

# WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXIX.

LOUISVILLE: THURSDAY, FEBRUARY 28, 1895.

NUMBER 16.

## WESTERN RECORDER.

PUBLISHED BY  
THE BAPTIST BOOK CONCERN.

### OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

One copy one year (in advance) . . . . . \$2 00  
After three months . . . . . 1 25  
After six months . . . . . 2 50

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

DR. WRIGHT, author of "Man and the Glacial Period," says that man did not exist on the earth previous to the glacial ages nor during them. He says that geology shows man has not been upon the earth more than 8,000 years. Man came upon the scene after the vast fields of ice had been broken up.

The Catholic bishop of Clifton recently said to his flock: "Many of you know by your own experience that prayers that have been addressed directly to God have remained unanswered, while when you have invoked the intercession of the Blessed Virgin they have been speedily granted." Comment would be weak.

The papers generally are commenting upon the ignorance of the Bible shown in the examination of a class of thirty-four young men at a college. The examination was upon Tennyson, and 22 allusions of his to passages of Scripture were given the students to explain. Thirty-two had not heard of Hezekiah's prayer for a longer life, and twenty-four knew nothing of Jephthah's vow. What this generation needs is mothers who believe in having children memorize Scriptures.

News has been received from Nyassaland in Africa that the new Sultan has invited the missionaries to establish a station at Kota Kota. This is surprising, and all the more gratifying, as that country has been Mohammedan of the Mohammedans.

THERE is a manly good sense about the *Nashville Christian Advocate* worthy of admiration. In regard to the Baptist church excluding a girl who had joined the Methodists—the only possible thing to do—the *Advocate* says: "Some of our brethren are inclined to be severe on the church—and unjustly so. The action was perfectly consistent with the fixed principles of that denomination. For ourselves, we like people who do not hesitate to apply their convictions to the determination of their conduct."

PELOUBET'S NOTES on the International Lessons quotes this from Dr. Abbott: "It is noticeable that Christ never cured without giving the healed something to do, as a test of his faith and obedience. When he was asked to heal, the simple request served as an indication of faith; when he volunteered the cure (as in the case of the man born blind), he seems always to have required some act as an evidence of faith." Evidently Dr. Abbott's Bible does not tell of the healing of Malchus.

More than thirty-thousands of the British soldiers in India are now teetotallers, a rapid increase in the last few years. The good results are seen in many ways. The records of the hospitals show that the liability of the teetotallers to sickness is only half as great as that of moderate drinkers. And the proportion of the temperance men who are arrested for offenses against discipline is one in ten.

For the Western Recorder.

### APT TO TEACH.

BY E. T. HINCOX, D. D.

Aptness in teaching, as a qualification for a bishop, or a minister of the Word, was insisted on by the Apostle in his instructions to Timothy and Titus. The men they were directed to select and appoint over the churches as elders, or overseers, to guide and instruct them, with other adaptations to the work, were to be apt in imparting instruction. I question if this be much considered now by churches in the selection of pastors, either young or old. Nor do I remember ever to have heard it insisted on by any one of the many ordaining councils I have attended. Of course this has less reference to the minister in his capacity as pastor than to him in his capacity as preacher; less to him in his duties from house to house than to him in the pulpit.

The first thing to be said respecting this enforced qualification, and perhaps the most important, is that teaching, imparting instruction in sacred truth, constitutes a large part of the preacher's vocation. Christian congregations may not so much desire instruction in sacred knowledge, as they need it. Preachers presume too much upon the intelligence of their congregations in matters of religion, simply because they are intelligent in other things. Men and women may be well taught and highly cultivated in many other things, but be woefully ignorant of the sacred Scriptures, of the way of salvation, of what constitutes a growth in grace, and of the religious condition of the world in which they live. Probably a vast majority of Christians have no just conception of the extent, progress, or condition of the denomination with which they are connected. All these, with other topics connected with the nature, prospects and promises of the Kingdom of Christ in the world, are subjects within the field of the minister's teaching. Moreover, he is to teach honor, rectitude and consistency, and all the moralities, not according to the ethics of trade and the conceptions of secular life, but according to the Gospel of Christ. A simple proclamation of Gospel messages, an offer of salvation to the lost through faith in Christ, is not so much instruction as it is a proclamation; it is not so much the service of a teacher, as it is the function of a herald. There is needed instruction for the unsaved who are teachable, and who wish to know the way of life; to the saints, that they may be built up in the faith and edified; to the gainsayers and those who oppose themselves. But instruction is not what even Christian congregations mostly covet. Entertainment is desired. Entertainment rather than edification; pulpit orations, platform rhapsodies, dramatic declamations—these are in demand, and the temptation is often irresistible for the preacher to give to the people, not what they most need, but what they demand. That this is the truth, the sober truth, the sad truth, let the themes advertised in the Saturday papers, and discussed in Christian pulpits, especially on Sunday evenings, in the cities and towns all over the land, bear witness. The prime and special instruction imparted by the pulpit has reference to a regenerate humanity rather than to a reconstructed society; the bringing of lost and sinful men into the likeness of, and fellowship with, God, and then by consequence, into fellowship and harmony with their fellowmen.

The man who desires the office of an *Επισκοπος*, desires a good and a most honorable and sacred calling, but a very onerous and difficult one, only as the Spirit of God is with him in it. Aptness in teaching is by no means coincident with the possession of knowledge in the teacher. Many a man possesses knowledge who has little faculty for imparting it. The best teachers

are not those who know the most. Still, the minister of the Gospel need not fear to know too much. It is not the amount of his knowledge or his wisdom which makes him a poor teacher. Very frequently his inaptitude as a teacher arises from the fact that what he does know, or thinks he knows, he does not know certainly. He has a general, misty, nebulous amount of information, but he is not sure of it. He treads with uncertain steps, cannot speak with confidence. He vaguely dispenses transference, but makes no focus of thought. Such men multiply words without knowledge, as Elihu accused Job of doing. Some evidently possess a "didactic instinct," an aptitude (*didaktikos*) for imparting instruction. It implies a clear conception of what is to be taught, and then such a knowledge of human nature as enables the teacher to have a clear conception of the learner's ability and method of receiving instruction. And further, says Paul, he must be "patient." Impatience would frustrate the purpose of the otherwise best teacher—pupils learn slowly. "little by little, here a line and there a line." It is the grave mistake of most public teachers, taking for granted that those who have heard a truth stated once, understand it and remember it. Such cases may be found, but they are not common. Constant iteration, but with new phraseologies and fresh illustrations, that shows the successful teacher, the workman who needs not be ashamed of his work. There are teachers who can make a lesson in mathematics as fresh and fragrant as a garden of roses, to sparkle as a casket of jewels, and as captivating as a romance. It is not every one who can do it. But it is worth the while of every teacher to cultivate that habit, patience; "in meekness instructing those that oppose themselves." The man who has any just conception of his high calling as a Gospel teacher will not only be constantly studying advanced lessons in that sacred science, but will also be studying improved methods of imparting instruction, so as to keep alive the interest of his hearers; for unless they be interested they hear in vain, and he preaches in vain. And it is infinitely better to do this than resort to the claptrap of outlandish themes and methods of address to untutored audiences, by which resorts some men have degraded both their pulpits and their professions. The man who has the true aptness for teaching will be listened to with interest, even though the truth he declares may not itself be welcome. The manner often gains audience for the matter.

The true *didaktikos* is possible, if not to the same degree, yet to a good degree, to every man called of God to the Gospel ministry, and is capable of improvement in every herald of the great salvation. It embraces the natural capabilities, all of which are susceptible to cultivation and improvement. In addition to these is the superhuman aid of the Holy Spirit, without whose help no man can savingly preach the Gospel of Christ. The aptitude for instruction does not find its sphere alone in expository discourses, but is possible and appropriate in all forms of public address. Nor does it exclude its concomitant elements of persuasion, warning, reproof and exhortation. But instruction must be the foundation of every effective sermon. "Christ in you, whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." This is the end of preaching.

TILL a man has learned to be happy without the sunshine, and therein becomes capable of enjoying it perfectly, it is well that the shine and the shadow should be mingled so as God only knows how to mingle them! To effect the blessedness for which God made him, man must become a fellow-worker with God.—George MacDonald.

### NOTES AT RANDOM.

BY REV. W. H. GEISTWEIT.

#### IS IT WISE?

For some years it has been the custom of not a few religious bodies to eagerly take hold of a converted criminal, and lift him upon a pedestal, posing as a religious teacher, or evangelist. The title "ex-gambler," "ex-convict," etc., always appears upon large bulletins, and a great curiosity is created, and large audiences are the result. It must also be honestly added that frequently good is done. The question I will raise is, as to whether the price we pay is not greater than the good we do. The following facts are given—purposely indefinite as to place and time and name, in order that no harm may come to those who are doing, possibly, real service. An ex-gambler visits a city for the purpose of doing evangelistic work among young men, especially those who may be addicted to gambling. In his first address he makes the usual sweeping charges that there is gambling going on in the city under the protection of the authorities. Of course wherever thorough investigation of such charges has been made in this country there has been more or less truth found in the charges—especially in New York or Chicago. Be that as it may. The authorities are stirred up, the lie is given publicly, and exposure of the ex-gambler evangelist follows. It is stated that only seven months before this time he eloped with a seventeen-year-old girl, the daughter of his associate in evangelistic work. And the surprising statement is made by the father-in-law, on a public platform without being asked to do it. This changes the whole aspect of their work, and they are compelled to stop, practically. Now it so happens that both these men seem to be entirely sincere and honest in their purpose to do good work among young men.

In the case of the ex-gambler, he illustrates his address by exposure of gambler's tricks, or, rather, showed how impossible it was for any young man to make anything in a gambling den. He had a roulette table, cards, etc., and ended by showing his convicts coat, which he wore in prison. It can be safely said that many of these young men never saw a roulette table before some of the boys did not, I am sure. In the course of an evening they saw more gambling machinery and tricks than they would learn in many a year. Possibly—I feel certain—he did more harm than good. It reminded me of a sermon I once heard on infidelity. The speaker had a pile of these books in the pulpit, and read the views of the unbelievers—in order to be fair. In one hour that audience of young men received more undiluted infidelity, got the titles of the books, etc., than they would run up against in a life-time. And the refutation of the arguments was not as strong as the arguments themselves.

Hasn't the "ex-gambler, convict, pugilist" business been run too far? Aren't we apt to throw a glamor over such a life by an undue exaltation of such persons? True it is that the fact of a converted criminal may be helpful to other criminals; but it is also true that the fact of having been a criminal is not quite enough for the evangelistic business. Other things being equal, it is better for an evangelist if he has not been a gambler, a horse-thief, or a man with several wives. It would seem as though such people should walk softly, for a while at least, before they assume the role of a public teacher. Then, too, it seems to me, that there is no necessity for a minute description of the life that is past. If God has forgotten it, as he has promised, while we may not be able to, it is not necessary to parade it before the public.—Standard.

For the Western Recorder.

## REPLY TO BRO. DICKEN.

BY J. H. SPENCER, D. D.

I have so high an appreciation for Bro. E. N. Dicken's practical wisdom, and so little confidence in my own, that I hesitate to question any position he takes. But he seems so candid in asking further explanation of some things I said in a recent article, that I feel scarcely at liberty to refuse his request.

I agreed with Dr. Gordon that the Baptist churches in America, with a few recent exceptions, have never made Foreign Missions any part of their work. All that has been attempted in that enterprise has been done by Foreign Mission Societies, with which the churches have no direct connection. All the part that a minority of our Southern churches has taken in the work has been to contribute, in a feeble, half-hearted way, to the societies, while the majority has taken no part at all. I suggested that as this plan of purely human devising had failed to enlist the churches cordially in the work, we would do well to operate God's plan. Bro. Dicken controverts the position and asks what is God's plan?

It is so generally believed by Baptists that Christ gave his commission to make disciples of and baptize all nations to his churches, that it need not be argued. Then God's plan is that the commission should be executed by his churches, and not by missionary societies outside and independent of the churches. Bro. Dicken assumes that the Southern Baptist Convention, the chief missionary society of the South, is the instrument of the churches, or, at least, that the churches have something to do with it, for he says "the Convention is entirely composed of members of our churches." But so are Masonic and Odd Fellows lodges, in part, at least, and might be in whole. But that would not prove that they were under the control of the churches. Again he assumes that the Foreign Mission Board is appointed by the churches assembled by their messengers in convention. This is a mistake that others besides Bro. Dicken may have fallen into. The Convention is not composed of the messengers of the churches, even in part. If any church contributes enough to entitle her to a seat in the Convention, her messenger does not represent the church, but the church's money. The churches have no control of, or representation in, either the Convention or its boards.

It may be legitimate for the churches to form conventions and boards to facilitate their missionary operations. But our American Baptist churches have never done so. They have been content to allow mission societies to attempt the work Christ assigned to them. And only a minority of our Southern churches have given feeble aid and sympathy to the societies, while the majority, Baptist-like, have declined to submit to taxation without representation. How much does the world owe to the Baptists, for resisting every semblance of encroachment on the natural rights of men, and the limitless sovereignty of God!

Bro. Dicken thinks that if the Convention and Board were abolished, some of the stronger churches would still send missionaries, and those of moderate ability might combine, and two of them send a missionary. This is his suggestion, not mine. But this plan would have the advantage of being Scriptural, and, I doubt not, would speedily double our missionary force, if adopted and energetically carried out. I suppose we have more than ninety churches which could support a missionary each without over-burdening them, and more than twice that many more, each of which could half support a missionary. Then the weaker churches could combine in half-dozens, dozens or thirties, and each combination send forth a laborer.

But I have not insisted on this particular method. The churches may use any lawful machinery they deem most wise. But it must be their own machinery under their own control. If they have a convention, it must be composed of their own messengers, subject to their instruction. Baptists believe their churches to be of divine institution, charged with the duty of executing their Lord's commission; and their conviction of church responsibility is too strong to allow of their making any cordial at-

tempt to discharge a divinely imposed obligation by proxy. I do not believe our churches can ever be heartily enlisted in our present plan of missionary operations, because it is not God's plan.

What is most surprising is Bro. Dicken's open rejection of what he deems the Scriptural plan of executing missions. He says: "To literally follow the Bible plan would be to ignore all modern improvements." If he means what his language implies, it was needless for him to ask what is God's plan, since he proposes to use modern improvements in its stead. Here is where he differs, not only from me, but from all true Baptists, except himself. Baptists do not believe it possible for there to be any improvement on the Bible plan. To think otherwise would be to suppose the Author of the Bible to be incapable of making anything more than a temporary arrangement for carrying out His purposes, to be modified by human wisdom when men should become wiser, in modern times, than God was when the Bible was made. If this is not his meaning, he expresses himself unhappily. But he is consistent. He practices what he preaches. He is like the young Methodist preacher who begged leave to differ from both Mr. Paul and Mr. Wesley. He says: "Paul's plan was to use agents, for he sent Titus to Corinth to help get up the money," etc. But he says also that he has taught missions to his people "entirely excluding agents." Then, according to his interpretation of the Scriptures, he differs from Paul.

But did Paul send Titus to Corinth? Paul says Titus went of his own accord, and the brother he sent with him "was also appointed by the churches to travel with us in the matter of this grace" (2 Cor. 8:17-19). Again, "...our brethren, they are the messengers of the churches" (v. 23). So it seems that the whole work of gathering this collection was done, not by the authority of Paul as an individual, inspired though he was, nor by any benevolent society, but by the authority of the churches. From the beginning Christ has honored his churches with the responsibility of executing the work he has assigned to his disciples in this world, and we may expect him to resent any interference with the authority he has vested in them.

## CHURCHES AND OTHER SOCIETIES.

A modern beatitude reads, "Blessed is the man who starts a new society." In the commercial world combination is the law of the times. The example set by Commodore Vanderbilt in uniting a dozen short connecting lines, between New York City and the lakes, into one great through road has been followed in every department of enterprise. The tendency has been pushed to such an extreme that it begins to look as if all the principal industries were to be concentrated in a few hands. In the religious world the movement has been just the other way. Not only do denominations, like the Reformed Dutch and the Presbyterians, the Protestant and the Reformed Episcopal churches, which have the scientific reasons for a separate existence, fail to unite, but in the churches themselves, and among those who have at heart various social and moral reforms, there has been a most surprising development of new organizations. There is too much basis for the *bon mot* that if things keep on as they are now going we shall soon have societies for speaking the truth, and it will cost a man a dollar to belong to them.

We do not begrudge those who enjoy acting as presidents, vice-presidents, secretaries and treasurers of these organizations the slightest satisfaction to be found in positions, but it is open to serious question if many of these societies are not conducted at a ruinous waste of money and vital force, and if they do not tend to circumscribe the activities and interests of the churches. One justification for combination in business is the large saving of administrative force which it effects. When in a given community three or four organizations are working for substantially the same end, you cannot make it plain to the practical American mind that they are consulting a wise economy of forces.

It is a fair question, too, if in the municipality of philanthropic organizations, there will soon be anything left for the churches to do except to furnish a congregation to the members of which appeals may be

made for contributions. The churches, as churches, to-day are doing surprisingly little Christian work. But individual Christians who are organized in societies, having no intimate connection with the churches and not subject to their control, are doing this work. A congregation, as a whole, is not interested in these lines of Christian service, and the influence and momentum of the whole church are not felt in them. And so it comes about that the active church members are working to the full limit of their power in these societies, but those who do not belong to them have been gradually losing interest in the work the church itself should be doing.

If we do not mistake there is to be a great reform wrought out in this direction. The practical minimizing of the church has gone far enough. By and by, when some pastor is urged to support a society which a few of his members have formed, he will point out to them that the work they propose should be done by the whole body, that all should be interested in it and carry it on. His idea will take root in the congregations, and we shall be wondering that we were so long willing to keep the church, as a church, from doing the works of Christ.—Watchman.

For the Western Recorder.

## THE GREAT SALVATION.

BY THE REV. W. M. RUDOLPH.

The grandest subject that ever agitated the mind of man is the glorious plan of redemption. Salvation is a beautiful subject, a subject of vast importance which concerns every human being. Paul, the best theologian the world has ever known, when prompted by the Spirit of Inspiration, called it the "Great Salvation." Let us consider some reasons why this salvation is "so great."

1. *God is its author.* The plan of redemption originated in the mind of the Almighty. Let us consider that God is omnipotent, omnipresent, omniscient, eternal and unchangeable. He is merciful, gracious and infinite in His love. Are not these attributes sufficient qualifications to institute a wonderful salvation? If it had been left for man to have devised the plan of his salvation, it would not have been done. Poor finite mind of mortal man is inadequate to the task. Hence this is a great salvation because of its Author.

