

WESTERN RECORDER.

Faith, Hope and Love, these three.

WORLD RECORD

VOLUME LXIX.

LOUISVILLE: THURSDAY, SEPTEMBER 5, 1895.

NUMBER 43.

WESTERN RECORDER.

PUBLISHED BY
THE BAPTIST BOOK CONCERN.

OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

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

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

GOD had not forsaken Job when he was suffering afflictions to which our worst are nothing. Neither has he forsaken you when everything looks dark around you.

REV. DR. LEITCH, in an address at New Castle, said: "If churches were allowed to degenerate into mere music halls and religious services frittered away their energy in religious concerts, then the influence of the churches was bound to wane, and it deserved to wane."

In Japan, as well as in China, the natives are showing a dislike to the owning of property by foreigners. In Kumamoto the missionaries were told by the Japanese Christians that their services could be dispensed with, and they were ordered out of the residences bought for them by the American Boards.

We are glad to hear that this is true of any denomination, and hope the day may speedily come when it will be true of all. The *Cumberland Presbyterian* says of its people: "The spirit of change in pastoral relations is becoming more and more unpopular, and the congregations and the pastors making record for lightning changes are not now in demand."

The *Churchman* tells of a great painting in the Vatican which ought to shock even the most ardent Catholic. The Virgin Mary is represented with a halo round her head, with God the Father on one side of her, God the Son on the other, and the Holy Spirit as a dove hovering over. No words are too strong to condemn the blasphemy of that picture. But we were more indignant when we saw in a *Baptist* church, among the decorations of the pulpit, a dead dove with outstretched wings represented as descending.

A DOVE represented as ascending is sometimes used in funeral decorations. That is bad enough—that in the presence of death, death should be used as a decoration. But in Catholic churches a descending dove is used as a picture of the Holy Spirit—a most high-handed blasphemy in a church. And for Baptists to imitate it is worse still. For they are the salt of the earth, and if the salt lose its savour!

The amiable and able *Christian Intelligencer* is roused to righteous wrath by the singing of solos and choruses in churches in which the words cannot be heard. It says: "The sacrifice of the words to the musical sounds simply destroys the power of the performance. It is all nonsense to assert that the musical sounds are of such value as to warrant a sacrifice of everything else. That might apply to a brass band or any instrumental performance, but it is not what is expected in the congregational worship of God. A rebellion of the pews would be entirely justified against the abominable mouthing of words by solo performers, quartettes and choruses. It would be wise to say with resolution, 'We will no longer submit to this outrage, and accompany it with appropriate action.'"

For the Western Recorder. THE DISTINCTIVE PRINCIPLES OF THE ANCIENT CHURCH OF THE WELSH.

BY JOHN T. GRIFFITH.

There is a work being published now in Wales, in Welsh, by the Rev. J. S. James, M.A., entitled, "The History of the Baptists in Wales, with a Sketch of the Old Welsh Church From the Earliest Ages." It is published in parts; ten parts have come out. In the first nine parts the author gives a sketch of the history of Wales, and of the establishment of Christianity in Wales, and in the tenth part, which has very recently been published, he gives attention to the distinctive principles of the ancient Welsh church, and I think that some extracts of this part will be of great interest and profit to all who are interested in the history of the Baptists, hence I have translated them from the Welsh:

"In viewing the religious principles of the ancient Welsh, it is proper to keep in view the distinctive principles of those people who are called 'Baptists,' and to observe what similarity and alliance exists between the one and the other. Every denomination is to be traced in its principles more than in its name. The name 'Baptists' is only a modern name, comparatively, yet the Baptists hold that their principles are as old as the New Testament. The common name of the followers of Christ in the primitive ages was 'Christians.' When Christians, in the course of time, began to dispute respecting doctrine and discipline, they were called by each other by different names—sometimes by the names of their leaders, such as Montanists, after the name of Montanus, in the second century, and sometimes by names that set forth their peculiar views, such as Catharites (Puritans), because they held that the Church of Christ was to be pure, and composed only of believers born again of the Spirit of God. Those who held that they stood on higher ground—more Scriptural and spiritual than the Catholic church—re-baptized all who turned to them from that church, hence they were reproached with the name 'Ana-baptists.' But they themselves never claimed that name, because they always held that they never re-baptized any who had been properly baptized the first time; and since the time of the Protestant Reformation they have used the name Baptists, because the practice of baptism in its apostolic purity, respecting its mode and subjects is one of their distinctive principles. History shows that the Baptists can trace their distinctive principles, which were held by parties of different names, who were always distinct from the church of Rome, back to the apostles. We quote two testimonies from historians who were not Baptists.

"In writing of the Mennonites, Mosheim says: 'The origin of the sect who, from their repetition of the baptism received in other communities, are called Ana-baptists, but from the celebrated man to whom they owe a large share of their prosperity are denominated Mennonites, is hid in the darkness of antiquity, hence is difficult to find.'"

"In their famous History of the Netherlands Reformed church, Ypsig and Derrnon say: 'We have now seen that the Baptists, who in former times were called Ana-baptists, and at a later period Mennonites, were originally Waldenses, who in the history of the church, even from the most ancient times, have received such a well-deserved homage. On this account the Baptists may be considered, as of old, the only religious community which has continued from the times of the apostles, as a Christian society which has kept pure through all ages the evangelical doctrines of religion. The uncorrupted inward condition of the Baptist community affords proof of the

truth contested by the Romish church, of the great necessity of a reformation of religion such as that which took place in the sixteenth century, and also a refutation of the erroneous notion of the Roman Catholics that their denomination is the most ancient.' (Quoted in Dr. Armitage's Hist. of the Baptists, p. 149).

"Now, whilst the Baptists, in common with all denominations which are considered orthodox, uphold with them all the general principles of Christianity, such as the doctrine of the Trinity, the inspiration of the Bible, the incarnation, substitutionary atonement, the work of the Spirit in regeneration, justification by faith, the resurrection of the dead, and the eternal judgment; yet they have also their special principles to which they cling as to their life, which clearly distinguish them from all other denominations. These principles may be summarized under four heads:

"1. That the Bible is the only rule of faith and Christian practice, whether in doctrine, ordinances, conduct or church government. On this ground they deny the authority of all councils, canons or creeds to rule and govern them in anything.

"2. That the Church of Christ is composed exclusively of regenerated persons, called out of the world by the authority of Christ, to be a peculiar people unto Him, and that the authority and discipline of every church is exclusively within itself.

"3. That the ordinances—baptism and the Lord's Supper—are to be observed by and in the church in accordance with the mode and purpose of their institution by Christ; that faith in the participant is the only essential qualification for both ordinances, for whatever in religious fulfillments is not of faith is sin.

"4. That liberty and religious equality are the privileged rights of every man under the Gospel.

"On this ground they deny that there is any connection between the church and the state, and they oppose all interferences of the state with their subjects in religious matters. These four principles are the distinctive principles of the Baptists in every country and age. Taking the above as the charter of the Christian church from the position of the Baptists, we will now look for every advanced movement of such principles as they occasionally appear in the religious history of the Welsh.

"We notice first, that the ancient church of the Welsh stand on the ground of the Bible and ignore all councils, canons and creeds. The church independency of the Welsh is clearly seen in all their history, and they hold to that as to their life. We should remember that church councils made the Bishop of Rome Pope, and their natural tendency is, whenever and under whatever names they are held, to create Popes now. Now, whether the British bishops took part in the church councils of the fourth century, viz.: the Council of Arles in 314, and the Council of Nicea, 325, in which the creed of the churches was formed, and in which they resolved and legislated through canons among many other things—that Easter was to be observed the same time all over the world, and the time to be appointed by the Bishop of Rome, and that three bishops were necessary to administer consecration to the bishopric to make the consecration canonical and stable. It is a fact well known that the churches in Britain did not conform to those canons, but acted independently and contrary to them for many centuries. The independency of the Welsh in relation to Easter is indisputable, and, like the Northern star, continues to appear and shine through the courses of centuries. In accordance with all that we know, they acted also perfectly independent and contrary to the above canon in the consecration of the ministers. In the work ascribed

to Neunins, which was collected, as is supposed, in the ninth century, it is said that St. Patrick ordained three hundred and five bishops in Ireland. But Tirechan testifies, who, it is said, wrote in the seventh century, that St. Patrick ordained four hundred and fifty bishops in Hibernia. Now, whatever may have been the number of bishops ordained by him, it is evident that the Apostle of Ireland, who, as we have already seen, was a Welshman, and who in his missionary operations may be taken as an example of Christianity among the Welsh, violated the Nicæan canon in all. That canon claimed at least three bishops to consecrate every new member; but Patrick consecrated his bishops and elders, and fulfilled all his religious duties entirely independent of all councils, canons and creeds; and according to the highest authority on the subject, Usher, Christianity in Britain taught the same doctrines and practiced the same rites."

For the Western Recorder.
NOT SO WONDERFUL.

BY J. T. S.

We have read for some two or three years of the marvellous collections taken for Foreign Missions, by A. B. Simpson, who was once a Presbyterian pastor in Louisville, and is now a higher life, faith cure, etc., etc., preacher at large in New York city. He and his followers call themselves "Christian Alliance," and they make a specialty of Foreign Missions.

They have a meeting somewhere in New England every year, and take up their collections, which, as stated before, is something marvellous among collections. This year they reported \$75,000 raised with great enthusiasm.

But the *Watchman* has investigated the story of the great subscription, and the *Watchman* is trustworthy. It says that Simpson urges his followers to make generous subscriptions, whether the subscriber has any reasonable prospect of meeting the pledge or not! And then these wild subscriptions are heralded through the country to show the devotion of the Christian Alliance folk, and to shame evangelical Christians by the contrast. At the last meeting Simpson subscribed \$15,000, although he has no property whatever. One contributor gave stocks worth \$1,000, and Simpson said, "Put it down at \$2,000. All who believe that it will be worth \$2,000 raise their hands." And it was put down at \$2,000.

One is surprised at the limit of the subscription to \$75,000. There is no reason visible why they did not make it \$750,000, or ten times that amount, unless it may be because they thought the world generally would believe the smaller statement, and be incredulous as to the larger.

But the Christian Alliance ought to consider that they can deceive men as to the amounts raised for awhile, but not for many years. Moreover it is difficult to conceive what object is to be attained by making out they have raised more money than they really have.

If they contend that a man who has nothing can promise to pay \$15,000 in faith that God will give it to him, and then God will give it, they are tempting God. That is not faith. Let them exercise the "faith" in their getting the money before they make the subscriptions. If they have nothing this year, let them subscribe nothing this year. Let them exercise all the faith possible that they will secure any amount they chose during the year, and next year give that. That is the honest and straightforward way of acting, and above all things in mission matters should there be no shadow of deception of any kind.

The world never rests until it dispenses with the man who thinks himself indispensable.

For the Western Recorder.

NEW TESTAMENT TEACHING AS TO FATHER, SON AND SPIRIT OPPOSED TO MATERIAL AND SPIRITUAL PANTHEISM.

BY G. W. SAMSON, D.D.

Discussions in the secular as well as the religious papers and in pastoral conferences, are bringing back careful attention to the teaching of Christ as to his own relation to the Father and Spirit, especially as recorded by the beloved John. His first sentence was manifestly designed to teach at once the perfect divinity of Christ, and yet a relation opposed to the pantheism so rife throughout Asia. The statement of the eternal existence "in origin" of "the Word," then of his relation as "with God," but third of his perfect oneness in nature with God, especially the latter statement, is a threefold embodiment of truth. The Arian in the fourth, Mohammed in the seventh century, and Unitarians in Christian ranks, lands and centuries, have insisted that relation implies inferiority. But the Greek expression—it is especially to be noted—the third statement is, "Theos en ho Logos," God was the Word; an order followed in early translations, as the Latin, yet in the reformation transposed so as to read, "The Word was God," though no subtlety of destructive criticism has ever suggested any change of the order of the Greek text and statement. Never, moreover, has logical criticism suggested that a subject, of which something is affirmed, can be less than its predicate, though it may be equal to it. Thus the two Scripture statements, "God is love" and "God is a spirit," imply that there are other spiritual beings that love; while the statement, "God was the Word," must mean that the Word is no less than God.

In the last long address at the supper the threofold nature of the indwelling Divine Being is palpable in Christ's uniting the "indwelling" not only with the Holy Spirit, but of the Father and Son. Having said, "I will pray the Father, and he shall give you another Comforter that he may abide with you forever," Christ adds: "If a man love me he will keep my sayings, and my Father will love him, and we will come in to him and make our abode with him." This "abiding" is certainly spiritual as to Christ; as is that of the Father and Spirit, as is indicated by the promise in the last commission: "Lo I am with you, always, even unto the end of the world." In all ages the oversight of these positive statements has led to errors met especially by the Apostle Paul.

In his very first inspired epistle, having alluded to the "coming" of Christ by the term "parousia," meaning in itself "being present," Paul by this term is correcting the idea which Christ had met among the Jews and which still ruled his disciples, that his bodily presence was to be continued, or soon repeated. In his second epistle Paul fully declared their error (1 Thes. 4:15; 5:1, 2; 2 Thes. 2:1-3). In his third and fifth epistles nothing could be clearer than Paul's statement that the "diversity of gifts" in the church are from the office of the "Spirit;" the "diversity of administrations" from the "Lord," once personally a "minister" in the flesh; and the "diversity of operations" from the one "God," the Father. Yet more: in the only full doxology addressed to the same church (1 Cor. 12:4-6 and 2 Cor. 13:14) this relation is definite and expressive. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you." Most of all, the recognition that spiritual adoption must be by the Father: "atonement—sacrifice—the gift of the Son; "regeneration and sanctification" the work of the Holy Spirit, is palpable to the common understanding. In all Christian ages pantheistic ideas have recognized the Father only, as seen in the Arians of the fourth century. On the other hand, the Athanasian extreme sank the Spirit's work, making Christ's material analogy as to his body, though directly corrected by himself (John 6:63), to be the cause of spiritual acceptance. And, doubtless now, careful scrutiny should be exercised in reading works on the Spirit from earnest advocates who may mingle with their teaching ideas of a bodily presence of Christ as necessary to the triumph of his truth and grace; or, on the other hand, an absorption into this Spiritual Being of all who become partakers

of the indwelling Father, Son and Spirit declared at the last Supper.

It is manifest that the simple dwelling on the "common salvation," urged by Jude, not only is returning, but is coming to rule. Certainly it is the indwelling of the Father, Son and Spirit Christ prayed for that is making his true followers "one;" not absorbed "within him," but one as "he and the Father were one" in related spirit and work. That last prayer (John 17th) is an illustration of the common remark: "In prayer Christians are one."

For the Western Recorder.]

TWENTY-THIRD PSALM.

A young man, nearly nineteen years old, was dying of consumption. Early one Sunday morning he called his uncle to him for a farewell talk. A few years ago his uncle had him to memorize, among other things, the twenty-third psalm. Now he began to repeat it. His voice was so weak and it tired him so to talk he spoke only snatches of it. "The Lord is my shepherd. . . . He leadeth me. . . . Yea, though I walk through the valley of the shadow of death. . . ." Then he remarked: "I said it all yesterday, but I'm too tired now."

That afternoon at 5 o'clock he said to those who were waiting on him, "Wash my face and let me go to sleep." They did so, and he went to sleep.

Precious psalm—how it comforts the living and the dying. I never read it that I do not see a beautiful panorama. On the high ground here, sitting well back in a grove of stately trees, is a mansion. Beginning at the grove, the ground slopes gently, making "pastures of tender grass" till it ends yonder at the river, fringed on both sides with trees that almost clasp hands across the stream. In the midst of the lawn stands a shepherd, leaning upon his staff, watching his flock. Anon, when the sun shines hot he leadeth them beside the still waters where they satisfy their thirst and rest under the shade of the trees. And then I think of my Father's house on high, where there are many mansions, and of the world as a pasture, the Savior as the Good Shepherd and his saints as his sheep; and I sing:

"He leadeth me—Oh, blessed thought—
Oh words with heavenly comfort fraught;
Whate'er I do, where'er I be,
'Tis God's own hand that leadeth me.

"Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still, o'er troubled sea,
Still 'tis God's hand that leadeth me.

"And when my task on earth is done—
When by his grace the victor's won—
E'en death's cold wave I will not fee,
Since 'tis God's hand that leadeth me."

UNCLE JOHN.

SERVING CHRIST FROM PRINCIPLE.

BY REV. THEODORE L. CUYLER.

A bright but modest boy in my Sunday-school twenty-five years ago spent his pocket money in buying pigments and brushes. He contributed four or five pictures which were among the gems of the American department in the Chicago Exposition. Love of art, and not love of money, has been his inspiration; he painted conscientiously. "I had hoped," said a young man to D'Alembert, "that my paper would have given me a seat in the Royal Academy." "Sir," replied the great philosopher, "if you have no higher motive than that, you will never get a seat there; science must be her own exceeding great reward."

The sinner who comes to Christ with no other motive than to be saved from hell is not likely to be saved at all; it is founded on sheer selfishness. The man who keeps Christ's commandments simply for selfish objects does not really keep them; for the essence and flavor of all Christian conduct lies in loyalty to Jesus Christ, and in doing right because he commands it. "Not with eye service, as men pleasers, but as the servants of Christ, doing the will of God from the heart;" that is the rule and the test of genuine Christian character. Spiritual adoption does not put servants into the kitchen, but children into the household who work willingly. Whatever they do, they do as unto the Lord, heartily; i. e., because they love to do it. Dr. McLaren says in his characteristic way: "The

thought of Christ's command and of my poor toil as done for his sake, will change constraint into cheerfulness and make un-welcome tasks pleasant, and monotonous ones fresh, and trivial ones great. In that atmosphere the dim flame of obedience will burn more brightly, as a lamp plunged into a jar of pure oxygen. Unselfish love of Christ is the only true consecration."

When our Master was on earth he encountered and he had to rebuke the spirit which followed him only for the sake of the loaves and fishes. Among his own band of disciples this wretched spirit broke out in requests for a "seat on his right hand" in his new empire which he was expected to establish. There were pitiful wrangles among them as to who should be greatest. Christ reproved this miserable selfishness by giving them to understand that whosoever served in the humblest way should stand the highest. It was from this lamentable lack of principle in their religion that the disciples turned cowards in the hour of danger, and all forsook him and fled. Nor would these men have ever "stood firm" under the tremendous assaults of persecution afterward if they had not received the wonderful baptism of Christ's Spirit on the day of Pentecost. Peter's gravel then turned into granite.

Ministers and Sunday-school teachers make a great mistake when they urge their hearers or their scholars to become Christians for either the rewards of heaven or the escape from hell. We have no right to appeal to a purely selfish motive. Christ must be followed for his own sake, and righteousness must be chosen for its own sake. There is no virtue in avoiding sin merely because it brings a sting in this world and hell in the next world. Iniquity must be abhorred because God abhors it. Some people avoid certain sins as a home cat avoids the cupboard for fear of the cudgel of the cook. Christianity is the dread of sin, not the dread of sin's punishment. No Christian can be trusted under strong temptation unless his inmost soul abhors fraud or falsehood, or wonton uncleanness, or crooked practices of every sort. If David had been looking at God, he would not have stopped to look at Bathsheba; if he had abhorred the sin of lechery he would not have had to abhor himself so bitterly afterward. The occasional shocking fall of a conspicuous church member undoes the good effects of a score of good sermons, because it looks to the careless eyes of the world as if Christianity had proved to be a worthless delusion, whereas the real delusion was with the man himself. He cheated himself before he ever cheated the bank or the railway or the widow who entrusted her property to his keeping. All such defaulters imagine themselves to be temptation proof until the pressure is put on them; then it turns out that they love gold more than they love godliness. In the West Indies there is an insect that will eat out the heart of an apparently sound piece of timber; when a heavy strain is put on the timber it snaps and fills the eyes with a cloud of white dust. Under how many a pious exterior may a wormeaten conscience lurk! Let him that thinketh he standeth take heed lest he fall.

