

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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UNION SEMINARY cut loose from the Presbyterians in order to hold on to Briggs. It is evident that the Seminary is very, very broad, for it has employed a Catholic priest, Father Alexander Doyle, to teach its students!

THIS much is to be said of the B. B. B. at any rate. It does not lead to violation of the commands to women to keep silence in the churches, and guns are no more out of place in the simplicity of worship than are flags, and uniforms than are badges.

THE P. S. A. in England claim to have 1,200 societies with 150,000 members. Their object is to have such religious services as those who do not go to church will be glad to attend. There was a time—was there not!—in which the thought was that worship was to be made pleasing to God, and such that the Holy Spirit will be glad to attend.

THE Nashville Christian Advocate says: "We wish to protest in advance against any effort to use the Epworth Leagues to promote any sort of money-raising schemes." If the "societies" were forbidden by the churches from raising any money, there would never be any question about their getting out from the control of the churches into general organizations.

THERE are "B. B. B.'s", that is Baptist Boys' Brigades in one thousand Baptist churches, and they propose now to make a general organization, feeling that a general organization will "accomplish more"—and also support a secretary and an organ to be called the *Knapsack*. So the tide runs, and yet men wonder why, with all these things to divert attention and funds, the Boards are in debt, and things going on with mission collections from bad to worse.

In the *Century Magazine* Mrs. Field gives interesting reminiscences of Oliver Wendell Holmes. On one occasion he said: "There are very few modern hymns which have the old ring of saintliness in them. Sometimes when I am disinclined to listen to the preacher at church, I turn to the hymn-book, and when one strikes my eye I cover the name at the bottom and guess. It is almost invariably Watts or Wesley, after those, there are very few that are good for much. 'Calm on the listening ear of night' is a fine hymn, but even that lacks the virility of the old saints."

We often wonder at the ease with which many parents of the present generation manage to shirk their parental obligations. Relieved by the State of the necessity of educating their children, and by the Sunday-school and church of the necessity of giving them a religious training, they take things quietly and seem often to forget even their most elementary duties. The solemn truth, nevertheless, abides that nothing can absolve the father and mother of a family from the responsibility of giving direct, personal and incessant attention to the work of training and fashioning the characters of their offspring.—*Christian Advocate*.

For the Western Recorder.

### A STUDY OF JOHN 3:4-10.

BY REV. E. C. DARGAN, D.D.

Let us put before us a literal translation of the passage as given in the American Bible Version: "Every one that commits sin commits transgression of law also; and sin is transgression of law. And ye know that he was manifested that he might take away sins; and in him is no sin. Every one that abides in him sins not; whoever sins has not seen him, nor does he know him. Little children, let no man deceive you. He that does righteousness is righteous, even as he (Christ) is righteous. He that commits sin is of the devil; because the devil sins from the beginning. To this end the Son of God was manifested that he might destroy the works of the devil. Whoever has been begotten of God does not commit sin; because his seed abides in him; and he cannot sin, because he has been begotten of God. In these are manifested the children of God, and the children of the devil."

We learn here, first of all, some things about the origin and nature of sin. It is of the devil. He sins from the beginning. Far back of recorded time, in the secret ages before the world was, he sinned, and he remains a sinner. Now, sin is transgression of law. Practically, sin is nothing more nor less than resistance to the law of God on the part of an intelligent, conscious and willing creature. This is what the devil did and does, and what he teaches and influences men to do. Now, Christ was manifested that he might take away sin, that he might destroy this work of the devil in and for those who would accept him as Saviour. He himself is sinless. His advent was the coming of sinless character and power into a sinful race, and to oppose a sinful power. Such was the mission of the sinless Christ. Now, man is sinful; he is under the devil's influence and dominion. He needs deliverance. How is that deliverance effected? How does it become the personal possession of any man? The matter is considered from two points of view: the redeemed man is regarded as abiding in Christ, the sinless One, identified with his Saviour, united to him, living in him, and as begotten of God, the Holy One. That which is of holy origin and ever carries with it the nature of its source, and that which ever abides in a holy sphere and habitually partakes of its influence cannot be an unholy thing. Its divine origin and its present situation alike forbid all supposition. How can one who is really allied to Christ be at the same time the devil's ally? How can he who is God's child be at the same time the devil's child? How can he who has derived his spiritual life from the holy God, and lives in the sinless Christ, be in character and life a sinner? It is impossible!

Such appears to be the meaning of the passage. Are we, then, to infer that a truly regenerate child of God, a Christian who by faith abides in Christ, is necessarily and perfectly sinless, that he never does a wrong thing, says a wrong word, thinks a wrong thought? If this be so, we may boldly say that there never has been a truly regenerate person in this world, nor one who by faith abode in Christ; for surely there never has been one—no matter what his claims—who did not, either by the testimony of his own conscience, or the observation of others, or both, do some wrong deeds, say some wrong words, and think some wrong thoughts. At least, so most professing Christians would so depose in court. If a few here and there have been led to claim sinless perfection, their claim is not allowed by the common sense of their observers. And in fact such a claim is itself a weakness, and nearly allied to sin.

Moreover, the Apostle John is himself in evidence against this extreme view of his

language here. For in chapter 1 verses 8-10 of this same epistle, he says: "If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

What, then, does he mean by the strong language of the passage we are studying? Is he an hopeless contradiction with himself and with the wellnigh universal consciousness of Christians in all ages? Not at all. He is describing the ideal state of the regenerate man who abides in Christ, towards which he ever strives; he is speaking of the predominant characteristic of the child of God, as distinguished from the child of the devil. He is not absolutely and perfectly wicked, without any admixture of good, and the former is not absolutely and perfectly holy, without any admixture of sin. But the settled character, tendency, and destiny of the one are evil and toward evil, and of the other are good and toward perfection. The one is a sinner because he is habitually so, the other is not a sinner because he is not so by tendency, preference, and habit. According to somebody's apt saying, "One is a sinner running into sin, and the other a sinner running away from sin." Let us compare here some other Scriptures. Our Lord says in John 8:34 ff. that he who commits sin is the slave of sin, and that if the Son should make such an one over he would be a free man indeed. The committing of sin is here evidently described not as occasional action, but as fixed habit growing out of established character, predominant tendency; and the freedom spoken of is not necessarily absolute sinlessness, but deliverance from the tyranny of such predominant tendency, character, habit. Paul says in Romans 8:2, after having described the fearful conflict of sin and holiness in human experience: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and of death." A new tendency has been set up in the redeemed soul, a new law directs its life and decides its character, a new state of being is instituted; it is not necessarily under a complete deliverance, but it is a *live principle* that is surely working in that way. The believer may not yet be actually sinless, but he is under a ruling tendency that by the grace of God involves its own completion. Again, in Galatians 5:16-25, Paul writes of the conflict between the flesh and spirit, and concludes with the exhortation: "If we live by the Spirit, let us also walk;" that is, let us live and act in accordance with the spiritual tendency set up within us by the Spirit of regeneration; but the very exhortation itself shows that he did not consider that his readers were actually and perfectly so doing, that they were absolutely sinless.

Coming back to the passage that we are studying, we conclude that when John says, "Every one who abides in Christ sins not," he does not mean that he is actually free from all sinful propensity or deed, but that his characteristic action is not that of a habitual sinner; and when he says "whoever has been begotten of God does not commit sin," he does not mean that such an one is perfectly sinless; but that he does not habitually and by preference and predominance live in sin; and when he says "whoever has been begotten of God does not commit sin, because his seed abides in him, and he cannot sin because he has been begotten of God," he does not mean that it is impossible for a Christian under any circumstances to do wrong, but that the divine nature implanted at regeneration is a perpetual check to indwelling sin, a sure preventive of sin as the main characteristic tendency of life, and a certain and eternal bar to the complete possession and ruin by sin of any regenerate soul.

### MEAT FOR STRONG MEN.

And if there is one thing more than another which contributes to making Christianity effeminate it is the sentimental and almost silly reading that goes out under a religious name. And it is religious, and it is true as far as it goes, but it lacks virility. These cheap Bible expositors, whose mental and moral backbone is about as limp as the cover to their flagster Bibles, cannot beget a robust kind of faith and robust men will not take to their expositions any more than a strong man will take to croquet for athletics. The hymns that have been sung are too largely what some one has called a "holy Hey Diddle-iddle." They would make one of Cromwell's ironies groan with disgust. These New Testament histories are not of that sort. If a young man wants a story of most thrilling adventure and most unflinching boldness let him read thoughtfully Paul's missionary travels. See him start out for Asia, a stranger. At his first landing he meets the governor and convinces him that Jesus is the Saviour. The next place is up in the mountains where he gets a good hearing, but he is driven out by enemies. At the next time he begins again and makes a success, but enemies follow him and drive him on. He tries again, and this time he gets a big crowd and they get ready to treat him as a god, but the next day they pelt him with stones until they think he is dead, and then haul him off as carrion. But he rallies and tries again. And then when some would have said, "Now let us get home and avoid these places"; he says, "Let us back through these towns and help the brethren that believed us when we went there." So back he goes into those same towns and then home again. That sort of backbone and patience and courage is good for men and boys to read. It puts to shame a dozen kinds of littleness that grow up among Christians now.

Cromwell's men and Scotland's kirk, and New England's elders were men who came up in the nurture of the Bible. They had their faults; some of them were very big ones! But lack of manliness was not one of them. They put too much Old Testament and too little New Testament into their reading. The proportions were wrong, but the results were solid. Men were not effeminate, and their children were not.—*Preachers' Magazine*.

ONCE again we are moved to say a word in defence of our editorial prerogative. A good brother is not at all pleased that we condensed a recent news letter which he sent to this office. He would have been more displeased had we put it into cold type as he wrote it! It would be simply a matter of impossibility to find room for all that is sent for publication in the *Indiana Baptist*. The editor does not profess infallibility, but he is bound to use his best judgement as to publishing what is sent him, and he respectfully submits that under all the circumstances he knows as much about the matter as the dear brother who allows himself to become irate. It is a pity, to be sure, that editors are not infallible; but then, they are not alone in the non-possession of the desirable attribute. When the brethren in Virginia used to sharply criticize Dr. Jeter's editorial work, his uniform reply was: "Brethren, if we had been wiser, we would have done better."—*Indiana Baptist*.

BOARD devotions resemble the rivers which run under the earth. They steal from the eyes of the world to seek the eyes of God; and it often happens that those of whom we speak least on earth are best known in heaven.

The one thing a man doesn't like to do is often just the thing which stands most in his way.—White.

For the Western Recorder.

**THREE ATTITUDES AS TO CHRISTIAN GIVING.**

BY THE REV. V. L. MASTERS.

Christian giving is more than a fruit; it is a grace. It is the keystone of an arch, one side of which is built up by the spiritual graces, and the other by practical virtues. And the arch is much weakened and disfigured by withdrawing this stone. Witness many Christians and many churches. Some Christians have a predilection for the doctrines, and others for the practical virtues of religion. How do so many of both classes neglect this grace and fruit which belongs to the favorite field of each?

There is the class who do all they can. They give all they can; often more than they are able; and sometimes, it would seem, more than they ought. They never go to sleep nor hang their heads when the pastor preaches about giving. They do not fear the collection basket. They attend the financial meetings of the church, and in emergencies are cheerful and hopeful. It is they that make up the average per capita in our church and denominational statistics. Their name is not Legion. They and such as they are the hope of the church and the salt of the earth.

There is a second class who believe all this, theoretically. A man of this class tolerates the sermon on giving, and even likes it when he thinks it is striking his fellow church members, and is likely to induce them to shoulder the burden of the debt, without troubling him. He gives the thousand's mite, and prudently reserves a thousand fold that he may have another mite to give. He will give more, upon a great emergency, or when moved by a powerful appeal. He really believes he would like to be more liberal, but he is sure he cannot spare the money. His wealthier neighbors ought to give more than he, for they are well able; his poorer neighbors ought to give more or quite as much, for they do not have such great expenses and financial burdens.

Now, a man who is always saying he does not give because he "cannot spare it," probably would not give if he could spare it. And still more probably he never can "spare it." With greater wealth will come greater wants, greater social demands, greater expenses on every hand; so that it will often prove quite as hard to meet current expenses, after the income has been doubled or quadrupled. Again, when people say they cannot spare any of their substance for the Lord, it usually means simply that they have some other use for it. Now, a man who will not give to the Lord until he feels no personal use for the money, never really gives at all; for sacrifice is a necessary element of Christian giving.

The third attitude is that of the grumbler, who tries to drive off conviction and keep contentance with his neighbors by indiscriminate fault-finding or outright rebellion. I am not hitting beyond the mark in mentioning this class, though I may be missing my audience. These people do not often read the religious papers, but they do exist; and their names adorn the roll of many a Baptist church. A leader of this class can preach you a lay sermon. And, if he does not, do not beguile yourself into believing that he is not preaching, in the highways and hedges, to other ears whose possessors swell out Baptist statistical reports which you may be fond of quoting.

Let us take a sample sermon. Subject: The preachers preach for money. Divisions: 1. Paul made tents at Corinth. 2. "Charity begins at home." 3. The gospel is free. 4. "He that provideth not for his own household, is worse than an infidel."

Paul made tents at Corinth. Yes; but he did not at Philippi. Now, read the second letter to the church at Corinth, and see how he sets the Macedonian Christians before them as an example in giving, which he exhorts them to imitate. Then, the church at Corinth was very young, and those who made up its membership but lately had never heard of Christian teaching. Here are churches, many of which believe they can hear the chain of Baptist succession and a pure gospel rattling back on the banks of the Jordan; nineteen hundred years of succession, and yet have not learned the grace in which the church at Philippi abounded in its infancy! Their succession chain surely did not come by way of Macedonia. Like

a degenerate son of a noble and ancient family, is a Baptist church which harps upon its ancestry and does no good itself.

While it is true preachers do not make tents now, not a few do make their support mainly by teaching or some other secular calling, in the most cases greatly to the shame of the churches to which they preach.

"Charity begins at home." In the first place, that is not Scripture; but our preacher cares little for that, just so it "goes down." He gets that from his inner consciousness, where he gets most of his information about the enormous expense of the Boards, which gobble up all the mission money, so that it is a happy dime that steals away from the doomed dollar to gladden the heart of the missionary. Yes, charity begins at home; but it is a poor, miserable, dwarfed creature, unworthy of the name, that never goes away from home. Charity is a delicate damsel, who can only keep up strength for domestic duties by outdoor exercise.

A free gospel. That is scriptural; but our unpaid preacher has perverted it. Let us never cease to thank God for a gospel so free that the poor, the ignorant, and the fallen, may come and drink of the water of life without money and without price. But, to be a Christian, a man must first of all surrender his heart. When he does that, he surrenders himself, his talents, his money, his all. When he does that, it will not be like having a tooth extracted for him to give to the cause of Christ. It will be a pleasure to give.

"If any provideth not for his own household, he hath denied the faith, and is worse than an infidel." That is Scripture, and correctly quoted. The devil quoted Scripture to our Saviour; this brother, alas! often quotes his passage with more effect than did Satan. Yes; a man who is so lazy, so trifling, or so perverse, that he lies on his back while his family suffers from want, or squanders what should rightly support them, is worse than an infidel. But the Scripture does not enjoin that man to give. The appeal is to Christians; to those who serve the Lord, who labor to support their families, and whose labor the Lord has blessed. These are asked to give of their means, according as the Lord has blessed them, to support his cause.

I think I have refuted my man of straw, who has a family likeness to some of flesh and blood. But what avails the victory! It is not pessimism, but a probable conjecture that, after you and I are long dead, liberal reader, many a Missionary Baptist in profession will be an "omissionary" Baptist in fact. Let us endeavor to thin the tribe by our precepts and especially by our example. Pocahontas, Va.

For the Western Recorder.

**LEARN TO WRITE WELL.**

It may be that some are "born writers," as are others who are "born orators." But it is not true that one who may not have much of a natural gift of writing, can steadfastly cultivate it, so that he shall acquire a good degree of proficiency! It would seem so. The words of an eminent Southern educator are so worthy of thought that they are here reproduced: "Whether you can speak well, either in public or in private, is it not desirable that you should learn to write well? Whoever wrote such beautiful letters as some we have from Robert E. Lee? We, in this country, should pay greater attention to writing and cultivate the power of written expression. Too exclusive has been our attention, in the Southern states, to public speaking. The much larger proportion of Southern men have been orators, and a much larger proportion of Northern men have been writers. And this may be ascribed to the difference in temperament. We ought to give more attention to writing for periodicals and writing books. We have not only to try to learn how to write, but to try to teach others to buy what we write. Some of us have found this a difficult task, but let us cultivate perseverance. Let me exhort you to write." There is much to be said in favor of cultivating the art of writing well. It is one of the very best means of mental discipline. One hour, at least, spent each day in careful writing, is more profitable than studying a good text-book. And then it also materially helps one in public speech. It condenses and polishes the power of public utterance.