2. *What it cost.* It cost God the darling Son of His bosom. It deprived heaven of its brightest and most precious jewel. It cost Jesus heaven for thirty-three years, and the agonies of Gethsemane and Calvary. It cost Him the glorious presence of His Father in the dark hour of death. God does not forsake his dying saints, but He did His own Son. It is beyond our comprehension to understand what this great salvation cost. But God paid for it by the death of His Son, and has given it to us.

3. *What it accomplishes.*

- (1). Saves the vilest sinners.
- (2). Cleanseth from all sin.
- (3). Changes our lives.
- (4). Gives us great pleasure.
- (5). Saves us forever.
- (6). Makes us heirs of heaven.
- (7). Glorifies God and His Son.

4. *All may be saved by it.* Christ came to "save that which was lost." All are lost, because "all have sinned." If, by one man's disobedience, all were made sinners, then by one man's obedience all may be saved. "God is no respecter of persons." Hence if one sinner may be saved all may be saved. "God is not willing that any should perish, but that all should come to repentance." So this is a great salvation because its glorious promises are extended to all who will "believe on his name."

5. *Save sinners anywhere.* The Bible says, "Behold, now is the day of salvation;" and again, "Believe on the Lord Jesus Christ and thou shalt be saved." Salvation is accessible anywhere: one is saved when he believes with "all his heart;" one can believe on the Lord before baptism, therefore one can be saved before baptism, because "now is the day of salvation." When God saves a man, he wonderfully and abundantly saves him. When he is saved by this "great salvation," he should want to do great things for Christ.

Dear reader, what do you know about this great salvation? Are you trying to get others to be saved by it?  
Sikeston, Mo.

## WASHINGTON LETTER.

WASHINGTON, D. C., Feb. 18, 1894.

Senator Hill has been strikingly unfortunate in his attempts to assume the role of mediator between the silver and anti-silver men in the Senate, but he stated a truth which is patent to all men when he said that on general financial questions Congress was further apart than it was six months ago, and to prove his assertion cited the proposition to issue gold bonds, which although twice defeated in the House is still upheld in the Senate by a few men, on the one hand and the bill for the unlimited coinage of silver, favorably reported from the Senate Finance committee, on the other. No proof was needed. The division is apparent to all the world.

It was proposed last week that the Senate should this week pass the bill for the unlimited coinage of silver, its opponents having partially agreed to allow a vote to be taken, after a day or two of speech making, but nothing is now certain except the speech making, certain Senators with Presidential aspirations being dubious about allowing a vote to be reached.

Longing eyes are being cast towards the very comfortable vacancy left by the death of Hon. Isaac P. Gray, U. S. Minister to Mexico, by a number of gentlemen who will retire from the Senate and House after the fourth of next month. It isn't considered a desirable mission, but the \$17,500 a year attached to it must appear very desirable to those who are about to have their names erased from the public payroll. If the Senate were on better terms with President Cleveland, Senator Ransom would stand a good chance to catch the plum as he has been endorsed by nearly the entire Senate.

Senator Hill had an amendment tacked onto the joint resolution, extending from March 1, to April 15 the time for making returns under the income tax law, which may defeat the resolution if the Senate insists upon the Hill amendment. According to Commissioner Miller, of the Internal Revenue Bureau, some of the questions officials are forbidden by the Hill amendment to ask are absolutely essential, and he has appealed to members of the House to either get the Hill amendment struck out or to kill the entire resolution.

An interesting fact in connection with the defeat of the last gold bond bill in the House is that it would have been defeated just the same if it had been left entirely with the members of either of the political parties represented in the House. 89 democrats voted for the bill and 94 against; 31 republicans for and 63 against, while 10 populists voted against and none for the bill.

It is on the programme for a feint to be made of trying to get a vote in the Senate on the bills admitting Arizona and New Mexico, but it is perfectly well understood that neither will be acted upon. Utah was fortunate. If she had not been admitted at the last she would not be at this session.

A SUCCESSFUL minister once remarked that he never preached a sermon but that he felt that in its delivery he had a special message of the Lord to some one present. He might not know the exact one to be benefited, but he did not preach in vain. This assurance cheered and sustained him at all times, though some of his hearers were inattentive, and though there were not as many present as he would like to see. This is not only a philosophical, but the Christian view, to take of preaching. It keeps one from discouragement, and makes him feel that, as the Lord's messenger, he is always carrying a blessing, be it to the one or to the many, as often as he ministers in his Master's name. If all fully realized this fact, it would save many "a lot of blues," and put more faith, ardor and vigor into the pulpit.—Sel.

THERE is no true and constant gentleness without humility; while we are so fond of ourselves we are easily offended at others. Let us be persuaded that nothing is due to us, and then nothing will disturb us. Let us often think of our own infirmities, and we shall become indulgent towards those of others. Let us apply to our hearts the sublime and touching words of the Son of God: "Learn of me, for I am meek and lowly in heart."—Fenelon.

For the Western Recorder.]

THE SETTING UP OF THE KINGDOM.

BY REV. J. O. DURHAM. "The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the Gospel."

These are the words of our Savior in his first sermon, so far as we have any knowledge. "The time is fulfilled." The time here alluded to, if we understand correctly, is the time predicted by the prophets...

The language is specific: "The time is fulfilled," present tense, not that the time will be fulfilled three years hence, but now. God is never slack concerning his promises. He had already prepared his messenger John the Baptist...

And he goeth up into a mountain, and calleth unto him whom he would, and they came unto him. And he ordained twelve, whom he called and was with him, and that they might send them forth to preach. What were they commanded to preach? the ceremonial law? Surely not, for it is written, Luke 16:16: "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it."

This visible kingdom was set up by the God of heaven (Mark 3:13, 14) when "he went up into a mountain, and called unto him whom he would;" then chosen ones prepared to go into the organization. How were they organized? First, by enrolling the names of those who were to be in the organization (see vs. 16-19); then Christ ordained them, "that they might be with him, and that he might send them forth to preach."

The kingdom thus set up possessed all the characteristics of a Gospel church of baptized believers, called out, separated from the world, to do "the light and salt of the earth." Jesus said to his disciples before he suffered, "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

There are four elements in a kingdom: 1. A king; 2d, subjects; 3d, laws by which the subjects are to be governed; 4th, territory—all of which were present at the setting up of the visible kingdom. Christ, the visible king, with visible subjects, to whom he delivered the visible laws, by which the subjects of his visible kingdom are to be governed to the end of time. The territory was limited for a time to the Jews; for God had no decreed.

Then Paul and Barnabas waxed bold, and said, "It was necessary that from the end of the first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation to the ends of the earth." Acts 13:46, 47. The territory was now enlarged, taking in all the ends of the earth. The Gospel was no longer confined to the lost sheep of the house of Israel; but the command was now given, "Go ye into all the world, and preach the Gospel to every creature."

John the Baptist was the first to turn the minds and hearts of the Jews from the ceremonial law to Christ, who "is the end of the law for righteousness to every one that believeth." John preached identically the same Gospel preached by Christ and all the apostles. He taught the Jews that they must repent and believe on him who should come after him, that is, on Christ Jesus. Acts 19:4.

Luke tells us in chapter 8:1 that Jesus "went throughout every city and village, preaching and showing the glad tidings of the kingdom of God." Yet some contend that the first Gospel sermon ever preached was preached by Peter on the day of Pentecost. But Jesus said, Matt. 24:14: "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." "This Gospel," not a new Gospel to be introduced at some future time; no, but this Gospel of the kingdom that I and my disciples are now preaching, "shall be preached in all the world, for a witness unto all nations; and then shall the end come." From the time of the setting up of the kingdom, as shown above, the kingdom and the church are spoken of as having an existence. There had been many additions to the church before the day of Pentecost.

FROM MEXICO.

The interest in our Missionary Conference on the Holy Spirit in this city on April 3d, 4th and 5th grows daily. It is interdenominational. We are all orthodox, I trust, on the Person and Ministry of the Third Person of the Holy Trinity. But we have not honored Him as we should. It has seemed to me that the best thing for us to do is to emphasize other matters pertaining to the Gospel. How much we need Him! Is it possible that we have not enough of the Spirit to know how little we have? Do we really believe that the Holy Spirit is the Author of all divine truth, the teacher of the same, the convener of souls, the sanctifier, and the cause of all spiritual work or success in Christ's kingdom? Many hearts are crying to God in secret and public prayer for a Pentecostal season. We ask every reader to pray for us before the meeting and during our session. May you be made partakers of the blessings and good for us. Dr. H. A. Tupper, in a recent letter to me regarding the importance and good results of the Conference, says: "How much we need the power of the Holy Ghost just now to quicken us into some due sense of our obligations to the Foreign Mission Board, the Home Board and the South-Western Convention with its noble, self-sacrificing missionaries. I know something about these missionaries. My poor heart has often wept for them. The world is not worthy of them, neither am I; but I am a brother and friend, and no sun rises and sets that does not witness the prayer of my heart and honest soul. Would God I could be, or could have been, one of them! But I brush away the thought with the tears that burst out with it. It is 'too late, too late.' The shadows are too long now. The sun is too near the horizon. But I can love them from Mexico to Brazil; and from China to Africa; and from Italy, and from the whole world. I can pray for them too, and will with my latest breath."

I already have assurances of one hundred missionaries who will attend the Conference; and we are earnestly striving to secure the presence of every one. Moody and Sankey will attend. This was a great kindness on their part, and we feel that great good will be done by them. May they come to us in the power of the Holy Ghost! Many native workers will be present.

We offer free entertainment for every bona fide missionary in Mexico. I have secured unusually low rates on all the railroads. Following the Toluca Conference Mr. Moody will hold a meeting of eight days in Mexico City, Toluca, Feb. 13. W. D. POWELL.

For the Western Recorder.]

THE TIMES ARE CHANGED AND WE ARE CHANGED WITH THEM.

Away back in the early thirties, I used to read once a week the Christian Index, published at New York by G. A. Mercer, edited by Joseph Mercer. We never called him Dr. Mercer, as he was made in old age, but declined the title, for reasons similar to those assigned by Andrew Fuller. It was a quarto, of eight pages, about twelve by fourteen inches, and made up of doctrinal articles very rarely of any great length. I had it, for many years, in my possession, a bundle of the Index, now lost, while edited by W. T. Brantley, Sr., and published in Philadelphia, in the later twenties, made up, in every respect, like the Georgia paper. In both cases, the editorials were vigorous, if not in the best English in the latter, as Mercer would have a grandly good command of the English language. I have had it, for many years, in my possession, a bundle of the Index, now lost, while edited by W. T. Brantley, Sr., and published in Philadelphia, in the later twenties, made up, in every respect, like the Georgia paper. In both cases, the editorials were vigorous, if not in the best English in the latter, as Mercer would have a grandly good command of the English language.

THE PHARISES AND HOW TO MEET THEM is by H. L. Hastings, who has done more to antagonize infidelity than any other living man. He takes up the chief current objections urged by skeptics against Christianity and meets them in vigorous fashion. He truly says that those who are timid in their current destructive criticism are in danger of becoming so. Prof. Goodspeed knows what he is talking about and he points out the leading absurdities and mistakes of the so-called higher criticism. Baptist Book Room, Toronto. 10 cents.

finds it in the text, with the reflections that naturally arise.

Programs no doubt have their use; but less elaborate ones might leave opportunity, in our associations and conventions, for spontaneous remark—not unpremeditated, but the result of a spontaneous impulse that shall come bursting and bubbling from a full heart. Such noble impulses ought not to be repressed, or elbowed aside by real-tape. E. B. T. Columbiana Ala.

IS THIS TRUE?

To the Editors of the Outlook: CHURCHES THAT WERE NEVER BUILT. The craze for building churches for the colored people of the South has died out," said W. H. Wilson, of New Orleans, in conversation in this city. "At one time there were the aggregate hundreds of thousands of dollars sent down South for the purpose of erecting these churches, and several preachers grew to be very wealthy. I was once engaged in there can be found half-finished church buildings, and in some places there are several men. One of these had \$20,000 given to him, and was never finished. The pastor now has an extensive ranch in California. In a few instances a roof was placed over the base of the structure, and the party completed churches." Cincinnati Inquirer.

I do not know whether this is the gentleman who is said to have left the South on one of the last English boats that ran the route, after having made enough money at the business to return to the United States after the war and embark in extensive railroad enterprises. Who ever he is, he should have been more definite in making statements so grave. Possibly he dreamed it all, or else does not mean to be taken seriously. I was once foolish enough to "dig down" the wicked fabrication of "a few remaining bricks"; you know the story: A missionary, reporting the completion of a chapel in a foreign land, stated that he had managed to construct also a little parsonage with the few remaining bricks; and, as the sophisticated defamer of missions delighted in using such a story, he followed him up to that place afterwards, they found the parsonage had five times more bricks in it than the chapel. After I had been laughed at for denying the truth of the story, I asked where this occurred, and was told it took place in such and such a street in Canton, China. As soon as I landed at Hong Kong, I went straight to Canton and to the said street, and there I was laughed at for fretting myself about the old story which I say had been exploded years before. In fact, no such building had ever been projected or erected on that street, and these business men hooted the mission of such thing occurring anywhere in the city.

Returning to my ship, I confronted the young man with the facts gathered in Canton; and he said he had mistaken the place, which he now thought was Shinghai or Yokohama. But in these places I had the same ex experience. A few of the fellows at the clubs had heard the story, but none could verify it. After running this story clear out of the far East, and after gathering some reliable information about the work and character of missionaries in general, I succeeded in convincing my young friend that they were worthy of all admiration and praise; and he declared he would never repeat the anecdote about the few remaining bricks. If some one seeking health in the South this winter will take the trouble to investigate this man's charge in the principal cities of the South, though he may be laughed at by the good people, I had better, for the sake of the fellows at the clubs, be successful in convincing even Mr. W. that he has been misinformed, and save the overcredulous in the North from a very shocking impression. Some ten years ago I was familiar with some of these cities—New Orleans, Memphis, Austin, Louisville, etc., and I can only offer some objection to this gentleman. I hope his statement may be thoroughly investigated and promptly exploded. —C. O. WRIGHT, U. S. Navy, in The Outlook.

This illustrates the sort of tales that get started and which, alas, those who refuse to believe the Gospel are generally too ready to believe. The story of that Wilson in the Cincinnati Inquirer is not worth contradicting.

THE PHARISES AND HOW TO MEET THEM is by H. L. Hastings, who has done more to antagonize infidelity than any other living man. He takes up the chief current objections urged by skeptics against Christianity and meets them in vigorous fashion. He truly says that those who are timid in their current destructive criticism are in danger of becoming so. Prof. Goodspeed knows what he is talking about and he points out the leading absurdities and mistakes of the so-called higher criticism. Baptist Book Room, Toronto. 10 cents.

WALKING BY FAITH, ORIGIN OF INSTRUMENTAL MUSIC IN CHRISTIAN WORSHIP. The Rev. M. C. Kurfess offers no quarter to instrumental music in churches. He argues that "whenever and whatever men do as religious service, what they are not commanded to do, it is rejected." He is right in saying that there is no trace of instrumental music in the churches for centuries after the apostles; but in such things the appeal must be to Scripture. In the Old Testament instrumental music in worship is distinctly recognized and provided for so it cannot be fairly claimed that it is wrong and inconsistent with true worship. The Apostle in talking about pipe worship in 1 Cor. 14:7, where he says, "Whether pipe or harp, except they give a distinction in sounds, how shall it be known that is piped or harped?" Sounds in this passage means tones. There is no doubt, however, that church music is often carried to ridiculous extremes, and the circulation of this tract will therefore have a wholesome effect. Louisville, Ky.: M. C. Kurfess, 810 Washington street. 5 cents.

HOW TO SING, HOW TO SPEAK. By Madame M. E. Vincent. Louisville: Published for the Author. \$1.00. Mrs. Vincent is a fine singer and a fine music teacher, and she has embodied in this book the principles that have guided her. Among the music impressions she seeks to remove (p. 25) is "that singing is difficult." It always came easy to us, though it was hard on those who sat near us. The vocal organs are discussed in their relations to singing and public speaking, and a number of useful rules are laid down. Exercises are given for practice of the principles advocated. It is a convenient and useful little manual.

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.

THE CHRISTIAN CHURCH. By George D. Boardman, D.D., LL.D. Published by request. SOME INTERESTING PAMPHLETS.

This is Dr. Boardman's closing sermon as pastor of the First Baptist church in Philadelphia, and it is a memorable sermon. It is a plea for Christian union along a new line. The church, which includes all the redeemed of all ages, is an organism, of which Christ is the head, while churches are organizations. Denominational distinctions and convictions are not to be removed, they are to be recognized and comprehended in a higher unity—the unity of the organism. He says: "While sectarianism is born of sin and is devilish, sect is born of finiteness, and may be even angelic," and he adds, "Do not try, then, to secure unity by hammering diversities into no notorous flatness. But try to secure unity by soaring high enough to comprehend diversities, even as God's own sky contains the ocean, forest, valley and mountain, man and flower." Dr. Boardman advocates "interchange of Christian views in quiet and informal conferences of representative thinkers of all communions." This last is in line with the resolution we offered at the Southern Baptist Convention at Fort Worth, Texas.

THE DENOMINATION AND ITS COLLEGES presents three addresses by B. L. Whitman, D.D., A. S. Hobart, D.D., and E. B. Andrews, D.D., LL.D. The relation of the Baptist denomination to its colleges is a matter of great and growing importance. These addresses are full of wise and timely words. American Baptist Publication Society. 5 cents.

SOME UNSOLVED PROBLEMS OF THE HIGHER CRITICISM. This is an address by Prof. Calvin Goodspeed, D.D., of Toronto, Canada. It is timely, vigorous and satisfactory. It is an admirable "small arm" to circulate among those who are timid in their current destructive criticism or are in danger of becoming so. Prof. Goodspeed knows what he is talking about and he points out the leading absurdities and mistakes of the so-called higher criticism. Baptist Book Room, Toronto. 10 cents.

SCYTHIAN OBJECTIONS AND HOW TO MEET THEM is by H. L. Hastings, who has done more to antagonize infidelity than any other living man. He takes up the chief current objections urged by skeptics against Christianity and meets them in vigorous fashion. He truly says that those who are timid in their current destructive criticism are in danger of becoming so. Prof. Goodspeed knows what he is talking about and he points out the leading absurdities and mistakes of the so-called higher criticism. Baptist Book Room, Toronto. 10 cents.

MIGRATION AND FOOD QUEST. Prof. O. T. Mason of the National Museum gives us an interesting "study in the peopling of America." He supposes that the various migrations of early tribes was in quest of food, and he points out how they may be supported by evidence. He claims that there was for many centuries a close connection between the Eastern and Western continents.