To resist the pressure of sinful temptation and to practice righteousness requires inward principle, and that to a Christian means the indwelling strength of the Lord Jesus Christ. "Renew a right spirit within me!" is a prayer for every day. The original word signifies a firm, constant spirit that never wavers under wind or storm. Faith is likened to an anchor because it has a holding power; and that comes from the hold which Jesus Christ has on the person who exercises it. "I can do all things in him that strengtheneth me."—Independent.

Few things we can do in this world as so well worth doing as the making of a beautiful and happy home. He who does this builds a sanctuary for God and opens a fountain of blessing for men. He who goes forth in the morning from a happy, loving, prayerful home, into the world's strife, temptation and struggle, is strong—inspired for noble and victorious living.

I HAVE sometimes wished that I had nothing else to do but to dwell with God in prayer, praise and preaching. Alas! one has to come down from the Mount of Transfiguration and meet the lunatic child and the quarrelsome scribbler at the bottom of the hill.—Spurgeon.

BEAUTY FOR ASHES.

BY ORADIAH OLDSCHOOL.

There had been a fire the night before. It swept over several squares in the heart of a beautiful city. Where had stood a hotel, a church, a theater and scores of business houses were heaps of smouldering ruins. It was a sad sight; but as I gazed upon it I heard one man say to another, "Do you think that they will rebuild these edifices?" "No, sir," was the prompt reply; the land is now too valuable for such improvements as have been destroyed. A year from now the finest blocks of buildings in the State will stand here. This fire, which seems a great loss, will really be a great gain. The architects are already preparing plans for six and eight-story edifices to take the place of the two and three-story ones that were burned." And I thought of the words of Isaiah 61:3, "Beauty for ashes."

Some of the older readers of the Interior can remember the old-time clearings and loggings in Ohio and Indiana. The pioneer went with axe and fire into dense forest. How beautiful the forest was—its splendid trees covered with vines, while between them flourished berry bushes and flowering shrubs! But the trees were felled and gathered in heaps for burning. For many days the air was filled with smoke, and when the clearing was finished it was a dreary sight indeed; blackened stumps with heaps of ashes between them. But if one had gone to that place a few years later and seen the farm house in the midst of a flowery lawn and surrounded by an orchard of golden fruit, while beyond, in all directions, were fields of waving grain, he would have taken up the same refrain, "Beauty for ashes."

But why in these and similar cases must ashes be the antecedent of beauty? That which was burned in the city or in the country was not worthless. The inferior buildings were occupied, and to a certain extent useful. But people said that better ones were needed in such a location. The native forests were valuable for lumber and for fuel, but farms would be more valuable. The ground must be cleared before it could be improved. The fire did the clearing, and it left ashes as the result and proof of its finished work. These ashes said to the capitalist, to the architect and to the farmer: Here now is your opportunity. Come with your money, your building material, your plow and your seed. Come and bring forth "beauty for ashes."

In this imagery of destruction and reconstruction, God teaches us a great spiritual lesson. He tells us how he will work for us, with us and in us in the building up of character, in the planting and culture of trees of righteousness. First ashes—that is sorrow for sin. In olden times when a man was bereaved of property or friends, like Job, he put on sackcloth and sat in ashes. So when a man is willing to give up his unbelief, his selfishness, his worldliness, to cut off, if need be, his right hand or pluck out his right eye, in order to show the sincerity of his repentance, he is ready to receive the beautiful robe of righteousness. That robe cannot be given to him who would throw it over filthy rags. Those rags must be stripped off and burned. The fire must consume the dross before the gold can appear in its purity. From the ashes in the crucible the refiner brings forth that which is radiant and precious. And God says of Christ, the Messenger of the covenant, "He shall sit as the refiner and purifier of silver. And he inspired Paul to write: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The fire that burns up the dross, that reduces to ashes our vain hopes and joys, prepares the way for our growth in grace and in the knowledge and love of God.

Then let us trust in the promise of our heavenly Father. Let us not sorrow at those who have no hope. Even when our loved ones are borne from our homes and laid to moulder in the grave we can read the promise, "It is sown in corruption; it shall be raised in incorruption." Out of the ashes will come forth a body fashioned like unto his who shines in glory as our risen Lord (Phil. 3:21). And when the world is burned up with all the works therein, when it rolls through space a black cinder, we, according to his promise, will look for new earth robed in righteousness (1 Pet. 3:10, 13)—"beauty for ashes."—Interior.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1895.

THIRD QUARTER.

SUNDAY, SEPT. 15.

THE CITIES OF REFUGE.

Joshua 10:1-9.

MOTTO TEXT:—"Who have fled for refuge to lay hold upon the hope set before us."—Heb. 6:18.

Joshua was at this time about ninety years old. He was living at Shiloh, seventeen miles north of Jerusalem, which was for many years the religious centre of the country, because the ark and the tabernacle were here. Three times a year all the males gathered to Shiloh to the feasts, God having promised that during their absence no enemy should hurt their wives and children. No matter if they were in the midst of war, when the time came for the feasts the men left their camps, left their homes exposed, and went to Shiloh, where every man must appear before the Lord. And all earth could not have hurt a hair on the head of one infant while the males had gone to Shiloh.

"Appoint out for your cities of refuge, wherof I spake unto you by the hand of Moses" (Num. 35:3-9; Deut. 19:1-3). It is evident that Joshua had the Numbers and Deuteronomy, and that they were written by the hand of Moses. But there are men in this day who are wiser than God in their own conceits, and think they know these books were written hundreds of years after Joshua's death.

"That the slayer that killeth any person unawares and unwittingly may flee hither."—There was no refuge for the intentional murderer. Such an one was to be taken even from the horns of the altar that he might die. "The land cannot be cleansed of the blood that is shed therein save by the blood of him that shed it" (Num. 35:33). But sometimes a man might throw a stone and kill another, having no intention of hitting him or desire to injure him. It was only when the killing was entirely accidental that the murderer could seek refuge in these cities.

"And they shall be your refuge from the avenger of blood."—There were no regular courts and officers among these tribes. When a man was killed the avenging of his blood devolved upon the nearest of kin. And the nearest of kin was in danger, in his anger and grief, of failing to spare the unwitting murderer. Therefore, when a man had accidentally killed another, he ran for his life to the nearest city of refuge.

"And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city."—The gates of the city, or the open space just inside the gates, were the places where the judges and elders sat, and where a great part of the business of the city was transacted. The slayer came here and laid his case before the elders. If his story seemed plausible, he was allowed to enter and remain in safety until his trial. For if the avenger of blood could prove wilful murder, the criminal was given up to death.

The slayer was taken and tried before the congregation—that is, before the rulers of the city. If, having had a fair trial, he proved that the murder was unwitting, he was allowed to live in the city of refuge and its suburbs. If he went beyond this, he did it at his peril, for the avenger of blood could then kill him with impunity.

"And until the death of the high priest that shall be in those days."

—No one knows why God made that death the limit of the virtual imprisonment of the refugees. The only reason we can surmise, beyond God's unquestionable right to do what it pleases him to do, was that thus the high priest was honoured by his death being made an event of greater note. It may seem to these days that the unwitting murderer was punished too severely by being kept from home and kindred in the city of refuge. But human life in God's eyes is a sacred thing, belonging alone to Him who gave it. And the man who took it must be made to feel that his carelessness was wrong when so precious a thing as life was taken.

"Then shall the slayer return and come unto his own city."

After the death of the high priest, if the avenger of blood touched the returned man, his own life would be forfeited. Six cities were appointed as cities of refuge. They were all cities of the Levites and priests. Forty-eight cities had been given the Levites, scattered around among the other tribes according to the size of their inheritances. The cities and suburbs were given them, but they had no land beyond. They were supported by the tithes that they might have time to attend to their appointed duties.

"Kadesh in Galilee in Mount Naphtali."—In the mountainous country of the tribe of Naphtali, the most northerly of the cities. Shechem was in the territory of Ephraim, and Hebron in that of Judah. The city of Hebron was given to the Levites, but the region around it belonged to Caleb. Bezer, in the wilderness, was twelve miles from Heshbon. The wilderness was not a desert, but an uncultivated section. Ramoth in Gilead was a great fortress 25 miles from the Jordan, and thirteen miles south of Jebek. It was the seat of Jehu's rebellion. The land of Bashan extended from Gilead to Harmon. But the site of Golan is unknown.

These cities were far apart and so chosen that it was not very far to one of them from any part of the country. The fugitive could easily reach one or the other. By the command of God (Deut. 19:3), roads were built to them all, and the Israelites saw to it these roads were kept in good repair. The roads were made smooth, the hillsides were made level, bridges built over all the streams, and there were guide posts at every turning with "Refuge" upon them. So much value was placed upon life. We cannot conceive that there were ever very many who had killed some one unwittingly and ignorantly. Yet all this preparation was made to save their lives from the avenger of blood. For it was only the innocent slayers who were saved; the intentional murderers were put to death.

The lesson which I learn from

THE SECRET OF A BEAUTIFUL SKIN IS FOUND IN CUTICURA SOAP

Sold throughout the world. British depot: F. H. W. B. & Co., Ltd., 1, King Street, London. U.S. DEPOT: W. C. Clegg, Sole Proprietor, Boston, U.S.A.

this story is God's jealous care for human life over which He alone is Lord. He gave, He only has a right to take away. I love to see Christ and the vicarious atonement everywhere, and Christ is indeed our refuge. But the analogy which is sought between the Mediator and the cities of refuge breaks down in the most essential place. Only those innocent of intentional wrong were saved by the cities of refuge. They were no place of safety for the guilty. And we are all guilty sinners, we have sinned unwittingly, and deserve only the wrath of God. Christ is just the opposite from the city of refuge. He saves the guilty who flee to him for salvation. Yet while the analogy between the Christ and the city of refuge breaks down in that essential point, yet we can find Christ and his vicarious atonement indicated here. If God took such jealous care for physical life, surely He cares more for the life of the soul which endures forever, and would devise some plan by which lost souls could be saved. And He would make that plan so plain that a wayfaring man, though a fool, may not err therein.

While at Richmond, Ky., recently we stopped at the new and elegant Hotel Glyndon. The proprietor, F. Carzains, learned that Miss Mary Hollingsworth was patron of the Baptist Orphans' Home, Louisville, Ky., and he made no charge. Hon. John D. White was a guest, and he told us that the hotel was conducted on high-toned moral principles—no bar or pool room attachment. The hotel without such appendages is a success

and a great credit to Richmond. We also learned that hotels with bar room and pool room attachments at Winchester, Nicholasville, Mt. Sterling and Versailles had made assignments. The moral is plain. From Tate's Creek District Association, we hurried to Union Association that met about ten miles from Cynthia. Dr. W. H. Martin, as usual, was elected moderator. His wife was not well when he left home that morning and he fortunately returned home and found her more seriously sick than he expected, dying that night. This cast a gloom over the meeting, and our hearts went out in sympathy for Brother Martin, whose noble Christian wife had been his comfort and stay through life. She will be missed in her family, church and community, but their loss is her eternal gain. Submissively we bow to His divine will.

W. P. H.

FROM ASHEVILLE, N. C.

Asheville is a favorite place for the assembling of conventions, of Christians and of other people. The Biblical Assembly held a session of four weeks here, and the addresses, lectures, papers and discussions were generally interesting and instructive. Baptists contributed their full quota of scholarship and ability. Professors Harris and Noah K. Davis were two of the four regular instructors, and it goes without saying that they acquitted themselves handsomely and made Bible study additionally attractive to the lovers of inspired truth. Dr. Davis was easily first among the teachers, and many wondered how a busy

layman could find time from his university duties to prepare such able and learned lectures. His reading of the Scriptures, his practical and wise comments, his use of a constructive imagination held under orthodox and pious restraints, his pictorial presentation of human incidents in the life of Christ, his deep reverence for religion, made his course very popular. Papers were presented by Dr. Eaton, Prof. Hume, E. H. Hatcher and Drs. Turpin, Clouton and M. B. Wharton, which were of a high order and extorted praise from all who were willing to learn any thing outside of narrow sectarianism. Lectures, addresses and sermons from other denominational representatives deserved and received much praise.

Some Southern Methodist women are now holding a meeting in our little city. All who know Methodism in earnest and the pious zeal of these Christians need not be told that the coming together of such a body as the Woman's Pardonage and Home Mission Society of the Methodist Episcopal church, South, awakens "enthusiasm." One of the ladies in excess of speech informed the people that there was not a Protestant church in the whole of Cuba. She seems never to have heard of the Cuban work of the Southern Baptist Convention, of Diaz and his labors in Havana, and of the well-established missions in different parts of the island. It might be well for Dr. Tichenor to send to the Society a few copies of his last report.

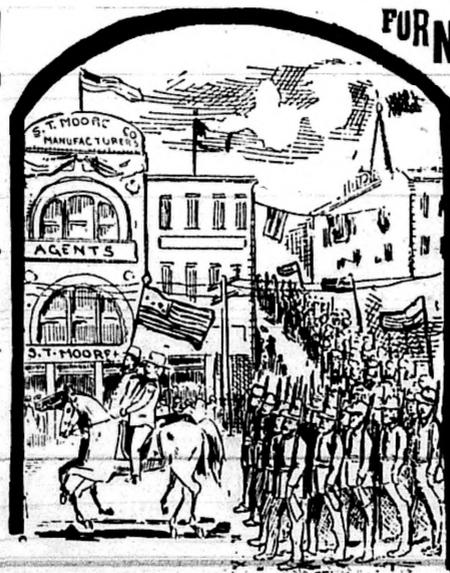
Prof. Sampey has been finding profitable rest and recreation by

S. T. MOORE CO.

They are Coming 350,000 Strong! Are you ready to entertain them with Kentucky's famous hospitality? If not, hustle to Headquarters. Do not wait until the last day, when you will be running over each other and getting something you do not want or nothing at all, as we have only 500 Canvas, 181 Woven Wire, 170 Upholstered Cots left.

COTS!

Matresses,
Blankets,
Comforts,
Sheets,
Pillows,
Mosquito Bars,
Show Cases,
Bedsteads,
Chairs
(all kinds).
Center
Extension,
Restaurant
Tables,
Parlor,
Chamber,
Dining,
Kitchen
Furniture.



FURNITURE

Carpets,
Mattings,
Oil Cloths,
Linoleums,
Art Squares,
Druggets,
Rugs,
Door Mats,
Quenaware,
Cutlery,
Ice Boxes,
Refrigerators,
Stoves,
Mirrors,
Desks,
Bank
and
Office
Outfits.

Left: 4388 Folding-stools, 15c. For Sale or Rent.

JEFFERSON, BET. 4th AND 5th, THROUGH TO GREEN AVE., LOUISVILLE.

MANUFACTURERS' AGENTS.

doing some good preaching in several churches and making some capital addresses before Western North Carolina associations. Having been a country boy he has tact and good sense in adapting himself and speeches to these mountaineers. These annual Baptist assemblages furnish excellent opportunities for bringing before the people the Seminary and the subjects of missions, education, Sunday schools, religious literature, etc. The preachers and the people listen to judicious talks with great receptivity and with Oliver Twist eagerness for "more." Sometimes from lack of information or proper theological training the teaching from a pulpit and elsewhere may not stand the test of catholicity or of sound reason. Strong and main issues are ignored; less important or inferior issues are magnified. It is sometimes a little amusing to hear diatribes upon Romanism or Ritualism when there is not an Episcopalian or a Roman Catholic in the county. Is there not by-the-by some danger of unrecognized ritualism among Baptists and of formalism in the indiscriminating hostility to forms? Much severe criticism assails the reading of printed prayers while the assailants use a stereotyped form of worship and often a striking sameness in prayers. Usually the form on Sundays is an invocation, a hymn, a prayer, reading of the Scriptures, another hymn, a sermon, another prayer, a hymn and the benediction. Often the only observable difference in adherence to forms is that one was prescribed by an ecclesiastical authority and the other rests on usage or tradition. I once heard Spurgeon preach a sermon on: "For neither circumcision availeth any thing, nor uncircumcision, but a new creature," and he exhortated the censorious religionists who avoided the circumcision, but made the uncircumcision of vital importance. There is much formalism in churches which condemn the "book of common prayer," and plenty of it outside the limits of what we presumptuously designate "the formal churches." Maclaren in one of his sermons has these pregnant sentences: "There may be as much formalism in a formless Quakerism as in the most developed ritualism; and as much healthiness in trusting to the absence of ritual as in trusting to its presence. And we, who are Unconformists, by our very church polity are tempted to attach a false kind of value to church membership and to outward participation in Christian ordinances. We are constantly tempted to put the form in the place of the spirit. We reject the notion of sacramental efficacy—but we may be fancying ourselves better than other people because we are members of Christian churches, and take part in their work and worship. I am afraid that some of us think that the efficacy which we deny to the bread and wine of the communion resides in our forms of worship and in our lists of members. ***

THE MODERN BEAUTY
Thrives on good food and sunshine, with plenty of exercise in the open air. Her form glows with health and her face blooms with its beauty. If her system needs the cleansing action of a laxative remedy, she uses the gentle and pleasant liquid Laxative Syrup of Figs.

Baptist Entertainment Bureau.
Baptist brethren and sisters expecting to visit the Cotton States and International Exposition can arrange for first-class entertainment through the undersigned, a Baptist preacher. She provides for you at first-class hotels, boarding houses or private families. Address, REV. J. HARRIS, 106 Irwin St., Atlanta, Ga.

Awarded
Highest Honors—World's Fair,
DR.
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD

INDIAN TERRITORY CRIES TO SOUTHERN BAPTISTS.
If Southern Baptists understood the situation, I think they would give a great deal more now to Indian Territory than they ever gave in any period of their conventional history.

They, chiefly have laid the Baptist foundation of the Territory, and can build better on their own work than any others can. Then there are four times as many people in Indian Territory as were here 23 years ago. And I believe nineteen-twentieths of the population have been raised in the South.

These are your people. They know and love Southern people, and Southern institutions. And have a right to look to you to send them the Gospel, specially when you consider how your help to them has been blessed. See Minutes Southern Baptist Convention 1895, and 1203 baptisms reported by the poor men who have labored in connection with the Gen. Ass., of West Arkansas and Indian Territory! Most of these men are in Indian Territory, and your Home Board has been able to give us a little help for all of them. But some of them go on foot, not able to own a horse! Some have not a sufficiency of healthy food for their families, often unable to buy either coffee or meat!

A letter just received from one of them says: "My wife and children have made us a good corn crop." He was away preaching or hired out to earn bread for the family. They need five times as much as they receive.

