

WESTERN RECORDER

Faith, Hope and Love, these three.

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THE motives of our actions are important things for us—not the results. For the results are God's business.

God keeps His threats as scrupulously as He does his promises. It is a truth his guilty creatures are fond of forgetting.

We can deceive ourselves in regard to the motives of our actions; we can deceive others. But what does that avail us? Not for one moment can we deceive God.

If one is always looking for trouble, he is sure to find it. If one is not looking for trouble, but for his blessings, he is sure to find so many of them that the trouble will look small as compared to them.

The London Baptist tells of an Episcopal preacher whose candour surpassed his honesty. One of his hearers praised a sermon he had preached, saying it was as good as the best of Mr. Spurgeon's. He answered, "It was the best of Mr. Spurgeon's."

The corner-stone of the great Cathedral which the Catholics propose to build in London has been laid with all possible pomp and ceremony. Cardinal Logue, in a grandiloquent address, hoped that "this cathedral would be the means of once more uniting Christianity." Every man is free to talk nonsense.

REV. MR. LARLE says in the *Watchman*: "The present day paradox is the enormous activity of Christianity, and the growing immorality of the world. Never were there so many charitable societies and missions and never so few conversions in comparison. There is always a great temptation to Christian people to do all sorts of good things—anything, almost everything except praying, except preaching the Gospel."

This is a strange sentence to be written by a Baptist or Presbyterian or any Calvinist. Speaking of a heathen chief, a missionary said: "This gentleman was a man of great influence, and his baptism would have been followed by the conversion of his tribe." God has never yet elected, nor has the Holy Spirit regenerated, all of any tribe. And this man, not being inspired, could not tell how many of the tribe were among the elect.

Two young girls, as we learn from Mrs. Hays, a Presbyterian missionary's wife, in a letter to the *Independent*, whom somebody or other had sent to China as missionaries, determined to go to the market and preach to the crowd. Respectable women in China, Mrs. Hays says, never go to the market, and these girls not only brought personal danger, but an evil reputation upon themselves. The mob attacked the cart in which they were, but a servant succeeded in getting them away unhurt. It is to be hoped they will resolve in future to obey Paul and not to attempt to preach.

For the Western Recorder. THE WAR OF THE AGES.

BY J. H. SPENCER, D. D.

Christ came not to send peace on the earth, but a sword. His disciples must be soldiers, rather than civilians. The new Testament represents the Christian life as a continual warfare. Christ promises his servants that they shall have peace in him, but not in the world. Only a man of dauntless courage can be the highest type of a Christian. The proudest boast of that grand old hero of the cross, the invincible Paul, uttered at the close of a life-long campaign, was that he had fought a good fight. His inspired shout of victory was, "I have kept the faith," and the glory of his triumph was that he had won the crown. Doubtless the heavenly host shouted, "All hail to the conqueror!"

The warfare is not for religion, but between religions; for all men have some kind of religion. There has been no truer definition of man than that he is a religious animal. A man can no more exist without religion than without a soul. It is as natural for him to worship as to breathe, though he may worship he knows not what.

Religion is not acquired: it is an essential element of every rational creature. Of man, it is the most important element of his being; it is the governing, moving, controlling force of his life. As is his religion, so is the man—not necessarily the religion he professes; but that which he really possesses. He will inevitably approximate the character he ascribes to the deity he worships. "They that make them [false gods] are like unto them: so is every one that trusteth in them" (Psa. 135:18). To obey the Scriptural injunction, "Keep thyself pure," involves not only the necessity of possessing a divine religion, but also of keeping it purely divine.

Education and environment cannot create, but may modify, in fallen men even a divine religion. It is this that necessitates the warfare. Comparatively few men in Christian lands, freaks of nature, religious monstrosities, seek to exterminate Christianity. But, in its purity, it is obnoxious to corrupt fallen men; and, while they desire its final reward, the great masses strive, not to destroy it, but to so modify it as to make it subservient to their pleasures, their lust for gain, and their unholy ambition. It is these sleepless advocates for compromising a divine religion, whether within or without the church, and not the open opposers of Christianity, that constitute the real potent enemies of the cross of Christ. Their enmity is not from mental conviction, but lies deep in the depraved human heart, and flows out as naturally as water from a pregnant fountain.