A QUESTION OF ATTITUDE AND A DAY WITH PAUL. We have here two discourses by Dr. L. Moss. He indicates what he thinks should be the attitude of a student and a minister toward current criticism, viz. inquiry with readiness to accept what is proved true, but demanding that it shall be so proved. The second discourse gives the reader a vivid picture of what is supposed to be a day in the life of the great apostle. American Baptist Publication Society.

WALKING BY FAITH, ORIGIN OF INSTRUMENTAL MUSIC IN CHRISTIAN WORSHIP. The Rev. M. C. Kurfess offers no quarter to instrumental music in churches. He argues that "whenever and whatever men do as religious service, what they are not commanded to do, it is rejected." He is right in saying that there is no trace of instrumental music in the churches for centuries after the apostles; but in such things the appeal must be to Scripture. In the Old Testament instrumental music in worship is distinctly recognized and provided for so it cannot be fairly claimed that it is wrong and inconsistent with true worship. The Apostle in talking about pipe worship in 1 Cor. 14:7, where he says, "Whether pipe or harp, except they give a distinction in sounds, how shall it be known that is piped or harped?" Sounds in this passage means tones. There is no doubt, however, that church music is often carried to ridiculous extremes, and the circulation of this tract will therefore have a wholesome effect. Louisville, Ky.: M. C. Kurfess, 810 Washington street. 5 cents.

HOW TO SING, HOW TO SPEAK. By Madame M. E. Vincent. Louisville: Published for the Author. \$1.00.

Mrs. Vincent is a fine singer and a fine music teacher, and she has embodied in this book the principles that have guided her. Among the music impressions she seeks to remove (p. 25) is "that singing is difficult." It always came easy to us, though it was hard on those who sat near us. The vocal organs are discussed in their relations to singing and public speaking, and a number of useful rules are laid down. Exercises are given for practice of the principles advocated. It is a convenient and useful little manual.

**HOME MISSIONS—WHAT IS THE MATTER?—THE DEBT.**

The Baptist missionary societies of the whole world are just now struggling under heavy indebtedness. The Baptist missionary society of the North is confronting a debt of \$130,000, with the probability of having to recall its missionaries, instead of extending its much-needed work into regions beyond, or else adopt some new and more effective means of raising funds.

The London Missionary Society, in this its centennial year, is in the same trouble, suffering from the paucity of funds.

Both the Foreign and Home Missionary Boards of the Southern Baptist Convention are upon the verge of having to liquidate, repudiate, or diminish and limit their operations in their respective fields. Meanwhile we are blandly told that, in order to get a place for the next meeting of the Convention, representatives from the associations and churches of the South will have not only to pay their expenses coming and going to the Convention, but must also pay for their bed and board while in attendance. Shades of Methuselah! was the like ever heard of among Baptists?

What is the cause? What is the matter? Where are we drifting? Has the promise of God failed, in that the resources of His friends have become unequal to their demands? Are our people becoming poorer? Or is it that the multiplication of societies in our churches occasions the depletion of incomes in the older and larger societies by reason of the popularity of the newer and more attractive enterprises of the almost innumerable societies and organizations that have lately sprung into being, each clamoring for the largest share of the public patronage? These are so numerous as not only to have exhausted the English alphabet in securing letters to designate these societies, but also to have exhausted the money resources of the people to run these younger and more pretentious institutions. Or is the great depletion in the receipts of our older societies attributable to the tendency to adopt a broader, easier and more accommodating theology, that our new systems of evangelism may the more readily succeed in the multiplication of converts, forgetting that what we are gaining in the breadth, we are losing in depth and strength and vitality, by having our churches flooded with converts made by the machinery of this more liberal and elastic system of evangelistic revivals? Finally, in our search for the cause of our present troubles, may it not be in some measure attributable to the fact that there is a strong tendency to ignore and set aside our denominationalism as not only worthless, but absolutely a hindrance to the rapid conversion of the world? Is not this tendency clearly seen in all these swell evangelistic meetings, where in the different denominations are required to conceal their denominational peculiarities, padlock that corner of their mouths out of which they would utter their sincere religious convictions? Other sects can well afford to pursue such a course; but not so the Baptists, for they surrender all, where they give up their denominationalism; and yet this is the effect of these modern and popular revivals, where all the different sects are required to sign an agreement to lay aside all their doctrines, practices and services, and then unite in the support and work of a meeting thus composed, upon the ground that the conversion of souls and the salvation of the world are both to be facilitated by

such a compromise. By this process, what other impression can be made, than that our denominationalism is an obstacle to the world's evangelization? May we not fear that these and similar operations are doing much to diminish the contributions to the support of our standard societies?

Who does not see and feel that our contributions are not keeping pace with either our numerical increase or our increasing demands as a denomination? Hence our Boards have reached a fearful crisis, and now the problem, "What shall we do?" confronts all our denominational enterprises. Whether we have discovered the causes of complaint or not, still we are sorely confronted by the oppressive and threatening situation. Our Boards are deeply indebted, while by borrowing so constantly their credit is endangered, and the ordinary methods of collecting are utterly failing to bring relief. Shall I be pardoned if my presumption should suggest that the emergency being extraordinary, that extraordinary measures and methods must be adopted to get us out of the dangerous condition that now environs our missionary enterprises? We cannot now wait until all the obstacles and hindrances complained of have run their courses and evaporated, as they must and will ultimately do, but we must take things as we find them, and, confidently relying upon God, His promises and His people, the appeal must be made more immediately to our pastors and churches bringing the matter and laying it directly upon the hearts of the individual members. Why not employ in each association one of the most able, efficient and well-posted preachers, at a liberal salary, say for the month of April next, and let him visit the pastors and call upon the able brethren and ask for contributions specially to meet the exigencies of the present crisis? Of course it is not to be understood that these extraordinary methods are to be continued after the meeting of the Convention in May next.

In concluding these rambling reflections, permit me to call attention to the fact that the wants of our Home Mission Board are the most urgent and the most important, as well as the most impetuous, at the present hour. That Board must be relieved from its embarrassments, or great and important fields that have already cost us thousands of dollars to occupy, will have to be abandoned, which will cost many more thousands ever again to occupy, while many others of less importance will have to be given up entirely, without being able even to hope that we shall ever be able to regain the ground.

Think of the wants and prospects we have in this great Southland, and of the bright prospects in our Southwestern borders and in Cuba, the Queen of the Antilles, and ask yourselves the question, if we can afford to lose all these dearly bought opportunities simply for the lack of a few of your dollars; and then, falling upon your knees, ask the Holy Spirit to help you open your heart and purse, that the noble and self-sacrificing men we have stationed all over these promising fields may be cheered on in their heaven-ordained work for the sake of humanity and God. Let our Home work receive our first attention.

J. S. COLEMAN.  
Hartford, Ky., Feb. 15th.

WHERE two or three are gathered together in Christ's name there is a blessing; where two or three are gathered together in their own names there is chiefly a difference of opinion.—Lafferty.

**ON THE WING IN FLORIDA.**

My wife and self left home January 28th during a violent snow-storm on the L. & N. for a trip through some portions of Florida. In twenty-eight hours we reached Jacksonville where the air was halmy.

I visited that place twenty years ago. Then it contained three thousand inhabitants; now they claim thirty thousand. It is a city of hotels, many quite large and comfortable. Jacksonville is the gateway to Florida. I did not stay long enough to learn of Baptist interests there. Hope to know more on my return. Went from there to old St. Augustine, a city beside the sea. Great changes have taken place during twenty years. It then bore the marks of an old Spanish city with its coquina houses, some of which were built three hundred years ago—with its narrow lanes for streets which scarcely afford room for pedestrians to pass a single vehicle. It is curious to see the multitudes of tourists threading those narrow lanes, noticing the strangeness of things in that rare old city. Many of the hanging verandas on the narrow streets have been taken down and modern houses have been erected. It appears like sacrilege to replace these ancient structures, which always interest tourists, with modern innovations, though they be attractive structures.

This has also become a city of hotels. Mr. Flager owns three of them. Chief among the hotels is the Ponce de Leon which is not the largest but the most magnificent structure I have ever seen, the capitol of the nation not excepted. It was built and furnished, I was told, at a cost of two and a half million dollars. Your scribble did not register there to the tune of five dollars per diem and upward. It is claimed by some the finest on the continent, if not in the world; I have not seen them all. Well, if the Queen of England would not be satisfied with it for her home, her Majesty is difficult to please.

A day on the beach must be had. The ladies and friends were delighted in gathering shells, but my delight was to stand and gaze and listen to the surging of the great deep. Grand hotels and skill of man are insignificant compared with the heave and roar of the ocean. How great is our God who holds it in his hand.

Dr. Johnston, the courageous pastor of the Baptist church, called on me and gave me some facts about their interests there. The church is weak. I attended the baptism of two young men in the bay near the ocean's beach. They are about completing a new church which is very tasty in its makeup. They occupied the lecture room last Sunday. There being no Baptist services on Sunday, I went to the Flager Presbyterian church. They have an exquisite house. The preacher wore a gown—I could not discover the good or necessity. The sermon was in keeping with his robe, rather feminine. Attended the Methodist meeting at night. Was in time to attend the meeting of the Epworth League, which was held before preaching. It was quite lively, and the room was full of men, women and children.

They adjourned for preaching, and nearly all of them left; but few remained for preaching. Well, I thought, that is about the way of it—preaching is too dull for them. Alas!

Our trip up the St. Johns river to the head of navigation to Sanford was delightful, with its evergreens sometimes almost brushing the sides of our steamer.

We have been among the orange

groves in Central Florida. What havoc the cold has played in this land of progress and beauty. Millions of oranges hanging on the trees, and under some trees the ground is literally covered with golden fruit. All vegetables have been killed the second time. I have never met a more disconsolate people than here. These are about all the means of livelihood in the State. I deeply sympathize with them.

Last Sunday was at Maitland—a fine orange region. There is no Baptist church there. By request of Dr. McCorkle, the Presbyterian minister, I preached for his people.

Next went to Orlando, a thrifty little city. Visited one pinery and saw their methods of growing pineapples, which was new to me. Baptists there are trying to make headway by building a new house. Am now at Leesburg. Went out to prayer meeting last night. It was a pleasant occasion. Met pastor Bailey and many of his people, whom I knew in other days. Interests here are fairly good, though some have lost about all their possessions in orange groves. They are dazed at the state of affairs. Pastor Bailey laid hands on me for next Sunday.

W. C. JONES.  
Leesburg, Feb. 14.

**PHYSICAL EFFECTS OF ALCOHOL.**

BY T. E. RICHEY.

I have just read in the RECORDER of Jan. 17 Dr. Charles Shepard's article of "Uselessness of Alcoholic Drinks." It is a most excellent production. I wish everybody would clip it and preserve it to read every time he gets to doubting in the least the blighting and ruinous effects of alcoholic drinks in whatever form. Not a sentence in the article but what truthfully speaks, in thunder tones, of the direful effects of all kinds of alcoholic drinks upon the human system. But I will now call special attention to one remark only. The writer says: "A man cannot use what is called the best of wine daily for ten years and be free from disease." I know there are a great many good men who are ready to dispute this assertion. There are, indeed, a great many good men who sincerely think that wine is beneficial to health, the very best medical authorities to the contrary notwithstanding. Dr. Shepard quotes in proof of this statement regarding medical authorities such renowned men as Sir William Gull, Prof. E. A. Parkes, Drs. Todd and Bowman in their "Physiological Anatomy," Sir Henry Thompson, Sir Andrew Clarke and others. But why appeal to the authorities? If thinking men would only stop to reason it is not possible that they could fail to recognize the deleterious effects of any and all kinds of alcoholic drinks upon the system.

Let us calmly look at the facts. The disintegrated tissues of every physical system are constantly being eliminated by animal combustion, and by this means the system is kept clear of the poisonous effects of disintegrated matter. But suppose the combusive powers of the system become impaired? What then? Evidently there will necessarily follow a retention of disintegrated matter in the system, and this necessitates entailment of disease. There is no possible chance to avoid it. Every physiologist will confirm this statement. Very well.

Now, you ask, what does this have to do with proving that any and all kinds of alcoholic drinks

have a deleterious effect upon the human system? In other words, what does it have to do with establishing the assertion of Dr. Shepard that "a man cannot use what is called the best of wine daily for ten years and be free from disease"? Well, let us see. As we have stated, disintegrated tissue matter is eliminated from the system by animal combustion. Now, animal combustion is produced by the union of oxygen inhaled by each inspiration in breathing with the carbon which belongs in the human system by natural law. In each healthy system is contained precisely the quantity of carbon requisite for that system, and the respiratory organs are exactly the volume and power requisite to inhale the amount of oxygen to unite with that carbon so as to produce the due degree of animal combustion required to eliminate the disintegrated tissue matter of that system. But the laws of chemistry prove that alcohol has a very powerful affinity for oxygen. The consequence is that if you take a dram of alcoholic liquor, a proportionate degree of oxygen being simultaneously inhaled, is detracted from the carbon. Of course, the result is a proportional diminution of animal combustion, and consequently a like degree of retained disintegrated tissue matter in the system. True enough, the effect is so very diminutive as to be imperceptible. But a second dram will produce a similar light deleterious effect. Likewise a third dram, and so on ad infinitum. In the course of ten years a very large number of drams will have been swallowed, each one having produced the certain though imperceptible effect as the above. The aggregate of the whole will now be very perceptible, manifesting itself in a redness of the nose, cheeks and eyes of the deluded dram drinker, who has never dreamed that he is slowly but surely poisoning his physical manhood which God gave him to keep as a fit temple for the indwelling of the Holy Spirit. If his dram drinking habit gains, that is, if the drams demand repetition more and more frequently, as they usually do, at the end of ten years the great probability is the man will be a fruited sot. But, in any case, the fruit of the habit will exhibit itself in unmistakable manifestations. So it follows, as Dr. Shepard has said, that "a man cannot use (even) what is called the best of wine daily for ten years and be free from disease."

Reader, stamp this declaration upon the tablet of your memory so indelibly that you can never get rid of it, and may it place your conscience ill at ease if you are ever tempted to lift the alcoholic cup to the lips which God gave you to praise him with.  
Princeton, Ky.

Go up into the tribunal of thy conscience and set thyself before thyself.—St. Augustine.

Awarded  
Highest Honors—World's Fair

**DR. PRICE'S**  
**CREAM BAKING POWDER**  
MOST PERFECT MADE.

1 pure Grape Cream of Tartar Powder. First  
win Ammonia, Alum or any other adulterant.  
40 YEARS THE STANDARD.

WELL PLEASED.

I consider the RECORDER of last week the freshest and brightest number ever issued. It simply bristled with instruction and interest from Carter Helm Jones on first page to the close of J. N. Hall on the thirteenth page. To my mind it presented all the essentials of a great paper. And now that "the battle of the giants" is on, many are looking on with double interest. We expect the most thorough discussion possible concerning the Young Peoples movement. The large majority of your readers have not as yet committed themselves either for or against. This will most certainly not remain true long. Turn on all the light possible from either standpoint. Many will "reserve their verdict till the evidence is all in" as to the relative merit of the discussion. So far the discussion has been courteous and dignified and we certainly shall expect nothing else. The facts are what are wanted. Truth and not victory is what each disputant is contending for honestly. Let no personal favoritism prejudice the mind of any reader. Many are of the opinion that when it comes to quoting Scriptures that it will be a "drawn battle." But we shall see. J. H. ANDERSON.

annoying to the preacher. I say this has been the case often here in our church, and I think we have the ablest and best preacher in the city, and if it is so here, I take it for granted that it is so in other churches. It seems to me that a great many join this society for the sake of making a display of their talent and oratory without any idea of benefiting their fellows in a religious way.

Now I don't want it understood that I oppose young people talking in public, or praying in public, because I think it is just what they ought always to be ready to do. I do love to see young Christians be ready to give a reason for the hope that is within them, but I want to see them stay to hear the gospel preached also. In fact it seems to me that their light becomes darkness, and gross darkness at that, when they fail to honor the preaching of the Gospel by staying to hear it. As before stated we have an excellent pastor (Dr. Grace) and a fairly good membership, something over one hundred, but it is a hard one to get to work in harmony as its members are from all over the union. (This being a new town) and hence are not acquainted with each other's

ways and customs. We have four preachers in our church, but with all that we are a little unruly and hard to control.

With best wishes for the RECORDER I remain yours truly. SIDNEY SMITH.

Harriman, Tenn.

If you will spare me a little corner in your columns, I would like to ask some advocate of local communion, a question for information in regard to the church, I do not understand. From the reading of the Bible Christ has but one church, and it a Missionary Baptist church, and the Lord's Supper is a church ordinance in the church, and all regenerated baptized believers that are in fellowship in this one church have a right to partake of the bread and wine at any local point where this church may have assembled together for worship, and none dare to hinder the members. Am I right, or am I not? What say you? I remain your brother in Christ, S. J. BAILEY.

Hills Hill, Tenn. Feb. 12

The happiness of love is in action; its test is what one is willing to do for others.—Ben Hur.

Common Sense

dictates that you use materials when painting that you know something about. Pure White Lead and Pure Linsced Oil are and have been the standard for years. You know all about them; if you don't your painter does. To make sure, however, examine the brand (see list).

For colors, use National Lead Co.'s Pure White Lead tinting colors; they are the best and most permanent; prepared expressly for tinting Pure White Lead. Pamphlet and color-card free.

NATIONAL LEAD CO., 1 Broadway, New York.

- ARMSTRONG & McKEELY, Pittsburgh, Pa.
ANCHOR, Cincinnati, O.
ATLANTIC, New York, N.Y.
REYNE & SHAW, Pittsburgh, Pa.
BRADLEY, New York, N.Y.
BROOKLYN, New York, N.Y.
COLLIER, St. Louis, Mo.
CORWELL, Buffalo, N.Y.
DAVIS-CHAMBERS, Pittsburgh, Pa.
KONSTIN, Cincinnati, O.
FARNSTOCK, Pittsburgh, Pa.
JEWETT, New York, N.Y.
KENTUCKY, Louisville, Ky.
JOHN T. LEWIS & BRO. CO., Philadelphia, Pa.
MORLEY, Cleveland, O.
MISSOURI, St. Louis, Mo.
RED SEAL, St. Louis, Mo.
SALLEN, Salem, Mass.
SHIPMAN, Chicago, Ill.
SOUTHERN, St. Louis and Chicago, Ill.
ULSTER, New York, N.Y.
UNION, New York, N.Y.

A LAYMAN SPEAKS.

I have for several years been a subscriber to and a reader of the RECORDER, and I think I have been benefited by it. In fact I don't see how one could be a reader of it and not be greatly benefited thereby, as it has such an able corps of correspondents, to say nothing of its editor for whom, and for whose views I have always had a peculiar liking, on account, I presume of having been brought up on the same belief, or else on account of having read his views and compared them with the Scripture and found them to be correct, according to my views on the subjects discussed.