I believe Southern Baptists will increase their gifts for the field, they have the money. They have the land that these Indians never wanted to sell.

To Southern white Baptists I appeal, and with faith and hope. You will come to the rescue. Everybody and every consideration appeal to you. Do you know that the New York Board is sending men to this destitution in your field while it is pressed with so many thousands of demands on it from the great Northwest, and the multiplied millions of lost in its own great cities? Can you consent that Northern Baptists shall assume your responsibilities, and carry your burdens, furnishing your poor, your kindred, and in your own field; the specific field for which your Indian Mission Board was designed; and that while there are teeming millions at their own doors who need the Gospel?

A good brother supported by the New York Board, seeing a white harvest that could be gathered by a Southern reaper, has more than once called on Southern Baptists to send help to his immediate field. Sometimes however, there has been a different feeling from this, manifested between the herdsmen of Abraham and Lot. And could you expect fraternity between two sets of workers on the same ground, the managers of

one side being near 2000 miles from the field? Nobody need expect it. What we need is that Southern Baptists do their duty towards Indian Territory. Then there will be but one set of workers on the field. There will be no demand for the others. They will be more happily and successfully engaged in seeking and saving the lost millions of the North, the neighbors and kindred of those who give the money.

These Southern Indians! born and raised in our own South Land! comrades and allies with you in arms in the common struggle for State Rights! These Indians look to you. And their blankets, beef, and tom fuller will be divided to any man of God whom you endorse.

Southern Baptists, the Indian Territory is your field. It will soon become a new and prosperous state. God and the people are calling on you to take it and train it for Christ. Will you care for your own? Can you be indifferent when your own poor children cry to you for help?

Do not take money that you have been giving to other sections of our Southern Baptist Convention to send here, but increase your giving as Brother Tichenor has requested, and then ask the Home Board to increase its appropriation to Indian Territory.

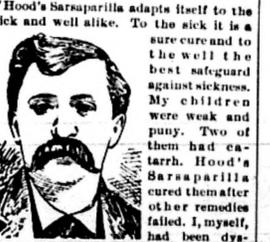
To increase our giving is generally the wisest thing we can do. "It is more blessed to give than to receive," said Jesus.

At the next meeting will not every church, association, and woman's society consider this appeal and act on it?

E. L. COMBER, Supt. Missions Gen. Asso. West Ark. and Ind. Ter. Dallas, Polk county, Ark.

It takes a good deal of time to eat or to sleep, or to earn a hundred dollars, and a very little time to entertain a hope and an insight which becomes the light of our life.—Emerson.

Recommends Itself



"Hood's Sarsaparilla adapts itself to the sick and well alike. To the sick it is a sure cure and to the well the best safeguard against sickness. My children were weak and puny. Two of them had catarrh. Hood's Sarsaparilla cured them after other remedies failed. I, myself, had been dyspeptic for twenty years and sought relief in vain. I resorted to Hood's Sarsaparilla and have been built up in health. It cured my stomach trouble and my weight has increased from 112 to 140 pounds. Try it ye sufferers from Maine to California and from the North to the Gulf. Hood's Sarsaparilla will do you good." D. P. SMITH, Justice of Peace, Mountain Creek, North Carolina. \$1; six for \$5.

Hood's Pills easy to buy, easy to take, easy in effect. 25 cents.

Walter Baker & Co. Limited, The Largest Manufacturers of PURE, HIGH GRADE COCOAS and CHOCOLATES



On this Continent, have received HIGHEST AWARDS from the great Industrial and Food EXPOSITIONS IN EUROPE AND AMERICA. Caution: In view of the many imitations of the labels and wrapper of our goods, consumers should make sure that our name of manufacture, Walter Baker & Co., is printed on each package. SOLD BY GROCERS EVERYWHERE. WALTER BAKER & CO. LTD. DORCHESTER, ENGL.

On Board
a yacht, sail boat, or any kind of vessel, there's a great deal of work that can best be done with Pearline. It washes all the paint, wood-work, glass, etc., better than anything else. Most captains have found this out and Pearline is kept in foreign ports, now, on purpose for them. You can't use soap with salt water, you know; but it doesn't make much difference—salt or fresh, hard or soft, hot or cold—with Pearline.

Beware of cheap imitations. Holders and consumers of Pearline will tell you. "There's a great deal of work that can best be done with Pearline." IT'S FALSE. Pearline is the only product of its kind ever made. You can't get it any other place. JAMES PYLE, New York.

CURE OF PAIN
Is certainly the most important object of medicine.

Dr. J. H. McLean's Volcanic Oil Liniment
Gives instant relief in cases of Scalds, Burns, Wounds, Bruises, Sprains, Aches, Chilblains, Itch, Frost-bites, Sore Nipples, Cramps, Rheumatism, Neuralgia, etc. Easily applied.

SOOTHING AND PENETRATING.
For sale everywhere. Price, 25c., 50c. and \$1.00 per bottle.

THE DR. J. H. MCLEAN MEDICINE CO., ST. LOUIS, MO.

MUTUAL RESERVE FUND LIFE ASSOCIATION.
(INCORPORATED).
E. B. HARPER, Founder.
Home Office, Broadway and Duane St., New York.

\$40,000,000 Saved in Premiums.

The total cost for the past 14 years, for \$10,000 insurance in the Mutual Reserve amounts to less than 600 System Companies charge for \$150 of ordinary life rates—a saving in premiums which is equal to a cash dividend of nearly 90 per cent.

The Eloquence of Results, 1881-1895

Number of policies in force	\$ 98,000
Interest income annually exceeds	138,000
12-monthly income exceeds	900,000
Reserve, Emergency Fund exceeds	3,923,000
Total Death Claims paid exceeds	22,000,000
New Business in 1894 over	\$1,000,000
Insurance in force exceeds	30,000,000

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

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

Correspondence with the Home Office Invited.
F. A. BURNHAM, President

a little money covers a multitude of wants... at mcknight's

...you need to make a visit of inspection to realize how far a little money goes in the decoration of your home...

w. h. mcknight sons & co...
225 fourth ave., 328-330 west main st., Louisville, Ky.

ODE ON THE RECENT UNVEILING OF THE LUTHER MONUMENT AT BERLIN.

There are few of earth's immortals half so truly great as he Who from priestly yoke of bondage set Christ's faithful people free: Who, altho' by foes surrounded, set the Man of Sin at naught, Charg'd the triple-crown'd usurper with the crimes that he had wrought, And for truth, 'neath falsehood hidden, like a valiant hero fought. When will God raise up another, hild with zeal for righteousness, Who, like him, shall stir the people that in error acquiesce. Utter such a note of warning as shall echo everywhere. Rally round the Gospel standard all who for Christ's honour care. And release from Satan's thrall those who at Truth's mantle tear? Still the Babylonian harlot glories in her crimson guilt, And the nations have forgotten all the blood that she hath spilt. Horrors of the Inquisition, cruelties that have no name. Holocausts of slaughter'd millions, martyr's stake and lurid flame— These have long since ceased to waken any burning sense of shame. And the volume Luther cherished yields no more a certain sound Unto ears for ever itching for the falsehoods that abound In an age when inspiration of his meaning is bereft. When the Word of God is slighted, and it is reckon'd theft To emasculate its teaching till there's nothing vital left. 'Tis an age when few are willing to make sacrifice for truth, As was done ere faith had parted with the fervour of its youth. When believers gave up all things rather than deny their Lord. When to temporise with evil was a thing to be abhor'd. And the frown of Heaven was dreaded more than famine, rack, or sword. Lord, revive the race of heroes' men who count their lives less dear Than the honour of their Master, or a conscience calm and clear. Who obey the law of Jesus, tho' the obedience bring them less. Of what this world deems most precious, and who reckon that but dross Which would lure them from allegiance to the Saviour and His Cross. Many echo 'Plate's question, "What is truth?" and sneer at those In whose souls the light, heav'n-kindled, of a full assurance glows. Oh, that there who know'st the doubting, scornful spirit of the time, Would'st disperse the mists and shadows, and lead multitudes to climb High above all clouds of error, to where Truth shines forth sublime!"

OUR PULPIT.

ONE WORKER PREPARING FOR ANOTHER.

BY C. H. SPURGEON.

Now, behold, in my trouble I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance; timber also and stone have I prepared; and thou mayest add thereto.—1 Chron. 22:14.

The building of the temple is an admirable type of the building of the Church of God. I am afraid that there are some present with us at this time who have never helped to build the spiritual temple for Christ. They are not, themselves, living stones. They are no part of God's spiritual house; and they have never helped to bring their cedar, or iron, or gold to the great Builder of the Church. In fact, there may be some here who have rather helped to pull it down; some who have delighted to throw away the stones, and who have tried to hide from the divine Builder the precious material which he intends to use in the sacred edifice. Judge your own hearts; and if you cannot say that you are a living stone, if you have not helped to build up the Church of Christ, may you repent of your sin, and may the grace of God convert you! But if you are workers for the Lord, if your hearts are right with God, I think that I shall be able to say some things that will encourage you to

work on, even if you should not for a time see any immediate results from your work.

In considering our text, let us notice, first, that David had zealously done his part, although he might not build the temple. There are many servants of God whose names are little known, who, nevertheless, are doing a work that is essential to the building up of the Church of God. I have known many such, who have never lived to realize any great success; their names have never been written upon any great temple that have been built; but, nevertheless, they have worthily done their part, even as David did.

You see, then, first, that David had gathered the materials. Many a man collects people together, and yet he has not the fashioning of them. He is the founder of a Christian congregation; but he does not live to see many conversions. He gets together the raw material upon which another shall work. He plows and he sows; but it wants another man to come and water the seed, and perhaps another to gather in the harvest. Still, the sower did his work, and deserves to be remembered for what he did. David did his part of the work, in getting together the materials for the temple.

Besides which, he fashioned some of the materials. He had the stones cut from the quarry, and many of them shaped to take their places, by-and-by, in silence in the temple, when it should be reared without sound of hammer or axe. So there are teachers and preachers who help to form the characters of their scholars and hearers, by working away upon their minds and hearts. They will never build up a great church; but still they are knocking the rough edges off the stones. They are preparing and fashioning them; and by-and-by the builder will come and make good use of them.

David had prepared the way for Solomon's temple. It was by his fighting that the time of peace came, in which the temple could be erected. Though he is called a man of blood, yet it was needful that the foes of Israel should be overthrown. There could be no peace till her adversaries had been crushed; and David did that. You do not hear much about the men who prepare the way for others. Somebody else comes along, and apparently does all the work; and his name is widely known and honored; but God remembers the heralds, the pioneers, the men who prepare the way, the men who, by casting out devils, routing grievous errors; and working needful reforms, prepare the way for the triumphal progress of the Gospel.

Moreover, David found the site for the temple. He discovered it; he purchased it; and he handed it over to Solomon. We do not always remember the men who prepare the sites for the Lord's temples. Luther is rightly remembered; but there were Reformers before Luther. There were hundreds of men and women who burned for Christ, or who perished in prison, or who were put to cruel deaths for the Gospel. Luther comes when the occasion has been made for him, and when a site has been cleared for him upon which to build the temple of God. But God remembers all those pre-Reformation heroes. It may be your lot, dear friend, to clear the site, and to make the occasion for others; and you may die before you see even a corner-stone of your own work laid; for it will be yours when it is finished, and God will remember what you have done.

Further, it was David who received the plans from God. The

Lord wrote upon his heart what he would have done. He told him, even to the weight of the candlesticks and lamps, everything that was to be arranged. Solomon, wise as he was, did not plan the temple. He had to borrow the designs from his father, who received them direct from God. Many a man is far-seeing; he gets the plan of the Gospel into his heart, he sees a way in which great things can be done, and yet he is scarcely permitted to put his own hand to the work. Another will come by-and-by, and will carry out the plan that the first one received; but we must not forget the first man, who went into the secret place of the Most High, and learned in the place of thunder what God would have his people do.

David did one thing more; before he died, he gave a solemn charge to others; he charged Solomon, and the princes, and all the people, to carry out the work of building the temple. I revere the man who, in his old age, when there is weight in every syllable that he utters, concludes his life by urging others to carry on the work of Christ. It is something to gather about your last bed young men who have years of usefulness before them, and to lay upon their conscience and their heart the duty of preaching Christ crucified, and winning the souls of men for the Lord.

So you see that David had done his part toward the building of the temple. I should like to ask every believer here, Have you done your part? You are a child of God; God has loved you, and chosen you; you have been redeemed with precious blood. You know better than to think of working in order to save yourself; you are saved; but have you diligently done all that you can do for your Lord and Master? It was well said, in the prayer-meeting before this service, that there were several thousand members of this church who could not preach, and there were some who did preach of whom the same thing might be said, for it was poor preaching, after all; and our brother said in his prayer, "Lord, help us who cannot preach, to pray for the man who does!" Have you, dear friend, who cannot preach, made a point of praying for the pastor of the church to which you belong? It is a great sin on the part of church-members if they do not daily sustain their pastor by their prayers.

Then there is much else that you can do for Christ, in your family, in your business, and in the neighborhood where you live. Could you go to bed to-night, and there close your eyes for the last time, feeling, "I have finished the work which God gave me to do. I have done all that I could for the winning of souls?" I am afraid that I address some who have a talent wrapped in a napkin, hidden away in the earth. My dear man, go home, and dig it up, before it gets altogether covered with rust, to bear witness against you. Take it up, and put it out to heavenly interest, that your Lord may have what he is entitled to receive. O Christian men and women, there must be very much unused energy in the Church of God! We have a great dynamo that is never used. Oh, that each one would do his own part, even as David did his!

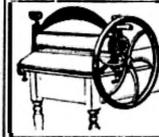
We shall soon be gone; our days last not very long. "The night cometh when no man can work." Shall it be said of you, or of me, that we wasted our daylight; and then, when the evening shadows came, we were uneasy and unhappy, and though saved by divine grace, we died with sad expressions of regret for wasted op-

IVORY SOAP IT FLOATS

One day in the wash, with a destructive soap, is worse than a month's wear.

If you do not know what soap your laundress is using, would it not be well to find out?

THE PROCTOR & GAMBLE CO., CHICAGO.



MANGLES HOUSEHOLD USE.

An ordinary family ironing can be done with the "Racine" Mangle in twenty minutes. NO HEAT. NO FUEL. NO SCORCHING. Goods always retain their pure whiteness. Saves Time, Heat, Fuel and the Clothes. Made in six styles and ten sizes for Families, Hotels and Institutions. AGENTS WANTED IN EVERY CITY & TOWN. Send for Illustrated Catalogue.

THE RACINE MANGLE CO., Racine, Wis.

HOI FOR ATLANTA. Don't fail to see our splendid Exhibit at the great Exposition. The same class of goods that took the highest awards at the World's Fair. CARRIAGES, BUGGIES, WAGONS, BICYCLES, HARNESS, SADDLES, ETC. at factory prices. As manufacturers we save you 25 to 50 per cent. All work guaranteed. Send for our latest and biggest Catalogue, showing new styles, improvements, and lowest prices. It's free. Write today. ALLIANCE CARRIAGE CO., 3481 FAYETTEVILLE, CINCINNATI, OHIO. Send for the same of this paper with the title.

portunities? It is not very long ago that I sat by the bedside of one who was wealthy, I might say very wealthy. I prayed with him. I had hoped to have found him rejoicing in the Lord, for I knew that he was a child of God; but he was a child of God with a little malformation about the fingers. He could never open his hand as he ought to have done. As I sat by his side, he said, "Pray God, with all your might, that I may have an opportunity of using my wealth in the cause of Christ." He did not live much more than three hours after he said that. Oh, that he had woken up a little sooner to do for the Master's church and cause what he ought to have done! Then he would not have had that regret to trouble him in his last hours. He knew the value of the precious blood, and he was resting in it; and I had great joy in knowing that all his hope and all his trust were in his Lord, and he was saved; but it was with a great deal of regret and trembling. I would spare any of you who have wealth such trouble on your dying bed.

If there is a young man here who has the ability to preach the Gospel, or to be doing something for Christ, and he is doing nothing, I am sure that it will be a pain to him one of these days. When conscience is thoroughly aroused, and his heart is getting nearer to God than it has been, he will bitterly regret that he did not avail himself of every occasion to talk of Christ, and seek to bring souls to him. I should like these practical thoughts to go round these galleries, and through this area, till some men and women shall say, "We have not done our part, as David did; but by God's grace we will do so, and he shall have all the praise."

I am glad that I have come to my third point, for my strength well-nigh fails me. What I have to say here is this: David's work fits on to the work of another. That should be a great joy to some of you who do not see much coming of what you are doing. Your work is going to fit on to somebody else's work.

This is the order of God's providence in his church. It does not often happen that he gives a whole piece of work to one man; but he seems to say to him, "You go and do so much, then I will send somebody else who is coming after you, and so it will be very far from a failure! You have sometimes seen a man take a contract to put in the foundations of a house, and to carry it up to a certain height. He has done that; he will not be the builder of that house; that

will be the work of the next contractor who carries up the walls and puts on the roof, and so forth. Yes, but he who did the foundation work did a great deal, and he is as much the builder of the house as the man who carries up the walls. So, if you go to a country town or village, and you preach the gospel to a few poor folk, you may never have seemed very successful; but you have been preparing the way for somebody else who is coming after you.

I am told that my venerable predecessor, Dr. Rippon, used often, in his pulpit, to pray for somebody of whom he knew nothing, who would follow him in the ministry of the church and greatly increase it. He seemed to have in his mind's eye some young man who, in after years, would greatly enlarge the number of the flock, and he often prayed for him. He died and passed away to heaven about the time I was born. Older members of the church have told me that they have read the answer to Dr. Rippon's prayers in the blessing that has been given to us these many years. If you keep your eyes open you will see the same thing happen again. You will notice how one shall do his work, which shall be necessary to some larger work that somebody else will do after him. This is God's way, so that the second man, the Solomon coming after David, may do his work all the better because of what his father has done before him. Solomon had not to spend years in collecting materials for the temple; he might not have got through the building of it if he had had that task. His good old father had done all that before him; and all that he had to do was to spend the money that David had gathered; work up the gold, and silver, and brass, and iron, bring in the big stones and put them in their places, and build the house for God. I daresay that Solomon often thought gratefully of his father David and what he had done; and you and I, if God blesses us, ought always to think with thanksgiving of the Davids who went before us. If you have success in your class, my sister, remember that there was an excellent Christian woman who had the class before you. You come, young man, into the Sunday-school, and you think that you must be somebody very great because you have had several conversions in your class. How about the brother who had to give up the class through ill health? You took his place; who knows which of you will have the honor at the last great day?

I was about to say, Who cares? for we do not live for honor, we

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Two received by letter and one for baptism.

Broad way—Pastor Pickard preached four joined by letter.

Chestnut-st.—Pastor J. M. Weaver preached in the morning. At night Bro. A. L. Wilson was ordained. Bro. E. C. Dargan delivered the charge, Bro. A. T. Robertson offered the prayer and Bro. J. R. Sampey presented the Bible. One received for baptism.