Pure Christianity is in the enemy's country. It has not an earthly friend, at heart, outside its own ranks, and many enemies nominally in them. It meets open or covert opposition at every step of its progress. Cessless war is waged against it at every point along the line that separates it from the world. It can never be at peace until it conquers a universal peace. If it ceases from aggressive warfare, it loses ground, and is forced into a war of defense. It must fight courageously, or perish shamefully. If it hesitates, it is lost. Should it make one concession, a larger one would be immediately demanded. One compromise would be followed by another, more costly, till all its treasures of truth and righteousness should be exhausted. Courage! Courage! O ye sons of God! Ye must keep your possessions intact, or lose them all.

As long as Christ's churches would maintain his doctrine intact, they must earnestly contend for it in the minutia, as well as in the whole. The unregenerate conceive that they are deprived of their privileges

by the faithful preaching of the cross, and they resent the intrusion. They demand such modifications of the Gospel as will ease their consciences, permit their sinful pleasures, and allay their fears of divine wrath. They attempt to break the force of divine teaching by depreciating the character, and impeaching the motives of its most devout and sincere advocates, and use every available means to enlist popular sympathy in their favor. The secular press is made their mouth-piece; and, because its teachings are more congenial to depraved human nature, and because it has more constantly the popular ear, as well as the popular sympathy, it does more in forming public religious opinion, outside of the churches, and too often within them, than the religious books and periodicals. Political aspirants, small tradesmen, popular lecturers and teachers, and even some popular preachers, in order to gain favor with the multitudes, advocate greater license, more liberal views, less strictness in discipline, and a less austere piety in religion.

The lesser forces for molding popular opinion and prejudice against a pure Christianity are not neglected. Drinking saloons, gambling dens, and other places of evil resort are constituted religious schools, in which hellish feasts are made on the characters of churches and their ministers. If our children come early in contact with the world, they learn to blaspheme, to sneer and mock at Christianity and Christians, before we can teach them to fear and reverence God and pray, and are thus placed beyond the reach of the Gospel and Christian influence. All this perversion of truth can never destroy in men the instinctive hope of, or belief in, everlasting blessedness. But it can, and does, create in them the delusive hope that it may be attained without the sacrifice of their sins. It evolves out of their depraved hearts a system of belief, or unbelief, which leads them to reject eternal truth, without which salvation is impossible. Surely Christians have enough to war against without.

But the most potent enemies of a pure spiritual Christianity are in the churches. They are not necessarily vicious; but they are weak because of the flesh. Esteeming themselves wise, they become fools. One class of them are vain, conceited and fond of show, and attach immense importance to light trivialities. The religious ambition of this class is to make worship, not solemn, reverential and deeply spiritual, but nicely esthetic and beautifully artistic. They are fond of set days, church festivals, elaborate ceremonies and pompous rituals. Like ancient Israel, they yearn to be like the peoples around them and eagerly borrow the most frivolous customs of their rival sects. These are they who offer unto God gilded toys instead of living sacrifices, and, unwittingly, unwillingly, it is hoped, destroy the spiritual power of Christ's churches, and rob him of his glory and dominion.

There is another class of nominal Christians who are, unwittingly, no doubt, enemies to the solemn dignity and spirituality of religious worship. Full of animal spirit, and a desire to have "a good time" in this present evil world, satirize the worship of their fathers as dull, spiritless and over-sanctimonious. They voice the universal sentiment of unregenerate men, whether in the churches or out of them, in demanding the substitution of pleasurable amusement and social entertainment, for the solemn and reverential worship of a holy God, in whose presence cherubim veil their faces. Their hobby is, "to work for Jesus," which task they perform, not by self-sacrifice and daily cross-bearing, but by being very jolly and noisy in "social worship" and society meetings. They "confess Christ" with a manifest self-gratulation and flippancy that appear to grave

and reverent worshippers to border close on sacrilege. These be they who would secularize the religion of Christ, and make it subservient to social pleasures, instead of honoring to a holy Redeemer.