C. H. WETHERS.

**IRON SANDALS FOR ROUGH PATHS.**

BY WAYLAND HOTT, D.D.

It was the custom of the ancient Orientals, sometimes when they must pass along rough roads, to plate their sandals on the outer and under side with iron, so that the stones should not cut through the sandals and wound the feet. There is an Old Testament promise for pilgrims which borrows its figure from such custom—"Thy shoes shall be iron and brass."

The chapter in Deuteronomy, amid which the promise shines, is a kind of poetic prophecy of what should be the peace and fortune of the various tribes of Israel when they should have entered the promised land, to the border of which Moses now, at last, had led them. There is a peculiar appositeness in this prophetic blessing for the tribe of Asher, of which this promise is a portion.

The part of the promised land which was to fall to this tribe Asher was in the north of the country—at once extremely fertile in the plains and valleys back of the mountains, but also extremely rocky where Carmel reared its rounded crest and piled its flinty shoulders and flung itself forth, jutting into the Mediterranean Sea; and also rockier still further northward amid the spurs outlying of the Lebanon ranges.

"And let him dip his foot in oil"—sang Moses of this tribe of Asher. To the rear of the mountains, in the plains and valleys in the section which Asher was to occupy, the olive grew luxuriantly; and so plentiful was to be the yield of the rich and fragrant olive oil, and so common was to be a commodity so esteemed and precious, the children of Asher need not reserve it as an ointment for the head, but might, if they wished, drench even their feet with it.

But also, in this part of the Holy Land, as I have just been saying, were mountains and contorted and winding and rocky ways. And the prophetic promise was—for such rough ways as these you shall have sandals shod with iron and brass; and, binding these upon your feet you shall vanquish the rocky and rough ways without hurt and easily.

And it was a fact, also, that all these mountains, amid which Asher was to dwell, were seamed with iron from which such sandals could readily enough be manufactured.

Well, the rough paths for human feet are not confined either to the place in which Asher was to live, or to the times he lived in. No soul passes through this probationary existence that does not find rough ways sometime, somehow. Rough paths of some sort are essential elements in discipline and proportion. There are pecuniary rough paths. There are rough ways of circumstance, when it seems as though all the hostile rocks that ever were piled themselves before one and around one, like those crowding mountains which made steep and difficult the western and northern border of Asher's inheritance. There are the hard and wounding paths bereavement brings. There are the rough ways our peculiar dispositions make for us, and so on, even endlessly.

But the teaching of our promise is that for the treading of such rough paths as these, and for others like them, there is furnishing and help for us. "Thy shoes shall be iron and brass."

That was a fine answer a little deaf and dumb fellow made to one examining him. Visiting the asylum, and looking upon the silent inmates, the gentleman was requested to ask some of them a question by writing it on a blackboard. He ventured to ask this question: "Why did God make you deaf and dumb, and make me so that I could hear and speak?" The answer was too much for the cleverness of the silent ones, though not too much for their piety. One of the little fellows went up to the board, and taking the chalk, wrote under the question, "Even so, Father, for so it seemed good in Thy sight."

And is it not as plain as plain can be, that the steady cherishing of such trust by the little fellows would necessarily be as an iron sandal, defending their feet from the sad, rough path in which, for some reason, God has set them.

I beseech you, cherish the fact that God has a hand in the setting of your rough paths. For the saving of your precious spiritual life, perhaps; as when lost, through the abundance of the revelations, he should

be exalted above measure, that thorn in the flesh—not a rose-bush prickle, but some great iron-pointed goad such as they drove oxen with—was allowed to pierce and pain the great Apostle. For the development in you of finer and nobler spiritual strength, perhaps; as when, because you have been set at climbing ways steep and difficult, and so have had developed in you spiritual brawn and brawn, you find yourself on the threshold of larger duty.

I beseech you, bind on your feet this protecting sandal of trust in God.

But how often we say, "Amid my circumstances I cannot find the sandal of such trust; it is gone; I have lost it, if I ever had it; my feet are bare and bleeding."

But, as the mountains of Asher's inheritance were seamed with the iron out of which could be made sandals iron-shod, so at your hand there is material for the fashioning of these sandals iron-shod, of trust. The Bible is at your hand. It is seamed with promises. There is many a promise it is precisely applicable to your case. Suppose you mine in the Bible a little more. And when you discover the promise for you, bind it on your poor feet, wounded and bleeding with the rough way. The reason why we walk barefoot along rough parts so much is because we do not enough go where sandals of trust iron-shod are furnished for us. Get a promise and cling to it, and you shall find your feet shod. In certain moods, when you can get hold of nothing but resolve of trust in great extremity, take this: "Though He slay me, yet will I trust in Him." You shall somehow find that even such desperate resolve of trust has become protecting sandals.—Watchman.

**NEW YEAR'S RENEWALS.**

BY A. J. GORDON, D.D.

It is not so much new discoveries of truth, and new revelations of duty, which are needed to make the coming year one of blessing and usefulness as a renewed acting upon what we already know. "Duty done is the soul's fireside," says Joseph Cook. "What is duty undone but the soul's incision, in which conscience—then brings—into the rack and makes us cry out for pain at neglected opportunities? "I remember as one sin," says Richard Baxter, "which my conscience does so much accuse and judge me for as for doing so little for the saving of men's souls and dealing more fervently and earnestly with them for their conversion." And who that knows the Gospel and the lost condition of man by nature does not often arraign himself for this great defect of service! Probably the most constant occasion of this defect is found in our delegating of duties to others. Specialism has no such place in Christianity as it has in science. It may be well that in the medical profession one class of physicians takes the eye, and another the heart, and another the brain, and so apportion out the work among different classes of practitioners.

All duties are for all Christians; there are no assorted obligations; there are no exemptions from spiritual taxation for such a would move into some mild suburb of Christianity in order to avoid the assessments of the Gospel. The greatest need in the work of the church is that of personal dealing with souls by all Christians, and the greatest loss comes through delegating this work to ecclesiastical specialists—preachers, teachers, evangelists and missionaries. Let us then, so appreciate our personal trusteeship of the Gospel that we shall refuse to farm it out to agents; let us "now is the accepted time" so constantly ring in our ears that we shall decline to confine our ministrations to Sundays and to prayer-meetings. "Be instant in season and out of season," says the apostle, which means, being interpreted, "Be unseasonably in season; make an opportunity out of an inopportune occasion." A gentleman said to the writer: "The most earnest and useful man we have in our church declares that he owes his conversion to words spoken to him by a Christian laid across the counter in Jordan & Marsh store when he was selling goods to her. Did not this woman earn the beatitude? "Blessed are ye that sow by all waters!" Next to this duty of watching for souls what if we name as of chief importance the exercise of intercessory prayer? But Christians will not pray earnestly unless they love strongly. Asking without earnestness, shooting, heavenward, the arrows of spe-



**Sunday-School Lesson.**

INTERNATIONAL  
**BIBLE LESSONS, 1895.**

FIRST QUARTER.

SUNDAY, MARCH 24.

PURITY OF LIFE.

Rom. 13:8-14.

MOTTO TEXT.—"Abstain from all appearance of evil."—1 Thess. 5:22.

Paul is writing from Corinth, from which city he was soon going to carry the aims of the Gentile brethren to the poor in Judea. After his closely reasoned argument in the first chapters of the epistle, he gives practical advice, as full of common sense as of religion, to the Roman brethren. All practice must be founded on principle, as all flowers must have roots. Hence the great, strong doctrines come first.

"This chapter treats mainly of our political duties," as Hodge says. First Paul enforces the duties due to civil magistrates, and then to the obligations in view of their civil and social relations generally. Here Christians find their duties as citizens laid down and enforced. There never was a time when study of this chapter was more needed.

"One no man anything, but to love one another."—Discharge all your obligations in every relation of life. But do your best, and you cannot discharge the obligation of love. We will always owe that. The more active love is the more it finds to do, its debt is undying. In these days, when love is being out from so many of the relations of life, we need to be reminded of these facts. The love of employers and employees is about dead. Contrast the feelings of the old servants for their masters' families, and of the masters for their black "mamies" with the feeling between labour and capital to-day! In so many of our public relations we need to be reminded of the debt of love we owe.

"For he that loveth another hath fulfilled the law."—No man can discharge his social and political duties without love. Love is the root from which obedience of the law springs. He who loves God will strive to please and to glorify him, and will to his utmost keep his commandments. Any love which does not prove itself thus is not love but lip service, whether it be love to God or to man.

The apostle proceeds to prove his statement that love is fulfilling the law. He mentions some of the commandments as illustrations. They are taken from the second table, or the duties to our fellow men. Thought of course our duty to God runs through all these commandments as first and most important. "Thou shalt love thy neighbour as thyself."—That is, as you ought to love yourself, not as in your selfishness you may really love. A neighbour whom we love as ourselves we will not kill, nor defraud, nor injure in any way. We will take as much trouble for his good as for our own, rejoice as much in his prosperity and success as in our own, and be as grieved at his misfortune.

"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."—The law works only good to man, and those whom we love we do not willingly injure. The question is sometimes asked why Paul speaks here only of love to our fellow-men and quotes the commandments which refer to them. The subject on which he is treating is our social and political duty. Godet says:

"Duties to God do not belong to justice; the obligations which constitute the latter are therefore found solely in the second table of the law, which was, so to speak, the civil code of the Jewish people. It is this also which explains the negative form of the commandments. Justice does not require the positive doing of good, but only the abstaining from doing wrong to others. Love is spoken of here only as the means and the pledge of the fulfillment of justice."

"And that knowing the time, that now it is high time to awake out of sleep."—Having told them their duties, Paul proceeds to urge upon them the fulfillment of these duties. Life is short, Christians have no time to lose. They must wake to their responsibility to God and to men. While they were estranged from God and enemies to Him, they were as in a sleep. Now they know their responsibility, but the best of them need further awakening.

"For now is our salvation nearer than when we believed."—Paul longed to be saved from the body of this death, to be complete in Him. He calls the final freeing from sin, from the law in his members which warred with the law in his spirit, from the old Adam whose presence made it still necessary that he should crucify his flesh. That time was soon coming in death—it was nearer than when they believed.

"The night is far spent, the day is at hand."—The time of their warfare was short; the night of life would soon be over, and then come the brightness of the eternal day. What matter hardships and crosses and privations when the end is so near? "The salvation here intended is the consummation of the work of Christ in their deliverance from this present evil world, and introduction into the purity and blessedness of heaven. Eternity is just at hand, is the solemn consideration that Paul urges on his readers as a motive for devotion and deliverance." Hodge.

"Therefore let us cast off the works of darkness"—things that need to be concealed. Things which are not suitable for the perfect day. All evil deeds are works of darkness. "Let us put on the armour of light."—For our life is a warfare, and there is no release in that war. Eph. 6:11.

"Let us walk honestly as in the day."—The word translated honestly means properly, decorously, as becomes the children of God. Walking with a constant sense of God's presence about us and his eye upon us. "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envy."—These cover a large part of the sins which do so easily beset us—intemperance, impurity, discord. All things which incite to these or lead to them must be avoided by the children of God.

"Put ye on the Lord Jesus Christ."—So that men in looking on us will see Christ reflected in our lives. "And make not provision for the flesh to fulfill the lusts thereof."—"Make not provision," means "be not preoccupied."—The desires of the flesh, however innocent, must always be subordinate to the higher part of our own nature and far more to the duties we owe to God. Those who are called to be saints must live near to God, loving Him above all things, with all their soul and strength.

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FROM CINCINNATI

The news from Cincinnati this week will interest all who enter into the spirit and power of the petition, "Thy kingdom come." Of such must be many of the readers of the staunch old WESTERN RECORDER. And, by the way, how many city churches realize what a factor in their success and progress is the increasing volume of prayer which goes up to God from isolated rural homes for His blessing upon work in the great cities? Perhaps when the Books are posted and the grand accounts made up, it will be found that the chief credit is given to the humble unheralded ones, whose faithful praying has "moved the arm that moves the world." Who can tell how God measures us!

Tabernacle Sunday, March 3, 1895, at Ninth-st. church, Cincinnati, will not soon be forgotten. The outpouring, or inpouring, rather, of the people was unprecedented. Pastor Myers preached from the text, "They limited the Holy One of Israel." It was a day of both faith and works. Over \$40,000 was subscribed to the proposed new edifice, distributed through the entire membership. Dr. Myers was at his best, and made it evident to all that the work in hand by Ninth-street must either expand or recede. Scores of children are turned away from the Sunday-school every Sunday for lack of room. The same is true in regard to the preaching services. Enlarged facilities are absolutely necessary. It is a critical time in the history of old Ninth Street.

Ten years ago the Baptists of Cincinnati awoke from a Rip Van Winkle sleep. Since 1885 the 5,000 members of the Miami Association have raised nearly a million dollars for religious purposes. The eyes of the whole religious public of this region are now fixed upon the work of two men, Johnston Myers and George R. Robbins. Between them and their noble coworkers, in Ninth Street and Lincoln Park, lies the work of evangelizing the lower levels of the city—the Old Cincinnati. Their coming to this city has revolutionized the Queen City religiously. Their example will stir up the other denominations, and thus their influence will spread far beyond the lines of their own special work. Keep your eye on Ohio news this year!

The building project of Lincoln Park moves bravely on. A lot of ample size on an eligible corner has been bought and paid for. \$25,000 has been subscribed towards the building—about half the amount required. Robbins says that house will be built, or else his tombstone be set up on the corner of Betts and Freeman. Everybody believes in Robbins and Lincoln Park and the great future the church has in redeeming the West End of Cincinnati. Money will come. Lincoln Park has helped every other enterprise in the city and state for twenty years, and now its needs must be recognized and met. The new house will be open seven days in the week and sixteen hours a day. It will be the religious bee-hive of Cincinnati.

The Cincinnati Ministers' Conference would be a dull place if it were not for the Louisville boys. The paper, March 3d, was by Pastor C. G. Jones of Covington—"The Preacher and his Message." THE RECORDER ought to print it. Space is lacking to speak of all the other brethren who have "obtained a good report" in these parts: the genial Perryman at Newport, the eloquent Blake at Dayton, the indefatigable Crouch at Ludlow, the enthusiastic Lee at Third Covington, the orthodox Swindler at Madison Avenue. G. E. A. March 3, 1901.

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**TRANSMISSISSIPPI.**  
A SECRETARY OF THE HOME BOARD FOR THE TRANSMISSISSIPPI FIELD.  
Considering several facts, it seems the time has arrived in the progress of our Home Board's work, when a Secretary for Arkansas, Texas, Louisiana, New Mexico, and Indian Territory, is essential to the union and efficiency of our Home Mission work. The idea to have a Trans-Mississippi Secretary for the work is no new one. But in stating that "the time seemingly has arrived" for such a division of our field, I but voice the essentials to unity and efficiency of our forces, and rewrite what has before been penned. Notice the territory: Arkansas, Louisiana, Texas, New Mexico and Indian Territory—quite a district, even for one man, and a district rich in unexplored resources so far as our Home Board has been able to reach to manifest. Vast areas of rich black lands are found in each of these states, or sections named, while it is a fact almost too sad to publish, that in many sections of these states thousands of homes never see a missionary, and hundreds of the homes have never had the needs or work of the Home Board properly put before them. A live, Godly Western man, over this territory as a district supervisor, or as Trans-Mississippi Secretary, could do a work for these states in missionary, educational and benevolent training, they will never obtain from written appeals, even type-written ones. The field would not only support the man, but the Home Board would get far more and better returns for its ex-

edures upon these folds than has done hitherto.

Again: The people of this district need such a connecting link to bind their hearts to the work of the Home Board and to the Convention it represents. We believe we speak that we know. The resolution from a representative Trans-Mississippi man offered at the Convention last year at Dallas, looking to this end and others, meant something. What? Simply that we want to get into closer touch with head and heart, as to our Convention. There is beyond a doubt a growing disposition on the part of some of our best men west of the great river to pull off from the Southern Baptist Convention. That disposition grows out of a longing desire to have our territory better drilled in missionary and educational enterprises. Nor is this feeling at all lessened by the "pay-as-you-go entertainment" business at the general gatherings of our Southern hosts.

The Western people, owing to our large-heartedness, aggravated by our extensive vision given us by nature, are a hospitable people. We have ever proven this; even the tramps testify to it, when abroad; and the ideas henceforth confronting us of going beyond the Mississippi to attend the Convention, and then "paying for our own entertainment," is too much for us. We think we may live less expensively at home, and entertain our friends for Christ's sake simply.