East—Bro. D. Y. Bagby preached in the morning and Pastor Christian at night. Bro. Christian preached the dedication sermon of the new house of worship of the Salem church, Shelby county. The house is handsome and useful and the occasion was of special interest. House cost \$5,700. All paid. McFerran Memorial—Brother W. H. Sludge preached in the morning. No meeting at night. Pastor Jones will be at home next Sunday.

Twenty-second and Walnut—Pastor Hart preached. Four received by letter.

Franklin-street—Pastor Roberts preached. On Friday night Bro. J. L. Joyce was ordained deacon. Bro. Pickard spoke and Bro. Roddy led in prayer. Three baptized and one received for baptism.

German—Brother J. W. Warder preached in the morning and Bro. Freeman at night.

Highlands—Pastor Dawes preached at both hours.

Logan-st.—Pastor Ewing preached and raised \$26 for the Orphans' Home.

Parkland—Bro. Jeff. D. Ray preached at both hours.

Portland-avenue—Pastor Thompson preached, having just returned from his vacation.

Southgate-street—Bro. G. S. Housh preached at both hours.

Third-ave—Pastor Taylor preached at both hours. He also preached at the Masonic Home.

Twenty-sixth and Market—Bro. W. W. Jones preached in the absence of Pastor Inlow.

Clifton—Pastor Roddy preached. The congregation make weekly payments on their lot.

City Mission—Pastor Hagaway preached. Five inquirers.

Greenview and Eight Mile—Pastor Martin preached.

Highland Park—Pastor Burrows preached as usual.

THE STATE.

Pastor J. H. Spurlin writes: "I closed on yesterday a successful meeting of 16 days' continuance with Zion church, Union county. The church has been in rather a divided condition for some time on account of some personal difficulties. These were happily adjusted and the church greatly revived. The results were 28 additions to the church—25 by baptism, 2 by letter and one restored. During the meeting nearly \$300 was raised to make new church house of their old one. I have been pastor here nearly five years. The church is now in better working order than ever before since my connection with it. A prayer-meeting was started and new life infused into the Sunday-school. We had the valuable assistance of Eld. C. E. Perryman, of Cerulean Springs, who preached with power the pure Gospel. Bro. Perryman left us with church and pastor more closely united than ever before. A hint to the like is enough. 'To God be all the glory.'"

Pastor J. M. Willis writes from Fort Springs: "We have just recently closed a very delightful meeting of days at the South Elkhorn Baptist church. Bro. W. A. Borum, of Middleboro, led the preaching, and he did it with power. We had 28 accessions to the church, 25 being by baptism. We received two members from the Campbellville and one from the Presbyterian church. The baptism last Sunday afternoon in the Elkhorn creek was a very beautiful and impressive sight, witnessed by six hundred people. At the service following the pastor preached to the largest crowd ever assembled at this church. Our hearts are refreshed by this gracious shower of blessings."

On the second Sunday in September the new Baptist church building at Central City will be dedicated, provided the debt is secured. Bro. W. P. Harvey will preach the dedicatory sermon and take the collection.

Pastor W. L. Ramsey writes: "I closed a two week's meeting with Locke church, Hart county, the 26th inst. I had the assistance of Bro. G. Dockery most of the time, who gave some excellent preaching, which proved a blessing to the church and community. Several members were reclaimed and the church much revived.

and 11 added to the membership. I baptized 10 in the waters of Green river in the presence of a large congregation, and I await the ordinance. I have recently taken pastoral charge of this church, and I find a noble band here, and the prospect is favorable for a good work to be done here."

Pastor Everett Gill writes from Mt. Sterling: "We are doing well under God. Will enlarge and refurbish and beautify the church building to the extent of about \$2,500."

Bro. W. E. Powers was present at the Louisville Pastors' conference and reported his two churches in fine condition. They have recently had 62 additions.

On the first of September, 1896, the Chestnut-street Baptist church, Louisville, called for the ordination of Bro. A. L. Wilson. At 3:00 P. M. the same day a council consisting of Elders Sampey, Robertson, F. M. Weaver and A. P. Turner met and, after a thorough examination of the candidate, he was unanimously recommended for ordination. At 8 P. M., the council proceeded to ordain the brother in the following order: Charge to the candidate by Prof. Robertson; reading prayer by Prof. Robertson; presentation of the Bible by Prof. Sampey; benediction by the candidate.

Bro. W. B. Rutledge writes from Cloverport, Ky.: "All who desire to attend the Goshen Association will be met at Glendene, on the L., St. L. and T. R. R."

OTHER STATES.

A meeting in the Ephesus church, Virginia, closed with 19 additions to its fellowship, with others to follow.

As a result of a meeting in the Whitehead Grove church, Isle of Wight county, Va., 24 accessions have been made to the church and more are expected.

A meeting in the Pamunky church, Virginia, closed with 29 baptisms and several restorations to the fellowship of the church.

We see in the Alabama Baptist that 25 members of the Universalist church at Aristo, Dale county, had been received into the fellowship of the church under the preaching of Elder H. L. Martin.

An eight days' meeting in the Bradford church, Gibson county, Tenn., closed with 25 additions—twenty by baptism and five by letter.

There were 20 professions of religion, and 15 baptisms with more to follow, as the result of a meeting in the Pleasant Hill church, Tennessee.

The Lavinia church, Carroll county, Tenn., has set apart Bro. F. Barrow to the full work of the Gospel ministry.

The Union church, Virginia, of which Elder R. A. Folkes is pastor, closed a recent meeting with 71 additions to the fellowship of the church.

The Zoar church, Spotsylvania Co., Va., closed a week's meeting with 60 additions to its fellowship.

Fifty-five have made profession of religion and 45 have been added to the fellowship in the Cooville church, Virginia, as the result of a recent meeting.

A meeting in the Finchley church, Virginia, in which the pastor did his own preaching, closed with 40 professions and restorations to 13 baptisms.

Pastor J. D. Anderson writes from Missouri: "In a meeting of nine days at Mt. Plagah church, I had the pleasure of receiving six for baptism and two by letter. The church was greatly revived. Rev. W. F. Dorrie, of Trinity church, did the preaching with power and demonstration of the Spirit. Bro. L. A. Dorrie, at that time pastor at Osceola, Ark., held my congregation almost spell-bound at Big Creek for a week. Here eleven were received for baptism, one by restoration and one by letter. The church was greatly benefited in Christians renouncing evil ways, etc."

A meeting in the Mt. Arnon church, Barrow county, S. C., resulted in 13 additions to the fellowship of the church, all by experience and baptism.

The Florence church, in the Lexington Association, South Carolina, has been greatly blessed. A serious difficulty has been adjusted, harmony restored, and 13 added to its fellowship.

Eld. E. W. Peoples has baptized 15 into the fellowship of the St. John's church, South Carolina.

A church has been constituted in the western part of Iredeil county, North Carolina.

Twenty-six have been added to the Grover church, North Carolina, all by experience and baptism.

Thirty-two have been added to the fellowship of the Prairie Grove church, Arkansas. As there were only 12 baptisms, there seems to have been a goodly number of converts. It is a very good thing they have done their duty.

The Sheffield church, Ala., has set apart Bro. S. J. Anley to the full work of the gospel ministry.

The protracted meeting in the Mt.

Pleasant church, Ala., closed with 17 baptisms and 7 received by letter.

Pastor Smith had no outside help in the Rock Spring church, Ala. It resulted in 14 additions to the church.

STANFORD AND NEWPORT.

The present condition of our church work at Stanford, a very satisfactory one, and the outlook most hopeful and encouraging that it has been for a long time. Our pastor, Bro. Sizemore, has been with us now four years, and has a stronger hold upon his people to-day than ever before. The "new broom" seems to sweep clean and do better work as it gets older. I believe that our associational letter this year showed an increase of more than fifty additions to the church, and more money contributed to missions than was given by all the other churches in the association put together. Besides a good high membership, the pastor has, besides himself, three ordained preachers in his church. These ought to be able either to keep him very straight or very crooked, one or the other. I am here trying to get straight myself. I am not sure, and I shall not be ready, I trust, to engage actively in the work.

NEWPORT.

It was my pleasure to visit my old field and supply for Pastor Perryman last Sunday, while he went over the river and supplied the Ninth ward. The meeting was held at the home of Mr. I understand that those brethren have had their eyes on Perryman, and since they could not get him as pastor, they've managed to have him as supply until the newly elected pastor comes. Bro. Perryman has done a fine work in Newport, both in building a magnificent meeting house, and in adding to the church almost weekly such as are being saved. It has been six years since I left them as pastor, and many changes had taken place. Several of the members have gone to their future home, among them that prince of men, Bro. John Ducker. Verily a more faithful church man and a truer friend to his pastor could scarcely be found among men. He was to Newport Baptist church what A. H. Perry was to the Stanford Baptist church. These two princes in Israel fell within a month of each other. For a long time the question was in each congregation, how can we get along without them? But somehow God is taking care of it, and these two old men are looking down from heaven and sharing with us in the joy of this great harvest of results.

R. B. MAHONEY.

Stanford, Ky.

How Mrs. Wm Henry Makes Money.

I have been so successful in the past few months that I feel it my duty to aid others by giving them my experience. I have made less than \$19 any day for the last five months, and have not canvassed any. I put a notice in the papers that I am going to Iron City Washers, and people send for them by the dozen. They give me \$1.00 each, and that every family wants one. Dishes washed and dried in two minutes. I think any person who is making no money, and who is tired after they get started good. I don't see why anyone should be destitute, when they may just as easily be making nice money. I will give you all instructions and testimonials necessary to succeed.

FROM DR. B. H. CARROLL.

In renewing his subscription to the WESTERN RECORDER, Dr. B. H. Carroll, of Waco, Texas, writes:

"Permit me to add that I do intensely enjoy the paper, and can never endorse all its editorial utterances and positions than those of any other paper. You are doubtless a bit stringent for a close construction of the church and its functions and honors, and correspondingly tart against the prevailing winds of latitudinarianism, but rather than risk changes in the other direction, I prefer that you should stand leaning over a little. God abundantly bless you, and I will keep you faithful to his whole truth if the heavens fall. B. H. CARROLL."

We appreciate very highly these kind words from this master in Israel. We are glad of the approval of such men. Dr. Carroll understands that in resisting a current one must lean in a direction opposite from that from which the wind is coming. In going forward against the wind a man must lean forward. We will endeavor, however, always to keep our feet in the right path.

DEAR RECORDER:—I write this to say that our missionary work in the Edmondson Association is going on very nicely, notwithstanding the opposition which we have had to contend. Elder J. W. Wells was employed by our Board and Dr. Warder to work as missionary in our country, and the reports much success. Through his work twenty-seven were added to one of our weakest churches, a dozen or more to another, and a few to still another. Brownsville church has been awakened to her duty and are having regular

meetings with Elder B. F. Page, of Oakland, for pastor. Our association meets at Mammoth Cave church September 25th. We are just starting out in life, and are having the world and the devil to contend with, but we are in the fight and have come to stay, and we are glad to know the anti-missionary element is growing beautifully less all the time, as the reports from their churches show. We would love to have the editor of the RECORDER with us at the cave, and as an inducement to him and other ministers to visit us, we have secured greatly reduced rates for preachers and messengers to go in the cave on the night of the 25th. It is also our intention to have preaching in the cave by Dr. Kerfoot.

Fraternally,
C. A. NEAGLE, Clerk.
Pigg. Ky., Sept. 2, 1896.

At the parsonage of the Mount Pleasant Baptist church, Keene, Ky., August 26, was celebrated the wooden wedding of the pastor and wife, Mr. and Mrs. J. H. Dow. The house and dining room were beautifully decorated and ices and other refreshments were served by the ladies of the church from 4 o'clock to 10. Many handsome presents were brought to the happy pair among which were a sewing machine, a clock, several tables and chairs. The families of Messrs Cleveland, Bryant, Wharton, Haydon, Henderson, Lyne, Moseley, Simpson and others were represented. Rev. and Mrs. Otis Huggison, of Lexington, were present. It is hoped that Mr. and Mrs. Dow may live to celebrate their golden wedding.

Bro Dow is much beloved by this truly noble people and they are doing a good work together.

Yours fraternally,
OTIS HUGGISON.

What's the use of having a first rate lamp if you put a wrong chimney on it?

The "Index to Chimneys" tells what chimney belongs to every lamp and burner.

Geo A Macbeth Co, Pittsburgh, Pa, will send it free.

Pearl glass, pearl top, tough glass.

TO THE READERS OF THE WESTERN RECORDER I wish to say I visited the home of old Bro. M. H. Utley and found him on the bed of affliction, and though the dear old brother was so weak physically, he was strong in faith. He said he was willing and just only waiting for the Lord's will to be done, if it was only the will of the blessed Lord to take his poor old afflicted companion with him when he went. Glory to God he is ready! We say to the bereaved family, live as your father lived, die as he will die, and all will be well, though we hope the good Lord will yet raise the brother and bless him with health and happiness. We hope this may not find its way to the waste basket, for he has been a reader of this paper for forty years. We ask the prayers of all for the dear old brother.
A FRIEND, L. A. C.
Salem, Ky., Aug. 27, 1895.

NOT A PAINFUL MEDICINE.

Nervous Prostration.

Mental Depression

Nervous Dyspepsia.

Mental Failure.

Freligh's Tonic (A Phosphoric Electro-Bro-Spinalin)

will cure when everything else has failed. Prescribed and endorsed now and for ten years past, by over 40,000 Physicians. Sample by mail 25c. Ten days' trial. Regular bottle \$1 by mail. Small bottle, but too doses in each.

Concentrated, Prompt, Powerful. Formula, descriptive pamphlet, full directions, testimonials, etc., to any address.

J. O. Woodruff & Co., Manufacturing Chemists, 106-108 Fulton St., New York City. Formula on Every Bottle.

Heart Disease Kills Suddenly,

but never without fair warning. By an occasional fluttering or perceptible palpitation, shortness of breath, etc., in many ways is the victim fully notified. But his friends are ignorant, and the warning is disregarded, until loving associates are shocked and dismayed by another sudden death.

"My wife suffered years with heart trouble which the doctors called incurable valvular coagulation of the heart. She took 2 bottles of Dr. Miles' Heart Cure six months ago, and has not suffered since. She sleeps well, and is like a new person altogether, and says Dr. Miles' Remedies are gold to her."—F. B. JACKSON, 701 S. 25th St., Omaha, Neb. For sale by druggists. It guarantees that first bottle will benefit, or money refunded.

Dr. Miles' Heart Cure Restores Health

DEDICATION.

I had the pleasure of dedicating the beautiful house of worship at Salem, Shelby county, last Sunday. The day was a perfect one. At 11 o'clock the house and woods were full of people. The dedicatory services went off without a hitch. Some seven hundred dollars was raised to pay off the debt. They now owe nothing save a few dollars on the furnishing and organ. The house was burned last fall, and this splendid new house, costing some \$3,700, takes its place.

The Rev. H. C. Davis, the beloved pastor, did the honors of the occasion most gracefully. He has been pastor some nine years, and it is needless to say he is strong in the confidence and affection of the people. His salary is promptly paid twice a month, and the church has never been behind with him. I was the guest of Deacon Wm. Figg and wife. It was a day at Salem that will not soon be forgotten.

JOHN T. CHRISTIAN.

Marango Cave Excursion.

September 11th to 15th inclusive, The St. Louis Air Line (L. & N. L. C. R. R.) will sell round-trip tickets to destination in the territory of Central Traffic Association not more than 200 miles distant from St. Louis, Mo., at 75c. For further information apply to City Ticket Office, S. W. Cor. 3rd & Main Streets, Louisville, Ky. R. A. Campbell, G. P. A., St. Louis, Mo.; J. B. Campbell, D. P. A., Louisville, Ky.

Cheap Rates West.

September 12th & 14th, The St. Louis Air Line (L. & N. L. C. R. R.) will sell round-trip tickets to destination in the territory of Central Traffic Association not more than 200 miles distant from St. Louis, Mo., at 75c. For further information apply to the City Ticket Office, S. W. Cor. 3rd & Main Streets, depot 14th & Main Streets, J. B. Campbell, D. P. A.

One Half Rates.

On September 10th & 21st, The St. Louis Air Line (L. & N. L. C. R. R.) will sell excursion tickets to Kansas, Nebraska, Missouri, Colorado, Utah, New Mexico, Arizona, North and Texas, North & South Dakota, Arkansas, Indian Territory, Oklahoma, & Texas, coast returning until October 13th, 1896. For further information apply to City Ticket Office, S. W. Cor. 3rd & Main Streets, depot 14th & Main Streets, Louisville, Ky. R. A. Campbell, G. P. A., St. Louis, Mo.; J. B. Campbell, D. P. A., Louisville, Ky.

Home Seekers and Land Excursion

via the Iron Mountain Route Sept. 10th and 24th, 1896, from St. Louis, Cairo and Memphis to points in Arkansas, Missouri, Nebraska and one first-class fare plus \$2 for the round trip. Stop over privileges will be allowed on the going trip only. Free maps, folders and illustrated pamphlets on the above states. Maps, folders, etc., on application to company's agents, H. C. Townsend, D. P. & A., St. Louis, Mo.; R. T. G. Matthews, S. P. A., Mo. Pac. Ry., Louisville, Ky.

Ministers of the Gospel ENDORSE



Rev. John I. Rodgers, Danville, Ky. "It is a mystery to me, almost a miracle."
Rev. Z. Meek, Charleston, Ky. "I have used the Electro-Bro-Spinalin for years and find it invaluable in cases of feeble women and delicate children."

Rev. Ross Barrett, Louisville Baptist Seminary. "Electro-bro cured after all other remedies failed."
Rev. W. W. Bruce, Hustonville, Ky. "Electro-bro cured my ulcer."

Rev. Geo. Means, Covington, Ky. "In one night the Electro-bro relieved brain congestion and vertigo."

We could fill this paper with similar reports, but think this sufficient to interest you in sending for book on the subject of health.

VALUABLE BOOK FREE.

DuBois & WEBB 513 Fourth Ave., Louisville, Ky.

A NEW MACHINE! A HANDSOMER MACHINE! A Better Machine!

The Latest and Best Heretofore Unheard of Values.

ONLY \$22. FREIGHT PAID.

The New Improved "RECORDER" Sewing Machine for only \$22 delivered, with all Freight Charges Paid; shipped in 30 days approval, including One Year's Subscription to the WESTERN RECORDER. This machine is more desirable than those sold in your local markets from \$45.00 to \$60.00.

A Large, Handsome, Noiseless Five Drawer Machine, with Oak or Walnut Woodwork, Gothic Cover, Drop Leaf, locks to cover and drawers, nickel-plated rings to drawers, dress guards for wheel, and a device for replacing belts.



LOOK AT THIS.

Arrangements have been completed by which we are enabled to furnish the latest improved high-arm machine to our readers for the remarkably low price of \$22, including one year's subscription to the WESTERN RECORDER. This is an unprecedented offer that we are enabled to make only by contracting for them in large quantities for cash. A complete set of attachments in elegant velvet-lined box is furnished with each machine, with all the modern improvements, such as automatic bobbin-winder, self-threading shuttle, self-setting needle, tension-releaser, together with the usual outfit of bobbins, needles, oil can, new driver and illustrated book of instructions.

OUR WARRANTY.
Read our ten-year guarantee and terms under which you can buy one of these machines without a possible risk. We will warrant every new improved Recorder high arm machine for ten years from date of purchase, and after thirty days' trial, if perfect and entire satisfaction is not given, the machine may be re-shipped at our expense, and the money paid will be promptly refunded.