There is still another and smaller class of church members, who are equally, and perhaps more potent, enemies of a purely spiritual religion. It comprises the would-be leaders of God's hosts. Full of energy, enterprise and ambition, they cannot bear to be behind the age. Doubtless they are sincere in their desire to promote the spread of Christianity, with perhaps a little unconscious aspiration to rulership and worldly distinction. They care nothing for set times, church festivals, pleasurable entertainment and pompous rituals, in themselves. But they unhesitatingly encourage their adoption and practice, regardless of their destructive influence on the purity of sacred worship, as a means of spreading Christianity at the cost of its own blighting deterioration.

Paul did not exaggerate the courage and persistence necessary to keep the faith. Nor have the passing centuries diminished the difficulties. Corrupt human nature changes oft its methods of warfare. But it never relaxes its enmity or alters its innate purpose to corrupt the religion of the Son of God. The war of the ages still continues with unabated force. There is as much need of Christian courage, wisdom and patience now, as when the apostle to the Gentiles was fighting his good fight. Soldiers of the cross, let us endeavor to be as courageous and faithful, to the end, as he. I may be making my last foray to-day. But I yearn to fight in the front of battle, with my face to the
Emlence, Ky., September, 1895.

RITUALISTIC WORSHIP.

When our Lord at the Well of Sychar announced the great truth, "God is a Spirit, and they that worship Him must worship Him in Spirit and in truth," He gave the death-blow to ritualistic worship. It had been permitted in the temple at Jerusalem, and been a great failure. Our Lord brought a radical change. This remarkable fact should be remembered. The evolution of Christian worship by the Apostles was not from the observances of the Temple, but from those of the Synagogue: 1. The worship of the Early Church was based on the simplicity of the Synagogue, not the gorgeousness of the Temple. 2. It was instruction by reading, prayer and exhortation, not suggestion by symbolical rite. 3. Its ministers were not to have Temple appellations such as Priest and Levite, etc., but Synagogue names, as elders, overseers, etc. 4. The places of meeting were many and near the homes of the people, not one, and at a centre like the Temple at Jerusalem. 5. Special vestments for those officiating were not in use in the Early Church. 6. In the Synagogue the laity appointed the officers and had a voice in the government and discipline. In the Temple the people had none. Other points might be noticed, but these are cardinal; and they suffice to prove that Christian worship is not in succession to the sacrificial splendour of the Temple, but to the simple and exhortatory service of the Synagogue.—Sel.

Certain kinds of plants that lie at the bottom of the ocean, when their flowering time comes, elongate their stalks, and reach the light and float upon the surface. Then, when they have flowered and fruited, they sink again into the depths. So should our Christian life come up to the surface and open out as its flowers there, and show them to the heavens and to all eyes. Does our Christianity act like that?—Sunday Companion.

RECIPROCIITY GOD'S LAW OF HARMONY IN ALL HUMAN RELATIONS.

BY G. W. SAMSON, D.D.

Such a balanced view of China and its great moralist, Confucius, as that of Dr. Graves known before he went to China, recalls a remark drawn out from young Seen Sang, brought to this country by the Rev. Mr. Schuck in 1846. Dr. Ryland, in a circle of friends met in Richmond, asked: "Seen Sang, why is it, when the morals of Confucius are so excellent in statement, that they do not rule the Chinese people?" His prompt, well-considered reply was: "It must be because there no divine atonement and no Holy Spirit's regeneration in them." The admirable reminiscences of Dr. Teague in meeting sceptics, on the third page of the WESTERN RECORDER of Sept. 5, gives the secret of American success in diplomacy, alike in Russia and China. Both follow directly the statements of Christ's chosen apostle to the Gentiles in his argument addressed to Greeks at Corinth and to the Romans in their proud city. No writer like Aristotle, the father of natural history, as Agassiz ever maintained, and of logic, as the world allows, who framed the Greek language so as to permit the translation of the Hebrew Scriptures into the Greek used by Christ and his apostle—no mind ever framed in all of its details the divine law of reciprocity as ruling in family, social, state and international relations, as did Aristotle; all modern writers, like Grotius in Holland, and Montesquieu under Louis XIV of France, and the American fathers, going back to his reasoning. But Paul, to the Corinthians (1 Cor. 1:21-24), wrote: "When the world by wisdom knew not God" (Christ's word to Philip even, John 14:9). Christ's heralds were sent to "preach Christ crucified, . . . the wisdom of God and the power of God unto salvation." Yet again, Cicero, the last great defender of the Roman republic, on his successive treaties on "Nature of Gods," "Providences," "Duties," "The Republic and Laws," draws first and last the same truth, which he declares must be "the same" since it is recognized alike at Athens and Athens.