We do not advocate a separate Convention for the district herein named; but we do believe if active and immediate steps are not taken to conserve these parts, there will be a disintegrating agitation constantly growing west of the Mississippi river. We are rapidly building our colleges and extricating them from debt. We are enlarging our mission interests every year in all the territory herein named. It seems prudent, wise, discreet and timely, therefore, that the Southern Baptist Convention see to it that these growing interests be kept in close touch with those directly under its fostering care.

A TEXAS BAPTIST.

THE MODERN WAY

Commends itself to the well-informed, to do pleasantly and effectually what was formerly done in the crudest manner and disagreeably as well. To cleanse the system and break up colds, headaches and fevers without unpleasant after effects, use the delightful liquid laxative remedy, Syrup of Figs.

A HAPPY HIT.

I do not mean the name, but the educational experiment of our beloved secretary of State Missions, Rev. J. W. Warder, D.D., known as the Young People's Institute. It proved a gratifying success at Russellville, although some of us anticipated its coming with apprehensions. The program, an admirable one, by the way, was carried out in nearly every particular, only two of the appointees failing to come. The program and a full report of the addresses and discussions would occupy too much space, but the meetings were well attended, latterly by a fair proportion of young people, and were remarkable (1) for the speeches, which were mostly excellent in character and spirit, and (2) for the educating effect of the topics and discussions. I gather from them that there is little doubt that the Young People's Movement, as it is called, is a recognized need and an accepted fact. And that this movement is admitted to be for the benefit of our churches, in so far as it shall be successfully employed in training and develop-

ing our young people in the churches. Dr. Kerfoot preached an excellent sermon on Sunday, and Dr. Christian gave us, in addition to the regular menu, a lecture, Tuesday night, on Mexico. But the most important feature of the occasion was, doubtless, the discussion which took place after the completion of the program, on the propriety of organizing the B. Y. P. U. in the State and in the South, Doctors Christian and Pickard favoring, Doctors Eaton and Warder opposing. It reminded one of lions at play, sturdy blows sturdily parried, each side earnestly contending in a fraternal spirit for what seemed the true Bible principles, or for the highest interests of the churches. One hardly knew which to admire most, the stalwart conservatism which stood for scriptural standards and precedents, or the eager ambition which would attempt greater things for Christ and his beloved. Dr. Warder closed with a proposition which may be well worth considering as it promises to unite the opposing forces. Organize the young people in the churches, and through those, in co-operation with our associations, District and General, and therefore with the Southern Baptist Convention, and, besides this, have an independent mass meeting of the Young People at some time and place apart from the other meetings. Certainly it is to be devoutly wished that the best method shall be adopted, and, whatever that may be, it ought to comport fully with the scriptural character and authority of our churches, while it serves the purpose of elevating the young to higher views of duty and efficiency. In so great a purpose let us all heartily unite, differ as we may as to how best to adjust ourselves to new conditions and demands.

Everybody who can ought to attend the Young People's Institute, especially the young people.

W. S. RYLAND.  
Russellville, Ky.

PROGRAMME

Of Ministers' Meeting, to convene at Dallasburg, Owen county, Friday, March 29, 1895, at 6:30 P. M.

1. The strength and weaknesses of the Baptist denomination—John S. Cheek, J. M. Fowler.
  2. Our relations to God and missions—C. T. Kincanon, J. W. Vallandigham.
  3. Scriptural sanctification—W. J. Agoo, C. M. Riley.
  4. Bible doctrine of assurance—M. O. Sturgeon, L. J. Little.
  5. Scriptural baptism of the Holy Ghost—J. H. Anderson.
  6. Explanation of Gal. 4:3-11—L. H. Salin.
  7. Bible election; and does it interfere with the freedom of the human will? J. S. Tanner, O. J. Terril.
  8. Church discipline—J. A. Hensley, J. W. Waldrop.
- Questions answered at the opening of each session, after the first.
- W. D. BECK,  
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## HEAVEN'S BIRTHDAY.

BY MISS M. C. JONES.

A year is gone since he has been in heav'n!  
Dear Lord of mercy grant, we pray Thee  
To thank Thee that so long it has been  
To him to see the brightness of Thy face.  
Is it a year? What hath it brought to him?  
What it has meant to us we know full well.  
Forth tread thy prayers for patience, eyes  
tear-dim.  
And hours whose tale to God alone we tell  
But unto him! The heart beats quick and  
high  
When the thought travels through the bound-  
less deep,  
Which lies beyond our life as oceans lie  
Beyond a range of pathless mountains steep.  
What depth of wisdom may be his to-night.  
Outleaping keenest eye of any man  
What mysteries may be open in his sight  
Who understandeth more than saecra can  
What strength for life is his? Could he re-  
turn  
To teach us how to take God's gifts to us  
Whate'er their semblance—would our hearts  
not burn?  
We should not creep beneath life's burden  
thus:  
And, crowns of all, think of his wealth of love!  
Knowing no longer any bound or fear.  
Lacking him close to heaven's heart above  
Yet making earth more dear and still more  
dear.  
Upon the pathless mountains he has gone.  
Upon the open ocean with his bark,  
Sweet winds of joy forever urge it on  
Through a fair sky that feareth not the dark.  
The blessedness a year has brought to him.  
No mortal eye could suffer to behold  
And we can only whisper, "Sight is dim."  
"The half was never" never can be told!"

## OUR PULPIT.

### HOW TO RAISE THE DEAD.

BY REV. C. H. SPURGEON.

2 Kings, 4:29-37.

The position of Elisha in this case is exactly your position, brethren, in relation to your work for Christ. Elisha had to deal with a dead child. It is true that, in his instance, it was natural death; but the death with which you have to come in contact is not the less real death because it is spiritual. The boys and girls in your classes are as surely as grown-up people, "dead in trespasses and sins." May none of you fail fully to realize the state in which all human beings are naturally found. Unless you have a very clear sense of the utter ruin and spiritual death of your children, you will be incapable of being made a blessing to them. Go to them, I pray you, not as to sleepers whom you can by your own power awaken from their slumber, but as to spiritual corpses who can only be quickened by a power divine. Elisha's great object was not to cleanse the dead body, or embalm it with spices, or wrap it in fine linen, or place it in an appropriate posture, and then leave it still a corpse: he aimed at nothing less than the restoration of the child to life. Beloved teachers may you never be content with aiming at secondary benefits, or even with realizing them; may you strive for the grandest of all ends, the salvation of immortal souls. Your business is not merely to teach the children in your classes to read the Bible, not barely to inculcate the duties of our morality, nor even to instruct them in the mere letter of the gospel, but your high calling is to be the means in the hands of God, of bringing life from heaven to dead souls. Your teaching on the Lord's day will have been a failure if your children remain dead in sin. In the case of the secular teacher, the child's fair profession of knowledge will prove that the instructor has not lost his pains, but in your case, even though your youthful charge should grow up to be respectable members of society, though they should become regular attendants upon the means of grace, you will not feel that your petitions to heaven have been answered, nor

your desires granted to you, nor your highest ends attained, unless something more is done—unless, in fact, it can be said of your children, "The Lord hath quickened them together with Christ."

Resurrection, then, is our aim! To raise the dead is our mission! We are like Peter at Joppa, or Paul at Tross, we have a young Dorcas or Fentychus to bring to life. How is so strange a work to be achieved? If we yield to unbelief we shall be staggered by the evident fact that the work to which the Lord has called us is quite beyond our own personal power. We cannot raise the dead. If asked to do so we might each one of us, like the king of Israel, rend our clothes and say, "Am I God to kill, and to make alive?" We are, however, no more powerless than Elisha, for he of himself could not restore the Shunamite's son. It is true that we by ourselves cannot bring the dead hearts of our scholars to palpitate with spiritual life, but a Paul or an Apollos would have been equally as powerless. Need this fact discourage you? Does it not rather direct us to our true power by shutting us out from our own fancied might? Unbelief will whisper to you as you mark the wicked giddiness and early obstinacy of your children, "Can these dry bones live?" But your answer must be, "O Lord, thou knowest." Committing all cases to the almighty hand, it is yours to prophesy to the dry bones and to the heavenly wind, and ere long you too shall see in the valley of your vision the signal triumph of life over death. Let us take up at this moment our true position, and let us realize it. We have dead children before us, and our souls yearn to bring them to life. We confess that all quickening must be wrought by the Lord alone, and our humble petition is that if the Lord will use us in connection with his miracles of grace, he would now show us what he would have us to do.

It would have been well if Elisha had reflected that he was once the servant of Elijah, and had so studied his master's example as to have imitated it. If so, he would not have sent Gehazi with a staff, but have done at once what at last he was constrained to do. With far more force may I say to you, my fellow servants, that it will be well for us, as teachers, we imitate our Master—if we study the modes and methods of our glorified Master, and learn at his feet the art of winning souls. Just as he came in deepest sympathy into the nearest contact with our wretched humanity, and condescended to stoop to our sorrowful condition, so we must come near to the souls with whom we have to deal, yearn over them with his yearning, and weep over them with his tears, if we would see them raised from the state of sin. Only by imitating the spirit and manner of the Lord Jesus shall we become wise to win souls. Forgetting this, however, Elisha would fain strike out a course for himself, which would more clearly display his own prophetic dignity. He gave his staff into the hands of Gehazi, his servant and bade him lay it upon the child, as if he felt that the divine power was so plenteously upon him that it would work in any way, and consequently his own personal presence and efforts might be dispensed with.

Alas! I fear I have frequently preached the gospel in this place, I have been sure that it was my Master's gospel, the true prophetic staff, and yet it has had no result, because I fear I have not preached it with the vehemence, and earnestness and heartiness which ought to have gone with it! And will

you not make the same confession, that sometimes you have taught the truth—it was the truth, you know it was—the very truth which you found in the Bible, and which has at times been precious to your own soul, and yet no good result has followed from it, because while you taught the truth you did not feel the truth, nor feel for the child to whom the truth was addressed, but were just like Gehazi placing with indifferent hand the prophetic staff upon the face of the child. It was no wonder that you had to say with Gehazi, "The child is not awakened," for the true awakening power found no appropriate medium in your lifeless teaching. We are not sure that Gehazi was convinced that the child was really dead; he spoke as if it were only asleep and needed waking. God will not bless those teachers who do not grasp in their hearts the really fallen estate of their children. If you think the child is not really depraved, if you indulge foolish notions about the innocence of childhood and the dignity of human nature, it should not surprise you if you remain barren and unfruitful. How can God bless you to work a resurrection, when if he did work it by you, you are incapable of perceiving its glorious nature? If the lad had awakened it would not have surprised Gehazi; he would have thought that he was only startled from an unusually sound sleep. If God were to bless to the conversion or souls the testimony of those who do not believe in the total depravity of man, they would merely say, "The gospel is very moralising, and exerts a most beneficial influence;" but they would never bless and magnify the regenerating grace by which he who sitseth on the throne maketh all things new.

Observe carefully what Elisha did when this foiled in his first effort. When we fail in one attempt, we must not therefore give up our work. If you have been unsuccessful, my dear brother or sister, until now, you must not infer that you are not called to the work, any more than Elisha might have concluded that the child could not be restored. The lesson of your non-success is not—cease the work, but—change the method. It is not the person who is out of place, it is the plan which is unwise. If you have not been able to accomplish what you wished remember the schoolboy's song—

"If at first you don't succeed,  
Try, try, try again."

Do not, however, try in the same way unless you are sure that it is the best one. If your first method has been unsuccessful, you must improve upon it. Examine where in you have failed, and then, by changing your mode, or your spirit, the Lord may prepare you for a degree of usefulness far beyond your expectation. Elisha, instead of being dispirited when he found that the child was not awake, girded up his loins, and hastened with greater vigour to the work before him.

In reading on we find "He went in, therefore, and shut the door upon them twain, and prayed unto the Lord." Now the prophet is at his work in right earnest, and we have a noble opportunity of learning from him the secret of raising children from the dead. If you turn to the narrative of Elisha, you will find that Elisha adopted the orthodox method of proceeding, the method of his master Elijah. You will read there, "And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed, and as he lay upon the Lord, and said, O Lord, my God, hast thou also brought evil upon the woman

with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord, my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah, and the soul of the child came into him again and he revived." The great secret lies in a large measure in powerful supplication. "He shut the door upon them twain, and prayed unto the Lord." The old proverb is, "Every true pulpit is set up in heaven," by which is meant that the true preacher is much with God. If we do not pray to God for a blessing, if the foundation of the pulpit be not laid in private prayer, our open ministry will not be a success. So it is with you; every real teacher's power must come from on high. If you never enter your closet and shut to the door, if you never plead at the mercy-seat for your child, how can you expect that God will honour you in its conversion? Pray with your children separately, and it will surely be the means of a great blessing. If this cannot be done, at any rate there must be prayer, much prayer, constant prayer, vehement prayer, the kind of prayer which will not take a denial, like Luther's prayer, which he called the bombarding of heaven; that is to say, the planting a cannon at heaven's gates to blow them open—for after this fashion fervent men prevail in prayer; they will not come from the mercy-seat until they can cry with Luther—"Vic!"—"I have conquered. I have gained the blessing for which I strove." "The kingdom of heaven suffereth violence, and the violent take it by force." May we offer such violent, God-constraining, heaven-compelling prayers, and the Lord will not permit us to seek his face in vain!

After praying, Elisha adopted the means. Prayer and means must go together. Means without prayer—presumption! Prayer without means—hypocrisy! There lay the child, and there stood the venerable man of God! Watch his singular proceeding, he stoops over the corpse and puts his mouth upon the child's mouth. The cold dead mouth of the child was touched by the warm living lips of the prophet, and a vital stream of fresh hot breath was sent down into the chill, stone-like passages of the dead mouth and throat and lungs. Next the holy man, with loving ardour of hopefulness, placed his eyes upon the child's eyes, and his hands upon the child's hands; the warm hands of the old man covered the cold palms of the departed child. Then he stretched himself upon the child, and covered him with his whole body, as though he would transfer his own life into the lifeless frame, and would either die with him, or would make him live. What does this teach us? The lessons are many and obvious. We see here as in a picture, that if we would bring spiritual life to a child, we must most vividly realize that child's state. It is dead, dead. God will have you feel that the child is as dead in trespasses and sins as you once were. God would have you, dear teacher, come into contact with that death by painful, crushing, humbling sympathy. I told you that in soul-winning, we should observe how our Master worked; how how did he work? When he would raise us from death, what did it behoove him to do? He must needs die himself; there was no other way. So it is with you. If you would raise that dead child, you must feel the chill and horror of that child's death yourself. A dying man is needed to raise dying men. I can-

not believe that you will ever pluck a brand from the burning, without putting your hand near enough to feel the heat of the fire. You must have, more or less, a distinct sense of the dreadful wrath of God and of the terrors of the judgment to come, or you will lack energy in your work, and so lack one of the essentials of success. I do not think the preacher ever speaks well upon such topics until he feels them pressing upon him as a personal burden from the Lord. "I did preach in chains," said John Bunyan, "to men in chains." Depend upon it, when the death that is in your children alarms, depresses, and overwhelms you, then it is that God is about to bless you. Thus realizing the child's state, and putting your mouth upon the child's mouth, and your hands upon its hands, you must next strive to adapt yourself as far as possible to the nature, and habits, and temperament of the child. Your mouth must find out the child's words, so that the child may know what you mean; you must see things with a child's eyes; your heart must feel a child's feelings, so as to be his companion and friend; you must be a student of juvenile sin; you must be a sympathizer in juvenile trials; you must, so far as possible, enter into childhood's joys and griefs. You must not fret at the difficulty of this matter, or feel it to be humiliating; for if you count anything to be a hardship, or a condescension, you have no business in the Sunday-school. If anything difficult be required of you, you must do it, and not think it difficult. God will not raise a dead child by you if you are not willing to become all things to that child, if by any possibility you may win its soul.

We see, then, in Elisha, a sense of the child's death and an adaptation of himself to his work, but above all, we see sympathy. Elisha himself felt the chill of the corpse, his personal warmth was entering into the dead body. This of itself did not raise the child; but God worked through it—the old man's heat of body passed into the child, and became the medium of quickening. Let every teacher weigh these words of Paul, "But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us." The genuine soulwinner knows what this means. For my own part when the Lord helps me to preach, after I have delivered all of my matter, and have fired off my shot so fast that my gun has grown hot, I have often rammed my very soul into the gun, and fired my heart at the congregation, and this discharge has, under God, won the victory. God will bless by his Spirit our hearty sympathy with his own truth, and make it do that which the truth alone coldly spoken would not accomplish. Here, then is the secret. You must, dear teacher, impart to the young your own soul; you must feel as if the ruin of that child would be your own ruin. You must feel that if the child remains under the wrath of God, it is to you as true a grief as if you were under the wrath yourself. You must confess the child's sins before God as if they were your own, and stand as a priest before the Lord pleading on its behalf. The child was covered by Elisha's body, and you must cover your class with your compassion, with the agonising stretching forth yourself before the Lord on its behalf. Behold in this miracle the modus operandi of raising the dead; the Holy Spirit remains mysterious in his opera-

...but the way of the outward means is here clearly revealed.