If you are wearing your life out in the use of one of our old "back-breaker" sewing machines, sell it, throw it aside, consign it to the garbage cellar, and buy one of the late, modern "up-to-date," light-running RECORDER machines for only \$22. We can only continue these terms for a short time. Act now!—to-day, and take advantage of this heretofore unheard of opportunity.

You Will Make no Mistake in Buying this Magnificent Sewing Machine.

Travelling salesmen sell no better machines than the RECORDER, and half of them not as good, for prices ranging from \$40.00 to \$60.00. Agents will sell their best arguments to convince you that our machine is not first-class, and at the same time indicate to you that they are getting a profit of from \$30.00 to \$40.00. Remember that it costs more to sell a machine through agents than it does to make them. We are at no big expense in selling our machines. No agents, no high-priced salaried officers, no fancy store rents and no loss through credit sales. We contract for these machines in large quantities, and they are sold in this way are enabled to furnish them to our readers at bottom wholesale prices, and at a trifle above cost, thus saving them all middlemen's profits. Local agents will try to make you believe they can furnish this same machine, or something of the quality and at the same money. Don't believe a word of it. It is simply impossible. THE RECORDER Sewing Machine is manufactured exclusively for the WESTERN RECORDER.

Do not confound the new Improved Recorder with sewing machines offered by other parties for premium purposes. There never has been a liberal offer as this before made. Keep in mind that in the purchase of one of these machines you are buying an article that will compare with any in the American market ranging at \$60.00. Do not be deceived by traveling or local agents. Use your own judgment, and save from \$30.00 to \$40.00. Beware of imitations! Do not purchase on approval, and fully warranted for ten years. Address all orders to:

WESTERN RECORDER

FINANCIAL.

When you want the safest investment in the State, and one that will pay better than 10 per cent, take stock in The National Building and Loan Association. If the time comes when you are bound to raise money you can get the cash out of this stock quicker and easier than most anything else you can buy. For particulars address JOHN H. LEATHERS, President or C. M. PHILLIPS, General Manager, Louisville, Ky.

DIRECTORS.

- H. V. Loving, President, Louisville Trust Company.
- John B. Castleman, Barbee & Castleman, Insurance.
- Harry Weissinger, Tobacco Manufacturer.
- John H. Leathers, Cashier Louisville Banking Company.
- John Barrett, Attorney at Law.
- W. P. Harvey, President Baptist Book Concern.
- George B. Eastin, Judge Court of Appeals.
- John B. Pirtle, State Agent Travelers' Insurance Co.
- William C. Kendrick, William Kendrick's Sons, Jewelers.
- C. M. Phillips, formerly of Lebanon Standard and Times.
- J. M. Cabell, Cabell, Bayse & Co., Grocers.
- Joseph H. Peter, of Peter & Burghardt Stone Co.
- A. G. Langham, Barbee & Castleman, Insurance.
- Stephen E. Jones, Fire Insurance.

Call on or address

C. M. PHILLIPS, Gen. M'gr, Louisville, Ky.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS AND BUCKEY BELL FOUNDRY

CHURCH BELLS
For all sizes and styles. Write for catalogue. J. W. RICE, 212 W. 11th St., Louisville, Mo.

Buckeye Bell Foundry
For all sizes and styles. Write for catalogue. J. W. RICE, 212 W. 11th St., Louisville, Mo.

BELLS
Steel Alloy Church & School Bells. See Send for Catalogue. The C. S. BELL Co., Hillsboro, O.

PLYMOUTH CHURCH BELL FOUNDRY
For all sizes and styles. Write for catalogue. J. W. RICE, 212 W. 11th St., Louisville, Mo.

IRON FENCE
Very cheap to enclose Corn-lands. Catalogue free. J. W. Rice, Atlanta, Ga.

A NEW BOOK.

Proceeds to go to the Foreign Mission Board.

MERCEDES. By Miss Sarah Hale. Louisville, Ky.: Baptist Book Concern. Octavo, 325 pages. Neatly bound. Price \$1.25.

An illustration of truth stranger than fiction. Rivaling in thrilling interest Ben Hur. The gifted and consecrated authoress, who has been for years a missionary of the Southern Baptist Convention, has borne all expenses of publication, and donates the entire proceeds of sales to our Foreign Mission Board. Those interested in the emancipation of Mexico from Popiah superstition and the thralldom of idolatry, cannot afford to be without Mercedes. Send all orders to the publishers, Baptist Book Concern, Louisville, Ky.

HOW "GUMMA" DRESSED JACK.

Jack came trotting into papa's room one morning with two little black stockings in one hand, two little black boots in the other, and several small articles of clothing over his shoulder. "Papa," he said, "daddy, you know how to dress little boys? Gumma's gone."

"Yes, indeed, my little man," said papa; he lifted Jack to his knee, and began to pull on one small stocking. "Stop, papa! Stop!" cried Jack. "Dat ain't a-way! Gumma do it dat a-way!"

"Well, how does 'Gumma' do it?" asked papa, pausing for instruction. "Dis a-way," said Jack, taking up one foot, and then carefully grasping a fat toe in his chubby hand.

"Here, Mighty Toe, you an' your buzzers mus' go into yit little black hose. Now don't begin to wiggle. One, two, free—dere you go!" And Jack pulled his stocking over his five toes and up to his knee. Then, looking up into his papa's face, he said, "See?"

"Yes," said papa, smiling. Here goes the other foot. Now, Mr. Toe, you and all your brothers!"

"No, no, papa!" cried Jack. "Dat one is Mishis Toe, an' you mus' say 'all your yittle sisters!'"

"O, ho!" said papa. "Well, then, Mrs. Toe, and all your little sisters! One, Two, three,—there you go!" And the second stocking was on.

"Now," said Jack, "you mus' put on the wool."

"What's that?" asked papa. "The wool to the house." And Jack pointed to his boot.

"O, the roof! Very well." And papa put on the boot, and began buttoning it with his fingers.

"Dat ain't a-way," cried Jack again. "You mus' get a hooker, an' look at 'e doors, so all the yittle buzzers and slasers 'n' get out 'e house for all day."

"Now, see here, young man," said papa, "does grandma go through with all this rigmarole every morning?"

"Of course," said Jack, looking at papa with surprised eyes.

"Well, papa hasn't the time. So let me get you into your clothes quick, before the breakfast bell rings."

So Jack had to submit to being dressed in a hurry, without his grand-mother's pleasant romancing.

The minute he got downstairs, he went to his mamma, and asked: "Fen's my gumma comin' home?"

"She is coming to-morrow," said mamma.

"Dat's nice," said Jack; "for," my papa don't know how to dress yittle boys."—Babyhood.

SOUTHERN WOMEN.

Southern women have so long been impressed with the idea of pleasing and contributing to the welfare of the household; and in their efforts to make the hours of their guests' stay within their doors hours freighted with rare and pleasant memories in the future.

so cordial and full of good feeling—every inch a woman. She has no cause to ape reserve or to acquire a hauteur or demeanor; simply generations of good breeding, good blood, is hers. This is enough to crown her queen wherever she goes. She knows naught of the sorrows of the toiling millions, although she may have faint imaginations of some of their troubles, as sipping her coffee she reads some learned article about their condition. The only impression made is one more corroboration of her beautiful brow, thereby adding to the faint wrinkle already plowing its way in the alabaster surface.

This type of southern woman, with her wealth and blood—her abundance of leisure—is the one who is dipping her pen frequently into the ink fountain these days, and she finds both pleasure and profit in so doing.—American Farmer.

AN OLD FISHERMAN'S VIEWS.

The following incident, which is an actual fact, has in it a sharp suggestion to every one of us.

Some wealthy young men in New York who had been fishing and shooting last summer at a lonely sea-island off the Southern coast, brought home their guide for a few days' visit, prompted partly by kindness, and partly by a mischievous desire to surprise the ignorant old savage by the luxury and splendor of their homes.

Joe, however, walked quietly about in his clean home-spun suit, manifesting little surprise and less admiration.

"Now, Joe," said one of the boys, nettled somewhat by his calmness, "you mus' candilly wike you think of New York? Isn't it grand?"

"It pears too shut in for to call it that," the old fisherman said, reluctantly, unwilling to be ungrateful or unkind. "My cabin has all outdoors behind it, an' the sea in front. That's what I call grand."

"O, certainly. But wouldn't you like to give up your drudgery and live as New Yorkers do?"

"No," said Joe, thoughtfully. "Taint as easy 'twin' here. You an' your folks in court, an' I set in my boat. They fish for men, an' I fish for mackerel. They hev to study an' frot to catch their fish. I don't."

"Well, said the boy, discomfited, "wouldn't you like to come with us to a house like this?" glancing around the stately rooms filled with costly draperies and bric-a-brac.

"No," said Joe, laughing. "Jane scrubs our two rooms an' cleans them up, an' 'tween her scrubbing an' my some fun. She never ud finish keepin' this house tidy."

"O, my mother has plenty of servants to do that."

"Yes. An' she told me they was a onbearable weight an' a worry on her." "But we see people," urged the lad, "and have music, and gaiety, and many things to see?"

"We have company, too; we ain't buried! Their neighbors come an' set round evenin's, an' tell stories an' sing. I reckon we enjoy our life as much as you do at your big dinners."

There was a short silence.

"We've got friends, like you," Joe went on, gravely, "an' our families. It's the same thing in their long run. Your preacher in that gilt pulpit said, 'I reckon much the same words as old Parson Martin does. An' when we die we rest just as quiet under the grass as under them thousand-dollar monymints you showed me."

"I'm glad I've seen it all," he added, smiling, "an' it was kind in you to show me. But it don't seem to make such a diff'rence between you an' me as I thought it would. Inside we're pretty much alike."

"That's a good sermon you've preached to me," the lad said, laughing. "I was a sinner I was preachin'." Joe said, anxiously,—Ex.

THE "Spectator" in the Outlook says: "One could, perhaps, imagine no circumstances less likely to be provocative of the sense of humor in the victim than those attending a sudden shutting up of the folding bed in which one was sleeping. It gives the Spectator, therefore, great pleasure to relate an incident proving that there are still Mark Tapleys in the world who can casually 'stir' awake in a folding-bed 'come out afore' even in the unpleasant possibilities often detailed in the newspapers. The Mark Tapley in this case was a lady advanced in years, who was visiting her son. Her muffled screams awakened the family in the middle of the night. Womankind, she had locked the door, but the son bethought him, opportunely, of a ladder which the painters had left standing against the house, and thus climbed into her room through a window and rescued her. When she had assured herself that she had not been greatly damaged, she descended to her son and said: 'Ned, what do you suppose was the first thing that came to me when I found that I was

shut up in that bed? It was the old hymn:

Make me to live that I may dead
The grave as little as my bed."



Clemens Oskamp,
175 Vine St. CINCINNATI, OHIO

Wedding Presents

STERLING SILVER CHESTS,
CANDELABRA CLOCKS,
BRONZES AND NOVELTIES.

HOTEL ST. STEPHEN

NEW YORK CITY.

46 52 E. 11th St., near Br'dway.

A first-class hotel on the European Plan. Newly retitted. Modern Plumbing. Quiet, homelike. Elegant rooms \$1.00 per day and upwards.

Special attention to ladies traveling alone.

LOUIS FRENKEL.

WATCHES

Send your watch by registered mail or express, prepaid, and we will examine it, tell you what it needs and what it will cost to fix it.

J. P. Barnes & Bro., 824 W. Market, Louisville, Ky.

REPAIRED

This firm reliable.—Publishers Western Recorder.

WORKS OF John A. Broadus

BIBLICAL HELPS.
A HALFMYNION OF THE GOSPEL, in the Revised Version. With some new features. Notes at end by Dr. A. T. Robertson. \$1.50

COMMENTARY ON MATTHEW. 650 octavo pages, double column. (Part of Amer. Comm. on New Test., but also sold separately.) \$2.25.

JESUS OF NAZARETH: 1. His Personal Character. 2. His Ethical Teachings. 3. His Supernatural Works. Lectures before the Y. M. C. A. of Johns Hopkins University. 75 cents.

PREACHING.
Treatise on the PREPARATION and DELIVERY of SERMONS. \$1.75.

Lectures on the HISTORY OF PREACHING. \$1.50.
SERMONS AND ADDRESSES. With Portrait. \$1.50

BIOGRAPHICAL.
MEMOIR OF JAMES P. BOYCE, D.D., LL.D., President of the Southern Baptist Theological Seminary. \$1.75.

MISCELLANEOUS.
Small Treatise on Living Topics. Three Questions as to the Bible, 5 cents; Paramount and Permanent Authority of the Bible, 6 copies for 10 cents; Duty of Baptists to teach their distinctive Views, 5 cents; Immersion essential to Christian Baptism, 8 cents; A Catechism of Bible Teaching, 5 cents; Ought Women to Speak in Mixed Public Assemblies, 5 cents; Glad Giving, 5 cents.

All postpaid and subject to discount of 20 per cent, or 14 above publications for \$5.00 postpaid.

Order these and all other books you want from the

BAPTIST BOOK CONCERN,
LOUISVILLE, KY.

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

Gleaner Department.

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

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

BRO. C. E. PERRYMAN changes his address from Kuttawa, Ky., to Cerulean Springs, Ky. Correspondents will note.

BRO. R. D. WILSON, Fulton's popular pastor, is holding a tent meeting at Burkle, Ky., this week. This is one of the mission points in the West Kentucky Association.

THE outlook for Clinton College is good for another year. Bro'n Robertson and Chandler are splendid workers in the cause of education, as well as sound Baptists.

BRO. BEN. HALL has just closed a meeting with Shiloh church, in Carlisle county, with about ten baptisms, and the church much revived. He is one of our most promising young preachers.

OUR meeting at Trezevant, Tenn., was one of much power and interest. Bro. W. J. Couch did the preaching with great acceptability and power, and the church earnestly seconded his efforts. Fifteen professions of religion resulted and fifteen additions to the church. Bro. Couch is a good worker in revival meetings, and the Lord honors his meetings by his attendant blessings.

THE "faith cure" craze has resulted very logically in one of the preachers making the claim for himself that he is Christ returned to earth again. When these men claim immunity from church obligations and refuse to keep the Lord's commands and teach others to do the same, it is not surprising that they soon assume to be equal with the Lord. But the strange thing about all these modern impostures is that so many people become infatuated with their broad-gauged liberalism and are prepared to accept nearly anything they may impose upon them. John exhorted us to try the spirits before we accept their pretenses, and if this was always done, many of the humbugs of "divine healing" and "Christian science" would be allowed a wide berth and small notice.

I HAVE never been able to see why a Baptist should leave the Baptist faith to become a member of any other organization. He has all that any other church has, and has it as validly as any other church can give it; and also has a good many things no other church does have or can give. Baptist conversion, baptism, ordination, communion and history will be accepted by everybody as valid; while their church government, regulation of orders and epitome of doctrines can have no parallel in any other church. When a man receives baptism, or any other church stamp, from the Baptists, he has an article that is genuine coin throughout the Christian world; but when he comes to the Baptists with a baptism or any other church stamp from any other denomination, it is spurious coin and will not be accepted. When a man leaves the Baptists for any other faith on earth, it is like swapping genuine gold money for a counterfeit coin. Well, some people love to handle counterfeit money because it is cheap.

A MOVEMENT is being made amongst the Methodist ministry, it is said, to abolish the time limit to their pastorates. Under the present law of that church, no

Methodist pastor, however acceptable to his field and whatever may be the prospects for good, can remain longer than four years. The bishop must move him out and off when the time comes. The bishop also has the power to impose upon a church a very unacceptable man for the full term of four years if he wishes to do so, and neither the preacher nor the church can enter a successful protest. No doubt it would be best for the larger number of Methodist churches if the time limit was reduced to a year, or even six months, as they would at least have a frequent change if not entire relief; but preachers and churches would both be better off if, in the freedom the Lord gives to all his people, they could leave the pastoral relation entirely to the indications of Providence and the good will of the parties concerned.

I SOMETIMES ask myself if it is a wise policy to put so much money into our church and school buildings, as we are now doing. I know a number of churches and schools that are burdened with debt and their dissolution threatened because they cannot pay off their debts. They have large, imposing buildings, but they are comparatively empty of auditors and students, while the few who labor heroically in their support are discouraged and burdened, and put in their time growing at the rest of us because we do not "chip in" and pay off their debts. Many of our churches and colleges could be named "denominational growlers." The pastors and agents canvass the country and annoy the associations with appeals, plaintive and earnest, calling and demanding all of us to pay off an extravagant debt that was made in making a monument to their pride. I believe in helping weak churches and schools to build plain, substantial houses, but I do not believe in putting large sums of money in mere decorations and useless show. If churches and pastors, and schools and professors, are determined to have the finest buildings, the finest organs and the most showy appointments of anybody in town or country, let them pay the expenses of their own pride. Let the rest of us put our money into the mission box and send the gospel to the heathen; or into the education of some young man or woman whose after life will be an heirloom of good to unconverted souls. We ought to be able to discriminate between charity and pride in the appeals made to us; and to the former we cannot be too liberal, while to the latter we cannot too emphatically deny all encouragement. Pride is the bane of the age, and of our benevolent enterprises, and somebody should openly and emphatically rebuke it.

BRO. J. H. CASON, of Athens, Texas, sends me a clipping from a Texas Methodist paper that contains the vials of wrath that a Mr. Weaks pours out in revenge for the "licking" I gave the whole Methodist fraternity at Center a few weeks ago. Any reader of the article can see that the gentleman is yet very sore over the defeat of his cause. I really do not blame him, for the only thing left for him to do is to get mad and say ugly things, for he dare not ask that the debate be repeated, for he knows that would only mean another whipping. Mr. Weaks thinks it is a stereotyped way that Baptists have of doing to claim a victory in every debate they hold; but the article I copied from Elder C. M. Wilmoth in these columns two weeks ago, was not a stereotyped business, for he is a leading Campbellite, and yet he said the same thing about Dr. Ditzler's defeat. Mr.

Weaks is entirely too "weak" a man to be so far from his mother's apron string. He had better nestle under the protection of his lordly bishop, for without some overseer I greatly fear he would do violence to himself. Methodism is exactly suited to some men, because they would not be able to manage themselves on an independent line, one of whom is Mr. Weaks. It would be wrong to hold so feeble a specimen of the genus homo to an account for his perversions of fact, because his native mendacity makes it practically impossible for him to be or do otherwise. Hence I dismiss the "weak" little fellow without further comment.