Paul to the Romans recognizes all this as their conviction, and declaring at the outset, "the gospel is the power of God unto salvation to every one that believeth," he states successively Roman knowledge of God, of personal and social duty, and with it the reasons of failure. First, "That which may be known of God is manifest in them; for God hath shown it unto them. . . . But when they knew God they glorified him not as God." Second, as to duty to men: "When the Gentiles do by nature the things contained in the law, . . . they show the work of the law written on their hearts." The final reason why law, written and unwritten, fails to rule, is thus stated as realized in his own personal experience: "I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind." Its enslaving power, known in others because realized in himself, leads to the joyful exclamation, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ;" and then, assured of his debt to all men, he exclaims (1 Cor. 9:16): "Woe is unto me if I preach not the gospel."

Is it wonder, then, if in every land, moral truth is seen and urged more than in Christian lands, because there is no other hope but in its sway; while among Christians, parents, men of business, statesmen, trust to others, especially to gospel ministers, to form and rule alike the moral and religious sentiment, whose sway broken, more than Grecian and Roman bloody revolution, French anarchy is assured!

May it be timely to trace, even in China in Daniel's day, and thence in Greece and Rome, when Simon and Anna waited for the consolation of Israel, a system of moral teaching as pure as the world's records have preserved? And this for these reasons: Is the relation of sex in the family, the church and society, calling for consideration, whether American institutions are founded on God's law? Now that, as in France in her bloody revolution, the inexperience of sincere but untested youth is more and more assuming leadership, while not till twenty-one years have they a voice in civil affairs—

may not God's certain law and penalty be worthy review? Yet again, after the experience of a century, may there not be occasion to recall the laws of inter-state, of international, of religious relations whose neglect the new generation need to learn.

WASTED RESOURCES.

BY H. A. BROWN.

I was once standing on one of the bridges at Cedar Rapids, Iowa, which had been built just a little above the dam by which stood the mills where was done a considerable business. It was at a time of very high water. The river, whose gurgling and wrathful waters were noisy with the spoils of many lands—was madly rushing on over the fearful dam with its burden of spoils to the ocean. At the eastern side of the pond where the waters were very quiet, a narrow race entered the pond and took away a little of the water from the swollen river. It was quietly taken down the narrow channel and gave the power to running the mill which steadily and unpretendingly plied its daily round of service for humanity. What a volume, what a power runs to waste compared with what is utilized to render service!

It occurred to me how fitly this rolling, rushing river, with its burden of spoils of earth's bounties and unused power, so competent of service with so little utilized at all, represents the vast volume of mankind loaded with energy and resources of power, madly rushing on without a thought of service to any beyond self. And what is done for God and humanity, is done by the quiet, unassuming few, who alone, often unnoticed on earth, are quietly carrying on the mighty agencies which serve humanity, ennoble and elevate the race, and honor and glorify God. If all human resources, like the swollen river, were utilized for the well-being of mankind and the glory of God, how soon would earth be transformed to an Eden and resound with the high praises of our God! How soon would the kingdoms of the world become the kingdoms of our Lord and his Christ. Then the beautiful formula of prayer would be answered: "Thy kingdom come, thy will be done on earth as it is done in heaven." God help to conserve the wasting resources of the world to his honor and glory. Belle Plains, Iowa.

THE BIRD GOD WAS LOOKING FOR.

BY ELIZABETH P. ALLAN.

Out a little way beyond our town stands a little orchard planted sixty years ago. There was a farm house near it then, and children running in and out of the shadows made by the young apple branches. The house was pulled down long ago, and the children lie for the most part in the village churchyard; though a few bent, white heads are left of them.