The result of the prophet's work soon appeared. "The flesh of the child waxed warm." How pleased Elisha must have been; but I do not find that his pleasure and satisfaction caused him to relax his exertions. Never be satisfied, dear friends, with finding your children in a barely hopeful state. Did a girl come to you and cry, "Teacher, pray for me"! Be glad, for this is a fair token; but look for more. Did you observe tears in a boy's eyes when you were speaking of the love of Christ? Be thankful for it that the flesh is waxing warm, but do not stop there. Can you relax your exertions now? Bethink you, you have not yet gained your end! It is life you want, not warmth alone. What you want, dear teacher, in your beloved charge, is not mere conviction, but conversion; you desire not only impression, but regeneration. Life, life from God, the life of Jesus. This your scholars need, and nothing less must content you.

After a short period of walking to and fro, the prophet again "went up, and stretched himself upon the child." What it is well to do once, it is proper to do a second time. What is good twice, is good seven times. There must be perseverance and patience. You were very earnest last Sabbath, do not be slothful next Sabbath. How easy it is to pluck down on any one day what we have built up the day before. If by one Sabbath's work God enables me to convince a child that I was in earnest, let me not convince the child next Sunday that I am not in earnest. If my past warmth has made the child's flesh wax warm, God forbid that my future chilliness should make the child's heart cold again. As surely as warmth went from Elisha to the child, so may cold go from you to your class unless you are in an earnest state of mind.

Elisha stretched himself on the bed again with many a prayer, and many a sigh, and much believing, and at last his desire was granted him. "The child sneezed seven times, and the child opened his eyes." Any form of action would indicate life, and content the prophet. The child "sneezed," some say because he died with a disease of the head, for he said to his father, "My head! my head!" and the sneeze cleared the passages of life which had been blocked up. This we do not know. The fresh air entering afresh into the lungs might well compel a sneeze. The sound was nothing very articulate or musical, but it betokened life. This is all we should expect from young children when God gives them spiritual life. Some church members expect a great deal more, but for my part I am satisfied if the children sneeze—if they give any true sign of grace, however feeble or indistinct. If the dear child does but feel its lost estate, and rest upon the finished work of Jesus though we only find out the fact by a very indistinct statement, not such as we should accept from a doctor of divinity, or expect from a grown-up person, should we not thank God and receive the child and nurse it for the Lord!

Each, \$1.50  
The device here shown is the one for your convenience. It is made of brass and is the best of its kind. It is the only one that will not get out of order. It is the only one that will not get out of order. It is the only one that will not get out of order.

**ELECTROPOISE IS NOT A BATTERY**

**DOCTOR DE PUY'S EXPERIENCE.**  
Rev. W. H. De Puy, A.M., D.D., LL.D., editor of the "People's Cyclopaedia" and assistant editor of the "Christian Advocate" at New York: "New York, Dec. 20, 1892.—Myself and family have received so much benefit from the use of your ElectroPoise that I feel warranted in commending it without reserve to the public. One of my friends says that he wouldn't take \$100 for it."

**PROFESSOR TOTTEN'S OPINION.**  
Prof. Totten, of Yale College, on p. 281, vol. 7, of his work, "Our Science," writes: "But thanks be to God, there is a remedy for such as he is—one simple, simple remedy called the ElectroPoise. We do not personally know the parties who control this instrument, but we do know of its value. We are neither agents nor in any way financially interested in the matter."

**THESE WORDS DESCRIBE THE ELECTROPOISE.**

**The New System of Treatment.**

Its use polarizes the body, oxygen is absorbed through the pores of the skin, disease is burnt out, vitality is renewed, health is restored. Do not be misled by its name. It is not an electric battery, generates no current, produces no shock. Read the Voluntary Endorsements Published herewith, and learn what it has done. CHRONIC CASES INCURABLE BY OTHER REMEDIES HAVE YIELDED TO THE

**ELECTROPOISE!**

A SIMPLE INSTRUMENT THAT CURES WITHOUT MEDICINE

MINISTERS, JUDGES, GOVERNORS, EDITORS, WHO ARE NOW LIVING AND IN ACTIVE SERVICE, TESTIFY TO ITS CURATIVE POWER.

WE HAVE TESTIMONIALS FROM AND REFER BY PERMISSION TO

Dr. W. H. De Puy, of the "N. Y. Christian Advocate;" Prof. Totten, of Yale College; Mrs. Judge Jackson, Washington, D. C.; Gov. T. M. Holt, Ex. Dept., Raleigh, N. C.; and a long list of others as well known.

SEND FOR PARTICULARS FREE

**ELECTROPOISE DOES NOT SHOCK**

**ELECTROPOISE RESTORES**

**ELECTROPOISE STRENGTHENS**

**STATE OF NORTH CAROLINA.**  
Executive Department, Raleigh, Feb. 25, 1892.—In reply to yours of 25th inst., I have to say that I have used your ElectroPoise for Rheumatism, and have always found relief from its use. I have not had an opportunity to use it as I would like to have done. At those times however, I have always had good results. Very truly yours, THOMAS M. HOLT, Gov.

**RHEUMATISM.**  
Dr. W. H. Morgan, Nashville, dean of the dental department of Vanderbilt University, Nashville: "I can tell you about my own case. I have contracted rheumatism, and have suffered more of less all my life. My right leg was distorted a little. I had to use a crutch and stick. I have been using the ElectroPoise ten months, and though I can... walk half a mile. June 15, '92. Dr. Morgan says he is improved does not use a crutch at all."

**A DISTORTED CHIMP.**  
Kansas City, Mo., Dec. 21, '92.—Last winter my daughter was attacked by a grippe, and through the ravages of this mysterious disease, reduced to a helpless cripple. My accident I learned of the ElectroPoise. In eight weeks after the first application of the Poise, my little girl was restored. I have recommended the ElectroPoise to many of my friends. HORATIO GATES, Venetian Archdiocese of West Missouri.

**AN OFFER YOU CANNOT AFFORD TO MISS.**  
**ELECTROPOISE** rented 4 months for \$10, with privilege to purchase.

**Babies as Well as Old Folks.**  
VERONA, KY., Oct. 10, 1893.  
I am glad to be able to testify to the virtues of the ElectroPoise. I purchased an ElectroPoise the 1st of May, and at that time had typhoid fever and rheumatism, and had been quite sick since January. It seemed I could not get well. After I commenced the use of the Poise I grew stronger, and am now in better health than I have been for several years. Have been troubled with catarrh, and it has been greatly benefited, and I believe will cure it. Have used it in my family from my mother-in-law, 73 years old, down to the baby, one year old, and used it on the baby while teething and it worked like a charm. For throat troubles we have never found anything like it. Several of my neighbors have them, and all are very pleased and think them a wonderful instrument. Hope that all that are in any way oflicted will get one, as they surely do what they claim.  
MRS. F. M. CALLAHAN.

There are now over sixty ElectroPoises in my neighborhood and all are doing excellent work. It is looked upon and appreciated as a treasure of untold value by all who have them.  
MRS. CALLAHAN.  
November 1, 1894.  
**Partial Paralysis, Stiff Neck, Headache and General Debility.**  
It has been about three months since I purchased an ElectroPoise, and desiring to speak from knowledge, I have delayed giving my views in regard to its merits.  
I will say now that the little child that we got it especially for, and on whom we have been using it with the lowest power, has steadily, but surely, improved from the start.  
This case is one of partial paralysis from birth, aggravated by measles. I have used it also for stiff neck, headache and other troubles, with the most satisfactory results.

One of the cases upon which I used it was a case of general debility, brought on by rheumatism, neuralgia and dyspepsia, which baffled the skill of physicians, and the man was expected to die.  
Eight hours' use of the ElectroPoise broke up the trouble, and two more treatments of an hour a day each finished the cure and made it permanent, the man being able to do a day's work in less than ten days. I will get his personal certificate as soon as opportunity will allow, and will advise you further of my experience with the ElectroPoise as the circumstances justify.  
I am of the opinion that the ElectroPoise intelligently used, is the greatest curative agent that has been discovered for the general ailments of humanity.  
Yours very truly,  
A. A. NORTH,  
NASHVILLE, TENN., Nov. 17, 1892.  
I reaffirm the above statement without change of opinion, this Aug. 8, 1894.  
A. A. NORTH.

**Ministers of the Gospel.**  
Rev. W. P. D. Clark, Nashville: "The ElectroPoise cured my son of acute mania, instigated by nervous prostration, superinduced by overwork."  
Rev. M. W. Millard, Nashville, used ElectroPoise for St. Anthony's fire and piles, and says: "Since I began the use of the ElectroPoise the disease has disappeared."  
Rev. G. A. Lofton, D.D., Nashville: "I have given a partial trial to the ElectroPoise, and found it a great relief to indigestion, nervousness and sleeplessness."  
Rev. F. B. Webb, Columbia: "I used the ElectroPoise successfully in what seemed to be the beginning of the grippe, and I certainly believe in it."  
If you will send your name, or that of some friend, we will send you copies of letters from the above parties, and from hundreds of others—people you know from every section of this and other states—testifying to the curative powers of the ElectroPoise.

**DUBOIS & WHITE,** 509 Fourth Ave., LOUISVILLE, KY.

In last week's Examiner, there is a remarkable editorial on Theological Transitions. The editor says: "Men no longer think of God as delighting in the perdition even of the most hardened and guilty."

In the same line the editor, we take it to be Dr. Wayland, says: "We no longer speak of Christ as dying that God might love men; but rather of Christ dying because God loves men."

The editor farther says: "In fact we have ceased to speak of God as condemning men, as sending them to hell. . . . God does not doom men—men doom themselves."

The Examiner goes on: "We no longer regard as the expression of orthodoxy those words of Dr. Watts:

"Rich were the drops of Jesus' blood That calmed his father's face; That sprinkled o'er the burning throne And changed his wrath to grace."

The death of Christ has its Godward as well as its man-ward side. It does not cause God to love men, for He did that before, but it does remove the great obstacle in the way of the sinner's forgiveness.

The editor proceeds to object to logic and to positiveness of conviction. He says: "Men believed that the formal logic which is useful in the affairs of this life is equally cogent as to the unseen world."

every world. Because matter is possessed of impenetrability, and two substances cannot occupy at the same time the same space, they thought that there is a moral impenetrability, and that one truth must necessarily exclude another truth which seemed inconsistent with it."

We do not remember to have ever read more remarkable language than this. The new theology men, despairing of answering the arguments for old-fashioned orthodoxy, have for some time past been fancying they could escape the force of those arguments by decrying logic. But to decry logic is simply to belittle the human mind.

If we are to give up the idea that because one thing is true, its contradictory is not true, there is an end of all thinking and of all reasoning.

From letters received from our brethren, we see there is a misapprehension in regard to what the Baptist Book Concern has sold, and what it proposes to do in the future.

The intention of the Book Concern from the beginning was to be a Publishing House chiefly. But to sell books both in the city and by mail orders, retail and wholesale, until our list of publications was so great as to require all our time and attention.

We set out some months ago to reduce our enormous stock of books, and have done so to a gratifying extent. But having an opportunity to sell the whole of the stock at once, we concluded that would be best. We also closed our job printing department.

Our mail order business is large and steadily increasing. We will fill orders for all books published in the United States and Europe, and at very low figures.

We have made very advantageous arrangements with many of the largest publishing houses, especially with those which publish books for Sunday-schools. We have a long list of Sunday-school books which have been most carefully read by a Baptist who kept one eye on the book and one on the Baptist Confession of Faith, to be sure that there was no false doctrine hidden away in the stories.

of becoming Christians. Sites of omission are often the worst. Especial attention will be given to Sunday-school supplies as well as to Sunday-school libraries. All orders from a tract to an encyclopedia shall receive the same prompt and careful attention. We hope the times will improve so rapidly that we can double our list of publications during the year. We shall take pleasure in answering any questions in regard to books and their prices.

PROF. A. H. SAYCE, the Egyptologist, says: "Egyptian civilization, so far as we know at present, has no beginning; the farther back we go, the more perfect and developed we find it to have been. So far as the monumental testimony is concerned, it has neither childhood nor youth. . . . and gives no countenance to the fashionable theories of to-day which derive civilized man, by a slow process of evolution, out of a brute-like ancestor."

Thus it is that evidence against the doctrine of evolution accumulates. And evolution is to continue to divide up into sects; until it has come to pass that when a man says he is an evolutionist, there is no telling what he believes until he explains what sort of an evolutionist he is. We believe the time will come when men of science will regard evolution as a huge joke, and will wonder that so many accepted the doctrine on so slight evidence.

Prof. Moore's article on "Monism," the Indiana Baptist says: "But, dear Doctor, you must remember that one of the higher priests of 'monism' has said that it 'cannot be understood or appreciated by the common people.' We confess we belong to the common people."

Then why do the monists bother the common people about monism, by writing it up in the papers? It strikes us as quite singular that men will select a jury who are condemned in advance as being stupid. Let the monists take their monism off to themselves and enjoy it in their private retreats, without seeking to bother the world with it.

The difficulty in understanding monism is simply because its advocates deny that it is the same as pantheism, and the ordinary mind can see no real difference. Pantheism affirms that everything is God and God is everything. Monism affirms the same thing, only it does so in long words and involved sentences, and proceeds to contradict itself by saying that man has free will. To affirm free-will is to contradict alike pantheism and monism.

We congratulate alike the country and the Hon. W. L. Wilson on his becoming Post-Master General. If he did not hail from the South, he would be an available candidate for the Presidency. We wonder how long it will be before the North will be willing to have a Southern man as President of the United States.

He is more besides. All the universe is God, but there is some more of Him outside the universe. They belated this by high-sounding phrases about "immanence" and "transcendence." We may state the difference between pantheism and monism thus:— Pantheism says, God = the universe + X. Monism says, God = the universe + X.

In view of the fact that monism is the philosophy underlying current infidelity, which philosophy some Christian men think they can capture for Christianity, we thought it well to give our readers an opportunity of looking at it, and so we have engaged Dr. Karfoot, our professor of systematic theology, to give us three articles concerning it.

IS HE A RELATIVE.

Not long since, among the books advertised in the Recorder were the works of E. P. Roe. Seeing the advertisement, a lady in Tennessee thought Mr. Roe might be a relative of hers, and so she sent us the following letter. We publish the letter as written, except a few necessary changes in punctuation. We can inform her that Mr. E. P. Roe is dead, but we can give her no light on the subject of her relationship. If any of our readers can give the good woman any information we hope they will write to her. We feel an interest in the case. Here is the letter:

New Providence, Tenn., Feb. 19, 1888. Mr. E. P. Roe:— KIND GENTLEMAN:— Seeing your advertisement, I thought I would write to you to see if you was any of my relatives. My father is dead. He came from New York City. He only had two brothers, one named Jim and one named Thomas, though my Uncle Tom is dead. My father's name was John Henry Roe. We haven't heard from any of my papa's people since he died. So I thought I would write to you. I thought maybe you was some of my Uncle Jim's boys. Roe is a family name, and there is not many by that name. My father went blind before he died. If you are some of the same Roe's I hope you will write to me immediately and let me know, as I am anxious to know, and if not, there is no harm done. But I hope you will answer and let me know. Your unknown friend,

MISS MOLLIE ROE, Add Montgomery Co.

If it should turn out that Mr. E. P. Roe was a relative of Miss Mollie Roe, we hope whoever knows of the fact will inform us, as well as Miss Mollie. We will gladly do what we can to settle the question.

The Institute for Young People at Russellville went off handsomely, according to the published programme. It was our pleasure to be present on the last night only, and then we heard the stirring speeches of Br. C. H. Naab, J. T. Christian and W. L. Pickard. At the close of the regular speeches there was a lively debate on the subject of the general organization of the young people. Dr. Warden in a ringing speech said he favored organizing the young people's societies into the General Association, with a general mass-meeting in the fall. Drs. Pickard and Christian favored organization but did not commit themselves as to details. Without favoring organization we agreed to consent to it provided it be made part and parcel of the Association and so be kept under the control of the churches.

We congratulate alike the country and the Hon. W. L. Wilson on his becoming Post-Master General. If he did not hail from the South, he would be an available candidate for the Presidency. We wonder how long it will be before the North will be willing to have a Southern man as President of the United States.

Editorial Variations.

Dr. J. B. Harbison is to be one of the speakers at the Anniversary at Sardis next May.

Sir Henry Rawlinson, the famous orientalist and archaeologist, is dead. He was born in 1810.

Dr. J. S. Felix has gone to supply the pulpit of the First church, Asheville, N. C. His preaching in Baltimore was highly appreciated.