I KNOW of several churches that are in trouble over the matter of accepting some members on letters given to persons who had been received into the other churches on immersions administered by Pedobaptists or Campbellites. A seach church is independent of other churches in its actions, I suppose they have the civil right to accept to membership any one they may desire, but no other church is bound by their action. I don't think any church is under obligation to accept a letter given by any other church to a person who has been immersed by Pedos, Campbellites, Hardshells, General Baptists, or any other unauthorized administrator. When Baptists baptize their own members there is never any question about the validity of such baptism. It is good to all other Baptist churches and to the world beside. Why should our greed for members cause us to accept the baptisms of other denominations when we know that the large majority of our churches won't fellowship our act nor our member? I say that no man's baptism can be any better than the church that administers it. If his church didn't suit him, his baptism ought not to suit him; and if our churches are preferable to such persons, so ought our baptism to be. I wouldn't belong to a church unless I had the baptism it administers, and I don't want any one in the church where I am that is not willing to accept the distinctive ordinance the church gives. No man or woman can be a true Baptist with a washing given them by some Pedro or Campbellite preacher. Such a ceremony is not a New Testament baptism, and I should regret to oppose these sects and human institutions and at the same time be treading on the toes of such persons as had been accepted by us from them on their baptisms. Now, if this article seems to declare non-fellowship with some readers who have been accepted by Baptist churches on "alien immersion," there is an easy way to remedy the trouble, and that is for such readers to demand a gospel baptism of their churches. As it is, they have no baptism at all, nor are they true Baptists.

It seems to me that the form of our college endowments needs some change, making them very much after the pattern of the Theological Seminary. The salaries of the teachers should be paid from the endowment and tuition be free to the students. That would fill our college halls with a teeming multitude of boys and girls, many of whom would be like invaluable diamonds gathered from the rough places of society. But, so far as I know, most of our colleges, with their increased and increasing endowments, still charge the same rate of tuition that is charged by schools that have no endowment, and the poor boys and girls get no benefit whatever from the piles of money laid up for education. About the only benefit is that the

Baptist Periodicals.

Fourth Quarter, 1895.

PRICE LIST.

Table with 3 columns: Title, Club Prices of five or more copies to our address, Single copies per year. Includes BAPTIST SUPPLEMENT and BAPTIST TEACHER.

INTERNATIONAL SERIES.

Table with 3 columns: Title, Club prices of five or more copies to our address, Single copies per year. Includes SENIOR Q. ARTERLY, ADVANCED Q. ARTERLY, INTERMEDIATE Q. ARTERLY, PRIMARY Q. ARTERLY, PICTURE LESSONS, BIBLE LESSONS.

INDUCTIVE SERIES.

Table with 3 columns: Title, Club prices of five or more copies to our address, Single copies per year. Includes SENIOR INDUCTIVE STUDIES, JUNIOR INDUCTIVE STUDIES, TWO YEARS WITH JESUS, PICTURE AND QUESTION.

ILLUSTRATED PAPERS.

Table with 3 columns: Title, Club prices of five or more copies to our address, Single copies per year. Includes OUR YOUNG PEOPLE, YOUNG READER MONTHLY, SUNLIGHT MONTHLY, OUR LITTLE ONES, BIBLE LESSON PICTURES.

AMERICAN BAPTIST PUBLICATION SOCIETY. PHILADELPHIA, ST. LOUIS, DALLAS, NEW YORK, CHICAGO, HOUSTON, ATLANTA, LOUISVILLE, KY.

Cut Your own Hair. HAIR CLIPPERS. Our Hair Clippers are as useful as shears or scissors. It requires no experience to use them; they cut the hair evenly and rapidly. Includes an illustration of a hair clipper.

teachers have their salaries assured without so much hustling for students, while hundreds of students are turned away because they can't pay the tuition and board bills. I am anxious to see our denominational schools filled to overflowing with boys and girls, and I think the money we give to education ought to go to their benefit. It is better to invest our cash in the imperishable mental and heat forces of our rising young people than to put it into brick and mortar, or into safety vaults to meet contingent expenses of the faculties during their vacation idleness and recreation. I know some teachers whose schools have no endowments who are hustling day and night for students. They are worthy of all praise. If such teachers had an ample endowment to meet salaries, and could admit students free, or nearly free, of tuition charges, such hustling would result in the education of tens of thousands who will never see inside a college hall, as things are now going. Why not have our endowments in the form of scholarships, and grant to the students the benefits of the fund, and to the teachers through the students? I would not contract the work of our colleges, nor underrate their special service, but I would see it enlarged and made more glorious. I think our schools are great powers for good where they keep out the football and baseball barbarities, as most of them will probably do.

CHURCH MUSIC. I am glad you have complied with my request in reference to the use of organs or any other instruments of music in church service. I like it for one thing, because you are positive in saying what you believe and what you do not believe. I am much pleased with your views in reference to choirs, but honestly, earnestly and candidly differ with you on instrumental music. But before giving a few reasons for this difference, you must excuse me for saying that I listened to your sermons, and especially on Sunday, with deep and heartfelt delight, and think I never heard better. As regards church music, I have been settled in my views for forty years-in favor of vocal music and vocal music alone. I am aware there are many who have not examined this subject thoroughly, and consequently may, and no doubt will, decide according to their opinion, which is but a perversion of the mind without a knowledge of the fact. Therefore, an opinion is no proof of being right in any matter. Hence, the importance of examining the facts in all cases and deciding according to truth and the importance of the subject. Singing has always been considered an important part of divine service, and was so regarded by the lovers of our Savior in meeting before daylight to sing his praises. When he instituted the Supper they had no instruments of music. They simply sang a hymn and went out. Paul says, "Be filled with the

THE effort to accomplish a hard task not only strengthens our arms, but it strengthens our faith.

Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 3:16). "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your heart to the Lord" (Col. 3:16). Here we admit that Paul does speak of instruments in worship, but they are living instruments, fearfully and wonderfully made, such as can and ought to be filled with the Spirit so as to enable them to speak to each other in psalms and hymns and spiritual songs—speaking, as all will remember, not playing on harps, organs, fiddles and tooting horns, etc.—singing and at the same time making melody in the heart to the Lord.

Paul further says: "I will pray with the spirit and I will pray with the understanding. I will sing with the spirit and I will sing with the understanding." Here, again, it is evident that the instrument making this music was a living, sentient, intellectual being, subject to spiritual influence; capacitated to understand his necessities and to whom he should look for help. Organs, harps, horns, etc., have no such capacity, consequently have no right to a place in the house of God. Instrumental music was unknown in the churches until the eighth or ninth century. During this period the church was as fair as the moon, as clear as the sun, and as terrible as an army with banners. Now, in all candor, we ask, if the church was all this without instrumental music, would it have been any more fair, clear and terrible with it?

Andrew Fuller says that "instrumental music originated in the dark ages of popery, where almost every other superstition was introduced under the plea of its being in accordance with the forms of worship under the Old Testament."

Our information is that this music did not originate with Baptists, yet they are imitating other denominations in the use of it, which is as unscriptural as that of infant sprinkling. Instruments in worship were never regarded with favor in the Eastern churches, and were vehemently opposed in many places in the West. In Scotland no organs are allowed only in the Episcopal church, which always approved of them and of choirs. The Congregationalists, it is said, imitate the Episcopalians, and the Baptists are imitating the Congregationalists.

Now, if this be true, I propose we cease—give up our instruments and follow Christ and his apostles more closely. Why not? We were first to follow him, and did so long before any other professedly religious denomination ever existed. And now, strange to say, in the evening of the last day, we, having equipped ourselves with these musical instruments, are plodding in the wake of these societies which are but as yesterday in comparison with the age of the church of our Redeemer.

The ceremonial law is that which prescribes the rites of worship under the Old Testament, with its smoking fumes of bleeding victims, trumpets, organs, trumpets and various other instruments, all of which were types of Christ and the wonderful system of grace unfolded by the gospel; and were only obligatory till Christ had finished his work and begun the erection of the gospel church.

Instrumental music being a part of the ceremonial law, was likewise abolished by the death of our Lord. Hence, if we have a right to instruments of music in divine

worship, we likewise have a right to all the ceremonies, which, were we to adopt, we would have not only organs, but altars, smoking sacrifices, horns, trumpets, flutes, cornets, harps, sackbuts, timbrels, psalteries, dulcimers and cymbals. Yes, all these, besides priests with their long black robes and white surplices, sacred garments, circumcision and altars upon which to burn incense.

But it is said that instrumental music is necessary to bring the people to church. Very well. Then if one of the ceremonies is necessary in divine worship, why not all? So let us introduce every one, and the people will come, but not so much to worship God as to gratify curiosity.

Remember, however, the law with its ceremonies was only a shadow of good things to come. Christ at his death blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross (Col. 2:14). When he abolished, blotted out, and nailed it to his cross, it was his will for it to remain where he left it, having no further use for it. But the children of God say they have use for part of it, and have introduced instrumental music, being a part of the handwriting of ordinance that was against us and contrary to us, all for the purpose, as they say, of helping to move forward the cause of Christ. Now, if the shadow of the tree cannot move forward its growth, strength and usefulness, neither can instrumental music, which is a part of the shadow, move forward the growth of the church, strengthen it nor increase its fruitfulness. A shadow is never so promotive of growth and usefulness as the warm sunshine. This is so in reference to the growth and prosperity of the church. Its members, then, should abandon forever this deaf and dumb, useless, unfeeling, unthinking, noisy musical shadow, and live, sing and labor under the bright, genial, fructifying influence of the Sun of Righteousness, and grow in grace and in the knowledge of our Lord and Savior Jesus Christ (2 Pet. 3:18). In compliance with the form and temper of the ceremonial dispensation a variety of musical instruments were used, and in order to prove they were scripturally right under the gospel dispensation reference is had to the 150th Psalm, which is an exhortation to praise God with all kinds of instruments. In the previous Psalm is an exhortation to praise his name in the dance. All this was right according to Old Testament usage (Ex. 15:20). Matthew Henry says they who urge the use of instruments in worship may, by the same rule, urge the right to dance in worship. The New Testament clearly teaches singing as a gospel ordinance, but makes no provision for dancing. Paul settles this clearly by saying we are to glorify God with one mind and one mouth. But not a word does he say about instrumental music being of divine appointment under the gospel dispensation, under which we are released from the law wherein we were held that we should serve in the newness of spirit, and not in the oldness of the letter. Paul says: "Our sufficiency is of God, who also hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life" (2 Cor. 3:6).

It is argued by some that the Greek word *psallo* in Eph. 5:19 furnishes authority for instrumental music in worship, and so it does, but not for such as we are authorized to use under the gospel dispensation. The definition of this Greek word, as given by

Groves, is, "to touch, strike softly; to play on the harp; to sing to the harp; to praise; to celebrate." Robinson in his Greek lexicon says it means "to touch; to twitch; to pluck the hair or beard;" also it means "to twang a string;" i. e., the string of a bow, etc. If this is authority for instrumental music in divine worship, it is also authority for everything the word means. All this touching, striking, playing on, and singing to the harp; twitching, plucking the hair and beard, and twanging a bow string, would be somewhat a tedious service, as well as embarrassing, and yet quite amusing to the congregation. N. LACY, Madisonville, Ky.

REMARKS.

I suspect that Bro. Lacy will think I am very obtuse and dull when I tell him that I do not think he has offered a single valid objection to the use of instrumental music in the worship of God. All the passages he cites about singing with the understanding and in the spirit can be strictly complied with in the presence of all the instruments that can be employed. The instruments don't do the singing; they are but aids to the singing. If I can more truly keep the tune of a song and secure the proper pitch by the aid of an instrument, and thus improve my singing, I think it a species of wickedness in me not to do so. If the instrument aids the singing, is it not to the greater glory of God? The only question that can be involved in the matter is the question as to whether an organ will aid one in singing God's praise. So far as I am personally concerned, I unhesitatingly assert that the organ is a great aid to what singing I try to do. Can Bro. Lacy say, then, that I ought not to use it?

The use of the organ was not a part of the Jewish law, though it was a part of Jewish practice. The Lord left them to their own common sense on the subject, just as he has left us; and David and others of the sweet singers of Israel were always ready to use all instruments that would help them to glorify God. We ought to do the same. If the instruments are made to take the place of the singing, then I would join Bro. Lacy in opposing them; but when they aid the singing, I am sure Bro. Lacy will join me in saying, let everything that is about me help me all it can in praising my God.

I don't care anything about any controversy on such a subject. The praise of God is too pre-eminently worthy of all agencies that can be employed in harmonious sounds for me to patiently listen to a discordant sound in the chorus. I believe in making all things that have breath praise the Lord, and in using all things that have no breath to the same end when it can be done. I guess that Bro. Lacy will see by this that he has at least one reader that will not be converted by such arguments as he has used in this article. He has, no doubt, used as good as any one can, for there is really no good reason to give for this opposition to the use of any helpful instrument in the praise of God.

SIN has many tools, but a lie is the handle which fits them all.

Deafness Cannot be Cured.
by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When the tube gets inflamed you have a running sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is not only but an inflamed condition of the mucous surfaces.
We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free.
F. J. CHENEY & Co., Toledo, O.
Sold by Druggists, 7c.

Coming

We're going to have "great times" in Louisville. And Louisville recognizes this as the chance of a life-time. And she's going to "put the big pot in the little pot;" "kill a chicken and churn;" "lap a barrel of mellow Bourbon" and give the visitors a "Kentucky welcome" in which

To the G. A. R.

"everything goes" as it goes NOWHERE ELSE ON EARTH EXCEPT IN KENTUCKY. The MAMMOTH'S getting ready for the G. A. R. by cleaning out the big store "from collar to garret." When the visitors get here we're going to show them brand new stocks of FALL and

Encampment?

WINTER goods. We take it that lots of 'em will want to buy at least a year's supply; and we're going to be ready to supply them. Meantime we are simply SLAUGHTERING present stocks of CLOTHING, SHOES, HATS and FURNISHINGS. See prices in daily papers and order by mail.

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

STEWART DRY GOODS CO.

Louisville, Ky.

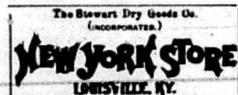
First Importation of Fall and Winter Dress Goods
Just Received and Now on Sale.

- | | |
|---|---|
| 25c YARD—All Wool Serges, in Navy, Blue, Brown, Green and Tan | 75c YARD—Mohair Lusters, in Brown and Green. |
| 35c YARD—New line of Fancy Wool Mixtures, in all shades. | \$1.00 YARD—Heavy Crinkle Crepon, Blue, Brown, Tan and Green. |
| 75c YARD—All Wool Crepon, in Brown, Blue and Green. | \$1.25 YARD—Mohair Sicilian Cloth. |

Finer goods at higher prices, but just as reasonable as possible for the qualities.

NEW Carpets
Our new stock of Carpets is now in, and it is the best selection ever brought to Louisville. Styles were never so pretty, qualities never so good, and prices never so low.

Mail Orders Given Prompt Attention.



WE FURNISH

Harvest Bells, Manly's Choice, Gospel Hymns, Select Gems, New and Old, Baptist Hymnal. Also any other song book at the lowest price.

BAPTIST BOOK CONCERN,
307 WEST JEFFERSON STREET,
LOUISVILLE, KY.

Purify And Enrich Your Blood By Taking

AYER'S Sarsaparilla It was the Only Sarsaparilla admitted At World's Fair.

AYER'S PILLS for the Liver.

The Lawton Simplex Printer



saves time and labor; money 75c-100 letters, postal cards, copies of music, drawings, or typewritten copy, in almost no time, and exact copies at that, by using the Lawton Simplex. Requires no washing or cleaning, and saves its cost over and again in sending out notices. Costs but little (\$3 to \$10).

CAUTION—Other things are being made and called Simplex Printers. The only way to be sure of getting the genuine is to see that yours is the Lawton Simplex Printer. Send for circulars. Agents wanted.

LAWTON & CO., 20 Vesey St., New York

Pocket Knives

We send our New Illustrated Reduced Price-list of Pocket Knives and Razors to any address. These knives are always of good quality, and hold a good cutting edge. This catalogue gives exact size of about 75 different styles for ladies, gentlemen, and boys. Every knife warranted.

C. P. BARNES & BRO., 534 West Market St., LOUISVILLE, KY. This firm is reliable.—Publishers Western Recorder.

GERMAN BANK

Fifth and Market, LOUISVILLE, KY.

CAPITAL, \$200,000 SURPLUS, \$200,000

General Banking

Savings Bank.

Interest Paid on Deposits

P. VIGLINI, President.

BLANCARD'S IODIDE OF IRON. ALSO IN SYRUP. PILLS.

Specially recommended by the medical authorities of the World for Scrophulous, (Thrombosis, King's Evil), and the early stages of Consumption, Constitutional Weakness, Poorness of the Blood, and for stimulating and preserving its regular course.

HUGHES' "Old Reliable" TONIC Cures Chills SURE.

SPECIAL NOTICE.

Association Letters, 25c doz. Church Letters, 25c doz. Mission Envelopes \$1 per thousand, Warder's Treas. Book, 30c. Spelden's Church Treas. Book, 100 names, \$1.00; 200 names, \$2.00; 300 names, \$2.50; 400 names, \$3.00; 500 names, \$3.50. Best book published.

BAPTIST - BOOK - CONCERN, LOUISVILLE, KY.

The Farm

At Cynthiana on Monday mule colts sold at from \$5 to \$25.

D. N. Prewitt, of Boyle county, sold a Tennessee man 215 sheep at \$1.50 per head.

Lynn & Wood, of Lincoln county, bought in Wayne 140 head of 1,000 to 1,200-pound cattle at 3 1/2 to 4 cents.

Parris & Douglas, of Madison county, sold 125 extra good cattle, weight 1,550 pounds, to Nelson Morris, at 5 cents, to be delivered this month.

Edward R. Prewitt and brother, of Montgomery county, sold to John Embry, agent for Nelson Morris, 125 extra good cattle at 4 1/2 cents per pound and 10 head at 4 cents per pound, all for September delivery.

About 1,350 cattle at Mt. Sterling on Court day. Buyers of heavy feeders did not seem as anxious to invest as were buyers of lighter cattle. The best feeders brought 3 1/2 cents, but very few sold at that figure; the bulk selling at from 3 to 3 1/2 cents.

Hon. Henry D. Martin, of Woodford county, purchased 125 mules from Mr. Jas Guthrie, of Shelby county, at \$100 per head, and 21 from Mr. A. P. Carrithers at the same price.

W. O. Brock bought of Dr. Geo. O. Graves 43 extra three-year-old cattle weight 1,300, at 4 1/2 cents per pound—W. B. Kidd bought of J. D. Reid, of Montgomery county, 150 export cattle, weight 1,500 for September delivery, at the following prices: 130 at 4 1/2 cents; 25 at 4 1/4; and 4 at 4 cents.—Winchester Democrat.

PEACH NOTES.

BY KATHERINE ARMSTRONG.

Peaches are plenty now in the market, and reasonable in price. The provident housewife at once thinks of her "preserving," of her annual renewal of the winter store of sweets. It is a great error to do these later fruits too early in the season, too soon after they appear, for it needlessly tests their keeping properties.

I do not waste time canning them, or indeed any other fruit, but make preserves good and rich, pound for pound, that I know are always the best and found "reliable," and, with proper making and sealing, are as perfect in two years as in two months, kept in a cool place, as preserves always should be.

Peach jelly amounts to little, as the flavor is so undecided, and there are so many other good ways to put up peaches. Here I would say that white grapes make a most beautiful jelly, of a more delicate flavor than purple ones, and a fine amber color, very useful in making and decorating fancy dishes. Another helpful point I would drop in here, and that is, that all the coverless jelly glasses can be utilized in the following manner: When the jelly is perfectly cold the next day pour melted paraffin over it, to the depth of a quarter of an inch. It cools and hardens in a moment, and perfectly excludes the air. Paraffin costs but twenty cents a pound, resembles white wax, is very neat to handle and manage, and can be saved and used repeatedly, as it comes off in one piece, like a cover, and the use of it calls for so little labor. I found the experiment a complete success.