Now relative to the subject under discussion by Dr. Kerfoot, in RECORDER of the 7th inst, about the Young Peoples movement. While I consider Dr. Kerfoot's article a very able one in favor of the Y. P. S. C. E., yet I am forced to believe, with Dr. Eaton, that the fault lies with the pastor and the church, which makes these side shows necessary, if indeed they are ever necessary. And to be frank in the matter, I believe them to be often detrimental to the church which creates them. My observation here in our own church is that the young people have about come to the conclusion that their meeting is about all that is needed, so when they get through with their talks and the society ends its meeting for the evening, and the preacher advances to take his place at the pulpit, about three-fourths of this zealous band suddenly conclude that their presence is needed somewhere else, so up they rise, and out they file, and off they go to more pleasant pastures or places of greater amusement. And thus leave the preacher with his sermon "Of repent and be baptized," or "Ye must be born again," or some other such text to fit onto his true and tried workers of his congregation. I feel sure this must be very

Public Boston, Feb. 7 1895
I regard Dr. Gordon's last volume, entitled "The Ministry of the Spirit" as incomparably the best book you have ever read & I have made a special study of English, French & German literature on this colonial theme Joseph Good.

ROSE TOBACCO CURE

Has been on the market for nearly five years and cures 98 out of every 100. Many say it is the only absolute Cure. It is harmless. Price, \$1.00 by mail.

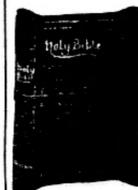
Order of Rose Drug Co., 2105 and 2107 Third Avenue, BIRMINGHAM, ALA.

OUR GUARANTEE.—We offer three Tablets for \$2.50 and in case of failure to cure, money will be refunded. We take fair and prefer your good opinion to your money. All we ask is a fair trial, as out of the thousands who have used it 98 out of every 100 have been cured. Beware of counterfeits. The better an article the more it will be imitated. There are some feeble and nasty imitations of our Cure on the market now.

YOURS FOR A GOOD HARVEST
If you plant Gregory's Seeds, these seeds, famous through many years, have turned the tide of success toward a great many growers. It is all that you lack. The whole story about GREGORY'S SEEDS
Is told in Gregory's Catalogue for 1895—a book that helps solve all the problems of planting; sets you right when in doubt; gives in detail the best farming knowledge right up to date. It's free. Ask for it. J. J. H. GREGORY & SON, Seed Growers, Marblehead, Mass.

OUR OFFER

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



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

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

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

\$5.50 in Value For Only \$3.50.

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

WESTERN RECORDER,

LOUISVILLE, KY.

## BRINGING OUR SHEAVES WITH US.

The time for toil has past, and night has come.  
The last and saddest of the harvest eyes;  
Worn out with labor long and wearisome,  
Drooping and faint, the reapers hasten home.  
Each laden with his sheaves.

Last of the laborers, thy feet I gain.  
Lord of the harvest! and my spirit grieves  
That I am burdened not so much with grain  
As with a heaviness of heart and brain—  
Master, behold my sheaves!

Few, light, and worthless, yet thy trifling weight  
Through all my frame a weary aching leaves;  
For long I struggled with hapless fate,  
And stayed and toiled till it was dark and late.

Yet these are all my sheaves!  
Full well I know I have more tares than wheat,  
Brambles and flowers, dry stalks and withered leaves.

Wherefore I blush and weep, as at thy feet  
I kneel down reverently and repeat,  
"Master, behold my sheaves!"

So do I gather strength and hope anew;  
For well I know thy patient love perceives  
Not what I did, but what I strive to do,  
And though the full, ripe ears be sadly few,  
Thou wilt accept my sheaves.

—ELIZABETH AKERS.

## OUR PULPIT.

## FEAR NOT.

BY C. H. SPURGEON.

"Fear not."—Revelation 1:17.

"Fear not" is a plant which grows very plentiful in God's garden. If you look through the lily beds of Scripture you will continually find by the side of other flowers the sweet "Fear not" peering out from among doctrines and precepts, even as violets look up from their hiding-places of green leaves. "Fear not" bloomed in the old time, at the feet of Abraham, when he returned from fighting with the kings. Melchisedek blessed him. The patriarch might have been half afraid that he would always lead a troubled life, now that he had once drawn the sword; but the Lord came to him in a vision, and said, "Fear not, Abram. I am thy shield, and thy exceeding great reward." If he had to undergo a soldier's toils, he should have a soldier's shield and a soldier's pay, and both should be exceeding great, for he should find them both in God. After you have been fighting battles for Christ you may feel wearied and worried, and then your great Melchisedek will refresh you with bread and wine, and whisper in your ear "Fear not."

A "Fear not" was spoken to Isaac when he had dug wells, and the Philistines strove for them, and he, like the meek soul that he was, gave them up one by one to avoid a conflict. At last he settled down at Beersheba, and there the Lord appeared unto him, and said "Fear not, for I am with thee, and will bless thee." He was a feeble man and therefore the Lord dealt tenderly with him. If any of you are meek and quiet spirits, and rather apt to tremble exceedingly, may the Lord often give you a blessed "Fear not" to wear in your bosoms, that its fragrance may comfort your hearts. Then there was Jacob. You know how troubled his life was, but when he heard that his beloved son whom he thought was dead was alive in Egypt, and was clothed with glory, and that he had sent for him to go down to see him, he was afraid to go till the Lord said to him, "Fear not to go down into Egypt," and gave him this encouraging promise, "I will go down with thee into Egypt." If any of you are making a great change in life, and moving, perhaps, to the very ends of the earth, "Fear not to go down into Egypt." Should God command you to go to the utmost verge of the green earth, to rivers unknown to song, yet if he bids you go, fear not to go down into Egy-

pt, for certainly he will be with you.

The Israelites at the Red Sea were afraid of Pharaoh, and then the Lord said to them, "Fear not, stand still and see the salvation of God." If you are brought to a pass tonight, and know not what to do, take the advice of Holy Scripture, and "Fear not," but "stand still and see the salvation of God." As we observe the Scriptures we perceive that "Fear not" are scattered throughout the Bible as the stars are sprinkled over the whole of the sky, but when we come to Isaiah we find constellations of them. When I was a boy I learned Dr. Watt's catechism, and I am glad I did. One of its questions runs thus, "Who was Isaiah?" And the answer is, "He was that prophet who spake more of Jesus Christ than all the rest." Very well, and for that very reason—that he spoke more of Jesus Christ than all the rest—he is richest in comfort to the people of God, and continually he is saying, "Fear not." Here are a few of his antidotes for the fever of fear: "Say to them that are of a fearful heart, be strong, fear not." "Fear thou not, for I am with thee; be not dismayed for I am thy God." "Fear not, I will help thee." "Fear not, thou worm Jacob." "Fear not, I have redeemed thee." "Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame;" and so on, I was going to say, "world without end." So abundant are these "Fear nots" that they grow like the king-cups and the daisies, and other sweet flowers of the meadows, among which the little children in the spring-time delight themselves. As to gathering them all, no one would attempt the task. The bank that is fullest of these beautiful flowers is that which Isaiah has cast up; go there and pluck them for yourselves.

Now I gather from the plentifulness of "Fear nots," even in the Old Testament, that the Lord does not wish his people to be afraid, that he is glad to see his people full of courage, and especially that he does not love them to be afraid of him. He would have his children treat him with confidence. Slavish fear may be thought to be congenial to the Old Testament, and yet it is not so, for there the Lord cries to his chosen, "Fear not."

When we come into the New Testament, there we see God coming more familiarly to men than ever before; not descending upon Parash with ten thousand flaming chariots, setting the mountain on a blaze, but coming down to Bethlehem in an infant's form, with angels chanting the joyful lay, "Glory to God in the highest, and on earth peace, good-will toward men." The genius of the New Testament is drawing near to God; ceasing to tremble and beginning to trust, ceasing to be the slave and learning to be the child. Though in the precise form of it the words of my text were not very often spoken by the Lord Jesus Christ, yet his whole life was one long proclamation of "Fear not." I think I shall give you to-night most of the instances in which our Lord himself expressly said "Fear not," and as each one I shall give you will either come from the lip of Christ, or else from Christ's own angel, sent to comfort one of his servants, I pray that it may come fresh from God to every tried and troubled believer; and that all of us together may receive for our different fears this one same solace from the mouth of the eternal, "Thus saith the Lord unto thee, fear not."

I. Our first text you will kindly look for if you have your Bibles with you. I hope you all have them, for I love to hear the rustling of Bible-leaves as we do in

Scotland, but not often in England. Turn to the Book of Revelation, the first chapter, and the seventeenth verse, and there you will read that John beheld the Saviour in his glorious array and he says, "When I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, fear not; I am the first and the last."

Our first "Fear not" meets the dread occasioned by the majesty of our Saviour's person. You that know him in deepest reverence, even as John did when at the sight of his divine Lord he fell at his feet as dead. Did you ever think of Jesus as divine, and try to form some idea of his grandeur, his triumph, and his exaltation above the thrones and principalities of heaven? As your soul has extolled him, and your mind has expanded with high thoughts of the all-glorious Son of God, has it not occurred to you to say within yourself, "How dare I think that he is my beloved, and that I am his? Could such majesty meet such misery? Could such glory bring itself into union with such insignificance as mine?" I know you must have experienced that feeling; and yet you must not yield to it, for our Lord Jesus, although he loves to see your holy awe, would not have that reverence freeze into a chill reserve or a slavish trembling. No, though he be divine, he invites you to approach him without dread. Great as he is, you may dare to be free with him.

"Let us be simple with him then—  
Not backward as for cold.  
As though your Bethlehem could be  
What Sinai was of old."

Let your Lord be glorious to you, but still let him be near you. Exalt him on his throne, but remember that you sit there with him. However glorious he may be, he has desired that you may behold his glory, and be with him where he is. To you hath he given to overcome, and to sit upon his throne even as he has overcome, and has sat down with the Father upon his throne.

If you have studied the matchless purity of his character with adoring admiration, you must have been amazed at the absolute perfection of his manhood, and the glory of his moral and spiritual character. At such times, if you have had a true sense of your own position, you have been ready to sink into the dust, and you have exclaimed, "Shall he wash my feet? Shall he give himself for me? Can it be that he could have loved one so stained and polluted, so mean and so beggarly, so altogether unworthy even to live, much less to be loved by such an altogether lovely one?" But I pray you always to remember, when you think of his perfection, that he has perfection of mercy as well as of holiness, and perfection of love to sinners as well as perfection of hatred of sin; and that, guilty as you are, you must never doubt his affection, for he has pledged you in his heart's blood, and proved his love by his death. Albeit that you are conscious of being less than nothing and vanity, and know that Jesus is absolute perfection, yet regard him not with timorous dread, but draw near to him as confidently as a child to its parent, or a wife to her husband. It is one of Satan's temptations to make us afraid of Christ. Let us not be ignorant of his devices. Why should you be afraid of Jesus when he tells you not to be? Why dread the Lamb of God? He says, "Fear not." It is not the preacher who cries "Fear not," but it is Jesus himself who whispers to his poor servant, fallen as dead at his feet, "Fear not: fear not." It will be disobedience, then, to be afraid.

# IVORY SOAP

99 4/100 PURE

Wash doilies and other silk embroideries in a strong suds of Ivory Soap, press with a hot iron on the wrong side while they are quite wet. Use no starch.

THE PROCTOR &amp; GAMBLE CO., CHICAGO.

When those lips, which are as lilies, dropping sweet-smelling myrrh, say to me, "Child of mine, fear not," how can I be afraid? Your safety lies, remember, dear friend, in trusting Jesus, and not in being afraid of him. There was never a soul yet saved by being afraid of Christ: there was never a prodigal that found forgiveness yet by being afraid of his Father. This kind of fear wants casting out, for it hath torment. Jesus, our Lord, is great and good, but then he has chosen to become the Saviour of sinners, and we need not fear to approach him, for "this man receiveth sinners." A host that entertains at his table the poorest of the poor and the lowest of the low, and bids them welcome is not one to be feared. Remember that if you are honestly afraid of Jesus, you should be afraid of grieving him by being afraid of him. When the physician sees the patient shrinking from his knife he does not wonder, but when Jesus sees you shrinking from that hand which does not wound, but cures by its own wound, he looks with eyes of sorrow upon such fear. Why shrink from him? The little children ran into his arms. Why shrink from him? Nothing cuts him to the quick more than the unkind, ungenerous thought that he is unwilling to receive the guilty. If he meant to keep you at a distance he would have stopped in heaven; his coming here cannot mean anything else than love to the perishing: therefore do not grieve him by being afraid of him. Remember that his truthfulness forbids the rejection of any that ever come to him, since he has pledged his word that he will in no wise cast them out. You need not therefore be afraid that you especially may not come. I had a letter but this week, in which one poor soul says, "I believe that I am the worst person that ever lived; though not in outward appearance, yet in heart. I believe that all other sorts of people feel more than I do, or have some one point in which they are better than I am, but I am the worst of all, and I fear that Jesus will never look on me." Downcast soul, there is no true ground for such a suspicion. If you had a devil in you, you might still come to Christ; and if there were a legion of devils in you—and I do not know quite how many made up a legion; but if there were so many that you could not count them—yet you might come with all the devils in hell in you and he still would not frown upon you, but he would cast the devils out of you. Oh, be not afraid to come to him whose wounds invite you. The blessed Saviour who receiveth sinners loves not that you should stay away through fear.

I know what some of you are doing: you are trying to get to heaven by a roundabout road. The late Emperor of Russia, when the railway was to be made between Moscow and St. Petersburg, employed a great number of engineers in making plans. He looked over many of their maps, and at last, like the practical man that he was, he said, "Here bring me a ruler." They brought him a ruler: he took a pencil, and drawing a

straight line he said, "That is the way to engineer it: we want no other plan than one straight line." There are a great many ways of engineering souls to heaven; but the only one that is worth considering is this—Draw a straight line to Christ at once. Did I hear one awakened soul say, "I should like to talk to Mr. Cuff?" By all means talk to him, but do not stop at that, nor stop for that. Go to Christ first. "Oh, but I should like to talk with a good woman—a dear Christian lady." I recommend you to go to Jesus Christ at once, and see the lady afterwards. It is all very well to have an enquiry room, and I have not a word to say against it, but the best enquiry-room in the world is your own bedroom. Go and enquire of Christ straight away. We may make our Christian workers and leaders into little priests if we do not mind what we are at. There must be nobody between a soul and Christ. Blind souls will never get their eyes opened by all the kind hands of all the good people in Shore-ditch, or in all London. Christ's hands can give sight, and only his; and you may get to Christ to-night. "Which way?" say you. By no movement of your body, but by a motion of your mind. Turn your thoughts toward him, your desires towards him, your trust towards him. Look to him and live. May the Holy Ghost lead you to trust him now, and he will save you.

Thus have I tried very briefly to set forth the fear which arises from the majesty of the divine person of Christ, for which he prescribes this cure: "Fear not, I am the first and the last: I am he that liveth and was dead; and behold I am alive for evermore." Do not be afraid of Jesus because of his glory, nor stand back because of your unfitness. You do want a Mediator between your soul and God; but you do not want a mediator between your souls and Christ. You may come to him straight away just as you are.

"Come needy, and guilty, come loathsome and bare;  
You can't come too filthy, come just as you are."

Draw a straight line—remember that, a straight line from your lost condition to Christ, and let your resolve be: I, being lost, trust Jesus to save me, and I am saved.

II. The second "Fear not" is equally precious. Turn to Luke, the eighth chapter and the fiftieth verse, the chapter we were reading just now, and there you will find that Jairus had a little daughter, who was dead, and they said, "Trouble not the Master. But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole."

This merits the fear arising out of the desperation of the case in hand. The little girl was actually dead; and yet Jesus said, "Fear not." Here is comfort as to others. Dear friend, if you have been praying for a long time about anyone who is near and dear to you, and you have been longing for that person's salvation, and your prayer has not been answered, and that person has even gone from bad to worse, I want you not to give up praying. "Oh, but," you say, "I am getting very downcast, for

they are plunging into deeper sin." Well, there is cause for fear, but not while Jesus lives, for he can reach a soul so long as it remains this side of the gates of death. Jesus can still save a man while he is yet out of hell. Continue to pray, and fear not. No case is absolutely hopeless while Jesus lives. Love will still prevail. We meet sometimes with amazing instances where prayer is heard at last. I have read of a woman who prayed long for her husband. She used to attend a certain meeting-house in the north of England, but her husband never went with her. He was a drinking, swearing man, and she had much anguish of heart about him. She never ceased to pray, and yet she never saw any result. She went to the meeting-house quite alone, with this exception, that a dog always went with her, and this faithful animal would curl himself up under the seat, and lie during the service. When she was dead, her husband was still unconverted, but doggie went to the meeting-house. His master wondered whatever the faithful animal did at the service. Curiosity made him follow the good creature.

The dog led him down the aisle to his dear old mistress' seat. The man sat on that seat, and the dog curled himself up as usual. God guided the minister that day; the word came with power, and that man wept till he found the Saviour. Never give up your husbands, good women for the Lord may even use a dog to bring them to Christ when you are dead and gone. Never give up praying, hoping, and expecting. Fear not; believe only, and you shall have your heart's desire. Pray for them as long as there is breath in your body and theirs. It is of no use praying for them when they are dead, but as long as they are here never cease to plead with God on their account. Persons have been converted to God under very extraordinary circumstances. Two base fellows thought to rob the house of a godly man, the vicar of the parish who was accustomed on Sunday evening to gather his poor people together in his parlour and preach the gospel to them. This was a little extra work after the day's service. The thieves thought that if they could get into the house with the people during the evening, and hide themselves away, they could rob the house easily during the night; and so they got into the next room to that in which the Word was preached. But they never robbed that house, for through the godly vicar's address the Lord Jesus Christ stole away their hearts, and they came forth to confess their sin and to become followers of the Saviour. You do not know how far the arrows of the conquering Saviour may fly. Never despair. Jesus Christ comforts you in reference to the souls of those for whom you are anxious, by saying "Fear not; believe only, and they shall be made whole." Labour for them, pray for them and believe that Jesus Christ can save them.