A Southern religious editor, referring to his wife's mother, called her "our mother-in-law." That is like the editor who referred to his helpmate as "our wife."

Dr. A. T. Robertson's tract, "Advantages to College Men Offered by the Executive System of Theological Study," should be put in the hands of all the students in our colleges. Send to him for a supply of them. 221 Fourth avenue, Louisville.

The meeting of the Baptist Congress, next fall, will be held in Providence, R. I. Nov. 15-18. It is hoped that it will close the sessions with a sermon. We are glad they are going to be preached to by so good a preacher.

Bro. P. D. Hale has favored us with a copy of the Ovensboro Baptist, a bright little paper intended to serve the interests of the Daviess County Association. Bro. Hale has as important charge and he has done a great deal of outside work, and yet he takes time to be editor as well. He has our best wishes.

Master Ola Kendall, of Evergreen, Ala., 14 years of age, saw the offer of our Premium Bible, and by his own labor he earned \$2.00 and asked us for the Bible and a year's subscription to the Recorder. The money what can be done where there is a will to do it. We prophesy that the world will find out that Ola Kendall is in it. If God spares him to maturity.

The Rev. W. H. Major is financial secretary for ministerial education in Texas. We commend him to our brethren in that great state. He is a grandson of the late Dr. Sears, of Clarksville, Tenn. He was a student in our Theological Seminary here and was assistant to the pastor at Walnut-street church. He is an efficient worker and we wish him the most abundant success.

Bro. J. M. Hovhouse was in Georgetown last week gathering facts by which it will be determined whether the American Baptist Education Society will make an appropriation to the College. There is hope of an appropriation for part of what is needed to secure what has already been subscribed on the Dudley fund, provided the trustees of the college will raise the rest.

The Independent of New York, last week devoted largely to the South and its resources. It is a good showing and one that is sure to do good. The men who wrote the articles are Southerners for the most part. The general tone is agreeable to our church, literature, education, cotton, winter meetings, etc. etc. etc. Some are discussed and there are special articles on the respective states, the one on Kentucky having been prepared by the Rev. Dr. Mackery.

Bro. Moses D. Hoge, loved and honored by people of all faiths, has closed the fifth year of his pastorate in Richmond, Va. His present charge is the only one he ever had. Here is a fine opportunity for churches and ministers. He is still in the full vigor of his fine physique and of his master mind. He has preached and still preaches the old doctrines of grace, and has never been changed by the spirit of the times. May he be long spared to bless the world.

A long life of love and duty has gone out to death. Bro. H. W. D. Seeley died last week. He was a man of great worth, so his death was not unexpected. He was one of the purest and noblest of men, and he was consecrated to the Master's service. He will be greatly missed in our General Association and in the Kentucky Association, which bodies he has served so long and so faithfully as secretary.

If the Recorder would quit standing up so squarely for Scripture teaching and go to hurrahing for all the new things, some brethren would like it a great deal better; but then, good many of us would like it a great deal less. So writes a prominent pastor. The Recorder goes on the principle, "Prove all things; hold fast that which is good." We propose to test new things on their merits and to "hold fast" to what has been found good. Will any one object to this?

Dr. C. H. Naab, a fairly poor recently told us his experience in an attempt to "write up" life in the Southern Baptist Theological Seminary. He took his note book and went to the institution. He looked around, talked with the brethren and observed what they did. He said: "I found nothing to write up. They do nothing good many of us would like to see. They have meetings, and a newspaper man can't get anything out of all that." This is to the credit of the Seminary. If that reporter had found something vile and nasty that would have suited him exactly.

The Examiner has absorbed the Christian Recorder, and one of the editors of the Examiner and Dr. MacArthur will be a contributor. It is not likely a new paper will be started in Philadelphia. There was a "great demand" for one, and a responsive brother proposed to start a paper there, provided he could have some support. Nevertheless, the plan to get the mass of those who would be subscribers and only 1,000 names could be gotten. So the plan was given up. So the Examiner fills the space occupied by the National Baptist and the Christian Recorder as well as its own. We hope it will do this space well.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached...

Broadway.—Pastor Pickard preached...

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

East.—Pastor Christian preached...

McCarran Memorial.—Pastor Jones preached...

Twenty-second and Walnut.—Pastor Hunt preached...

Franklin-street.—Pastor H. C. Roberts preached...

German.—Pastor Beiler preached...

Highlands.—Pastor Dawes preached...

Parkland.—Pastor Bagby preached...

Southgate-street.—Pastor Wolford preached...

Third-st.—Pastor Taylor preached...

Elfton.—Bro. W. E. Ellis preached...

Kaldale.—Pastor Edwards preached...

City Mission.—Pastor Ragowsky preached...

Presbytery met at call of Walnut street church...

SEMINARY NOTES.

E. Kerfoot has gone to Missouri.

F. H. Carroll of Texas is to do...

There are thirteen candidates for full membership.

Wally Ghost roll-in is a mighty good thing for Baptists.—Dr. Whitsett.

Bro. Charles Delopine last week gave his wife a most interesting lecture on the religious condition of France...

Bro. F. W. Eberhart was visiting his friends last Monday. Bro. Eberhart is pastor in Midway.

Bro. W. Y. Quisenberry of Nashville gave us some good hints on State Missions at the last prayer-meeting.

The students are anticipating with much pleasure the lecture soon to be delivered by Dr. H. H. Harris of Richmond College.

Dr. Whitsett will preach next Sunday-morning in Fourth and Walnut.

The supplies were: Bunyan Davis, Point Mission; L. T. Mays, Lakeland; E. V. Provenzo, Gilead; C. W. Duke, Elk Creek; J. D. Cheavens, Logan Street. MORSELLY.

THE STATE.

Bro. Carter Helm Jones will conduct a series of meetings in Richmond, Ky., beginning April 8th.

Pastor E. V. Baldy, at Bowling Green, is being aided in a meeting by Bro. F. T. Hale, of Birmingham, Ala.

Elder J. E. Jenkins, of Hardin county, a Baptist preacher for half a century, died last week.

Pastor J. H. Dew writes that he is greatly pleased with his new field at Keens. He says "the outlook is very encouraging. I am trying to honor the Lord by preaching much on the old doctrines of grace."

The Nicholasville church on the 2d accepted the resignation of Pastor F. W. Beagle, to take effect three months from date. Bro. Beagle has been greatly blessed in his work in that church during the eight years of his pastorate, and we hoped the church would persuade him to reconsider his resignation.

Bro. D. B. Hunt writes from Brentwood, Tenn. country: "In the last few weeks, we have received 7 Presbytery members into the Missionary Baptist church by experience and baptism; one this number a brother seventy-two years of age. He was justified by faith about 1850, he became a member of the Methodist church and remained with them about twenty years; he left that church, moving his membership to the Presbyterian church;

left them last year, becoming a member of the Missionary Baptist church. His brothers and sisters were also converted and did not learn to read until about four years ago; then he searched the Word for himself and found the error and corrected it. His name is William Baly."

Pastor W. J. Holtzclaw has resigned the care of Walnut-street church, Louisville, to take effect April 1st. During his three years' pastorate, Bro. W. T. House informs us, 336 have been added to the church, a handsome parsonage has been built, new baptistry and organ loft have been provided and the congregations greatly increased. Bro. H. has not decided here he will go, having several propositions under consideration.

Pastor T. J. Ham writes: "God is still blessing Barron River church, near Bowling Green, Warren county; though forsaken for some time, it has experienced quite a revival, fourteen candidates for the church, and steps being taken to repair the house. White Stone Quarry church, same county, enjoyed a good meeting, some sixteen conversions. They have a prospering Sunday-school and prayer-meeting. Ideal church, Allen county, had a successful meeting, eighteen or more conversions."

Bro. J. W. Porter writes from Pleasantville: "I have just closed a two weeks' meeting here, and one in which the power of the Lord was not only seen, but felt. It was a real revival of old-time principles, in which 'conversion' was not a meaningless term and rejection of a 'back-number.' The meeting resulted in 34 additions to the church, 26 by baptism and 12 by letter. Everyone of the converts joined the Baptist church, though several of them were formerly of a different persuasion. The scores of members of the Shelbyville Association will preach his first sermon as pastor next Sunday, and the brethren are praying for great things under his care. As he had not yet assumed charge, by request of the church, I remained and baptized the candidates for them. Bro. Ham, the retiring pastor, has done some very valuable work on this field, and prayers and best wishes of the entire community will follow him in his future work. The community, as a whole, are extremely kind and appreciative, and Southern hospitality is not yet with them a by-word."

OTHER STATES.

Curtis church, Arkansas, is rejoicing in the results of a meeting which added 17 to the fellowship. Among those baptized were a Methodist husband and wife who had been members of the Methodist body for more than forty years.

Twenty-two have been added to the fellowship of the Alto church, Louisiana, as the result of protracting the meetings at two of the monthly appointments.

Bro. W. H. Simmons writes from Ozark, Ala.: "My wife was for twelve years of our marriage a Methodist. After reading the paper for a short time she told me she wanted me to baptize her into the Baptist church, which I did. She has been a member ever since. I had been a lawyer nine years, and was ordained Sept. 23d. I have all my time filled. My congregations have troubled in some instances and doubled in others. I have entirely abandoned the practice of law, have all my time filled on the field. Brundige, Ashford and Cool Springs churches."

Fifteen have been added to the fellowship of the Minden church, La., 11 by experience and baptism.

The Aurora Springs church, Mo., has excluded S. O. Burks from her fellowship and requested the surrender of his credentials as preacher. The council which was convened requested Baptist papers generally to publish this.

Elder R. W. Thomas writes to the Texas Standard of the Seymour meeting: "The little weak church of thirty members was reinforced by 24 additions: 14 conversions and 14 baptisms; 2 restorations; others by letter. This was no modern evangelistic revival of 50 or 100 professions and half a dozen additions to the church. But 12 out of 14 joined the church, and 12 out of 14 were grown men and women."

Twenty-five have been added to the fellowship of the Savoy church, Texas, all by experience and baptism.

The New Prospect church, Ga., has set aside Bro. F. L. Miller to the full work of the Gospel ministry.

Eighteen have been added to the fellowship of the Calvert church, Texas, 14 by experience and baptism.

Pastor W. M. Rudolph writes from Morley, Mo.: "We are in the midst of a glorious meeting at this place. Meetings have been going on a week with increasing interest. We have secured the services of Bro. M. E. Bogard, of Fulton, Ky. Prospects are good for a great revival; had four conversions last night. Elder Bogard seems to

know his business, and that is preaching the pure Gospel of Christ. He is a power in the pulpit."

Pastor M. L. Andrews writes from Hammond, La.: "The church here has called me for my whole time, and I am now located here. The town is new and growing and our work is promising. Heretofore I have been giving half my time, but the work increases. I think we have a bright future."

Pastor N. B. Wood writes from Somonauk, Ill.: "Have been serving this church since last June, and the lines have indeed fallen unto me in pleasant places. We held a three weeks' meeting in which the Lord worked and blessed his work in the conversion of twenty-one souls, and spiritual strengthening of the church."

Twenty-two were added by experience and baptism and one by letter to the fellowship of the church. There are left in the community only seven grown persons who are not professors of religion.

A meeting in the Pleasant Grove church, Texas, closed with 23 additions to the fellowship of the church.

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A seven days' meeting in the Pleasant Grove church, Ala., closed with 24 additions to the fellowship of the church.

A six days' meeting in the Antioch church, Lee county, Ga., closed with 18 additions to the fellowship of the church.

Twenty have been added to the fellowship of the Griffin church, Ga., 18 by baptism and 2 by restoration.

A nine days' meeting in the Selden church, Texas, closed with 27 additions to the fellowship of the church.

The Mink church, Texas, notifies her sister churches that she has excluded Elder D. B. Nelson from her fellowship and demanded his credentials which he refused to return.

Eld. A. A. Henalar held a meeting in the Putnam church, Texas, which closed with 37 additions to the fellowship of the church.

The Bethel church, Randolph Co., Ala., closed a meeting with 21 additions to its fellowship.

Twenty-five have been added to the fellowship of the Russellville church, Alabama, as the result of a meeting held by Elder R. M. Hunter, of Jasper. The Russellville church is without a pastor.

Twenty-one have been added to the fellowship of the Fellowship church, Alabama, 18 by experience and baptism.

A sixteen days' meeting in the Kennosaw church, Ga., closed with 26 additions to its fellowship.

Twenty-six have been added to the fellowship of the Antioch church, Fayette county, Ga., as the result of a meeting held by Bro. W. U. Kendrick.

County Line church, Macon county, Georgia, has set apart Bro. J. M. Bray to the full work of the ministry. He comes to us from the Free Will Baptists, and promises to be a useful man.

Bro. J. W. Hall, of Mineral Bluff, Ga., has closed a good meeting; 18 baptisms and church revived.

A ten days' meeting in the Dickens Valley church, Missouri, closed with 14 professions of faith and 20 additions to the fellowship of the church. Among the saved was a brother 68 years old.

A meeting in the Thomasville church, Oregon county, Mo., closed with 22 conversions, 12 additions to the church and more to follow; 16 were heads of families and 3 had been Campbellites.

An eight days' meeting in the Providence church, Georgia, closed with 24 additions to the fellowship of the church.

Pastor Butler, assisted by Pastor E. L. Slak, of Bowman, held a meeting in the Rock Branch church, Elbert Co., Georgia, in which 47 were added to the fellowship of the church.

Two meetings at successive monthly appointments of Pastor Watson in the Foy church, Alabama, closed with 23 additions in all to the fellowship of the church.

Baptist Sunday-school Superintendents will please send all orders for Baptist Sunday-school Literature to Baptist Book Concern, Louisville, Ky.

I was glad to see the article from Dr. Coleman in the RECORDER of last week in reference to helping our Home Mission Board. The last year we

been one of great trial to our missionary boards. There is certainly a great need for special efforts and special sacrifices now on the part of the friends of missions. It is useless to say that these burdens ought to be borne in due proportion by all of the great Baptist brotherhood. In times like these the boards will simply have to depend very largely upon special exertion by special friends. I sincerely trust that both the Home Mission Board and the Foreign Mission Board will be able to rally their trust friends to their support in this their time of need.

F. H. KERFOOT.

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Pearl glass, pearl top, tough glass.

PROGRAMME

Of fifth Sunday meeting of Friendship Association, to convene with Curve church, Curve, Tenn., March 30, 1895, 9 A. M.

- 1. Introductory sermon, for criticism, 11 A. M. By—Board; alternate Rob Mahan. Subject, The New Birth. 2. What is Scriptural Baptism? S. K. Tigrett, J. J. Ayers. 3. Scripture qualifications for admission to the Lord's Supper. R. L. Bowman, Bob Mahan. 4. Duty of the churches to their pastors—R. L. Bowman, S. L. Cockroft. 5. How can Christians most successfully aid in the suppression of the liquor traffic? S. L. Cockroft, J. R. Westbrook. 6. Duty of the church to new members—R. L. Bowman, S. L. Cockroft. 7. Sunday-school mass meeting, 9 A. M., Sunday, conducted by B. C. Simmons, S. G. Booth. M. F. SAVAGE, M. C. BUTLER.

WEST UNION ASSOCIATION.

The ministers' and members' meeting of the West Union association will meet with the Island creek Baptist church of Paducah, Ky., Tuesday evening before the fifth Sunday in March, at 7 o'clock. The following is the programme arranged by your committee:

- Introductory sermon—J. A. Giles; alternate, Lloyd T. Wilson. Report from the churches on missions. Finance and spiritual interest. Lecture on Pastoral Work—T. B. House; alternate, J. N. Robertson. The best plan to raise money for church purposes—J. Howard Carpenter. Intemperance—J. Henry Ballance; alternate, L. B. Duncan.

Wednesday evening at 7 o'clock. Text: "Do ye now believe."

- Design of baptism—T. M. McGee; (Moderator of the association.) Church discipline—E. B. Sullivan. Security of the believer—L. G. Graham and J. R. Stewart. Sunday-school—Charley Phipps. Church communion—H. K. Thomas. Thursday evening at 7 o'clock. Space will be given for the query box. Everybody invited and urged to come. J. HENRY BALLANCE, Committee.

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SHURON LIGHT advertisement with image of a lamp.

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Here is an opportunity for every one to get a free ticket to the Convention and return. Send your pastors, and get the best Baptist paper in the world for one year for only \$2. This is good until May 1, 1895.

WESTERN RECORDER, Louisville, Ky. W. P. HARVEY, Business Manager.

Feligh's Tonic, Phosphorized Cerebro-Spinant, Brain & Nerves advertisement with circular logo.

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Asst. Gen'l. Manager, Mobile, Ala.