Peach butter used as a relish a great deal, especially in the Western States, is made of the ripe fruit, peeled and cut small, and stewed and stirred for many hours in sweet cider, with a little sugar, till all is one smooth mass. More

sugar and no cider is peach marmalade.

A peach shortcake is "hard to beat" both for beauty and deliciousness. It is made in layers, like strawberry shortcake, the pared fruit lying in sugar for two hours before the cake is put together, and the juice poured evenly over the top, and over all liberally covered fresh whipped cream—the fruit not cooked at all.

Another desert made of peaches is the following: The yellow peaches make the handsome cream, and a can of peaches make it a winter desert as well. Cook till soft one quart of peaches, and rub through a sieve. Soak one ounce of gelatin in enough water to cover it, and then stir into the strained fruit while yet hot. When thoroughly mixed, stir in very gradually one cup of boiling milk, and simmer and stir for a few minutes, not too briskly. When, about half cooled, before it becomes hardened, beat it to a stiff froth, and then stir in one pint of whipped cream, and when smooth and cold pour into wet molds and set upon the ice. This peach cream, and indeed nearly all creams, should be made the day before wanted.

Peach snowballs are still another dainty made of this fruit. Soak half a box of gelatin an hour in a little cold water, then add enough boiling water to make one pint. Strain this on a platter, and when cold add the whites of three eggs and beat till it begins to stiffen. Add one coffee-cup of sugar, a good pinch of salt, the grated rind and juice of one lemon, and a coffee-cup full of fresh or canned yellow peaches, that have been passed through a sieve. Beat all this together till foamy, and cool in wet glasses. Pile whipped cream plentifully upon each glass before serving.

Still another desert made from peaches is the following: Put one pint of water on to boil, thicken with three spoonfuls of cornstarch, blended in one cup of cold water. Add one cup of sugar, a little salt, and cook for three minutes, stirring constantly. When this is cold beat for five minutes briskly, then stir in the frothed whites of three eggs and two cupfuls of uncooked finely mashed yellow peaches. Incorporate well; put into wet bowls to become cold, and serve with a boiled custard made of one pint of milk, with three yolks of the egg, three spoonfuls of sugar, and flavor to the taste. If carefully used, flour may be used in place of the cornstarch, and gives satisfaction. Raspberries used in this way are an agreeable variety.

A cold desert is made the same way: Pare and cut up one quart of yellow peaches; beat the yolks of four eggs with one cup of sugar, add one teaspoonful of lemon juice, mix with the peaches. Beat the whites to a stiff froth, sweeten and flavor, and frost and serve. All peach deserts, in fact all cold deserts, especially those made of fruit, are far better if allowed a few hours on the ice before serving. Alternate layers of peaches and bananas, with sufficient milk to moisten, the pudding baked half an hour and then frosted, give a hasty hot desert. Good served with whipped cream, or rich enough with no sauce at all.

Peaches have not the decided flavor that lemons, currants and many kinds of berries have, so sherbets and ices require a bit of lemon juice to give taste and character to the dish. For the same reason peach jelly, the best that can be made, is of little account. The best use of the fruit to put away for future winter use is the good, old-fashioned kind, regular peach preserve, a pound of sugar to a pound of fruit.—Independent.

- ARMSTRONG & MCKEY Pittsburgh
ALBION Pittsburgh
ALBANY New York
ATLANTA New York
KEYES-SAYRE, Pittsburgh
SHADLEY New York
BROOKLYN New York
COLLIER New York
CORBELL Buffalo
DAVIS-CHAMBERS, Pittsburgh
EGGERTS Cincinnati
FARMINGTON Pittsburgh
JEWETT New York
JOHN T. LEWIS & BROS. CO Philadelphia
MORLEY Cleveland
MINNISOULT St. Louis
KID SEAL St. Louis
GALEK, Salem, Mass.
KILPATRICK Chicago
SOUTHERN, Louisville and Chicago
GUSTER, New York
UNION, New York

The Leading.

One of the leading and best known painters in this country says, "I cannot afford to use anything but Pure-White-Lead" (see list of brands). Every practical painter knows this. It is only those who haven't any reputation to lose who don't know it, or will use misleading brands of White Lead or unknown worthless mixtures. Although low-priced, they are not cheap. Pure White Lead is the cheapest, because it is the best.

If colors are required they are easily made by using the National Lead Co.'s Pure White Lead tinting colors. Pamphlet and color card sent free.

NATIONAL LEAD CO., 1 Broadway, New York.

The Southern Baptist Convention through its Sunday School Board.

Offers to the Sunday schools in its bounds a FIRST CLASS SUNDAY SCHOOL LITERATURE WHICH HELPS ALL CONVENTION WORK.

Therefore it asks all the schools to PATRONIZE THE BOARD. Keep your Sunday School children in touch with your denominational life and work.

SEND FOR SAMPLES OF PERIODICALS.

Table with 2 columns: Periodical Name and Price. Includes The Teacher, Advanced Quarterly, Intermediate Quarterly, Primary Quarterly, Lesson Leaflet, Picture Lesson Cards, Young People's Leader, and various Bibles.

When ordering for one quarter, divide the above prices by four. Terms cash. Broadsheet Catechism, 5 cents apiece in any quantity; Manly's, larger, 75 cents a dozen; smaller, 50 cts. Heward Cards, Sunday-School Record Book, etc. Specially pretty line of Heward Cards. Bibles and Testaments any style and price.

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

P. S.—Do not forget to secure for your young people's school, or home, the weekly YOUNG PEOPLE'S LEADER. At least send for sample copy. 75 cents a year.

For \$14.

After providing for our dress making departments, we find that we have left over 8 First-class, High Arm Sewing Machines—retail price of these machines is from \$35 to \$40 cash. We will sell these machines for just what they cost us. A full set of attachments go with each machine. Send us \$14, and we will ship you the cheapest Sewing Machine ever sold.

New - York - Store, LOUISVILLE, KY.

BUILD - WHILE - DOORS, SASH, BLINDS AND LUMBER. Are cheaper than they were ever known to be before. We have a large stock and sell at the lowest market prices. W. J. Hughes & Sons Co. 14th & Maple Sts., Louisville, Ky.

NO EXCUSE! YOU MUST TRY IT! QUINA-LA-ROCHELLE. French National Prize of 16,600 Francs. The Great French Tonic. Your druggist must have it—if not, send name and address to F. FOUGERA & CO., 25-N. William Street, New York.



KNOWLEDGE

Brings comfort and improvement and leads to personal enjoyment when rightly used. The many, who live better than others and enjoy life more, with less expenditure, by more promptly adopting the world's best products to the needs of physical being, will attest the value to health of the pure liquid laxative principles embraced in the remedy, Syrup of Figs.

In excellence is due to its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect laxative; effectually cleansing the system, expelling colds, headaches and fevers and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kidneys, Liver and Bowels without weakening them and it is perfectly free from every objectionable substance.

Syrup of Figs is for sale by all druggists in 50c and \$1 bottles, but it is manufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, Syrup of Figs, and being well informed, you will not accept any substitute if offered.

John B. Castleman. A. G. Langham

THE ROYAL Insurance Co

LIVERPOOL.
(INCORPORATED)
Barbee & Castleman,
Managers Southern Dept.
COLUMBIAN BLD'G.
Louisville, - - - Ky.
Agents in all towns in the South.

WITCHELS
Suffer No Longer!
Send 10 cents by mail if not found at your drug store for a sure Remedy. A Safe Remedy, a painless Remedy, a remedy for the most troublesome Coughs, Whoops and Hiccups. Warranted to cure.
H. K. MITCHELL, Druggist,
Franklin, Ky.

CASH
We pay cash or trade for Solid Gold or Solid Silver, at its value, to melt up. Send it by registered mail and we will tell you what we can do for it. We do not buy plated articles at any price. Our Illustrated Price Catalogue of **SOLID SILVER NOVELTIES** sent to any address.

P. P. BARNES & BRO.,
124 W. Market St.,
LOUISVILLE, KY. **PAID**
This firm is reliable.—Publishers Western Recorder.

PUBLISHING.

If you have a book or tract to publish any time, send it to us. We do a great deal of publishing. Have two or three books under way now in addition to the seventy or more already published. We will be glad to communicate with you in regard to any publishing you want done.

Baptist Book Concern,
307 W. Jefferson,
LOUISVILLE, KY.

Items of Interest.

A commission consisting of R. W. Mansfield, British consul, J. C. Hixson, U. S. consul, Lieut. Evans, U. S. Navy, four preachers, and several high Chinese officials, has reached Kei Cheng, where the English missionaries were murdered, and is engaged in fixing the responsibility. Several have been arrested for complicity in the murders.

It seems no nation is so far advanced as to be able to keep itself free from the most barbarous wickedness without a continual fight. In connection with the Atlanta Exposition, comes the news of an intended bull-fight in Colorado. The agent declares that no cruelty to the bulls would be indulged in, for the darts used would be pointed with wax, and not with steel! Hah! Such imitation fights are the proof of demoralization, and will lead to greater demoralization.

Our age is remarkable among ages for talking one way and acting vigorously in the opposite direction. It talks grandiloquently of being the age of "the young"; there never was a time when the old so completely ruled the world. As an illustration, for twenty-five years the men appointed to the Supreme bench were generally sixty. In the beginning it was not so. John Jay was 42 when he was appointed Chief Justice; Joseph Story and William Johnson were each 32; James Iredell 38, and Bushrod Wash'ngton 36.

Ecuador is in a state of revolution. A battle was fought near Rio Babana, in which the revolutionists under Alfaro won a decided victory. U. S. Minister Tillman says that with the exception of the leaders, the armies are composed of the poorest of the population, and the well-to-do are with the Government, paying little attention to the disturbance.

Berlin is evidently sadly behind the times. Mankind is now divided into two classes, those that ride bicycles, and those that dodge them. And Berlin thinks that the latter have some rights worth respecting. For in Berlin there is a law which forbids riding bicycles except on two or three unrespected streets.

The steamer Seaford, from Dieppe to New Haven, was run into by the Lyon in the English Channel. The Seaford sank in a short time, but the Lyon succeeded in rescuing all the people on board. There were 450 passengers on board, nearly one-fourth of whom were tourists from the United States.

The Examiner "tells on" the Y. P. S. C. E. in this fashion: "There was complaint in Boston that a large number of seedy and shady characters came in with some of the delegations. Inquiry developed the fact that some delegations, admitted to make a great show of numbers, had sold out only tickets, but badges and other emblems promiscuously."

France and Brazil both claimed the Gouaman district, which lies between French Guiana and Brazil, and which contains 35,000 square miles of fertile land. In 1841 they agreed to regard it as neutral territory till further notice. Recently rains of solid lead have been discovered, and this has led to trouble between miners of either nation. But both nations have had the good sense to agree to settle their difficulty by arbitration.

The Governor of Colorado blustered. It is a little way that governors have to deceive the better element—but the bull fight came off at Cripple Creek. No one doubts the disgraceful bull fight will come off at Dallas in spite of the bluster of the governor. Is Georgia the only state which can find no governor who says what they mean and do what they say?

There were two destructive cloudbursts very far apart on the 27th. In the district of Sidl Aich, Algeria, a village was destroyed, 14 killed and 16 seriously injured have been taken from the ruins. The village of Huatingo, in Mexico, suffered greatly, many houses being washed away, and 9 persons killed.

That a strong man has control of the British Government is shown in the sealing question. Gladstone and Rosebery are afraid of the sealers. Salisbury is afraid of nothing. And a decree of Council has been issued positively prohibiting British ships from catching seals in the parts of the seas whereto the act of October, 1893 applies—that is, to all the parts where such protection is needed. If Salisbury had been in power during the last two years, the seals would not have been so nearly exterminated.

This is a good joke on the users of cosmetics in Berlin. Many cosmetics contained poisonous ingredients, but publishing the fact did not lessen their sale. So the police hit upon a device which proved successful. Saying nothing about the cosmetics which were not in question, they published the intrinsic value of the ingredients contained in the injurious ones. In one celebrated preparation, they showed that a compound that cost one cent was sold for \$2.50 a bottle!

The New York Evening Post says that drunkenness has declined greatly in Brooklyn. And among the most powerful temperance agencies have been the railroad companies, the electric and bicycle companies. The railroads will amply show by their conductors, the trolley roads take the same ground and the bicycles cannot be ridden with safety by men who have been drinking. Let us rejoice.

The Socialists in France have done so much and such loud talking as to make it appear they were quite numerous. But the departmental elections have come along, and in spite of the most vigorous canvass in 1,400 elections they carried only twelve seats!

"Nucleo-vita has certainly proven itself the most valuable agent we have for the disease (under color)—Medical Times.

Nucleo-vita.
The essential elements of the Brain, Nerves and Blood.

NEUROLOGICAL FORMULA OF DR. LEGERMAINE AT PARIS, UNDOUBTEDLY THE MOST REMARKABLE AND VALUABLE DISCOVERY IN MEDICAL SCIENCE OF THE CENTURY. PARASITIC AND KENTHUSIASTICALLY RECOMMENDED BY DR. WARD OF 3000. PHYSICIANS.

NEUROLOGICAL VITA For disease of the Brain, Nerves and Blood, for Loco-motor Ataxia, Paralysis, Neurasthenia (Nervous Debility from any cause), Melancholia, Hysteria, Epilepsy, Insomnia, Loss of memory, Neuritis, Persistent Headache, Anemia, Chlorosis, Dyspepsia, etc.

NEUROLOGICAL VITA For disease of the Brain, Nerves and Blood, for Loco-motor Ataxia, Paralysis, Neurasthenia (Nervous Debility from any cause), Melancholia, Hysteria, Epilepsy, Insomnia, Loss of memory, Neuritis, Persistent Headache, Anemia, Chlorosis, Dyspepsia, etc.

NEUROLOGICAL VITA is NOT a Patent medicine, but the vital principles required by these organs. Sustains, Upbuilds and CURES.

Price, 8 dracontins \$1.00. One month treatment, \$2.50, prepaid anywhere by the authorized American agent.

THE HOOBLINGDALE PHARMACAL LABORATORY, PROVIDENCE, R. I.
Beware of imitations. When ordering ask for "How to get a second supply FREE."

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge for all words for all over 100 words invariably in advance. Count the words and you know as once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

HALL.

As the death angel has visited our Sunday-school and taken away one of our pupils, therefore it is resolved.

1. That as we miss our little Sunday-school pupil, Katie Hall, who passed out of this life Aug. 22, 1895, we surely believe our loss is her gain.

2. That we will delight to hold her dear in our memory.

3. That we extend our heart-felt sympathy to Sister Amanda Hall in her sad bereavement.

4. That these resolutions be published in town papers, one to appear on our minute book and one to be sent the WESTERN RECORDER for publication.

The resolutions were adopted by an entire vote of the Fulton Baptist Sunday-school.

STRODE.

The subject of this notice was born Oct. 18, 1812, and died July 30, 1895. Was the grandson of John Strode Sr., one of the pioneers of Kentucky, and in honor of whom Strode Station and Strode's Creek bear their respective names. He was the youngest of a family of sixteen children. Was married three times and leaves three sons, one daughter, eleven grandchildren and nine great-grandchildren to proclaim to the world their sorrow that the loss is his gain. In November, 1840, he united with the Baptist church at Friendship near Winchester, Ky. From this began his Christian warfare. Quiet and unobtrusive in his manners, but firm and immovable in his convictions, always relying upon the grace of God rather than trusting in his own good works. At the age of 90 years, standing in the midst of twelve hundred people, he exclaimed, "For me to live is Christ, to die is gain." He indeed died with the Christian armor on. Stricken with paralysis for months before he died, yet the Christian graces were the predominant and manifest for his inability to speak did not permit him to make signs intelligible to those dear to him. Denied the privilege of articulation, yet he could hum the grand old songs of Zion, such as "Did Christ or old sinners weep?" and "Stand up, stand up for Jesus." R. P.

WALKEN.

Died Aug. 30, 1895, near Hillsboro, Henry county, A. L. Walken, in his 43rd year. This dear brother joined the church when in his 13th year and was baptized by the writer. He gave promise of great usefulness in the church and was licensed to preach. But losing his health he never attempted to preach the Gospel. He was very useful as a layman. We all loved him, and he exerted a fine influence as a peace-maker and served as a stimulus to others in private walk and earnest prayer in the social prayer-meetings. He was married Dec. 18, 1877, to Miss Hattie Blair, of Madison, Ia., and had two children, a bright little daughter and son. The funeral was conducted by the pastor in connection with Bro J. M. Eaton. W. W. FOMER.

MILLIONS OF FEET

Ought to be wearing our fine Vici Kid Button and Lace Shoes sold by the BEST Dealers. Reasonable in Price. Just what you want..... Quality, Fit, Style, Comfort—Guaranteed. If your dealer does not keep them send \$2.00, \$2.50, or \$3.00 with our card and width of old shoe worn. Money refunded. Mosty sold by the directors for self measurements Free. Agents wanted.

D. R. L. STEVENS SHOE CO., Louisville, Ky.

CANCER—Dr. Jao H. Harris, of Fort Payne, Ala., Cured of Cancer: N. D. Johnson, 41 S. Broad St., Atlanta, Ga.; J. S. Kilian, Minden, La.; Balle Liles, Loozomma, Miss.; W. W. Dabney, M. D. Lodi, Miss.; Mrs. Jao O. Bryan, Mexico, Mo.; N. E. Phillips, Tax Collector, Dale Co., Ala.; Argus, Ala.; C. R. Bishart, Summerville, Ga.; J. W. Russell, Orange Heights, Fla.; W. A. Hetherford, Lincoln, Ind.; Z. T. W. Dabney, M. D. Lodi, Miss.; of us cured at home. Send three two-cent stamps to Dr. Harris and get book and literature. His home treatment costs from \$25.00 to \$50.00.

LADIES!
Do you like a cup of good Tea? If so send this "Ad" and be in stamps and we will mail you a 4 lb sample Best Tea Imported. Any kind you may select. Good incomes, big premiums, Ac. Teas, Coffees, Baking Powder and Spices. Send for LISTS.

THE GREAT AMERICAN TEA CO., N. Y.
P. O. Box 289, 11 and 13 Vesey St., N. Y.

ARE YOU GOING TO INDIANAPOLIS, CHICAGO, —OR THE— NORTH OR WEST. IF YOU ARE

"BIG FOUR" ROUTE.

Solid Vestibuled trains, illuminated with Pinch light, between Louisville, Indianapolis, Chicago, Lafayette, North Harbor, all points North, North-west and Northeast. Trains arrive and leave Union Station, Seventh street and river.

Leave Louisville for Indianapolis, Chicago, Lafayette, with Parlor Car.....\$7.45 A. M. Indianapolis, Chicago, Lafayette, with Wagner Sleeper.....\$8.15 P. M. Indianapolis.....\$1.00 P. M.

Arrive Louisville from Chicago, Indianapolis, Lafayette, with Parlor Car.....\$6.45 P. M. Chicago, Indianapolis, Lafayette, with Wagner Sleeper.....\$7.30 A. M. Indianapolis.....\$2.50 P. M.