Let the same truth be fully believed as to yourselves. O my dear hearer, you may think you are too far gone for salvation, but you are not. You may imagine that your case is altogether a lot out of the catalogue; but you are just the sort of a person that Jesus Christ saves. If he never saved odd people he would never have saved me, for many men judge me to be a singular being. If you are another oddity, come along with me, and let us trust in him. If you are the one man that is a little over the line of mercy, you are the very man that Jesus Christ chooses to bless, for he loves to save extraordinary sinners. He is a very extraordinary Saviour;

there never was another like him, and when he meets a sinner that is extraordinary and never another like him, he often takes him, and makes him one of his captains, as he did Saul of Tarsus, who became Paul the apostle. I do pray you "fear not" on account of the greatness of your sin. Be humbled on account of it, but do not despair about it. Are you old in iniquity? Are you deeply ingrained in transgression by long practice in it? Still doubt not the Redeemer's power. If your salvation rested on yourself you might despair, but the Lord has laid help on one that is mighty, even on his only-begotten Son, and he is able to save to the uttermost them that come to God by him. O poor condemned sinner, look up and hope. O thou who hast heard the clang of the iron gate, thou who are shut up in despair, have hope, have brave hope, for Jesus saith to thee, "Fear not, believe only, and thou shalt be made whole." God grant that this gracious "Fear not" may be a comfort to some seeker here.

**Sunday - School Lesson.**

INTERNATIONAL  
**BIBLE LESSONS, 1895.**  
FIRST QUARTER  
SUNDAY, MARCH 10.  
THE RICH YOUNG RULER.

Mark 10:17-27.

MOTTO TEXT.—"Seek ye first the kingdom of God."—Matt. 6:33.

PARALLEL ACCOUNTS.—Matt. 19:16-30; Luke 18:18-30.

"And when he was gone forth into the way."—Gone out of the house in which he had blessed the children and started on his way to Jerusalem. This city was probably Perea beyond the Jordan. "There came one running."—We learn from the other accounts that he was young, very wealthy, and a ruler of the synagogue. That may mean that he was one of the Sanhedrim, though more probably it means ruler of the synagogue of Perea. In his eagerness he ran to the teacher, and knelt as a token of reverence and of his willingness to do whatever Jesus should direct him to do.

His question is one which it is a delight to hear from earnest young lips. He asks for the highest things. One who did not know his heart would judge that he had his mind set on heavenly things. He did, alas! provided he could get them without any sacrifices. But he is sincere in his desire to have them. "Good Master, what shall I do to inherit eternal life?"—Would that more young men would ask this question, kneeling before the feet of Jesus. Eternal life is the one important thing.

"Why callest thou me good?"—Our Lord is probing the young ruler, who believed in works, and thought by doing some good thing he could win eternal life. He felt that he himself was good, and he is ready to believe this teacher is good also. Our Lord gently teaches him better, gives him the understanding that only absolute goodness can inherit eternal life. "There is none good but one, that is God."—Alexander paraphrases this answer: "You ask what good you are to do, and come to me as a teacher of good able to inform you; but on that ground why not go to God at once? He alone is absolutely good, and his will is the rule of good to all his creatures, and that will is expressed in his commandments." Having thus warned the young

man that "there is none good, no, not one," the Lord goes on to tell him how he may inherit eternal life. The ruler wishes life as the reward of his own good works. Very well, he can have it. The covenant of works made with Adam still stands. Whoso doeth the commands shall live by them. But the trouble is, not one of the fallen race can keep the commandments.

Our Lord begins with the commandments of the second table, because they are the most easily judged. A man knows if he has stolen; he may think he has loved God with all his soul when he has not.

"Defraud not."—None of the evangelists give all the words which our Lord spoke. Matthew omits these, but gives the others, "Thou shalt love thy neighbour as thy self." "Defraud not" is a brief summary of the tenth commandment.

"Master, all these have I observed from my youth."—There is no hypocrisy here, as is shown by the next verse. This was a young man who had been carefully reared and who had led, so far as his fellow-men were concerned, a blameless life. But unlike many who think complacently they have done nothing very bad, the young ruler had an uneasy sense that something was lacking. He felt rather than knew that God had higher claims on him.

"Then Jesus beholding him loved him."—A noble character in his rectitude, his sincerity, his truth, our Lord felt admiration for his fine qualities, and loved him. But the love of Jesus will not save a soul or a city. He loved Jerusalem and wept over it as he pronounced its doom. Nor would love for Jesus as a man or as a lovable character save a soul. There must be faith in his vicarious atonement, trusting our sins to him and believing that he has redeemed us.

Love to Jesus as God would of course have shown that the man was regenerated. For the carnal heart is enmity against God. But love to Jesus as a perfect man will save no one.

"One thing thou lackest; go thy way."—Go promptly the idea is, Do this at once. "Sell whatsoever thou hast and give to the poor."—This was not the one thing he lacked, but the proof of it. This command would show him that he failed in the surrender of his will to God. God will share no human heart, he must have supreme devotion. "Thou shalt have treasure in heaven."—He must expect no recompense from those to whom he had given his money. Nor must he look to have his last days like Job's. In heaven the love of those whom he had succoured would be a rich treasure for him.

Here is the duty for which life was to strip himself of his worldly entanglements. "Come, take up the cross and follow me." It is not probable the young man understood the reference to the cross. But had he obeyed the command in regard to his possessions, he would have learned from his Lord what was meant by those words. A test of conversion is the being willing to surrender our wills utterly to God. We are generally willing to give up all, or at least we think we are, except some one dear idol. But it is the thing which we love most which is the final test. So long as there is one thing which we are not willing to surrender if God so wills, so long we are not regenerated. The truly penitent heart cries out without any mental reservation or evasion, "Lord, what wilt thou have me to do?"

The test is not the same to all, for all have not the same idol. A

spendthrift would have been ready to give up his property, but not his favourite vice. This young man had no conviction of sin; by no means felt himself miserable, guilty, helpless, deserving only the wrath of a holy God. He thought himself an unusually good man, lacking only one thing. He did lack only one thing, but that was the very foundation—love to God.

"And he was sad at that saying, and went away grieved; for he had great possessions." If he had only been sad because the test had shown him how far he was from complete submission to God's will! But he grieved because he had great possessions. This fact casts a gloom over his after life, and keeps us from hoping he was afterwards saved, say among the three thousand. Nicodemus went away from the Lord saying nothing. But, although far wealthier than this young ruler, wealth was not the idol of Nicodemus, and whatever was his idol, he had given it up when his Lord was crucified. But we do not hear of this young man at the cross.

"How hardly shall they that have riches enter into the kingdom of God." With difficulty. They are in the habit of thinking themselves of much importance because of their wealth. And men must humble themselves into the dust before a holy God. They are in danger of thinking money will buy anything, and it cannot purchase even one inch of time.

"And the disciples were astonished." The Jews thought that wealth was a sign of God's favour, and if rich men were saved with difficulty, who could be saved? The Lord repeats and explains. Rich men were in great danger of trusting to their riches. And gives the very strongest of illustrations. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." The Talmud has a similar comparison with the elephant instead of the camel.

"And they were astonished out of measure, saying among themselves, Who then can be saved?" Who means every one and not merely the rich, for every one has hindrances seemingly as great. Alexander paraphrases: "If then, as we have just heard, property or wealth, with all its advantages both natural and moral, is attended by such snares as to make the salvation of the owners impossible without a miracle; and if this is only one out of many situations and conditions, each of which has its own peculiar snares and stumbling blocks, equally adverse to man's salvation; how is the end to be attained at all in any case?"

"With men it is impossible, but not with God; for with God all things are possible." The salvation of any man is impossible without the miracle of the new birth. If salvation depended on man, rich or poor, ignorant or learned, no man could be saved.

ST. LOUIS AIR-LINE (Louisville, Evansville & St. Louis Consolidated Railroad Company)—St. W. Corner Third and Main sts. Depot—Pennsylvania station, corner Fourth and Main streets.  
St. Louis Vastibule, leaves at 7:30 a.m. and arrives at 9:45 p.m.  
St. Louis Limited, leaves at 9:35 p.m. and arrives at 9:50 a.m.  
Evansville and Henderson, leaves at 8:05 a.m. and arrives at 9:45 p.m.  
Tulsa City and Cantonment, leaves at 7:30 a.m. and arrives at 9:45 p.m.  
Evansville and Cantonment, leaves at 11:35 p.m. and arrives at 11:30 a.m.  
\*Daily. †Daily except Sunday.

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

JOHN BOHOLA, ST. JOHN BOYLE, MANAGERS.  
**C. O. & S. W. R. R.**  
(The Most Rapid Valley Route.)  
—TO—  
LOUISVILLE, EVANSVILLE, CINCINNATI  
—AND ALL POINTS—  
**EAST**  
—TO—  
MEMPHIS, VICKSBURG, NEW ORLEANS  
—AND ALL POINTS—  
**SOUTH**  
—TO—  
ST. LOUIS, CAIRO, CHICAGO  
—AND ALL POINTS—  
**NORTH AND WEST.**  
Connecting at Memphis with through trains to all points in  
**Arkansas and Texas.**  
Rates, Tickets, and all information will be furnished on application to your nearest ticket agent.  
**T. B. LYNNICK,**  
General Pass. Agent, LOUISVILLE, KY.

**L & N SHORT LINE**  
**EAST AND SOUTH.**  
Time in effect May 13, 1894. Trains Leaving Union Station, Tenth & Broadway, for the East.  
No. 1, daily, at 8:45 a.m., sleeper to Cincinnati, connecting for all points North and East. Returning, arrives 11:15 p.m.  
No. 2, daily, at 8:50 a.m., sleeper to New York via Cincinnati and Pittsburgh. Returning, arrives at 11:15 p.m.  
No. 3, daily, at 3:50 p.m., elegant parlor car to Cincinnati, connecting with all lines. Returning, arrives at 6:30 p.m.  
NOTE.—Passenger taking this line East via Cincinnati are delivered at either Grand Central Depot or Pennsylvania Central Station, as they desire.  
No. 4, daily except Sunday, 8 a.m., C. and O. Express, with parlor car to Ashland, via Lexington. Returning, arrives at 5:30 p.m. at First-street Depot.  
No. 5, daily, at 8:30 p.m., C. and O. Limited, sleeper to Washington, via Lexington. Returning, arrives at 9:30 p.m.  
**FROM FIRST-STREET STATION.**  
No. 10, daily, at 8:20 p.m., sleeper to Memphis, New Orleans, Jacksonville and Tampa, connecting at Nashville for Chattanooga and the Southern Railway, arrives at 11:30 a.m.  
No. 2, daily, at 12:20 night, sleeper to Memphis and New Orleans, connects at Montgomery for Florida. Returning, arrives at 12:20 p.m.  
NOTE.—Nos. 1 and 2 connects at Memphis for all points in Arkansas and Texas, and at New Orleans for all points to the West.  
No. 3, daily, at 8:35 a.m., parlor car to Nashville. Returning, arrives at 7:30 p.m.  
No. 7, daily except Sunday, arrives at 11:30 a.m. Green Accommodation. Returning, arrives at 11:30 a.m.  
No. 22, daily, at 8:45 a.m., Cumberland Gap mail. Returning, arrives at 5:30 p.m.  
No. 23, daily except Sunday, 4:15 a.m. Express, sleepers to Knoxville and Bristol. Returning, arrives at 7:15 a.m.  
No. 41, daily except Sunday, 4:05 p.m. Bardston and Springfield accommodation. Returning, arrives at 5:58 a.m.  
No. 42, daily except Sunday, 8:15 a.m., Bardston and Springfield accommodation. Returning, arrives at 7:15 a.m.  
**FROM FIRST-STREET STATION.**  
No. 10, daily except Sunday, 2 p.m., La-grange accommodation. Returning, arrives at 7:20 a.m.  
No. 12, daily except Sunday, 8 p.m., La-grange accommodation. Returning, arrives at 8:45 a.m.  
No. 13, daily except Sunday, 7:35 a.m., Lexington and Central Kentucky points. Returning, arrives at 11:30 a.m.  
No. 22, daily except Sunday, 8:30 p.m., Lexington express. Returning, arrives at 5:30 p.m.  
No. 20, daily except Sunday, 4:10 p.m., Frankfort accommodation. Returning, arrives at 8:12 a.m.  
No. 21, daily, 4:30 p.m., Shelbyville and Bloomfield accommodation. Returning, arrives at 8:30 a.m.  
No. 24, daily except Sunday, 7:35 a.m., Shelbyville and Bloomfield accommodation. Returning, arrives 5:35 p.m.  
Prospect trains, daily except Sunday, leave 6:30 a.m., 8:15 a.m., 2:10 p.m., 5:05 p.m.; Sunday only 6:15 a.m., and 3:10 p.m. Returning, except Sunday, arrive 7:45 a.m., 10:10 a.m., 4:25 p.m., 6:20 p.m.; Sunday only 10:15 a.m. and 6:20 p.m.

**N. C. & St. L. Ry.**  
**MCKENZIE ROUTE.**  
The Quickest to all points in Middle Tennessee and her famous Summer Resorts, and the leading Universities and Colleges of the State.  
The best route to Atlanta, Macon, Jacksonville and the Florida Orange Belt, via  
**MCKENZIE CHATTANOOGA.**  
The best route to Atlanta, Macon, Augusta, Charlotte, Savannah, Raleigh, Knoxville, Bristol, Richmond, Norfolk, Washington, via McKenzie and Chattanooga.  
**THROUGH CARS,**  
which have been run for years over this route between Atlanta, Chattanooga, Nashville, Memphis and Little Rock. Quickest time by reason of the perfect rolling stock, rock ballast, best barred track and good connections. For information, time table, rates, etc., apply to  
**W. L. DANLY,**  
Nashville, Tenn.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, FEBRUARY 28, 1896

Dr. W. H. ROBERTS, clerk of the Northern Presbyterian General Assembly, gives the Independent some instructive figures in regard to the proportion of men and women in the Protestant denominations (including Baptists) in different states and sections. In the North Atlantic Division, including New England, New York, New Jersey and Pennsylvania, there are 5,055,239 voters, 3,133,620 Protestant church-members, and of these 1,044,550, or about one-third, are men. Allowing for the male church-members under 21 years of age, only some 15 per cent. of the voters in those states are members of Protestant churches. About one-third of the church-members are males.

In the South Atlantic Division, including Delaware, Maryland, District of Columbia, Virginia, West Virginia, North Carolina, South Carolina, Georgia and Florida, there are 2,015,578 voters, 3,028,656 Protestant church-members (more than 1,000,000 more than the voters), and of these 1,009,552 are males. Allowing again for the male church-members under age, we have, say, 40 per cent. of the voters actual members of Protestant churches.

In the North Central Division, including Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska and Kansas, there are 6,202,901 voters, 4,501,854 Protestant church-members, and of these only 1,500,618 are males.

The figures for the South Central Division, including Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Texas, Oklahoma and Arkansas are, voters 2,512,704; Protestant church-members, 3,057,764, of whom 919,255 are males. Here again the number of church-members exceeds the number of voters.

In the Western Division, including all the states and territories not named above, there are 1,153,889 voters, 252,741 Protestant church-members, of whom 84,447 are males.

These figures are instructive. Dr. Roberts says: "The first thing to be noted is that the South is the great American stronghold of the Protestant faith." This fact is now becoming to be pretty generally recognized. In the territory of the Southern Baptist Convention there are 5,073,789 voters, 6,446,531 Protestant church members, of whom 2,048,846 are males. We have included Oklahoma, New Mexico and Arizona. In the rest of the country there are 11,886,522 voters, 7,528,104 Protestant church-members, of whom 2,509,566 are males.

We see, therefore, that while about one-third of the voters are in the South, nearly half the Protestant church-members are in the same section. We note also that in the South the ratio of male Protestant church-members to voters is over 40 per cent., while in the North the ratio is below 25 per cent. The best showing in this regard is made by South Carolina, where the ratio is 71.1 per cent., North Carolina follows with 66.4 per cent. Next come Georgia and Alabama, having each a ratio of 55.7 per cent. Then follow in order Mississippi, 51.3; Virginia, 48.9; Tennessee, 44.0; Florida, 42.0; Kentucky, 37.9, and Arkansas, 37.6.

Massachusetts' ratio is only 15.7 per cent., New York's 18.1, Pennsylvania's 26.3, Ohio's 28.4, Indi-

ana's 32.0, Illinois' 22.2, Missouri's 26.6, and Texas' 17.1. It is curious about Texas. There are 535,942 voters and 575,000 church-members (nearly 40,000 more than the voters), and of these only 91,667 are males. Thus it appears that five-sixths of the Protestant church-members of that great state are women. What is the matter with the Texas men? We confess to great surprise at these figures, and we would be glad if they could be shown to be incorrect. Certainly the lack of male members in our Texas churches is not because of any lack of Baptist papers.

The question of enforcing the Sunday laws is now up in Louisville. The arrest and fining of one saloon-keeper on the Point, through the agency of Bro. Farrar, a student of the Seminary, caused the authorities to take notice of the violation of the laws of the state, and the Board of Safety ordered the police to execute the laws. A large number of cases—to be made test cases, however—are now on hand. The saloon-keepers are aroused, they have raised money and employed counsel, and the officer who does anything against them may expect their bitter opposition at the next election. It was with great difficulty that Bro. Farrar, aided by L. L. Parks, Esq., could get the legal papers issued in the case of the saloon-keeper who was fined. The difficulty in such cases indicates that the officials are in sympathy with the violators of the law.

The Baptist Pastors' Conference voted in favor of a mass meeting of law-biding citizens, and requested the editor of the Recorder to have such a meeting called. We got Capt. J. H. Leathers, President of the Kentucky Sabbath Association, and leading ministers from different denominations to join us in the call, and the meeting was held in Library Hall, Thursday night of last week. Stirring addresses were made by the Revs. Powell, Pickard, Kerfoot, Farrar and other preachers, also by Capt. Leathers, Mr. Forbes and other laymen. Dr. R. W. Taylor presented resolutions which were unanimously adopted, calling upon the authorities to kindly, but firmly, execute the laws, calling upon all law-abiding citizens to see that the law is enforced, and calling upon all who do not like our Kentucky laws to either submit to them, or else go where they can find laws to their taste.

It was decided to appoint a committee of fifteen who, in connection with the Kentucky Sabbath Association, would look after the cases pending, employ counsel and see that our Sunday laws are properly observed. The W. C. T. U. have entered the fight and have employed a lawyer.

The law is perfectly plain. Indeed there are two laws, the one specifically against opening saloons on Sundays, and requiring a fine of not less than ten nor more than fifty dollars for each offense. Each sale of a drink constitutes a separate offense. The other law is against opening places of business or carrying on any work for pay except works of necessity and mercy, but there can be no question in the case of the saloons. If a saloon sells a thousand drinks on Sunday, and that is proved, the court is compelled to impose fines amounting to at least \$10,000. No saloon can keep open on Sunday and sell drinks without rendering it easy to get proof. So that the people have it in their power to close every saloon in Kentucky every Sunday. Unless the saloons have got the state by the throat, they will be closed on Sundays.

The issue is fairly joined, and the question is, are the saloons superior to the laws of the state?