## THE LITTLE BROWN BIRD.

Willie Wharton was awakened one morning by such a strange noise as he had never heard before—a crushing and scraping and crackling and dashing. A dreadful noise, somehow, that made him feel as though something wicked were going on. As, indeed, in my opinion, there was.

Up he jumped and looked out of the window just in time to see one of four beautiful oaks, on the other side of the road, fall to the ground. What a dozen men, with ropes and axes, had been at work at it ever since sunrise, destroying in a few hours what heaven had cared for a hundred years, and there it lay like a murdered thing.

Willie hastened to dress himself and ran down stairs to the dining-room, where everybody was gazing through the windows and looking very sad. Grandpa looked the saddest.

"I remember that great oak all my life," he said. "It seemed almost as big as it is now when your grandpa and I used to sit under it when I first went to bed. Her father owned the ground it was on, but he sold it. It's a pity. None of her folks or ours would ever have cut those trees down. If I could stop it I would, but there's no use talking to old Manu-ela about it now at all. Some one has offered him money for them, and down they are going."

Up there, in the old oak, a brown bird had built her nest. Willie had watched her from the first. She picked up hay and dried leaves and little bits of all sorts of things, when his mother had brought out some napkins, she put the little roll of raveling on the window-sill, and the little brown bird came hopping in at the window, with her pretty head on one side, and keeping a good watch with her round eyes, as if afraid it was not her.

On the outside the nest was rough and dark—the color of the oak boughs themselves, but, within, the bird had woven all the bright, beautiful colors that had been given her. Willie knew that, for he had climbed up to peep in. Another bird, much the same color as she was herself, but handsomer, helped to build the nest, and then he perched on a bough and sang and chirped while the mother-bird sat upon some beautiful little eggs. At first they were dreadfully frightened when Willie climbed the tree, but after a while they found out that he always brought crumbs and seeds, and had no fear.

A few days before the morning on which the chopping began, Willie had climbed up and seen four little birds in the nest. They had come out of the pretty eggs. And now the mother-bird sat and kept the baby-birds warm, while the father-bird went out and caught worms and found crumbs; or sometimes the mother went and the father stayed.

"Oh, the poor little brown birds!" said Willie, with reason, for when the tree they had built on fell, the nest would be crushed and the baby-birds killed, and the dear little bird-home broken up forever. Willie knew this very well, and when he had finished his breakfast, he jumped up and ran out of doors. The men were chopping away at the second tree, and the poor father-bird was fluttering about and screaming, evidently quite aware of what was to happen.

Willie waited not a moment. He caught his cap from the rack in the hall and marched across the way. Mr. Manuel stood at his gate watching the work of destruction, and he cried out: "Go away! I don't want boys round here."

"Yes, sir," said Willie respectfully. "I'll go as soon as I get the bird's nest."

"Bird's nest, bird's nest!" snapped Mr. Manuel. But before anything more was said, or anyone could drive him away Willie went up the tree like a squirrel. He was a famous climber, and in a minute or two was up and ran into the nest. There was the mother-bird hovering her babies and screaming, and in a moment Willie had covered nest and all with his cap, put it in his bosom and set himself down to the next branch. A big workman held up his arms and set him down on the ground.

Mr. Manuel called him an "impudent young rascal." But Willie only said, "Excuse me, I had to save the nest," and away he ran to his own garden, knowing that grandpa would help him to do what he wanted to do.

A few minutes later, all the household were in the garden, watching grandpa and Willie; grandpa on a ladder, fastening the nest into a nice shady place under the leaves, while Willie, perched on a branch, held a handkerchief over the nest to keep the birds in. When the nest was safe, grandpa descended, and Willie got down as softly as he could, and everybody went to a distance to see what would happen.

The first thing they saw was the bird stretching her neck to look out. Then she took a little flight; then she went back to the nest; then she gave a cry,

and a bird flew from the fence, where he perched, to the bough where the nest hung; then there was a great fluttering and chirping and he was on the edge of the nest. It was the father-bird who had come home, and they were all rejoicing together.

"They're going to stay and keep house," said grandpa. "If there'd been only eggs in the nest, I think they'd have flown away, but the baby birds keep them."

And, sure enough, just then the father-bird came down, and picking up a crumb of bread as big as his head, carried it into the tree, and was heard calling all the family to dinner. Watchman.

## GREAT ROADS OF ANTIQUITY.

Perhaps the earliest road on record is that mentioned by Herodotus as having been constructed by Cheops, the Egyptian king in order that stones might be dragged along it for his pyramid. In the opinion of the Greek traveler the work of making the road was as great as that of building the pyramid, for it took ten years to construct, and it was composed of polished stones with figures carved on them. But this does not compare in magnitude with the highways constructed by the Persians, whose modern Europe was still in a state of social and political stagnation. The two principal roads in Persia ran from Quito in the north to Guzo, the capital, the one along the sandy and level strip of coast, the other along the plateau of Anaxos, a region of unparalleled engineering difficulty. The length of the second has been estimated at from 1,000 to 2,000 miles. It crossed steeps built in snow, bridged ravines with walls of solid masonry, mounted and descended precipices by staircases built in the solid rock, and ran in tortuous gorges along the sides of intractable mountains.

Where rivers had to be crossed, bridges were made with ropes of stout, pliant, osier, twisted to the thickness of a man's body, and stretched over the stream sometimes for a distance of two hundred feet. These cables were strung side by side, and fastened with planks so to form a footway, were drawn through holes in enormous buttresses of stone specially constructed on each bank, and were secured firmly at each end to a similar osier mast. The passenger convenience as he crossed the oscillating bridge, that sank dangerously in the middle and mounted rapidly at the sides. The great highway was twenty feet wide, and was built with flags of freestone covered with bituminous cement. It was marked off by posts set up at every league; caravanserais and magazines were stationed at convenient distances for the Persian soldiers on their military expeditions; and a regular postal service had been organized by which high-trained runners, relieved every five miles, could convey messages a distance of two hundred miles in the twenty-four hours. The roads were kept in beautiful order, the inhabitants of a district being responsible for that portion of the highway which traversed their soil. At the same time, it should be remembered that there was no wheel traffic to cut up the level surface of the hard pavement. There is considerable irony in the fact that it was not till the Spaniards forcibly introduced their so-called civilization into Persia that the famous roads began to fall into disrepair. London Standard.

Fauntleroy's Rebellion.—The boy was all right, notwithstanding his girly curls and a fond mother who was deathly afraid he was going to become coarse and vulgar and in other respects masculine. One's relations called him at the house every day, and conversation. "Well, my boy," he said, after some time, "what are you going to do when you grow up?" The boy studied the question a moment. "Really," he replied, at last, "I don't know. I suppose I ought to be a man, but from the way mama has been nagging me, I'm almost afraid I'm going to be a lady." Pittsburgh Bulletin.

An Asthma Cure at Last.

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Gleaner Department.

J. N. HALL, PRISON WARDEN, FERRIS, KY.

(All matter intended for this department should be sent to Ferris, Ky., or above, while all business letters should be sent to Williams Station, Louisville, Ky.)

SAM JONES says the Congress just adjourned couldn't pass anything; they couldn't even pass a saloon.

DURING the war a darkey was with his comrades in battle array when the captain exhorted the soldiers to strike for liberty and home. But while the others struck for liberty his darkey-ship struck for home, and got there.

There is one thing peculiar about modern holiness. Its advocates claim to be entirely sanctified and sinless, even the "inbred sin" taken out of their nature, and yet they think they can apostatize so as to be finally lost! This last point I am inclined to believe is about correct, and if they keep on with their false pretensions they will be finally lost.

"The Baptist church is founded on baptism."—Christian Evangelist. I never heard that before. Baptists themselves don't believe such a statement, and the accuser would have a hard time proving it. Baptist churches were built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. They maintain a gospel baptism, but they were not founded on baptism.

"If the Catholic church was organized 300 years too late, to have any semblance to being divinely established, how about those churches that have been organized during the last three centuries."—Cor. in Christian Evangelist. Ahem! Yes, I have a curiosity myself on that line. Take for instance the Campbellite church of which said correspondent is a member. How can that church fare any better than the Catholics? The Catholics were 300 years too late but the Campbellites were about 1800 years too late! As between the two the Catholics have the advantage.

On the third saturday in February I went to Eldorado, Ill., to assist Bro. Spriggs, the Baptist pastor, in a protracted meeting. I found the church in good shape, and ready for earnest work. Several conversions, and some valuable additions to the church resulted from the meeting. As my throat became somewhat sore from severe cold, Bro. J. S. Edmonds gave some valuable assistance in the preaching. He is a fine preacher. Bros. Moore, Caldwell, Jones, Edmonds, Blackman, and Willets visited the meeting, and it was a pleasure to have their fellowship. Eldorado church is a good church, and has some excellent members. My home was in the splendid family of Dr. G. B. Rawlings, whose noble son was one of the converts. Pastor Spriggs is a faithful and worthy young pastor attending Ewing College while he also serves the church for half his time. God bless church and pastor.

Not long ago I read a sentence like the following: "From high-church Baptist preachers or papers, good Lord deliver us! The narrowness, bitterness, bigotry and intolerance of many church members and pulpites can be traced directly to the tutelage of denominational papers, whose editors have been journalistic Ishmaels engaged in a senseless logomachy." This was rather a new item to me. I didn't know there was "high-church" preachers or papers amongst the Baptists. I have

heard Pedobaptists and Campbellites talk of Baptist "narrowness, bitterness, bigotry and intolerance," several times, but I always found that what they thus hated and characterized was simple fidelity to the truth, by humble and God-fearing men. I simply don't believe the Baptists have a single man in their ranks who is "narrow, bitter, bigoted or intolerant," unless it is some Baptist who feels thus toward his own Baptist brother because said brother will stand for God's truth and Christ's church rather than for the sects around us.

I suppose that Roman Catholics who behave themselves as good citizens of the country, should be entitled to all the protection and privilege that such citizenship implies; but that howling mob at Savannah, Ga., last week was a disgrace as well as a menace. How is it that when a priest is converted from the error of his way, and announces a lecture on the errors of his former church, the Catholics become so indignant at him that they want to kill him? Is the Catholic system so consciously corrupt that it won't bear any airing at all? It does really seem so. Roman Catholics cannot more surely hasten the day when the entire public will be thoroughly aroused against them than by persisting in this spirit of intolerance. The time past of their history should suffice them to have wrought persecution and blood, and for the time to come they should be on their good behavior.

ANNUAL PASTORAL CALLS.

In his reply to my article on this subject in the WESTERN RECORDER of the 7th inst., Bro. Hall admits that there is no authority in the Scriptures for a definite call, and thinks I failed to find any for an indefinite one. He does not however attempt to show that my position, founded upon the teachings of the New Testament, is not correct. Nor did he explain why pastors should be called or elected annually and deacons be chosen for an indefinite period.

He says, "There is not, nor can there be, any definite time for a man to serve a church as a pastor." Then I ask why call one for a definite time, why for one year rather than for three months or three years? Why not rather make an indefinite call and follow the instructions of Christ with regard to the brother who has given offense or who is in fault? This rule is better than the "common sanctified sense of the churches." I repeat what I said in my first article, "that the instructions which Christ gave with regard to offences (not officers as printed) were intended for all the brethren." (See Matt. 18:15-19.)

One serious objection to the annual call is that it encourages the disaffected fault-finding brother, in ignoring the above teaching of our Lord, for the unwarranted "privilege of voting against the pastor." If this were not granted many serious troubles might be averted or differences amicably adjusted.

There is no good reason why a preacher should be offended because of being told of his faults more than any one of the members; nor any reason why he should have "his feelings hurt" any more by this course than by being voted out at the end of the year; especially as the former is prescribed by the Lord Jesus, while the latter is at best, dictated by "the common, sanctified sense of the churches." And I most emphatically protest against the idea "that the churches are the masters and the pastors are the servants" in any sense that will justify the churches in ignor-

ing the instructions of Christ the Lord, or calling a minister of the gospel for a definite time, (i. e. one year) because in that way it is easier to get rid of him without hurting his feelings.

The pastor is a shepherd, an overseer (or bishop) an elder, but is no more the servant of the churches than the deacons; and the churches are admonished to be subject to such as are over them in the Lord. They are servants only because they serve the Lord in guiding, feeding, and taking the oversight of the flock, and doing for the churches a work to which they are called of God and appointed by a voluntary call or invitation of the churches to lead them in mutually serving Jesus the Master.

The pastor has all the rights and privileges of any other member of the church of which he is a member, but of course a church may at any time, for good reasons, withdraw her voluntary call and displace the pastor from his bishopric or official relation just as she may in the case of a deacon.

Eld. J. M. Pendleton, who was recognized as one of the best theologians of his times (the Andrew Fuller of America) and a man of good "common, sanctified sense," says in his Church Manual page 29. "As the influence of judicious pastors increases, the more they are known, the pastoral relation should be rendered as permanent as possible. It should not be dissolved for any slight cause. As to the custom of some churches that choose their pastors annually, it would be difficult to say too much in condemnation of it. It is vastly injurious both to pastors and churches. Pastors should be chosen for an indefinite period."

I am glad I can say that Bro. Hall is the only Baptist preacher or editor I have ever known who, as far as I am informed, advocates this custom of annual calls; and I write this with the hope that he may be converted from the error of his way, being anxious to have the benefit of his superior talents, and wide influence in behalf of the right way.

R. W. MOREHEAD.

Remarks:—It is altogether unnecessary to protract a controversy that cannot be settled by any statements in the Bible, and I certainly think the Bible is silent on the question of definite and indefinite pastorates. Surely if the book had mentioned the indefinite call Bro. Morehead would have found it, and that he has not found it, or anything that even equates it, is certainly proven by one who has read his articles. Yes, he tried to make a Scriptural argument by circumlocution, and inference, but his proofs were too remote from his proposition. They become their own refutation because it is not possible to connect what the Scriptures quoted do say with the proposition in hand. The permanency or brevity of the deacon's office has nothing to do with the length of time a pastor serves the church; neither does the matter of managing church offences.

Both of his modes of dealing with the pastor practically while he is in, but when he is to leave and for what is to be determined in another way. Dr. Pendleton was a wise, sagacious brother whose judgement was always worthy of consideration; but he was not inspired, and his words are not to be taken as the best. In some localities, and with some men, the indefinite call may be passable, possibly best; but with the masses, and with most men, the annual and definite call is decidedly preferable, in my opinion. I expect three-fourths of the pastors are now serving on churches on the annual call system, and if that is true the preponderance of "sanctified common sense" seems to be on my side. There are some notable exceptions like Drs. Pendleton, and Morehead; but I like the annual call of the pastors, and I do not claim any Scripture for it, and I don't think there is any Scripture for any other. If there be, let Bro. Morehead point it out.

JOY AND SADNESS.

Corn Creek church and the community here had a mingling of joy and sad experience within the past two weeks. Saturday, 16th inst., Bro. W. C. Pierce of Locust church was with us and preached the sermon at the ordination of brethren James Crawford, Wm. Stockdale and John Weatherbee.

On the following Thursday the pastor united in marriage Mr. Arthur Carlisle, a promising young Baptist farmer, and Miss Nannie Rand, daughter of Deacon Wm. Rand, one of our brightest and best young members. The ceremony took place at Union Grove church, of which the groom is a member, in the presence of a large audience, whose interest and best wishes go with the young couple in their new relation.

On Sunday, 24th inst., came the death of Bro. Ed. F. Rand, the oldest son of Deacon Rand. Bro. Rand was a graduate of the National Normal School at Lebanon, Ohio, and had been teaching for several years; but yielding to what he and the church thought to be a call to the ministry, he allowed the church to license him to preach about six months ago, and had planned to take a course in the Seminary before a great while.

He was held in high esteem by his church and the adjoining communities; was ever present to do his part in any worthy enterprise of each or any office to which he was elected.

After a sermon by the pastor from John 14:28 we laid him away to rest in the old churchyard until the resurrection morn. "Precious in the sight of the Lord is the death of his saints."

W. O. MILLICAN.

Leoprot, Ky., Feb. 27th.

MISSOURI LETTER.

There appears to be general prosperity amongst our people in this state this fall and winter, notwithstanding in some respects it has been a hard winter. In this Little Bonne Femme Association, composed of about thirty-four churches, representing an aggregate membership of 4,000, the churches—and all of them have not held protracted meetings—have received about 250 by experience and baptism; and by the time the protracted meeting season is over, the number may run up to half as many more; at any rate, by the time of the next meeting of the association, which is to be held at Fulton, Calloway county. One new church has been organized, and two more are likely to be reported by the meeting of the association.

Exceedingly few of the churches are pastorless, and those that are are not apt to remain in that condition, as good preachers are available, and the churches able to secure their services.