*Daily. *Except Sunday.
S. J. GATES, General Agent,
218 Fourth Ave. Louisville, Ky.

(St. Louis Southwestern Railway.)

Arkansas & Texas THE ONLY LINE WITH THROUGH CAR SERVICE —FROM— Memphis to Texas.

NO CHANGE OF CARS —TO— Fort Worth, Waco OR INTERMEDIATE POINTS. —CARRYING— Through Coaches & Pullman Sleepers

Traversing the finest Farming, Grazing and Timber Lands, and teaching the Most Prosperous Towns and Cities in the

Great Southwest.

Ask your nearest Ticket Agent for maps, time tables, etc., and write to the following for all information you may desire concerning a trip to the Great Southwest or for a copy of the pamphlets, "Texas Lands," "Homes to the Southwest" or "Through Texas."

W. A. Mc QUOWN,
Travelling Passenger Agent,
LOUISVILLE, KY.
A. S. DODGE, E. W. LABBAUME,
Gen'l Ticket Ag't. Gen. Pass. & Ticket Ag't.
ST. LOUIS, MO.

ST. LOUIS AIR-LINE (Louisville, Evansville & St. Louis Consolidated Railroad Co.)
Leave Louisville for St. Louis, Mo., via Des Moines, Paoli, Hannibal, St. Louis, Mo., via Evansville, Ind., at 7:00 a.m. and arrive at 11:30 a.m.
Leave St. Louis, Mo., via Hannibal, Paoli, Des Moines, Evansville, Ind., for Louisville, Ky., at 7:00 a.m. and arrive at 11:30 a.m.
Leave Louisville for Evansville and Henderson, Mo., at 7:30 a.m. and arrive at 11:30 a.m.
Leave Evansville and Henderson, Mo., for Louisville, Ky., at 7:30 a.m. and arrive at 11:30 a.m.
Leave Louisville for Hannibal, Paoli, Des Moines, Evansville, Ind., for St. Louis, Mo., at 7:30 a.m. and arrive at 11:30 a.m.
*Daily. *Except Sunday.

B. & O. S-W. RY.

TIMETABLE.

Trains leave Louisville as follows for Cincinnati.....\$2.00m \$7.40am \$2.30pm
St. Louis.....\$7.40am \$2.30pm
Parkersburg.....\$2.00m \$7.45am \$2.30pm
Columbus and Pittsburg.....\$2.00am \$7.45am \$2.30pm
* Daily.

For suburban trains see local time card which can be procured from agent. For detail information regarding rates, time on connecting lines, sleeping, parlor, dining cars, etc., address:
R. S. Brown, D. P. A. Louisville, Ky.
or J. M. Chesbrough, G. P. A. St. Louis, Mo.
G. H. Werbel, Asst. G. P. A. Cincinnati.



SUMMERING IN THE NORTH

THE NEW ORLEANS AND CHICAGO LIMITED

Such is the title of an attractive pamphlet containing a list of resorts in the North, giving hotels, rates, etc., issued by the

ILLINOIS CENTRAL R.R.

For a free copy, and for time schedule of the Central's Fast Vestibuled Train, "The Limited," best train out of the South for reaching the Northern Resorts—ask your local railroad ticket agent. He will also advise as to tourist rates and connections.

A. H. HANSON, G.P.A. F. B. BOWEN, A.G.P.A.
Chicago. New Orleans.

JOHN BOHOLS ST. JOHN BOYLE, RECEIVERS C. O. & S.W.R.R.

(The Mississippi Valley Route.)
—TO— LOUISVILLE, EVANSVILLE, CINCINNATI —AND ALL POINTS—

—EAST—

—TO— MEMPHIS, VICKSBURG, NEW ORLEANS —AND ALL POINTS—

—SOUTH—

—TO— ST. LOUIS, CAIRO, CHICAGO —AND ALL POINTS—

NORTH AND WEST, Connecting at Memphis with through trains to all points in Arkansas and Texas.

Rates, Tickets, and all information will be furnished on application to your nearest ticket agent.

T. B. LYNCH, General Pass. Agent, LOUISVILLE, KY.

—TO— Beautiful California —IN A—

Through Pullman Buffet Sleeping Car or Through Pullman Tourist Sleeping Car from **St. Louis**

—TO— Los Angeles DAILY WITHOUT CHANGE, —VIA THE— True Southern Route,

Comprising the lines of the IRON MOUNTAIN ROUTE, TEXAS & PACIFIC AND SOUTHERN PACIFIC RY'S. Forming an ideal Winter way to the land of Sunshine, Fruits and Flowers. For full particulars address your nearest Ticket Agent, or R. T. G. Matthews, Southern Traveling Agent, 304 W. Main St., Louisville, Ky., and H. C. Townsend, Gen. Pass. and Ticket Ag't., St. Louis, Mo.

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

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

Royal Baking Powder

ABSOLUTELY PURE

Items of Interest.

A slight earthquake is reported at Mayville and Flemingburg. At Mayville the vibrations lasted for ten seconds, windows rattled and doors swung open. No damage was done at either place.

An explosion in the artillery barracks in Toola, Russia, is supposed to have been the work of nihilists. The ruin of the barracks was complete, and three hundred soldiers and officers were killed. Arrests have been made of those supposed to be implicated.

Hollivis and Chill have at last made a treaty which it is to be hoped will end their altercations. Chill agrees to give Hollivis a seaport and to see to it that Tacua and Arica, with their valuable nitrate deposits, shall be returned to Hollivis. Hollivis is to pay Peru \$5,000,000 for her claim upon Tacua and Arica. Chill advancing the money.

It is impossible to find out what the Hovas are doing against the French in Madagascar. Some accounts represent them as relating bravely; others as showing themselves as cowardly as the Chinese, and others still as being thoroughly corrupt and plotting to sell the island to France for money. One thing is sure, their climate is fighting a great battle in their defense, the French soldiers are dying in large numbers and so many are sick, large reinforcements are necessary.

The people of Louisville have strained every nerve to be ready to care for the 300,000 G. A. I. who are expected next week. They deserve great credit for their efforts. It was a risky thing for a few men among the many thousands to invite to a city more guests than there are inhabitants. But the people have responded, and no one who comes will be in danger of falling to find food and shelter.

The rioters in China have attacked the native Christians near Hing Hwa, burning their houses and killing their cattle. The Chinese subjects and have no claim upon the Western nations save that of a common human nature, and that claim China would have to inquire into the murders in Kentucky.

The cholera has broken out in Kobe, Japan, and the crews of foreign ships have been spared. It has been worse upon the Italian ship Umbria. It has also appeared in Hong Kong, China.

Judge S. M. Thomas died in Chicago, where he had gone for medical treatment, on the 30th. Judge Thomas was born in Bowling Green in 1818 and entered the Southern army among John Morgan's men when he was 16 years old. He was appointed by President Cleveland Judge of the First Judicial District in 1887. He was a brave soldier, an able lawyer and a fearless judge.

Mr. Gladstone has represented a Scottish constituency in Parliament for years. Yet he knows the sturdy Covenanters so little that he wrote on Sunday a letter to the voters in Scotland constituency urging them to vote for the Liberal candidate. The Scotch were indignant at his writing a political letter on Sunday, and the candidate, Captain Ferie, whom he recommended, was badly defeated.

The money has been raised for Prof. Andrew's big balloon in which to go to the North Pole, and the balloon is being made in Paris. Prof. Andrew intends to start next June from Spitzbergen, to sail straight over the Pole to Alaska, a distance of 2,600 miles. He thinks he can reach Alaska in a week. Experienced men speak hopefully of this effort.

It is a good thing that the German Emperor is a man of real ability or his overweening conceit, shows in his desire to display himself in every possible way, would make him an object of disgust. As it is, he is arrogant. He has written poetry, composed music, and painted pictures, and now he proposes to show his ability in preaching. According to the German constitution he is Supreme Bishop in Prussia, so that he is within the letter of his rights, in deciding to preach the dedicatory sermon for a church on Sept. 1st.

A Happy Surprise.

THE DR. J. H. McLEAN MED. CO.
St. Louis, Mo.
Gentlemen: I wish to tell you of a remarkable cure performed by Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. My little boy was down several months with what the doctors called chronic diarrhoea. Two or three good doctors as there are in this county failed to cure him and said finally he was beyond the aid of medicine. I heard of your Strengthening Cordial being good for weakness, so I bought a bottle and gave it to him as directed. The result was a complete and happy surprise. It made a complete cure. In two weeks he could run about as lively as ever, and I am deeply grateful to you for having saved his life.

R. W. Jones, Magee, Miss.

Bowen Stained Glass Works.

MEMORIAL WINDOWS A SPECIALTY.
ART GLASS FOR CHURCHES, RESIDENCES AND PUBLIC BUILDINGS.
197 W. Fourth st. CINCINNATI, O.

THE MARKETS.

Report for the Week Ending Saturday, Aug. 31, 1896.

Cattle.—The receipts of cattle to-day were light. Prices ruled steady on all good grades of butcher cattle, while common and thin stuff is dull. Prospects look steady.

Hogs.—Receipts to-day were light. The market was steady as Friday's prices. Choice packing, weights from 180 to 200 lbs., sell at \$4.50; heavy hogs weighing 210 lbs. and over, sell slow at \$4.30; and good lights at \$4.40. Sheep and Lambs.—Receipts light and market firm for choice fat sheep and lambs, while common and thin sheep and lambs and stock ewes are dull and hard to sell. Prospects look firm.

CATTLE	
Extra shipping cattle, 1,400 to 1,600	\$4 50/4 75
Light shipping, 1,200 to 1,350 lbs.	4 00/4 50
Best butchers	4 25/4 50
Fair to good butchers	3 00/3 75
Common to medium butchers	2 00/2 50
Thin, rough steers, poor cows and scalwags	1 50/2 50
Good to extra culls, 1,600 to 1,700 lbs.	3 75/4 00
Common to medium extra	1 50/2 00
Feeders, 900 to 1,100 lbs.	3 00/4 00
Stockers	2 50/3 25
Bulls	1 50/2 00
Veal calves	3 00/3 50
Choice milk cows	25 00/30 00
Fair to good milk cows	15 00/20 00

HOGS.	
Choice packing and butchers, 235 to 300 lbs.	\$4 35/4 40
Fair to good packing, 180 to 225 lbs.	4 00/4 45
Good to extra light, 160 to 180 lbs.	4 45/4 50
Fat sows, 120 to 150 lbs.	4 35/4 45
Fat sows, 100 to 125 lbs.	4 30/4 35
Hoghs, 150 to 400 lbs.	3 50/4 00

SHEEP AND LAMBS.	
Good to extra shipping sheep	\$2 25/3 50
Fair to good sheep	2 00/2 25
Common to medium sheep	1 50/2 00
Hucks	1 00/2 50
Extra Kentucky lambs	3 75/4 00
Fair to good lambs	3 00/3 50
Common to medium lambs	2 50/3 00
Tail-ends or culls	1 75/2 00

LEAF TOBACCO MARKET.

Report for the week ending Saturday, Aug. 31, 1896.

BURLAY—1894 CROP.	
	Color.
Trash, green mixed	\$2 00/3 00
Trash, sound	3 00/4 00
Common lugs	4 00/4 75
Medium lugs	4 75/5 50
Good lugs	5 50/6 50
Common leaf, short	5 00/7 00
Common leaf	7 00/10 00
Medium leaf	10 00/12 50
Good leaf	12 50/16 00
Fine and selections	15 00/20 00

DARK—1894 CROP.	
Trash, green mixed	\$1 00/1 25
Trash, sound	1 25/2 25
Common lugs	2 00/2 50
Medium lugs	2 50/3 50
Good lugs	3 50/4 50
Common leaf, short	3 00/4 00
Medium leaf	5 00/7 00
Good leaf	7 00/8 50
Fine and selections	8 50/9 50

SALES, WITH COMPARISONS.

Following were the sales for the week and year to Aug. 31, with comparisons:	
Week.	Year.
Year 1894	2,015 117,551
Year 1895	2,105 93,772
Year 1896	2,280 119,569
Total new crop sold to date	154,370
Common leaf to date	117,236
Sold to date in 1895	95,198
New crop sold to date, orig. inspec'n	111,023
Sold to date in 1894, orig. inspec'n	97,528
Sold to date in 1895, orig. inspec'n	90,041

REJECTIONS.	
Rejections this week	81
Rejections same time in 1894	129
Rejections same time in 1895	143
Rejections since Jan. 1 to date	31,206
Rejections same date in 1894	22,637
Rejections same date in 1895	16,652
Percentage of rejec'ns to auc'n sales, '96	27
Percentage of rejec'ns to auc'n sales, '94	29
Percentage of rejec'ns to auc'n sales, '95	21

RECEIPTS.	
Receipts this week	2,200
Receipts same time in 1894	2,490
Receipts same time in 1895	1,429
Receipts since Jan. 1 to date	101,575
Receipts same time in 1894	97,237
Receipts same time in 1895	79,940

For Brain-Fag
Use Huxford's Acid Phosphate.
Dr. F. B. Huxford, Franklin, Tenn., says: "I have always found very satisfactory results from it in nervous exhaustion, brain-fag and prostration of various kinds."

What do You Think of This!

ENTHUSIASM.

Time speeds on—before you realize it, Christmas is at hand and the worry of selecting gifts begins. An inexpensive gift that will give pleasure and be of utility and at the same time suggest appropriateness is one of the most difficult problems that confronts us at holiday times. The trouble is, we put it off too long. Nothing seems to suggest itself as "just the thing," and thus the important duty of selecting our gifts is left till the last minute and one must then "take what is left." The readers of the Recorder should not be of the dilly-dally sort. The World's Fair souvenir spoons are just the thing. And as bridal or birthday gifts, it would be a hard matter to find another gift so pleasing to the donor, at such a small price. One lady writes:

STAUNTON, VA., June 27, '95.
LEONARD MFG. CO., Chicago.

Gentlemen:—I received the spoons O. K. and am more than pleased with them. I am delighted.

I presented one set as a bridal present and they attracted more attention and admiration than any of the other presents.

Enclosed please find postoffice order for the amount \$6.00 for which you will please forward six sets of your World's Fair souvenir spoons and the cake basket which you offer as premium for same.

Yours truly,
(Signed) LILLIE V. CROFT,
318 Fayette St.

It is interesting to note the different degrees of enthusiasm as displayed in the writing of one person in praise of another or of some article. It is quite a study and often an index of character. It is a never-failing profile of temperament.

As an instance, one lady in writing her acknowledgment of the receipt of a set of World's Fair souvenir spoons says:

LEMARS, IA., May 14, 1895.
Leonard Mfg. Co., Chicago.

Gentlemen:—The set of souvenir spoons arrived and think they are well worth the money you ask for them, and I herewith accept your offer and enclose P. O. Order for \$5.94 for which please send me six sets and premium. I think I can dispose of twenty-five or thirty sets.

Yours truly,
MRS. JOHN R. MAYHAR.

There is no bubbling over of effusive praise in her statement, she was evidently quick of decision, of good judgment, and one who has plenty of nerve force for an emergency. Another statement reads thus:

AUBURN, ME., May 15, 1895.
Leonard Mfg. Co., Chicago, Ill.

Dear Sir:—I sent for a set of your souvenir spoons for my wife a short time since and you enclosed an offer to make a present of three sets if we would sell six. My wife

in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492-1893, and the World's Fair City. The set is packed in an elegant plush-lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

OUR CORRESPONDENTS.

Below will be found a few of the many thousands of cordial letters we are receiving from delighted purchasers. These are not old letters, but new ones as may be seen from their dating. They are all letters from subscribers of religious papers.

5 Mansfield St., ALSTON, MASS.
Dear Sir:—I feel very much pleased with my spoons, and will endeavor to send you six orders soon.
Yours respectfully,
(Signed) MISS PARKER.

INTER LACHEN, FLA.

Dear Sir:—My spoons are beauties. I am very proud of them. There are not more than 25 people here, but I will try to get up that club, I want some more so much.
(Signed) MRS. F. G. WILLIAMS.

SUMMARY.

If the reader will glance over the "Description of the Souvenir Spoons," there can be no doubt of the genuine bargain that is offered.

The six spoons in plush-lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them, the money will be refunded. No goods sent C. O. D.

Address orders plainly:
LEONARD MFG. CO.,
152-153 Michigan Ave., E. B.,
Chicago, Illinois.

FOUR MONTHS' SHOWING.

We have received for the past four months \$16,794.76 for foreign missions. One-third of the Conventional year has passed. Kentucky has raised \$1,402.78 of the above amount. She was asked by the Southern Baptist Convention to raise \$6,000 in that time, at \$18,000 for the year. Every state is behind the amount requested by the Convention. Is this caused in your state partly because you and your church have failed to do your duty? The missionaries must live. To borrow money means heavy interest accounts. Why will God's people act in this way? Is the great work of missions entrusted to us to drag, while God is showing his blessings on us? Let us all, come up with thank-offering and render unto the Lord that which is due. Many have given nothing this year for the salvation of the lost in foreign lands. Some have given but little. Let each bring an offering now as God has blessed him or her. The work is needing help now. May those who can, give large gifts, and those who have little, give liberally. This is meant for you, reader, and your church.

Fraternally,
R. J. WILLINGHAM,
Cor. Sec.

Aug. 31, 1896.

In regard to our Bible premium offer, Rev. J. T. Cody, the able and popular pastor at Georgetown said publicly at Union Association that he had paid \$5.00 for a Bible not as good. You can get both Bible and WESTERN RECORDER for \$3.50.
W. P. H.



PRECIOUS TREASURES.

People value some things for what they are worth in dollars and cents and others for their associations or their antiquity. They are willing to part with the article that has a commercial price put upon it, but the keepsakes are priceless; there is a sacred regard for them, and their sales would be equivalent to a breach of trust.

Everyone should have a keepsake of some sort, and it is a most commendable practice to make gifts to friends. They need not be expensive, but they should be expressive of something, either personal or commemorative. The great World's Fair, for instance, ought to be a land mark in the lives of everyone born in the last half century.

The equal of that marvelous White City may never appear, and thoughtful readers of the Recorder cannot find anything so appropriate nor as appreciable as giving to their children a handsome set of World's Fair souvenir spoons. The cost is a mere trifle compared to their real value, and as keepsakes their worth grows apace with the years and the distant future will make of them precious priceless treasures. They are fully described on this page.

went out among her friends and sold six in one afternoon. I enclose money order for \$5.94 for the nine sets of spoons.

She thinks she could sell many more among her friends here, and wants to know what you give as presents besides the souvenir spoons. How much longer will the offer last, or rather how much longer will the spoons hold out?

Yours respectfully,
EDWARD W. BONNEY,
8 Myrtle St.

This sounds like business all through. Mr. Bonney's judgment was evidently based upon the fact that the spoons were of real merit and would be in good taste for his wife to take orders among her friends. There are lots of folks who delight in the diversion of interesting their friends in some pleasing article. It isn't canvassing, but a commendable method of putting calling days to good practical, profitable use.

DESCRIPTION OF SOUVENIR SPOONS.

They are standard after-dinner coffee size, heavily coin silver plated, with gold colored bowls, each spoon has a different World's Fair building exquisitely engraved