No doubt shrewd and determined efforts will be made to get the laws changed, but we are confident the country members of the legislature will be in no hurry to rush to the relief of the saloon-keepers of Louisville. Let the law-abiding citizens make their power felt. So only can we have good government.

Our neighbor, the Christian Observer, can find out all it wants to know about the Rev. John Robertson, of Glasgow, Scotland, and more than it will want to publish, by writing to the Rev. Dr. George C. Lorimer, pastor of Tremont Temple, Boston, Mass., or to Dr. Robertson himself. The Observer may repudiate Dr. R. if it pleases, but it will not do to intimate that Baptist papers have given currency to misrepresentations concerning him. Dr. Robertson was and is a Presbyterian. He became convinced on the subject of the act and subjects of baptism, and went to London and was baptized by the Rev. Thomas Spurgeon; but he refused to join the Baptists, feeling called to reform the Presbyterians in Scotland on this subject. He says he has baptized hundreds of them, and there is no reason for denying his statement. He preaches with great power to an immense congregation in Glasgow, and his sermons are issued in pamphlet form. The sermon on baptism we published, which has so stirred up the Observer, was sent us in pamphlet form by Dr. Lorimer, who visited Dr. R. in Glasgow last summer, and who has engaged him to preach in Tremont Temple next summer. We think Dr. Robertson ought to identify himself with the Baptists, but he believes that he has a special work to do in straightening out those Scotch Presbyterians, which he can best do by remaining in the Presbyterian fold. If the Observer wishes to repudiate him, or if the Scotch Presbyterians wish to get rid of him, well and good. It is not our affair. Only let it not be insinuated that Baptist papers which publish his stirring sermons are making any misrepresentations in the case. This thing has not been "done in a corner."

A BROTHER sends us a printed report of a recent sermon in favor of infant baptism by the Rev. R. W. McKaey, of the M. E. church South, with the request that we comment on it. There is little occasion to say anything. The sermon is a curious jumble. The preacher claimed that Moses practiced baptism, and that the Jews had both baptism and circumcision. This is a surrender of the doctrine that baptism came in the place of circumcision. He offers no sort of proof of his position, but says quite cavalierly, "see Josephus." He cites no passage in Josephus, and leaves the reader to wade through the voluminous writings of that author in his search for the evidence. This preacher does not know that it has been proved over and over again that Jewish proselyte baptism was not in existence until long after the Christian era. Josephus says nothing about it, for he never heard of such a thing.

This preacher is grotesque in his views, if this printed report can be trusted, and it seems to have been revised by the preacher himself. Hear him:

Does Christ teach that children were in or out of His kingdom? In. Why? Because sinless. Is a regenerated man in Christ's kingdom? Yes. Why? Because he is sinless.

The man who argues thus is beyond the reach of argument. Christ never taught that children are sinless; and the reason John

Wesley favored infant baptism was because infants are sinful, and he believed baptism would take their sin away. That children are depraved is taught all through Scripture.

And this preacher goes beyond the sinless perfectionists. They claim that a man becomes sinless as the result of the "second blessing," while ordinary Christians are sinful. This brother claims that all regenerated people are sinless. The Apostle John, however, says: "If we say we have no sin we deceive ourselves and the truth is not in us."

We are sure the Methodists generally will not endorse this preacher's teaching, and so there is little use in discussing it, save as a sample of the sort of preaching that is furnished about the land here and there. We must refer the reader who wishes to see what we have to say on this topic to our recently issued tract, Faith of Baptists, which can be had from the Baptist Book Concern of this city.

THE SALE TO MR. DEARING.

A MOVE FORWARD.

Soon after the Baptist Book Concern was organized, it bought the book store, job office, etc., of Mr. C. T. Dearing. Since that time, while the business in the mail order and the publishing departments have prospered beyond expectation, the other departments have proved a disappointment. So the stockholders, at their recent annual meeting, unanimously voted in favor of the sale of these departments which had not paid.

The Book Concern will now be able to meet the growing demands on the publishing and order departments, and to push all its publications better than ever before. It can fill orders for Sunday-school libraries and supplies, hymn books of all kinds, Bibles in all styles, religious, theological works and all standard books and periodicals, with ample facilities for supplying anything published in the world at the lowest prices and in the shortest time.

It will also push forward the Ministers' Book Fund on which a beginning has been made, and which is meeting with favor in all directions. Mr. C. T. Dearing is a man of large experience, who has attained success in the general book trade, and we are sure he will be abundantly successful. In this sale the Book Concern has made a step forward along the line originally contemplated.

THERE was never a time when information was so generally diffused, or when so many efforts for the spread of knowledge were being made. There are more schools of a given sort and more sorts of schools in proportion to population than ever before. New methods are being devised to reach the people with information. We are glad the Courier-Journal in this city has started an enterprise in this line. It is a Home University League, every member of which receives a certificate, and has a prescribed course of reading laid down along whatever lines are desired. The professional man, the merchant, the banker, the artisan and the farmer can be posted in regard to information in his special department. Very properly, we think, theology is not included in the course. We hope to hear that this and other efforts of the kind are successful. Let information be as widely diffused as possible, but O, for some way to teach the people to think—to drill them in the exercise of their reason. This to-day is the greatest lack in education.

Editorial Varieties.

The Northern Anniversaries will be held at Saratoga, New York, again this year, beginning May 28th. Saratoga has well nigh become the permanent meeting place.

A pastor in Kansas wrote a novel and gave his congregation a chapter every Sunday instead of a sermon. We have frequently asked "What next?" after stating some new departure, but this is the "next" thing.

The Texas Striving calls attention to the fact that a woman who will scream at a mouse will look with calm serenity at a large millinery bill which would make a man tremble. So the courage of the sexes expresses itself in different ways.

An argument is good until it is answered. It is no answer to call it "old straw" or to say "it amounts to nothing" or to say "it has been heard before." These are favorite dodges, however, with those who find in their way arguments they cannot answer.

The Baptist Boys' Brigade "movement" is going ahead and soon we will be called upon to organize in the South. The call will be for state organizations and for general organization—"auxiliary" or something else—to the Southern Baptist Convention.

A book has been published, "Two Women and a Fool." We have not read the book and do not propose to read it, but of course the "Fool" in the case must be a man. Generally it does not take two women to make a fool out of a man. Often one is enough.

Dr. Robert Young worked for thirty years on a concordance of the Bible that should be complete and without errors. When he finished it, he found to his dismay that he had omitted all references under "Holy Ghost." Leaving out the Holy Spirit is the trouble with much of the study of the Bible.

The Christian Standard publishes the following notice: "The Disciple church in Decatur, Ind., has a list of 1,000 names and give him the privilege of all contributions from new members brought into the Christian fold under his pastorate." This is a remarkable notice. We refrain from comments.

The Standard (Chicago) laments the fact that a man should draw a "total disability" pension from the government, while he is an active member of the United States Senate. Since the present Senate have made an exhibit to the world of their "total disability," we think not only that member, but all of them who served in the war should have such pensions.

The late Dr. J. O. Peck (Methodist) once sent a list of 300 new subscribers to the Christian Advocate, 100 of whom were new converts, saying "I prefer it." This has been going on so long and so many "long-felt wants" have been met, that we are anxious to know how many are left. We are also led to wonder how the people got along in the olden times, when so many "long-felt wants," now met, were in full force.

Dr. Frank S. Robbins, of Philadelphia, District Secretary of the American Baptist Missionary Union, has prepared a list of about two hundred of the best missionary books, together with missionary maps and periodicals, which list he will send to any one writing to him for it. This shows what a library about missions has been produced. While the list is long, it is not so long as many of the best missionary books are not mentioned.

In a private letter, Dr. Hawthorne says: "It has been a rule of my life to confer all the favors I can and to ask for as few as possible." A capital rule. How its general adoption would brighten this old world of ours. We make an addition to it, however—confer all the favors you can and ask for as many as you can for the benefit of others, but ask for as few as possible for yourself.

It is a striking fact that the assessed value of property in the United States in 1890 was several billions of dollars less than in 1880. In 1880 the amount was \$25,473,172,418, while in 1890 it was \$17,139,003,095, or more than \$8,000,000,000 less. This deficit is more than eight times the debt of the United States. Some notably believes that the real value of the property in the country was less in 1890 than it was in 1880. What is the explanation?

President Cleveland has decided the boundary dispute between Brazil and the Argentine Republic in favor of the former. The dispute is of many years' standing, and it was finally referred to President Cleveland for settlement. This is another victory for arbitration. If only there was an international court that could be trusted to decide all international disputes, it would be a great thing. Roman Catholics say the Vatican is such a court—and alas!

We have been asked about that proposition regarding the meaning of the Greek word baptizo. Several years ago a wealthy Baptist offered through the Western Recorder a reward of \$1,000 to any one who would produce a passage in the Greek of either the classic or the New Testament period where baptizo means sprinkle or pour. The only passage produced was in the Gospels, where hundreds of years after the New Testament period, and the man who offered the passage did not dare to translate the baptizo in it by sprinkle or pour. There is no passage in Greek where the word has any such meaning.







Gleaner Department.

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

[All matter intended for this department should be sent to Pulmon, Ky., as above, while all business letters should be sent to W. G. REYNOLDS, Louisville, Ky.]

DAMASCUS, Illinois, is a post-office in the midst of a good farming community, which also has a very excellent new church building, and a good live company of Baptist people who worship there. I spent week before last with them, holding public services every night. But as the thermometer was playing its pranks at from 18 to 22 degrees below zero it was not considered a suitable time to have a very warm meeting. And we didn't.

How many of our readers know that in the early history of Methodism their missionaries charged from \$2.00 to \$18.00 per head for baptizing negro slaves. Yet, this is the statement made in R. Watson's works vol. 5, pp. 455-56. This seems as if it were somewhat outrageous, but it is on a par with Romanism which charges a price for the saying of mass for the repose of the souls of the dead. As Methodism was closely akin to Romanism when it was instituted it is not strange that some of Rome's greed for gain should be seen mixed up in Methodist polity, even to this day.

At Lena, Ills., the Baptists have Bro. W. M. Jones as pastor, and he is conscientiously a Baptist, and believes that he ought to let the people know it. But the Methodists, and other folks like them, seem to think there is an intolerable piece of impertinence in a Baptist preacher who dares to publicly and unequivocally express his convictions, and, hence, they are "painting the town red" with undue excitement in papers and street talk because pastor Jones had Eld. J. J. Porter to preach two doctrinal sermons, setting forth Baptist doctrine on baptism and communion. These sermons stirred up the "loving" Podoes, and the way their tongues did wag was a sight. But pastor Jones quietly put a challenge for debate into the columns of the paper, asking the talkers to help investigate the question. That challenge was a stunner. Every hoof of them took to their safe retreats, and began to frown and pout at Jones as a wicked Baptist preacher, without religion, because he was willing to debate! Bah.

MR. B. B. TYLER is the leading Campbellite preacher in the East, and stands second to none in the West, and the following from his pen in the Christian Evangelist may be considered as a rare statement. He says: "I subscribe intelligently, heartily and honestly to every so-called peculiarity of the Baptists, as stated by Armitage, Broadus, Wayland, Vedder, Newman, Wilkinson, and etc., but because I refuse to wear the name Baptist I am not permitted to enter into open formal fellowship with these good men, my brethren in Christ." That is surely a sad state of affairs for Bro. Tyler, but I fail to see why he should so seriously refrain from an immediate entrance into a Baptist church, taking the name with the rest, as he will concede "that the eminent men he names have really suffered no serious injury by wearing the name Baptist. If Bro. Tyler is longing for this fellowship, the entrance for him is precisely the same it was for the balance of us, and none of us have suffered in conscience or life by being called Baptists. In fact, we think that a very proper name, for we are Baptists. Leave your little sect, Bro. Tyler, and come in with us.

At Bay City, Mich., the "union" idea is rapidly materializing, and it is far reaching in its brotherly grasp. The Roman Catholics, and all grades of Protestants, have formed a fellowship with the avowed purpose of breaking down sectarianism, and to discountenance the denominational bigotry that does not make a liberal allowance for the honest convictions for every man in the matter of his religious faith. That does seem to be moving along swimmingly, but if it is not impertinent, I would whisper to those Bay City Baptists that they had better watch as well as pray, for that Catholic and Pedobaptist contingent will have them duly stowed away in their capacious sectarian stomach before they think there is any danger. This liberal union "succotash" may agree with the palate of men-made churches, but it is dead sure to kill Baptists. The Lord did not qualify them to indulge in such papulum without injury. They had better stand by the plain bread and meat of the gospel, and grow to the stature of men and women thereby. They can fatten on that sort of food.

THE more recent tactics of the Methodists is to repudiate all references to controversial matters, and to unsparingly frown down debates as anti-christian and very injurious. Ah, yes. That sort of self-assumed and injured innocence may serve to deceive some folks, but those who attend the average quarterly conferences, and listen to the diatribes of the average presiding elder as he abuses the Baptists, and innocently defends infant rhamism and apostasy, will be able to see that this hue and cry against controversial preaching and public discussion is all intended to keep other people as quiet as possible while their own specious doctrines are duly emphasized. It is not surprising that Methodists are unfavorable to public debates, because they are hardly equal to the demands of such occasions; but they should not oppose the preaching of sermons on controversial subjects by others, when they have a class of preachers who are supposed to be devoted to that sort of business as a principal feature of their ministry.

THOSE docile christians, of every faith, who believe Roman Catholicism is lamb-like in its gentle consideration of American institutions, may well consider the following words from Archbishop Ireland, in a speech at Rome, in 1892. He said: "We can have the United States in ten years; and I want to give you three points for your consideration—the Indians, the negroes and the public schools." In pursuance of these suggestions the Catholics seek to seize the Indian schools, are endeavoring to evangelize the negroes, and to overthrow the public schools. While other people are quietly sleeping these treacherous and lecherous priests are scheming and planning the massacre of every interest that will contribute to the independence and religious freedom of this country. There can be no room for a hope that Catholics are indifferent to the control of this country, for their every utterance and movement clearly betrays their vile purpose. They are determined to control us, if treachery and presumption can do it; and in these degenerate times, when so many politicians are for sale, they will have a comparatively easy time of it—unless the A. P. A. should too severely expose their fraudulent designs, and awake the people to a sense of their danger.

I AM fully persuaded that our mission work should be conducted in the interest of the heathen, and not in the interest of any specious plots we may have in mind, or that we may have been operating, or may desire to operate. I can conceive of no greater mistake that could be made on the subject than to have a spirit of intolerance toward any man or any plan that is preaching the gospel to any extent to the perishing heathen. Some of us favor our old time-tried plan of reaching the heathen with missionaries sent out by our regularly constituted boards. Surely such persons have a right to thus work without let or hindrance from others, and if they do good in that line everybody should thank God for it. There are others of us who believe the "Gospel Mission" plan is preferable, and more Scriptural, and more efficient. Surely such persons are entitled to a hearing, and a free field for action. Let them go on with their work. If any good is done by it may we not thank God for it? Why should there be any rivalry? Why any spirit of intolerance? I am constrained to make these remarks because of a circular that has fallen into my hands from the Woman's Board of Missions in Georgia, in which some of the members of the Board are asked to resign because they had spoken in favor of the "Gospel Mission" plan. It seems to me that the sisters make a mistake in requiring an iron-clad conformity to any specified plan of mission work. Why not cultivate the missionary spirit, allowing it to have an untrammelled course for its operations? In our West Kentucky Association we are working both plans, that is, we are giving on the Board plan now, and preparing to give on the Gospel Mission plan next fall, when we are expecting to send a missionary to South America. We have no friction, and don't aim to have any. Why should we? We allow our brethren to talk for and favor any plan they please, and then ask them to give to the support of their plan. Any plan to get the Gospel to the heathen is my plan, and as all plans help to do the work, I say let all of them have a free course, and the Lord prosper them.

HOW DIFFERENT are the habits of the people in different sections of the country; I have just been in the northwestern part of the State of Illinois, in Stevenson county, and find that all denominations of people mix up together in promiscuous, union meetings, accept each others baptisms, and consider any special discussion of denominational matters as very much out of place. It is a rare thing to find a church member who has any very decided preference for one church above another. Church relations are usually decided by conveniences of location or personal relations, and rarely by what the Scriptures teach. Of course this gives an invertebrate sort of Christianity that can't stand much sound doctrine. As a result of this there are but two or three Baptist churches in the county, and those who are Baptists are almost afraid to let the fact be known. I much prefer our straightforward style of telling out the whole counsel of God, and if anybody don't like it they can have a chance to debate the question. That is the apostolic way.

In the law suits pressed by Bro. D. B. Ray, against Bro. J. H. Milburn, over a misunderstanding concerning the subscription list of the Baptist Watchman, the jury awarded Bro. Ray one cent damage. Let Baptist preachers take warning by this against the awful littleness of a suit between themselves in law courts.

SOME BOOKS RECEIVED.

The American Baptist Publication Society has done the denomination a great service in the new edition of Dr. Hilcox's Directory for Baptist Churches. It is a veritable storehouse for every possible need in doctrine, history, form, ceremony, conference, Association or Convention. It is incomparable. Price \$1.50.

DR. CATHCART'S History of the Irish churches, and especially his proof that Patrick was a Baptist preacher, is the best contribution to our historical literature that I have seen. That book affords us a line of perpetuity that is clear and strong, and of which we may well be glad, because it adds one more wonderful proof to the invincible claim of Baptist history, and Baptist identity. I read it with great eagerness and profit, as thousands of others will do. American Baptist Publication Society, Philadelphia. Price \$1.50.

In this day when preachers are called upon to take part in every public occasion they will be glad to know of the help they can get from a recent valuable book containing useful-hints for all public occasions. Decoration Day, St. John's Day, Fourth of July, and all the rest of the great days, and almost every sort of public meeting, have full, eloquent and suggestive treatment. This book will be sure to help a busy pastor in his preparation for special work on special occasions. E. B. Treat, Publisher New York. \$1.50.

The Elkville girls is one of the best, and most wholesome stories that has appeared. Its interest is absorbing from start to finish, and its moral lesson is inspiring and sound. Every girl should read it, and so should the boys and old people. American Baptist Publication Society, Philadelphia. Price 90 cts.

SOME LITERARY NOTES.

The Review of Reviews comes to my address each month, greatly to my delight, because it is bright, clear, strong, comprehensive and instructive. It is published in New York, at \$2.50 per year.

The Popular Science Monthly is truly popular and scientific. Its correspondents don't always follow the beaten-track, but they make it immensely interesting by having something new. It is a great paper. Published in New York at \$5 per year.

Harpers' Monthly fills every want. It has romance, history, business politics and religion, and no reader can fail to receive profit and develop interest. It ought to have a million readers. Published in New York, at \$4 per year.