A number of our churches have pastors who are living in the bounds of other associations, among them Dr. W. Pope Yeaman, Rev. J. B. Chambliss, Rev. C. A. Mitchell, Rev. E. S. Gibbs. We have in Columbia the following located ministers: Elders Hatcher, McGuire, Taylor, Farmer, Pollard, Burgess, Bro. Christian, licentiate, connected with Bro. Taylor's college, and your humble scribe, and all of us preaching. So you see this is headquarters for Baptist preachers. It's a good town for preachers to live in and educate their children, it being the Athens of Missouri, having some 500 students, male and female, 125 of whom are young women who attend the Baptist and Campbellite Colleges, and the boys of course at the University.

I now have as missionary, a plain

on foot to organize a Calloway County Sunday-school Institute, and thus put the Baptist churches more thoroughly to work in the Sunday-school department. Am now in correspondence, with that desirable end in view, and hope to accomplish the same, as there are a number of churches which have no schools.

Dr. Hatcher is absent holding a meeting at Miami, one of his old charges. Rev. Sam Frank Taylor is also from home, and is at Lamar. The College is in charge of Prof. Christian, Dr. Taylor's associate, and he is master of the situation. Bro. Pollard is just home from Clarksburg, at which point Bro. Wm. A. Burnham will help in a meeting soon. I returned a few days ago from a meeting in which I had the help of Bro. Burnham part of the time. One conversion, and several interested. I am going to Portland to hold a meeting. Important town, and hope and pray for a good meeting. Jos. N. BARRE. Columbia, Mo., Feb. 29.

PENN-CILINGS.

I have seen an article recently in some one of our many Baptist papers, but cannot remember which one, so the article is not before me, but I remember the substance. Some brother asked something like the following question: "What ought a church to do with members who profess perfect holiness, sinless perfection?" If the editor answered the question I did not see it; and believing it to be important that a correct answer should be given, and believing that I have it, I here give it. If such members are correct in their diagnosis of their cases, that is, that they have grown in grace until they have become pure and sinless, the Lord has overlooked them in gathering up his jewels, failed to pull them when they got ripe, and the best thing the church can do is to take them out and kill them, and let them go to heaven where they belong. This is one way of helping the Lord to do his work. If the church should have any conscientious scruples about killing them, it might be well to let them alone and they will kill themselves in a little while. These people remind me of the great convention of animals. Mr. Lion was elected president, and some one suggested that a Mr. Dog be elected secretary, whereupon President Lion suggested that he had a very great aversion to fess, and that he had always heard that all dogs had fess on them, when one very nice looking long-haired dog said he had not had a fess on him in the last ten years, a committee was at once appointed to take him out and examine him, and after considerable delay they brought in the following report:

To the president and general convention of animals: We, your committee, appointed to examine the so-called fessless dog, beg leave to report that upon a careful examination of said dog, we found a large number of very large fess, and we separated the one from the other, that is, the fess from the dog, and we found by weighing them, that is the dog and the fess separately on government balances, that the fess weighed two pounds more than the dog.

Respectfully submitted,

Mr. BARROW, Chairman. On the reading of the report Mr. Fox arose and said, "Mr. President, this report makes it appear that Mr. Dog has lied, who I think it can be explained so to show to this convention that was honest. The report also that on weighing the dog and

...that the fleas weighed two pounds more than the dog, which puts the fleas largely in the majority, gave them the controlling influence, and so the fleas caused Mr. Dog to believe and say that he had not had a flea on him in the last ten years, and so Mr. Dog as you must clearly see might have been perfectly honest, he had gotten so used to the fleas that he did not know that they were on him."

The convention adopted this charitable view, but Mr. Dog was not elected secretary, but was asked to take a seat just outside of the wigwam. If I have not answered the brother correctly, will some brother please set me right! I love to write about the holiness (!) people because they won't get mad, if they do they won't let any one know it. W. E. PENN.

FROM LOUISIANA.

\$1,000 APPROPRIATED TO REPAIR A ROMAN CATHOLIC CHURCH

Dear Bro. Eaton: Being personally acquainted with Senator N. C. Blanchard, of Louisiana, when I saw your announcement that \$1,000 had been appropriated by the United States to repair a Roman Catholic Church, I copied what you said and sent it to him with a request that your statement should receive his attention, etc.

I herewith send you his reply:

ARCADIA, LA. My Dear Sir:—I have yours of the 25th, informing me that the WESTERN RECORDER, a leading Baptist paper in Louisville, Ky., in its issue of Jan. 24th, contained a statement to the effect that the United States Senate placed upon an appropriation bill an appropriation of \$1,000 for the repair of a Roman Catholic Church.

You request me to inform you if this is true, and of the facts in the case.

I take pleasure in replying. I assume that the item of appropriation to which the WESTERN RECORDER refers is to be found in the Act of Congress, approved July 15th 1894, entitled "An Act making appropriation for current and contingent expenses of the Indian Department and fulfilling treaty stipulations with various Indian Tribes for fiscal year ending June 30th, 1895, and for other purposes." On page 27 of that Act I find the following:

"For the repair of the church building now owned by the United States and used for school purposes on the San Xavier reservation in the territory of Arizona \$1,000."

It will be seen from a perusal of the clause of the appropriation bill for the Indian Service passed at the last session of Congress, that the \$1,000 appropriated was not to repair a church building belonging to any religious denomination, but to repair a school building which was placed in the bill at the instance of Senator Teller, of Colorado.

I saw Senator Teller and had the facts from him which I now give you. He says the church building at the San Xavier reservation in Arizona is owned by the United States and is now, and has been for years, used as a school house in which a non-sectarian school is now, and for years past has been conducted. The building may have been used as a Roman Catholic Church; but it is now, and for some time past has been, the property of the United States and used exclusively for school purposes.

This statement effectually disposes of the charge made by the WESTERN RECORDER called to my attention in your letter. I am yours very truly,

N. C. BLANCHARD.

I send the above which is a true copy of Senator Blanchard's reply to me and wish good may come of it. Mr. Blanchard is not a Baptist, but I consider him a reliable, high-toned gentleman. The case ought not to be so bad as we at first thought. It is well to watch the wily schemers who oppose religious freedom.

The WESTERN RECORDER is one of the very foremost in my knowledge. I note what you say about the Convention going to Washington and Dr. Bell will remove much of the dissatisfaction and some of us who can't go can pray work for a good meeting. G. W. HARTFIELD.

to the paper in which we saw the statement contradicted, and learn the source of its information, and also learn if it was the same church to which repairs were made.

The editors have changed in the meantime. The present editor thinks the building is the one mentioned by Senator Blanchard but gives us the address of his predecessor. We will not delay the publication of this letter any longer, the probability being that the San Xavier church was this one, and the editor did not know it had been purchased by the United States Government. We are very glad to know that the last Senate is not guilty of one of the things charged upon it. —Ed.]

Cataract Cannot be Cured.

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Cataract is a blood or constitutional disease and in order to cure it you must take internal medicine. Cataract Cure is taken internally and acts directly on the blood and mucous surfaces. Hall's Cataract is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Cataract. Send for testimonials free. J. CHENEY & CO. Props. Toledo O. Sold by Druggists, price 75c.

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THE MARKETS.

Report for the Week Ending Saturday, March 9, 1935.

Cattle—The receipts were rather light. The market steady. Prospects favorable under light receipts.

Hogs—Receipts of hogs were light. Market steady.

Sheep and Lambs—Receipts light and market steady at quotations.

Extra shipping cattle, 1,400 to 1,600 lbs. \$4 50/4 75

Light shipping, 1,200 to 1,400 lbs. 4 00/4 25

Beef butchers, 1,000 to 1,200 lbs. 3 75/4 10

Pork to good butchers, 1,000 to 1,200 lbs. 7 50/8 10

Common to medium butchers, 1,000 to 1,200 lbs. 7 00/7 50

Thin, rough steers, four cows and sealings, 1,000 to 1,200 lbs. 6 00/6 50

Good to extra oxen, 1,500 to 1,700 lbs. 3 50/3 75

Common to medium oxen, 1,500 to 1,700 lbs. 3 00/3 25

Feeders, 3 00/3 25

Stockers, 2 00/2 25

Boys, 1 50/2 75

Veal calves, 2 00/2 50

Choice milk cows, 25 00/25 50

Fair to good milk cows, 10 00/12 00

Good packing and butchers, 25 to 300 lbs. \$4 25/4 50

Fair to good packing, 180 to 220 lbs. 4 15/4 25

Good to extra light, 160 to 190 lbs. 4 15/4 25

Fat shoats, 150 to 180 lbs. 4 10/4 15

Fat shoats, 150 to 180 lbs. 3 90/4 10

Roughs, 150 to 400 lbs. 3 50/3 75

Good to extra shipping sheep, 2 75/3 00

Fair to extra shipping, 2 50/2 75

Common to medium sheep, 2 00/2 25

Books, 1 00/1 50

Extra lambs, 3 00/3 75

Fair to good lambs, 3 00/3 50

Common to medium lambs, 2 00/2 50

Leaf Tobacco Market.

Report for the week ending Saturday, Mar. 9, 1935.

BURLAY—1935 CROP.

Trash, green mixed, 25 00/25 50

Trash, sound, 3 00/3 50

Common lugs, 3 00/3 50

Good lugs, 4 00/4 50

Medium lugs, 5 00/5 50

Good lugs, 6 00/6 50

Common leaf, short, 7 00/7 50

Common leaf, 8 00/8 50

Medium leaf, 9 00/9 50

Good leaf, 10 00/10 50

Fine and selections, 12 00/12 50

BURLAY—1934 CROP.

Trash, green mixed, 21 00/21 50

Trash, sound, 2 50/3 00

Common lugs, 3 00/3 50

Good lugs, 4 00/4 50

Medium lugs, 5 00/5 50

Good lugs, 6 00/6 50

Common leaf, short, 7 00/7 50

Common leaf, 8 00/8 50

Medium leaf, 9 00/9 50

Good leaf, 10 00/10 50

Fine and selections, 12 00/12 50

Fine and selections, 12 00/12 50

GREEN CROP.

Trash, green or mixed, 25 00/25 50

Trash, sound, 3 00/3 50

Common lugs, 3 00/3 50

Good lugs, 4 00/4 50

Medium lugs, 5 00/5 50

Good lugs, 6 00/6 50

Common leaf, short, 7 00/7 50

Common leaf, 8 00/8 50

Medium leaf, 9 00/9 50

Good leaf, 10 00/10 50

Fine and selections, 12 00/12 50

DARK 1935 CROP.

Trash, green or mixed, 25 00/25 50

Trash, sound, 3 00/3 50

Common lugs, 3 00/3 50

Good lugs, 4 00/4 50

Medium lugs, 5 00/5 50

Good lugs, 6 00/6 50

Common leaf, short, 7 00/7 50

Common leaf, 8 00/8 50

Medium leaf, 9 00/9 50

Good leaf, 10 00/10 50

Fine and selections, 12 00/12 50

SALES WITH COMPARISSONS.

Following were the sales for the week and year to March 9, with comparisons:

Table with columns: Week, Year, Total new crop sold to date, Sold to date in 1934, Sold to date in 1933, New crop sold to date, orig. inspec'd, Sold to date in 1934 orig. inspec'd, Sold to date in 1933 orig. inspec'd.

REJECTIONS.

Table with columns: Rejections this week, Rejections same time in 1934, Rejections same time in 1933, Rejections since Jan. 1 to date, Rejections same date in 1934, Rejections same date in 1933, Percent of reject as to auc'n sales, 34, Percent of reject as to auc'n sales, '33.

RECEIPTS.

Table with columns: Receipts this week, Receipts same time in 1934, Receipts same time in 1933, Receipts since Jan. 1 to date, Receipts same time in 1934, Receipts same time in 1933.

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A. E. HANCOCK, Gen. L. A. Ticket Agent, 111

They turn Green at the ball and heel—even some of the best black stockings. Wash them with Pearline, and you'll have the black color restored. Does that look as though Pearline would "injure the clothes?" Things like these, hundreds of them, all more or less important, make Pearline the best thing to wash with. Then, on top of that, it saves labor, saves rubbing, saves wear and tear, time and money. Send it Back! IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—send it back. JAMES FYLE, New York.

THE MINISTRY OF THE SPIRIT.

Dr. A. J. Gordon's last and best book with portrait of the author, and Introduction by F. H. Meyer. No intelligent Christian can afford to be without it. This is what Joseph Cook, perhaps the most competent critic of America, says of it.

Public Opinion, Feb. 7, 1935. I regard Dr. Gordon's last volume, entitled 'The Ministry of the Spirit,' as incomparable to the best books on this subject I have ever read & I have made a special study of English, French & German literature on this colonial theme.

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1-22 Double and Single Orange.
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# BUFFALO LITHIA WATER

(Spring No. 2)  
A SOLVENT FOR CALCULI IN THE BLADDER.

Its Value in Bright's Disease of the Kidneys, the Gouty Diathesis, &c.

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"I have for some time used BUFFALO LITHIA WATER in cases of affection of the urinary system, complicated with Bright's Disease of the Kidneys or with a gouty diathesis. The results have been eminently satisfactory. Lithia has for many years been a favorite remedy with me in like cases, but the Buffalo Water certainly acts better than any other preparation of lithia. I also often prescribe it in those cases of Chronic Hyperemia resulting from over mental exertion—in which the condition called Nervous Dyspepsia exists—and generally with marked benefit. It is such, and the experience of its use so complete, that no doubt exists as to its value as a solvent for calculi already in the bladder, but of the disease of such calculi existing in the blood."

Buffalo Lithia Water is sold by Druggists generally, or in cases of one dozen half-gallon bottles \$1.00 at the Springs. Descriptive pamphlets sent to any address.

Thomas F. Goode, Proprietor, Buffalo Lithia Springs, Va.

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on the street looking intently downward, just notice her hands; she will have on a pair of our celebrated



**"Arise" KID GLOVES,** and she is admiring their many good qualities. We are showing a large assortment of new colors for Spring wear, and if you desire perfection in gloves, try a pair.

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Rev. Dr. W. E. Cunningham, 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

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## IRON FENCE

Very cheap to entire Country. Catalog sent on application. J. W. Rice, Atlanta, Ga.

## The Farm

Hemp-seed is selling at Midway at \$5.50 per bushel. Mr. Newt Mitchell sold his farm of 115 acres, one mile from Paris, on the Clintonville pike, to Mr. Pat Sheedy of Bath county, at \$90 per acre.

Jo M. Smith bought of Dar Smith 44 acres of land at \$63 per acre. It is located one and a half miles from Mt. Sterling, on the Grassy Lick pike.

Stanford Journal: Dan Holman sold in Garrard county a lot of yearling cattle at 3c and a bunch of slop cattle at the same price.—Baughman Bros. of Boyle county sold to Clark & Son of Garrard 13 short yearling cattle at \$13 per head.

C. S. Brent & Bro. of Paris have bought the following crops of hemp at \$5 per cwt: From A. J. Skillman 30,000 pounds, Life Cunningham 45,000 pounds, Perry Bronnagh 65,000 pounds, J. B. Woods 40,000 pounds. They have also bought several smaller crops at the same price, and several next year's crops at \$4.75.

About 250 cattle at Winchester on court day. A lot of 1,100 feeders brought 34c, the highest price of the day. Some good oxen also sold for the same money; a bunch of common oxen, 1,100 pounds, sold for 24c; 600-pound heifers brought 2c; a lot of mountain ewes, with lambs thrown in, sold for \$1.50. Stock hogs 34c.

A small crowd at Paris on Monday. About fifty cattle on the market, but sales were slow. J. E. Clay bought eighteen 900-pound cattle at \$3.75 per cwt. from Duncan & Bell of Wayne county. McIntyre & McClintock sold to Newt Rankin seven calves at \$13.50 each. Eleven calves belonging to other parties were bid to \$7.50 and withdrawn. Thomas McClintock sold a pair of mules to Brink Renick for \$300.

About 3,000 persons attended the public sale of property of the late J. Monroe Leer of Bourbon county, many coming from neighboring states. The bidding on the jack stock was quite spirited, although the prices were not up to the former mark for that class of stock. The 63 jacks sold ranged in prices from \$60 to \$625. Six jennets brought from \$60 to \$200. An average of nearly \$250. June Phye of Bourbon county purchased the stallion Cambray, by Membrino Russell, for \$400. Horses ranged from \$25 to \$400; mules, \$45 to \$104; mule colts, \$28.75; cows, \$21 to \$30; hogs, \$7 to \$18; sheep, \$1.50 to \$2.90. Only one of the farms of Mr.

J. Monroe Leer, deceased, of Bourbon county, which were offered at public sale, found a purchaser. "Glenwater," containing 275 acres, and lying on the Jack-ton pike, was purchased by Mr. W. W. Massie of Paris at \$83.50 per acre. It is a splendid tract of land and has on it good improvements. "New Forest," the home place, containing 600 acres, and lying on the Maysville and Lexington turnpike, was bid to \$89 per acre, but was taken down. The farm "Silentio," containing 24 acres, was bid to \$72.50 and withdrawn. The Smith farm of 80 acres was bid to \$50 and also withdrawn. The "Silentio" farm was afterwards sold to Mrs. M. C. Duncan of Paris at \$80 an acre.

