO, CITY OF TOLEDO, Lucas County, ss. FRANK J. CHENEY makes oath that he is the senior partner of the firm of CHENEY & CO., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay to bearer or to the order of any person, on demand, the sum of FIFTY DOLLARS for every copy of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE. Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1895. J. M. CHESSBOUGH, Notary Public.

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