Littell's Living Age is a weekly magazine which gathers up the cream of current literature, and astounds its readers with its constantly varied, but ever delightful store of good things. It is published at Boston at \$8 per year.

The Literary Digest is a weekly collection of current thought, tastefully combined, and served in good style, to the profit of every reader. Published in New York at \$3 per year.

The Missionary Review of the World is instructive, inspiring, spiritual, elevating and needful. It is a chart of information in evangelization of the world. Published in New York at \$2.50 per year.

Lippincott's Monthly feeds the nervous greed for fiction on wholesome pabulum, and then has room enough for useful articles on all matters of personal and public interest. Published in Philadelphia, at \$3 per year.

TAKE the wings of morning, and the Baron... Or lose threat in the continuous woods... Where rolls the Oregon, and hears no sound... Save his own dashings,—yet the dead are there... And millions in solitudes, since first... The flight of years began, have laid them down... In their last sleep: The dead reign there alone... So shut thou rest, and what it thou wilt... draw... Unheeded by the living, and no friend... Take note of thy departure! All that breathe... Will share thy destiny: The gay will laugh... When thou art gone: the solemn brood of care... Feeds on; and each one, as before, will chase... His favorite phantom: yet all these shall leave... Their mirth and their employments, and shall... come... And make their bed with thee. As the long... train... Of ages glides away, the sons of men—... The youth in life's green spring, and he who... goes... In the full strength of years, matron and maid... The bowed with age, the infant in the smiles... And beauty of its innocent age cut off—... Shall, one by one, be gathered to thy side... By those who, in their turn shall follow them... So close that when thy summons comes to... join... The innumerable caravan that moves... To the realms of shade, where each shall... take... His chamber in the silent halls of death... Thou go not, like the quarry slave at night... Scourged to his dungeon, but sustained and... soothed... By an unfaltering trust, approach the grave... Like one who wraps the drapery of his couch... About him, and lies down to pleasant dreams... —BYRANT.

"AUNT SALLIE" IS DEAD.

Sunday morning at 10 o'clock, February 10th, we were called on to pay the last tribute of respect to all that was mortal of "Aunt Sallie."

Many of the readers of the Gleaner are acquainted with Bro. Case and "Aunt Sallie," member of the Hickman Baptist church, Sarah Ann, wife of E. Case, was born Feb. 18th, 1813, on Peyton's Creek, Smith county, Tenn. She was the eldest daughter of Daniel M. and Mary Ann Lane. At the age of 20 she was married to Wm. B. Holt, and immediately after marriage, in company with her father and mother, moved to Hickman county, Ky., near Clinton, where they lived 3 years, then moved to Obion county, Tenn., where they lived until the year 1840. Holt then with his family moved near Hickman, Ky., where they lived until Holt's death, January 1845. After Holt's death his widow, Sarah Ann, moved to the town of Hickman, where she could support herself and three little children by her needle work. Sarah Ann Holt was married to E. Case, Nov. 4th, 1849.

She was the mother of seven children, four boys and three girls. Four by Holt, and three by Case, all of whom have been dead a number of years. Aunt Sallie professed faith in Christ in 1837 while living in Hickman county, Ky. There being no Baptist church in that part of the country at that time, she connected herself with the M. E. Church South, being a Baptist in faith she connected herself with the Hickman Baptist Church during the "Great Fisher Revival" in 1858, and was baptized in October of the same year.

She lived a consecrated and faithful member of the church until the day of her death, which occurred February 7th, 1895, being 82 years old, less 9 days. God in his providence has seen fit to grant "Aunt Sallie" a long and useful christian life. Many are the deeds of unselfish Christian charity which she has done; many are the noble services which she has rendered the church of God; many are the friends she has made, but above all with them no more; her spirit has gone to God who gave it, and her body we consign to the dust from whence it came.

Sweetly she sank to rest, as a tired child, with visions of the bright beyond where loved ones were waiting to welcome her, as when the dark, chilly waters of death closed around her she shut

...launched out into the eth-
er, tide knowing that she could
not drift beyond her Father's love
and care.

While we may not be able to
understand it, yet we believe this
dispensation of God's noble providence
is to be for our good and
God's glory.

"God moves in a mysterious way
His wonders to perform,
He plants his footsteps in the sea
He rides upon the storm.

Judge not the Lord by feeble sense.
But trust him for his grace
Behind a frowning providence
He hides a smiling face.

Blind unbelief is sure to err
And scan his works in vain,
God is his own interpreter
And he will make it plain.

"This woman was full of good
works and alms deeds, which she
did." "Let her works praise her."
"Quiet and sweetly sleep on,
"Aunt Sallie," until the resurrec-
tion morn. By her pastor,
W. M. D. NOWLIN.

SECURE A POSITION.

Wanted, for office work, on salary, in most
every county in the South and West, a young
lady or gentleman. Those from the country
also accepted. Experience not necessary; in
fact, prefer beginners at a small salary at first,
say to begin, from \$30 to \$50 a month. Chances
for rapid promotion good. Must deposit in
bank cash about \$100. No loan asked, no in-
vestment required. This is a salaried and perma-
nent position. (Strictly office work.) The en-
terprise is strongly endorsed by bankers. Ad-
dress P. O. Box 433, Nashville, Tenn. (Men-
tion this paper.)

CONGRATULATION FOR
DR. KERFOOT.

I want the privilege of giving
my congratulations to Dr. Ker-
foot on behalf of his masterly
article regarding work among
the young people. It certainly
has the right ring about it,
and I shall watch with eager in-
terest for those which are to fol-
low. I always read with interest
whatever he writes for the papers,
and certainly rejoice to see him
come out in this frank, bold way
in behalf of this important inter-
est.

I am greatly interested in the
conference to which he refers and
which the Religious Herald has
called to meet in Washington the
day in advance of the meeting of
the Southern Baptist Convention.
Like him I have no scheme to ad-
vance, but believe that we are con-
fronted with one of the most
momentous issues that has ever
come before the Baptists of the
South. I have unbounded confi-
dence in the judgment of my broth-
ers when they can be brought to-
gether to confer about a great
question. No one would venture
to predict the outcome of that
conference, and yet we all may
feel sure that the wise thing will
be done. The feeling is very
general that something should be
done which would especially en-
list our young people in our plans,
and emphasize their position in
our work, and have them trained
along the great lines on which the
Southern Baptist Convention is
moving in its enterprises.

The present indication is that
the Conference at Washington will
be well attended from all the
States. I earnestly hope that
many of Kentucky's ablest men will
be present. There are many of
them whose judgment I greatly
honor, and rarely think of a great
denominational question without
wondering what they will say and
earnestly wishing for an expres-
sion of their judgment, and the
help of their counsel.

J. M. FROST.
Dear Christian, Whitsett and Frost
want to thank Dr. Kerfoot for his
help, since they come to his rescue.
There is no trouble with Dr. Kerfoot,
and only with the cause he advocates.
Let him but have a good cause and no
man will think he needs any help. We
congratulate Dr. Kerfoot on the

fact that he is willing to reason about
the matter in hand and does not sneer
at those who oppose his views and
pooh pooh at their arguments. By the
way it is far easier to sneer and
pooh pooh at arguments than it is to
answer them.—Ed.]

COLORED BAPTIST PEOPLE'S
INSTITUTE.

The following is the programme, ar-
ranged by J. W. Warder, Cor. Sec'y,
General Association (white) and P. H.
Kennedy, general missionary (colored),
to be held at Calvary Baptist church,
corner Fifth and York, Louisville, Ky.,
March 6th, 7th, 8th and 9th, 1895.

Wednesday.
10:00 A. M.—Devotional exercises.
What the New Testament teaches
about church organization, W. L. Pick-
ard.

Discussion.
The church a missionary organiza-
tion, S. P. Young.

Discussion.
Church discipline, D. A. Gaddy.

Discussion.
2:30.—Devotional exercises.

Educational needs of our people, C.
L. Pearce.

Discussion.
How can these needs be well sup-
plied? W. H. Whitsett.

Discussion.
The educational progress of our peo-
ple, C. H. Parrish.

Discussion.
Evening.
7:30.—Missionary mass meeting.

Thursday.
10:00 A. M.—Devotional exercises.

The Holy Spirit and Bible study, A.
S. Worley.

Discussion.
The best methods of Bible study, J.
H. Sampey.

Discussion.
The Bible a Baptist book, R. Mitch-
ell.

Discussion.
2:30.—Devotional exercises.

The need of missionary work among
the colored people of Kentucky, P. H.
Kennedy.

Discussion.
Best methods of conducting our mis-
sionary work, J. H. Frank.

Discussion.
The progress made in our missionary
work, W. H. Craighead.

Discussion.
Night.
7:30.—Missionary mass meeting.

Friday.
10:00.—Devotional exercises.

The call to the ministry, J. M.
Weaver.

Discussion.
The minister as pastor, G. E. Scott.

Discussion.
The minister as a preacher, A. T.
Robertson.

Discussion.
Afternoon.
2:30.—Devotional exercises.

The origin of Baptists, W. P. Har-
vey.

Discussion.
Cooperation, T. T. Eaton.

Discussion.
What Baptists have done for the
world, J. T. Christian.

Discussion.
Night.
Missionary Mass Meeting.

Saturday.
YOUNG PEOPLE'S WORK.
10:00.—Devotional exercises and ad-
dress, J. W. Warder.

Song service.
Young people in church work, C. F.
Sneed.

11:00.—Song service.
Young people in business life, H. C.
Roberts.

Song service.
Young people in family life, C. L.
Purce.

General Discussion.
Afternoon.
SUNDAY-SCHOOL WORK.
2:30.—Song service and prayer.

Any lamp with wrong
chimney on it is unsatisfac-
tory. Geo A Macbeth Co,
Pittsburgh, Pa, will send you
the "Index to Chimneys"
free, if you write for it.

Pearl-glass and pearl-top
chimneys last as a teacup
lasts.

A Floral Delight.
One of the most beautiful and interesting
floral catalogues we have seen this season is
that of Messrs. Good & Reese, proprietors of
the famous Champion City Greenhouses, of
Springfield O. It is a neatly printed work of
106 pages, and contains a number of exquisite
colored plates of some of their principal
specialties. A mere glimpse of which will in-
spire all lovers of flowers with a desire to send
for some or all of them. The leading special-
ties of the firm are roses chrysanthemums and
begonias and their stock includes all of these
desireably popular flowers. Besides these,
mind you, they keep a large and complete as-
sortment of flower seeds and bulbs, plants,
from all the old-time favorites through the
long list to the rarest and choicest floral treas-
ures known. From personal experience we can
recommend the firm as thoroughly prompt and
reliable, and we advise all our readers who
desire the freshest and best in flower seeds,
bulbs and plants at very reasonable prices, to
send their orders to the Champion City Green-
houses, of Springfield, O. Their elegant new
catalogue will be sent to all intending pur-
chasers for only ten cents in stamps. To order
one is to become a permanent customer.—
Adv.

To Ministers.
DEAR BROTHER—You cannot afford to miss
the Index the next three or six months. In
this issue Dr. J. B. Harbo, of the Rev. Dr.
Marshall bring a strong and broad discus-
sion of Religious Liberty. This discussion alone
is worth H. B. Froese, J. B. Gassner, and
Prof. W. H. Rothwell are now giving a
series of articles on Collegiate Education.
President of the Georgia State Convention, Dr.
J. H. Kilpatrick, is giving a series of lectures
on Baptism and other very important ques-
tions. Rev. Scott F. Hershey is giving a series
of articles on Romanism. A weekly report of
the "School of the Prophets" now in progress at
Mercer University, is given.
Many write us that our "Asked and Answered"
department, by Dr. Harbo, is worth more
than the price of the paper. Any question
asked will have a prompt answer given through
this department.
Our first page is filled each week with origi-
nal contributions. We give a good sermon
each issue with an excellent portrait of the
author.
Send \$1.00 and get the Index one year.
If you wish sample copy will be glad to send
it. Address CHRISTIAN INDEX,
Atlanta, Ga.

PROBABLY the largest sale ever reached by
a sacred song book stands to the credit of
Finest of The World, which up to date aggre-
gates nearly 750,000 copies. R. R. McCabe &
Co., 166 S. Clinton St., Chicago, the publishers,
report their new book Song and Study for God's
Little ones, as also very popular.

Baptist Periodicals
FOR BAPTIST SUNDAY SCHOOLS.

Denominational helps cannot teach denominational truths. A
Baptist school needs periodicals that will explain, illustrate, defend, strengthen,
the Baptist position. We are sowing seed in what we put into the hands
of our children. Your Baptist publishing house furnishes you with aids
which are as low in price as it is possible for papers and lesson helps of the
same kind and quality to be made; and at the same time you get exhibitions
made by Baptist scholars, as able and valuable as can be found anywhere.

SECOND QUARTER, 1895.

PRICE LIST.
Club Prices of five or more copies to
one address.
Single Copies
per year.
BAPTIST SUPERINTENDENT ..... 5 cents per quarter; 25 cents per year. 25 cents.
BAPTIST TEACHER ..... 12 1/2 " " 50 " " 60 "
INTERNATIONAL SERIES.
SENIOR QUARTERLY ..... 25 " " 10 " " 15 "
ADVANCED QUARTERLY ..... 25 " " 10 " " 15 "
INTERMEDIATE QUARTERLY ..... 25 " " 10 " " 15 "
PRIMARY QUARTERLY ..... 25 " " 10 " " 15 "
PICTURE LESSONS ..... 3 " " 12 " " 20 "
BIBLE LESSONS ..... 1 1/4 " " 5 " " 10 "
INDUCTIVE SERIES.
SENIOR INDUCTIVE STUDIES ..... 5 " " 20 " " 30 "
JUNIOR INDUCTIVE STUDIES ..... 2 1/2 " " 10 " " 15 "
NEW PRIMARY QUARTERLY.
TWO YEARS WITH JESUS ..... 2 1/4 " " 9 " " 15 "
PICTURE AND QUESTION ..... 4 " " 16 " " 24 "
ILLUSTRATED PAPERS.
OUR YOUNG PEOPLE ..... 10 " " 40 " " 50 "
YOUNG REAPER, MONTHLY ..... 5 " " 20 " " 30 cents.
FORTHNIGHTLY ..... 5 " " 20 " " 30 cents.
SUNLIGHT, MONTHLY ..... 5 " " 20 " " 30 cents.
FORTHNIGHTLY ..... 5 " " 20 " " 30 cents.
OUR LITTLE ONES ..... 6 1/2 " " 25 " " 30 "
BIBLE LESSON PICTURES ..... \$1.00 " " \$4.00 " " \$4.00

AMERICAN BAPTIST PUBLICATION SOCIETY.
PHILADELPHIA: 1420 Chestnut Street;
BOSTON: 226 Washington Street; ST. LOUIS: 1109 Olive Street;
NEW YORK: 149 and 151 Fifth Avenue; DALLAS: 245 Main Street;
CHICAGO: 177 Wabash Avenue; ATLANTA: 33 Whitehall Street.

We are deeply pained to learn
of the death of Dr. J. W. Bove-
man, pastor of the First Baptist
church of Meridian, Miss. He
died last Friday morning. Mrs.
C. T. Kincannon, of Sanders, Ky.,
was summoned by telegraph and
reached her father's bedside Thurs-
day. He knew her and said,
"Daughter, I'm glad to see you."
He was one of the best and most
eminent ministers in the South,
and his death is a severe loss to
the denomination. We tender our
condolence to the bereaved family
and church.

BRO. D. M. FERRY does not for-
get that money is scarce with Bap-
tist editors, and that such seeds as
his are a most acceptable gift.
Every year he sends us a large
packet both of flowers and vegeta-
bles, and every year his seed grow
well and keep his memory green
with us till late in the fall.

MARRIED,
By Pastor T. T. Eaton, on Feb.
19th, in the parlors of the Walnut
Street Baptist church, Louisville,
Mr. L. H. Larock and Miss Linnie
C. Hancock, of this city.

By Pastor T. T. Eaton, on Feb.
20th, in the parlors of the Seventh
Avenue Hotel, Louisville, Mr.
Robert Bell and Miss Artemis
Bandy of Garfield, Ky.

THE BIBLE ON WOMAN'S
PUBLIC SPEAKING.

By T. T. EATON, D.D., LL.D.
This tract of 41 pages, just is-
sued by Baptist Book Concern, is
a masterly and timely discussion
of a question that is attracting
much attention. There is no es-
cape from the conclusions for those
who accept the Bible as the stand-
ard of ultimate appeal. Price 10c;
10 copies 75c; 50 copies \$3.50; 100
copies \$6. W. P. HARVEY.

CHRIST as the bread of God is
the greatest miracle of all.—John
E. Bushnell.

We have received the annual
catalogue of the Storrs & Harrison
Co., Plainsfield, Ohio. It is a
beauty; it is a pleasure when one
cannot buy to look over such a cat-
alogue and decide what flowers one
will have when times are better.
Storrs & Harrison are an old and
thoroughly trustworthy house, es-
pecially famous for their roses.

CUTICURA
WORKS
WONDERS

In curing Torture, Ringworm, Humbling humors of
the Skin, Scap and Blood when all else fails.

Beautiful California

Through Pullman Buffet Sleeping
Car or Through Pullman Tourist
Sleeping Car from

St. Louis
TO
Los Angeles

DAILY WITHOUT CHANGE,
-VIA THE-

True Southern Route,

Comprising the lines of the
IRON MOUNTAIN ROUTE,
TEXAS & PACIFIC and
SOUTHERN PACIFIC RY's.

Forming an ideal winter way to
the land of Sunshine, Fruits and
Flowers.

For full particulars address your
nearest Ticket Agent, or R. T. G.
Matthews, Southern Traveling
Agent, 304 W. Main St., Louis-
ville, Ky., and H. C. Townsend,
Gen. Pass. and Ticket Agt., St.
Louis, Mo.

Holly Springs Route

OF THE-
ILLINOIS CENTRAL R. R.,
-TO AND FROM-

FLORIDA

is a new, quick and direct line be-
tween Sioux City and Chicago, via
HOLLY SPRINGS,

BIRMINGHAM
AND ATLANTA

and to Jacksonville and all Florida
points, and such principal points
south as Birmingham, Ala., Atlan-
ta, Augusta, Macon and Savannah,
Ga., and Charleston, S. C. By it
one can make the journey for the
entire distance in a Pullman

SLEEPING CAR

JACKSONVILLE AND
CHICAGO OR SIOUX CITY

with but one change, and that at a seasonable
hour on the train en route, to a reservation in
a through Jacksonville car, which reservation
can be made through from starting point. Ask
for Special Florida Folder of I. C. R. R. issue;
they, as well as Tickets and full information,
can be obtained of your Local Ticket Agent, or
by addressing
A. H. HANSON, G. P. A., Chicago, Ill.