### GRAPES.

Grape Jelly.—If the cultivated fruit is used, it should be a little underripe; the wild grape may be used while still green. Crush the fruit, put it into a preserving kettle, and cook for fifteen minutes. Strain through a jelly bag, boil up the juice, and skim thoroughly. It is now ready for the sugar, of which about three pints should be added to each two quarts of juice. It is then to boil for ten minutes, after which it is ready to be sealed up and put away.

Grape Catsup.—Simmer three quarts of grapes till they are soft, then press them through a colander, add two pounds of brown sugar, a pint of vinegar, two even tablespoonfuls each of cloves, allspice and cinnamon, one teaspoonful each of salt and cayenne pepper. Boil till the mixture thickens, when it is ready for the bottles.

Spiced Grapes.—Wild grapes are best for this use. They should be stemmed, washed, boiled, till soft and then pressed through a coarse sieve. To each ten pounds of the pulp thus prepared add the weight of sugar, a even tablespoonful of cinnamon, a heaping teaspoonful each of clove, spice and pepper, a grated nutmeg and two quarts of vinegar. Boil till it is as thick as catsup, then bottle.

Grape Shortcake.—Make and bake the pastry as for any other fruit shortcake. Divide the layers when cool. Then remove the seeds from a sufficient quantity of Malaga grapes, and arrange the pulp upon the cake. Over the first layer of grapes put a layer of jelly, and over the upper layer of grapes a coating of whipped cream.

Grape pie.—Crush the grapes, removing their skins, and simmer the seeds and pulp together in a porcelain kettle, pressing through colander to remove the seeds. Then put skins and pulp together, sweeten to taste, stir in a teaspoonful of flour if very juicy, and pour into a pie plate lined with paste. The pie is baked with an upper cover.

An easy way of using stale sponge cake for lunch is taken from Household News under the name of fairy toast. Toast slices of the cake and cut into pieces two inches square. Turn half a tumbler of apple or quince jelly into a bowl, and with an egg beater whip it up light. Then stir in gradually the well beaten whites of two eggs. Heap this over the squares of toasted cake. Put a fresh cherry right in the centre of the nest and serve with plain cream.—N. Y. Observer.

### Home-Seekers Excursion.

On March 14th and April 2d, the St. Louis Air Line (L. E. & St. L. C. R. E.) will sell excursion tickets to all points in Arkansas and Missouri.

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

For further information apply to City Ticket Office, 2nd Floor, St. Louis, Mo., or E. B. Campbell, R. F. A., Louisville, Ky.

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10	100 Origin and History of Baptists—Ford	1.50	75	1.50	75	1.50	75
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29	100 Design of Baptists—Kirby	1.50	75	1.50	75	1.50	75
30	100 2 Christian Gospels of Thought, etc.—Hart	1.50	75	1.50	75	1.50	75
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32	100 Christian Gospels of Thought, etc.—Hart	1.50	75	1.50	75	1.50	75
33	100 Bible and Its Story—Pollard	1.50	75	1.50	75	1.50	75
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35	100 200 Years of the Church—McDuff	1.50	75	1.50	75	1.50	75
36	100 1000 of St. Paul's Epistles—Cook	1.50	75	1.50	75	1.50	75
37	100 1000 of St. Paul's Epistles—Cook	1.50	75	1.50	75	1.50	75
38	100 1000 of St. Paul's Epistles—Cook	1.50	75	1.50	75	1.50	75
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Items of Interest.

Ex-Senator Edmunds, of Vermont, is one of the lawyers who is conducting the case against constitutionality of the income tax. He asked the question the other day in his speech which must have set the judges to thinking. He wished to know, if Congress had the right constitutionally to tax the incomes of \$100 and over, releasing the others. It would not have the right to tax those under four thousand releasing the larger ones.

Some delinquents were received by the Czar from cities in which a draft had been expected for a Parliament. In view of the spectacle which Parliament, Congresses etc. have been making of themselves, it seems strange any one should desire more of their kind. But the Czar took the occasion to say that he proposed to rule as his esteemed father had done without a team of wild horses to drive.

Alabama is a convert to the gold ideas of President Cleveland. It would seem, though her Senators may not be. In refunding the bonds of the State a bill has passed declaring that the bonds shall be paid in gold. An effort was made to strike out the "gold" and put in "coin," but it was defeated.

Professional reformers seem to be the old-fashioned in sleep clothing. The "reform" street-cleaning commissioner in New York who took office with a great blowing of trumpets before him, according to a correspondent of the New York Evening Post keeps Broadway and the fine avenues very clean but "neglects the streets of the poor. Such an accumulation of filth in the side streets of this avenue has not been known in fifteen years. One sympathizes with the brave and honorable Parkhurst, as the facts come out by degrees in regard to the results of the battle he fought unselfishly and heroically.

The natives in Africa have been striking some strong blows to free their countries from the foreign invaders. At Maraqueen the Kafirs surprised a Portuguese camp. Fifty Portuguese were killed and more wounded. The natives, 1,800 strong made an outbreak at Akassa but failed.

The "reform" majors are proving themselves worse than the ones they displaced. Schieren was elected mayor of Brooklyn with a great blowing of trumpets, the largest trumpet being that of the New York Post. Now that paper did not come wicked "partisan" of the displaced party says. A more disgraceful breakdown of the forces of law and order has never been seen in an American city. Who is responsible for the shame? First of all the city officials, with Charles A. Schieren the mayor at their head, from first to last the course of the administration has been weak halting and cowardly.

Canadian finances are going from bad to worse, but the Official Gazette tells the straightforward truth about it. The revenue to January 31 had decreased more than two million while the expenditures had increased \$720,310, leaving a prospect of a deficiency of \$5,000,000. What the world is needing badly is rulers who are at the same time trustworthy and wise.

The latest outbreak of the dynamic war against society was at Martin's Ferry, Ohio. A bomb was thrown into the office of the Buckeye Glass works which did much damage. Fortunately the manager, whose death was the object of the throwing, was not sleeping there.

A woman in Indiana sued for a divorce on the ground of her husband's drunkenness. It was proved in court that he was a drunkard before her marriage, and that she knew it. The Supreme Court of the State rendered its decision in these words: "You voluntarily chose a drunkard for a husband and you should discharge the duties of a drunkard's wife. His failure to keep a pledge of reformation made before marriage does not justify you in deserting him. Having knowingly married a drunkard, you must make your content with the sacred relationship."

The war in China is watched closely by the great nations, and countries that are so near that the modern implements of war will accomplish. Large ironclad ships seem to be failures. The torpedo boats of the Japanese sent the largest sized ironclads to the bottom in the late fighting at Wei-Hai-Wei. These ships were built in Germany, and were the finest of their kind, and were managed by Europeans.

The aqueduct which brings the water of the mountains Thirmer to Manchester has been completed. The aqueduct is 95 miles long, and can supply the city with fifty millions of gallons of pure water daily. The cost was \$2,000,000, and the destruction of some of the most beautiful scenery in England. But modern man cares nothing for that.

We are glad to learn that the effort to restore the saloons in Flemingsburg was a failure, and that that town remains dry. We hope no saloon will ever be allowed to be again. A most terrible disaster occurred near Tennessee, in Memphis, on Thursday last week. More than one hundred were killed and wounded. No foreigners were killed. The train was filled with pilgrims on their way to Arretocoma.

A correspondent writes to the New York Evening Post that Nivola suffering from a great plague of rats. The rats are powerless, and the rats are not afraid of them. They are destroying the grain, and are eating the oranges. They climb the trees and suck the oranges clean.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. If no obituary notice is desired for all over 100 words, invariably in advance. Contact the writer and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

YANCKY

Mrs. Dora Harlow Yankey fell asleep Feb. 20, 1865. Born in Monroe county Dec. 1, 1840 she was reared in Warren county. Whether the family moved while yet she was quite young, the family seat was established eight miles south of Glasgow. The four daughters and four sons all grew to noble womanhood and manhood. Mrs. Yankey was the first one to pass away. She professed faith in Christ Feb. 20th and was hurried to baptism Feb. 22, 1867. And it was a coincidence of tender interest that she died in Louisville on the anniversary of her conversion in Warren county and was buried in Glasgow on the anniversary of her baptism. Entered into eternal rest Feb. 20, 1867, and was taken into glory Feb. 20, 1868. Buried in baptism Feb. 22, 1867. Buried in the grave to await the resurrection Feb. 22, 1868.

She was married Oct. 22, 1866 to Mr. John Hardin Yankey to whom she was a true and faithful helpmeet. In 1881 they moved to Louisville and became members of Walnut Street Baptist church, in whose fellowship she died. She was widely known as a kindly loved for her warm heart, her clear head, her cheerful disposition, her earnest faith and for those other gifts and graces which specially adorn female character. God gave her a bright and happy life involving little of suffering and sorrow. She learned however the lesson of suffering in her husband's illness which she bore with a degree of fortitude and patience hardly to be expected in one who had suffered so little. Her faith was strong her hope bright and her love triumphant in death.

"It seemeth death to those who stay behind. When Christians leave the earth. But to the ones who meet them where they lie. It is not death but birth."

SAMUELS

Mrs. Susan J. Samuels was born in Ballitt county Ky. Aug. 20, 1828. In early life she gave her heart to God and was baptized into the fellowship of the Baptist church by Rev. W. E. Powers. From that day till the day of her death she lived a happy Christian life. For some years before the end came she became so feeble in health that her activities in the Master's work was very much retarded. After a serious illness of only a few days she was called to her reward Feb. 22, 1865. She leaves a sorrowing husband, four sons and 150 daughters to mourn their loss.

EAKINS

Deacon Isaiah J. Eakins of the Zion Hill Baptist church, Henderson county Ky. was killed by a passenger train on the L. & N. R. on Jan. 20, 1865, at Hotchkiss Ky. This brother was dearly beloved by his church and his neighbors, and it is a sad privilege that he should be thus cut down in the prime of his young manhood. He was in his 31st year and leaves a wife and two small children whom we commend to Him who doeth all things well. In the death of Bro. Eakins our church realizes the loss of a valued officer and member, the community a model citizen, the bereaved family an affectionate husband and father.

Resolved, that a copy of this be spread on the church book and also a copy be sent the bereaved family and to the Western Recorder for publication.

(Done by order of the church at her regular meeting Feb. 22, 1865.)

M. G. ALDRON, Mod. J. W. WELCH, Clerk. WISE.

Ambrose Wise was the son of James Wise the latter was born in Virginia Aug. 8, 1796 and died in Louisiana Nov. 18, 1828. The former was born in Marion District, S. C. Sept. 2, 1820 and died in Campbell Parish, La. Feb. 2, 1866, being 74 years and 5 months old. When he was about 10 years old his father moved to Coughlan county, Miss., where he lived till Ambrose was about 18 years old, when he went to the new country of North Louisiana about the year 1838. With varying fortune this was his home until his death. Early in his young manhood he professed faith in Christ and joined a Baptist church. On Sept. 3, 1840 he married Miss Mahanah O'Hannon, of Pike county, Miss. Of this union eleven children were born, eight sons and three daughters, four sons of whom are dead. The aged widow and six of the children live in Louisiana, the oldest is her 1st son, Wm. Patrick and joined a Baptist church, Kentucky and one of the daughters, Courtney Ann, is the wife of Rev. H. C. Walker, of Louisiana. The subject of this sketch was a noble-hearted man, one liberal with his means for all good causes. He died in triumphant faith and succeeded to his father's lot. He was a funeral last Feb. 2, 1866. The remains were preached at Shreveport church Feb. 4th, and he was laid to rest by the side of his son Columbus. I. M. W.

GATLIN.

Our church and community has sustained a great loss in the death of Sister Esther Gatlin, which occurred at her home near Scottsburg, Ky., Feb. 13, 1865. She was born Sept. 8, 1818, and died in Campbell Parish, La. Feb. 2, 1866. She was baptized by Rev. J. E. Coleman into the Lebanon church, and she lived a faithful and consistent life until death. When we are desirous to portray her beautiful life we find

that words are inadequate to tell and describe her many virtues. She was unusually bright in point of talent, cultured and refined, and most amiable in all the did. She was a very affectionate and gentle that she won the hearts of all with whom she associated.

C. M. PENDLEY

HYMNER

At the home of her parents near Covington Ky. Feb. 22, 1865 Miss Lou H. Hymer, born June 1, 1840, was 25 years 9 months and 16 days. She had the first work Baptist church Oct. 6, 1860. From that time until death she lived a faithful and consistent Christian life. She had been a constant sufferer from consumption for seven months. All that loving hands could do or medical skill suggest was of no avail. Her Master called and she had to go.

And H. HYMER

WAR REMINISCENCE.

To Rev. William Jayne of Farmers, Bro. Cooper Canfield, and others who were soldiers in Georgia during the late war: I feel like giving you a little talk to-day. I went to the army when in camp at Dalton, Ga., and my first service was in the Baptist meeting-house in a meeting conducted by Dr. McFerrin and Bro. Lester of the Methodist church. Bro. Lester, whom I had known in Marietta, Ga., invited me to fill his appointment at night. I preached for twenty minutes from Luke 1:22. Dr. McFerrin invited for prayer, and after it was over, opened the door of the "Church of the Army of Tennessee," and invited all who wished to join any branch of that church—Presbyterian, Methodist or Baptist—to give him the hand and give Bro. Lester the name, with the church that they wished to join, and he would give them certificates of membership, etc. Four came wishing to be Presbyterians, four wishing to be Baptists, and two Methodists. He said the next night, he would give them the certificates for membership in those churches! When the services were over, I asked Bro. McFerrin (you know that they cannot join the Baptist churches, unless they are baptized) who would baptize them? He said he did not know, nor did he care! "Well," said I, "I will do it, but I shall have to call our Baptist soldiers together and extemporize a church for the occasion."

It was the next night when he gave out the certificates at the close of the services, I called the Baptist soldiers together and extemporized that Army Baptist church of seventy members. Some Kentuckians were in it. My records were burnt with my books and papers in 1878; hence I have not the list of those whom I baptized. They numbered 110 at Dalton during that winter before the "On to Atlanta" was sounded. Some of them put off the baptismal garments and went into line of battle and met and welcomed a Christian death. Some have lived, like their army missionary, to work on in the vineyard of the Lord.

At my first baptism there, while in the water and surrounded by from two to five hundred soldiers, I answered those two questions;

1. Why do you baptize? Mr. R., tell us why. Can not a man be saved without baptism?

I simply said, "It is the command of Jesus! He did not tell me why He did it, but simply said, 'Go, teach all nations, and then baptize them in the name of the Father, Son, and Holy Ghost.'" Those parties having been taught, and as we believe, having accepted the Gospel, we are called on to baptize.

2. But why go to this trouble? Mr. M. will sprinkle a little water and use the same words you do. Mr. P. will pour a little water on the head, and use the same formula; and Mr. C. will use the sign of the cross and only a little water and the oil and chrism! Now why will not even one of these do as

well as all this trouble? Why may not sprinkling, or pouring, do as well as your immersion? Please tell us why! Why so much trouble about it! And to that I simply said, This mode of baptism (if you will speak of modes) is the only one which will be accepted by all the world as baptism; the only baptism which gives satisfaction to the candidate, the administrator and spectator; and hence we baptize in this way.

If you do not find it too much trouble, I may give one or two other short talks I made to our army boys. God bless them all.

The old army missionary, W. H. ROBERT.

Centerville, Miss.

Pastor E. V. Baldy is conducting a series of meetings with his church in Bowling Green, and he is aided by Bro. P. T. Hale, of Birmingham, Ala.

In the present urgent and special need and debt of our Home Board, can we not by some special self-denial come up to the help of the Board? Some of our good women, always foremost in good works, are thinking of making some special sacrifices to help in this hour of need. They are not only packing a box for a frontier missionary and a special cash offering for the Board.

CHARLES H. NASH, Hopkinsville, Ky. Feb. 25th

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 Gardner, Room 18, Hammond Bldg. Fourth and Vine, Cincinnati.

Wall Paper advertisement listing various types of paper and prices.

POURS By Pressing the Lid advertisement featuring an image of a coffee pot.

SOLID SILVER FORKS AND SPOONS advertisement.

FINEST OF THE WHEAT advertisement for flour, including an image of a flour sack.

GERMAN BANK advertisement with address: Fifth and Market, LOUISVILLE, KY.

General Banking and Savings Bank advertisement.

FINANCIAL advertisement for stock investment.

Advertisement for insurance and other services, listing names like H. V. Loving, John B. Castleman, etc.