B. & O. S-W. RY.

TIME TABLE

Trains leave Louisville as follows for
Cincinnati..... 12:30am 7:30am 12:30pm
St. Louis..... 7:30am 7:30pm
Parkersburg..... 12:30am 7:30am 12:30pm
Columbus and
Pittsburg..... 12:30am 7:30am 12:30pm

\* Daily.
For suburban trains, see local time card
which can be procured from agent.
For detail information regarding rates, time
on connecting lines, sleeping, parlor, dining
cars, etc., address
R. S. Brown, Jr. P. A., Louisville, Ky.
or J. M. Chesbro, G. P. A., St. Louis, Mo.,
G. B. Warfel, Ass't. G. P. A., Cincinnati, O.



Items of Interest.

Hon. Isaac P. Gray, U. S. Minister to Mexico, returning to that country, was sick on the journey from St. Louis...

Two veritable centenarians died last week. Captain S. C. Higgins, of Gorham, Maine, was 101 years old...

We hope for the credit of human nature that the story which Captain Davies told in San Francisco will prove to be untrue. He is a citizen of the United States...

The Journal and Messenger is fairer in its dealings with the political party which it does not support than some other papers were wont of.

The Victor Oil Company has found its great gas well on Indian Creek, W. Va., a veritable gold mine...

It becomes increasingly evident that the pretended "reformers" of politics in New York and Brooklyn were "reformers for revenue only."

The Interior gives the various statistics of crime for 1894. The number of murders was 9,900, fifty per cent greater than the previous year...

So thorough corrupt is the Government of Italy that a deputy in Parliament charges that the officials appropriated the money given for the earthquake sufferers...

For actual subscribers we insert an obituary notice for one Mrs. W. H. Charles one cent a word for all over 100 words...

Sarah J. Drake died at her sister's in McLean county, Feb. 9, 1895, of heart failure. Sister Sarah was born Nov. 25, 1847...

She professed faith in Christ and united with the Corydon Baptist church in 1881. From that time until her death she was a faithful, devoted Christian...

Bro. L. T. Blake entered into rest Feb. 8, aged 65 years and six months. For more than forty years he had been a faithful and efficient member of Locust Grove church...

During nearly the whole of that time he had been taking the Recorder, which he was a diligent reader. He was very fond of the old hymns, three of which were sung at his funeral last Sunday morning...

Call on or address, O. M. PHILLIPS, Gen'l. Mgr., Louisville, Ky.

MRS. SARAH JANE FRITTS. Another one of the old guard has fallen. The subject of this notice was called from service to reward Feb. 28, in the 79th year of her age.

Mrs. Martha S. Dunn was born in Muhlenburg county, Va., March 20, 1828. At the age of four her parents moved to Henderson county, Ky.

John Robert Smith died at his home near Zion, Henderson county, Ky., Feb. 1, 1895. He was born near Smith, Henderson county, Ky., March 5, 1830.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. CHENEY & Co., doing business in the city of Toledo, Ohio...

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1894.

March the 28th, and April the 2nd, 1895, the Iron Mountain Route will sell Home Seekers' Excursion tickets...

Home Seekers Excursion. The St. Louis Air Line (L. E. & St. L. C. R. R.) will sell excursion tickets to all points in Arkansas, Kansas, Nebraska, Colorado, Indian Territory, Oklahoma Territory, Texas, Wyoming, Utah, points in Western and Southwestern Missouri, and a few points in Arizona, Idaho and New Mexico.

WANTED 1000 MORE BOOK AGENTS. DARKNESS AND DAYLIGHT IN NEW YORK. By Rev. Lyman Abbott.

Valuable School Property for Sale. THE LURAY FEMALE INSTITUTE. LURAY, VIRGINIA.

Call on or address, T. J. BERRY, Sec'y, Luray, Va.

Dollars or Kicks. For women, according to whether they do, or don't do, their washing in a sensible way. If they use Pearline, it means good, hard dollars saved.

ORGANS FOR CHURCH, CHAPEL, AND HOME. The Mason & Hamlin Organ is the recognized STANDARD OF THE WORLD.

ROYAL Insurance Co. LIVERPOOL. Barbee & Castleman, Managers Southern Dept. COLUMBIAN BLDG., Louisville, - - - Ky.

The Leading Clothing, Furnishing, Hat and Shoe House. In the South and West. LEVY BROS., 3rd and Market, Louisville, - - - Ky.

LADIES!! Why Drink Poor Teas? FERRY'S SEEDS are known and planted everywhere, and are always the best.

IF YOU SEE A WOMAN on the street looking intently downward, just notice her hands; she will have on a pair of our celebrated "Fris-bon" KID GLOVES.

WALL PAPER. LARGE VARIETY, LATEST STYLES, AT FACTORY PRICES. Best Quality, without Gold, etc.

GEORGE CROSS Sole Agent, Umbrella Store, 413 Fourth Ave. Mail orders promptly and carefully filled.

KNOWLEDGE. Brings comfort and improvement and tends to personal enjoyment when rightly used. The many, who live better than others and enjoy life more, with less expenditure, by more promptly adapting the world's best products to the needs of physical being...

GERMAN BANK. Fifth and Market, LOUISVILLE, KY. CAPITAL, \$200,000. SURPLUS, \$200,000. General Banking. Savings Bank. Interest Paid on Deposits. P. VIGLINI, President.

FINANCIAL. When you want the safest investment in the State, and one that will pay better than 10 per cent, take stock in The National Building and Loan Association. H. V. Loving, President Louisville Trust Company. John B. Castleman, Barbee & Castleman, Insurance. Harry Weisinger, Tobacco Manufacturer. John H. Leathers, Cashier Louisville Banking Company. John Barrett, Postmaster Louisville. W. P. Harvey, President Baptist Book Concern. George B. Eakin, Attorney at Law. John B. Pirnie, State Agent Travelers' Insurance Co. William O. Kendrick, William Kendrick's Sons, Jewelers. O. M. Phillips, formerly of Lebanon Standard and Times. J. M. Cabell, Cabell, Bayne & Co. Grocers. Joseph H. Peter, of Peter & Bury hardt Stone Co. Paul Jones, Wholesale Merchant. A. G. Langham, Barbee & Castleman, Insurance. Stephen B. Jones, President Kentucky Wagon Manufacturing Co. Call on or address, O. M. PHILLIPS, Gen'l. Mgr., Louisville, Ky.

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

# Royal Baking Powder

ABSOLUTELY PURE

### Items of Interest.

Senator Ransom, of North Carolina, has been appointed Minister to Mexico, and the Senate has confirmed his nomination. He will not start for Mexico till after the close of this Congress next week.

William C. Murphy died in Philadelphia on the 22nd, aged 88. He was one of the 28 Texans who captured the Mexican fort at Alamo, and was afterwards in the famous defense of the Alamo. He was among the number who made the desperate sortie to seek for reinforcements. Afterwards Mr. Murphy was one of the guards over the captured Santa Anna.

Among the recent dead are several who died as a ripe old age. General Montgomery Corse, a distinguished soldier in the Southern army, died in Alexandria, Va., aged 79; Judge Charles L. Walker, historian and lawyer, died in Flint, Mich., aged 81; Rev. W. L. Garland, ex-Chancellor of Vanderbilt, died in Nashville, aged 85; and most generally lamented of all, Judge Charles E. A. Gayre, the historian, died in New Orleans, aged 90.

Word had scarcely been received from Nebraska that the supplies sent on for the starving people were sufficient for present needs, when an appeal for aid came from Oklahoma. Continued northern raiding killed all the cattle, and the people are eating prairie dogs and horses, and suffering greatly.

In the last election by the returns, Judge Toney of this city was elected Judge of the Court of Appeals. His opponent contested the election. A majority of the Board of Canvassers decided in Judge Toney's favor, but as the decision was not unanimous he refused to take the office. Governor Brown has appointed Major George B. Eastin in his place, an appointment which delights all good people. Major Eastin is a Christian and a gentleman, with unassailable integrity and honor, as well as good legal ability. Kentucky holds no popular man.

Commodore Henry Bruce, the oldest officer in the United States navy, died at Ash in Summerville, Mass., at the age of 97. He was an officer on board the Frolic, during the war of 1812.

General Jaminex, commander of the Peruvian army, has died from the effects of wounds received in battle with the revolutionists.

The investigations into the Armenian outrages are going on, the commission being now at Moonah, hearing witnesses. In answer to a question in the Parliament, Sir Edward Grey, secretary of the Foreign office, said that the foreign delegates are to be in constant attendance, and to be informed in regard to all the investigations. They can call for corrections in the daily reports and can direct the course of the inquiry, decide what places shall be visited and what persons examined, and can put questions as they may desire. That looks as if the Sultan meant to have an honest investigation.

The Senate cannot find time to vote upon bills relating to finance, introduced by the Senators even, but they find no difficulty in coming to a vote on propositions to spend money. They passed a bill to give \$30,000,000 towards a canal at Nicaragua, and also voted funds for a cable to Hawaii. The House refuses to agree to the latter piece of unnecessary extravagance and probably will not get to the first.

Mary C. Conway, Born April 2, 1917.

Living at Locust, Ky., one of the RECORDER'S "Old Guard" was cured of a horrible cancer on her cheek. Her son writing for her says: "When we commenced, our doctor said it would amount to nothing. From the time we commenced, her face was healed within thirty-two days. Mother keeps your letter in her Bible. She thinks you are a great and good man. She gives the Lord the credit in your sending her the oils. She has belonged to the church over 50 years. She sends love, and would like to have you and your wife come and see her. She says she will be glad to recommend your oils to anyone."

One of many letters received by Dr. Bye, Indianapolis, Ind.

### THE MARKETS.

Report for the Week Ending Saturday, Feb 23, 1898.

Cattle.—The receipts were very light to-day. The market closed steady at quotations.

Hogs.—Receipts of hogs were light. Market firm and about as higher, tops selling at \$4.15. Lights in good demand at quotations. Prospects fair.

Sheep and Lambs.—Receipts light and market steady.

#### CATTLE.

Extra shipping cattle, 1,400 to 1,600 lbs.	\$4 50 2/4
Light shipping, 1,200 to 1,400 lbs.	4 00 2/4
Best butchers.	3 75 2/4
Fair to good butchers.	3 50 2/4
Common to medium butchers.	2 00 2/4
Thin, rough steers, poor cows and scalwags.	1 00 2/4
Good to extra oxen, 1,500 to 1,700 lbs.	3 25 2/4
Common to medium oxen.	1 75 2/4
Feeders, 900 to 1,200 lb steers.	3 25 2/4
Stockers.	2 00 2/4
Bulls.	1 75 2/4
Veal calves.	2 50 2/4
Choice milk cows.	25 00 2/4
Fair to good milk cows.	10 00 2/4

#### HOGS.

Choice packing and butchers, 220 to 250 lbs.	\$4 10 2/4
Fair to good packing, 180 to 220 lbs.	4 00 2/4
Good to extra light, 160 to 180 lbs.	3 50 2/4
Fat shoats, 120 to 150 lbs.	3 75 2/4
Fat shoats, 100 to 120 lbs.	3 50 2/4
Roughs, 150 to 400 lbs.	3 25 2/4

#### SHEEP AND LAMBS.

Good to extra shipping sheep.	\$3 00 2/4
Fair to good sheep.	2 50 2/4
Common to medium sheep.	2 00 2/4
Wethers.	1 50 2/4
Extra lambs.	4 00 2/4
Fair to good lambs.	3 50 2/4
Common to medium lambs.	2 00 2/4

### LEAF TOBACCO MARKET.

Report for the week ending Saturday, Feb 23, 1898.

#### BURLEY—1893 CROP.

	Red.	Colony.
Trash, green mixed.	\$2 50 2/4	\$4 00 2/4
Trash, sound.	3 00 2/4	5 00 2/4
Common lugs.	4 00 2/4	5 00 2/4
Medium lugs.	5 00 2/4	7 50 2/4
Good lugs.	6 50 2/4	9 00 2/4
Common leaf, short.	7 00 2/4	8 00 2/4
Common leaf, A.	8 50 2/4	9 00 2/4
Medium leaf.	10 00 2/4	11 00 2/4
Good leaf.	12 50 2/4	14 00 2/4
Fine and selections.	16 00 2/4	18 00 2/4

#### BURLEY—1894 CROP.

	Red.	Colony.
Trash, green mixed.	\$1 50 2/4	\$3 00 2/4

Trash, sound.	2 50 2/4	3 50 2/4
Common lugs.	3 00 2/4	4 00 2/4
Medium lugs.	4 00 2/4	5 00 2/4
Good lugs.	5 00 2/4	7 50 2/4
Common leaf, short.	6 50 2/4	8 00 2/4
Common leaf.	7 50 2/4	8 50 2/4
Medium leaf.	8 50 2/4	10 00 2/4
Good leaf.	9 00 2/4	12 00 2/4
Fine and selections.	12 00 2/4	15 00 2/4

#### GREEN RIVER.

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

#### DARK—1893 CROP.

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

#### DARK—1894 CROP.

Common lugs.	\$1 50 2/4
Medium lugs.	2 25 2/4
Good lugs.	2 75 2/4
Common leaf, short.	3 00 2/4
Common leaf.	4 00 2/4
Medium leaf.	5 00 2/4
Good leaf.	6 00 2/4
Fine and selections.	7 00 2/4

#### SALES, WITH COMPARISONS.

Following were the sales for the week and for February 23, with comparisons:	Year.
Year 1894.	5,181
Year 1893.	4,305
Year 1892.	4,926
Total new crop sold to date.	36,774
Sold to date in 1894.	39,116
Sold to date in 1893.	37,477
New crop sold to date, orig. inspec'n.	31,079
Sold to date in 1894, orig. inspec'n.	35,108
Sold to date in 1893, orig. inspec'n.	32,654

#### REJECTIONS.

Rejections this week.	604
Rejections same time in 1894.	868
Rejections same time in 1893.	716
Rejections since Jan. 1 to date.	4,467
Rejections same date in 1894.	6,079
Rejections same date in 1893.	5,298
Percentage of rejections to auc'n sales, '94.	24
Percentage of rejections to auc'n sales, '93.	20
Percentage of rejections to auc'n sales, '92.	17

#### RECEIPTS.

Receipts this week.	598
Receipts same time in 1894.	879
Receipts same time in 1893.	3,346
Receipts since Jan. 1 to date.	19,181
Receipts same time in 1894.	29,443
Receipts same time in 1893.	29,983

Are You Hard of Hearing or Deaf? Call on or send stamp for full particulars how to restore your hearing by one who was deaf for thirty years. John Garmore, Room 18, Hammond Bldg., Fourth and Vine, Cincinnati, O.

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

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

DR. KING'S ROYAL 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."

Germetuer does not simply Patch the Grippe, as most remedies and treatments do—it Cures it, and sweeps out of the system its last, lingering footprint. No Effects of Grippe endanger the future health and lives of those who use Germetuer.

SOLD BY DRUGGISTS, \$1—6 for \$5. King's Royal Germetuer Co., ATLANTA, GA.

# SHOE SLAUGHTER

Twice a year we slaughter shoes; reduce the price on every pair in stock, to clean up odds and ends, and make new customers by the "bargains" we offer. Now's the time; and here are some samples:

Infants' and Children's Shoes as low as 25c.

"Little Spartan" School Shoes, best in the world, 98c.

Ladies' nice Kid Hutton Boots and Men's Good Solid Leather Shoes, 99c.

All our \$2.50 Tan Kid Oxide and Vic Kid one-strap Slippers, \$1.48.

All our finest Ladies' and Men's \$6, \$7 and \$8 Shoes, cut to \$3.99.

All our \$5.50 Shoes cut now to \$3.99; all \$3.50 Shoes cut to \$2.99; all \$2.50 Shoes cut to \$1.99.

Order by mail and include postage. We can't pay express on goods at these prices.

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

### Our New Designs

For Spring have just arrived, and embrace everything new and novel in

Carpets, including every make.

Curtains, Lace, Silk and Cotton.

Rugs, Oriental, Japanese and Smyrna.

Shades, Linoleums and Oilcloths.

Our prices are always the lowest.

Our stock of Oilcloths is complete and our Wholesale Price is the Lowest. Merchants should order Sample Rolls at once.

## W. H. McKnight Sons & Co., 328-330 W. Main, 225 Fourth Ave.

# SOUTHERN BAPTIST CONVENTION,

Through Its SUNDAY-SCHOOL BOARD, Furnishes to the Sunday-schools a Series of Periodicals Admirably Sound Exposition of Scripture, Strong Denominational Lessons. Constant Emphasis of Missions.

Keep your Sunday-school children in touch with your denominational life and work.

### The Young People's Leader Leads in the Young People's work.

SEND FOR SAMPLES OF ALL.

Prices.	
The Teacher	50c. a year.
Advanced Quarterly	50c. a year.
Intermediate Quarterly	50c. a year.
Primary Quarterly	50c. a year.
Common Leaflet	50c. a year.
Picture Lesson Cards	50c. a year.
Young People's Leader	50c. a year.
Kind Words: Weekly	50c. a year.
Semi-monthly	50c. a year.
Monthly	50c. a year.
Child's Gem	50c. a year.
Bible Lesson Pictures	50c. a year.
Young People's Leader	50c. a year.

When ordering for one quarter, divide the above prices by four. Terms cash. Broadus's Catechism, 4 cents apiece in any quantity; Manly's, larger, 15 cents a dozen; smaller, 10 cents. Howard Cards, Sunday-school Record Book, etc. Specially pretty line of Howard Cards. Bibles and Testaments any style and price.

### BAPTIST SUNDAY SCHOOL BOARD, T. P. BELL, Corresponding Secretary, Nashville, Tenn.

### HERE'S SOMETHING NICE



For the fatigued business or professional man; for the elegant lady or fashionable caller nothing is so nice as a Turkish Rocker. You can get them in all styles; hair-cloth, domestic crushed or embossed plush, marbled silk plush, silk tapestry, mottled corduroy, Brocatelle, silk damask, plain or embossed leather; all these really elegant goods at less than factory cost. Come and get some of these richly upholstered parlor suites, corner chairs with adjustable seats, fancy rockers, solid mahogany divans, sofas, arm-chairs, reception chairs in every finish and style of upholstery or any wood you wish. Is there anything else you want? Are they too fine in style, too luxurious in selection? Do you want plain goods for more practical use; chamber or dining room furniture? Are you familiar with our method of business, and do you know how goods reach our stores? The factories hunt us, and by a total surrender, ignoring all values, induced us to take their consignments. We care little about price, but want our cash advance back and commission quick. There will be no trifling, but preemptory sales.

### S. T. MOORE CO., Manufacturers' Agents, Jefferson, Bet. Fourth and Fifth, Louisville, Ky.