But the fruit trees still stand, gnarled and hoary, putting out leaves and blossoms every spring, while now and then an apple ripens for some lucky finder.

And children still play under the heavy shade; another generation of children, who flock out from the village to this their dearest playground. The only creatures who dispute the place with the children are the birds; red birds, blue jays, cat birds, orioles, great crested fly catchers and a host of spring warblers that look so little and sing so loudly.

One afternoon last week, when the sun was getting ready to go down behind House Mountain, when most of the noisy "L'esp'ers" had trooped home, with thoughts of Johnny cake for supper in their tousled heads, three little boys were left on the edge of the old orchard, close to the rickety, briar-grown fence.

They seemed so gaily intent upon something that the attention of a wayfarer along the road was attracted by their peals of laughter, and, setting her tin bucket under the hedge, Jessie Campbell scrambled up the high board fence and peered over.

The boys did not notice her. They had caught a young cat bird and tied a string to its slender leg, and every time the poor thing fluttered up with a frantic hope of reaching the apple boughs, the cruel string jerked her back, panting and trembling, to the long orchard grass.

Above and around, now darting almost in

the rosy faces of their persecutors, now circling above them, and incessantly uttering the most heartrending cries, were the two parent birds, wild with love and grief and terror, but ah! so helpless.

The captive was discouraged now, and weary, and doubtless suffering. She did not willingly make any more efforts to escape. But the little boys, whose soft, pillowed-beds were waiting to receive them, whose kind mothers were getting supper ready for them—they were not tired of the fun, and when their prisoner would not fly of her own accord, they ruffed around her with such alarming shouts that despair made her attempt what hope no longer bade.

"Will Robbins," called a high, clear voice from the top of the fence, "I s'pect that's the very bird God is looking for."

My! How startled those three little boys were! They could not tell for a minute where the voice came from, for it was dim under the old trees and twilight was coming on. And when they saw Jessie's dark eyes above the top plank of the fence, such grief and anger shone there as the Lord himself might feel.

They were dumb before her, those three little boys, not knowing what she meant, but feeling in their guilty consciences that it must be something terrible.

"The Bible says, you know, that 'not one of them is forgotten before God,'" Jessie went on presently. "'Not one,' don't you see? So God must be looking for this very poor little bird, and wondering what keeps it out of the nest."

Dreadful thought! All the more dreadful because it was getting dark, and the boys felt that God's angry presence might be lurking in any one of those shadows lying so blackly in the depths of the orchard. When we do right, we look for God in the bright sunshine, in the blue sky, in the flowers and soft breezes, but when evil is present with us we hide ourselves and are afraid.

With trembling fingers Will untied the cord, but the poor bird still crouched against the sod. She did not know, perhaps, that not one of the least of her feathered tribe was forgotten before God. Then Jamie took her in his hand and set her softly in the fork of a June apple tree. After this the three boys crept through a hole in the fence, and followed Jessie home.

But I do not think that was the last our Father—Creator of boys and birds, heard of the matter. Are you not sure that the little bird, when she found herself free and safe, knew how to praise him!—Presbyt'n.

JESUS CHRIST IN THE HEART.

BY REV. THEODORE L. CUTLER.

Jesus Christ offers to supply and to satisfy the most urgent spiritual wants of every one who accepts him. He promises to be a living well. "The water that I give him shall be in him a well of water springing up into everlasting life." When a person is truly converted, Christ enters the heart; that is the very essence and touchstone of conversion. With him comes light; with him comes peace; with him comes power to resist the tempter.

Christ enters the believing soul, not as a transient visitor, but as an abiding guest. While he abides there he gives perennial strength and joy to the believer; it is the empire of love. "Because I live ye shall live also." "Yet not I," said the happy, hale-hearted apostle, "but Christ that liveth in me." After the first excitement of that scene on the road to Damascus had passed away, Paul remained a Christian; for a well-spring had been opened in his heart that never ran dry. People could always tell how Paul would act in any emergency, because the principle that ruled him was always the same. "For me to live is Christ," was his marching motto in all conditions and under all weathers. The only reason why any godly man continues to be a godly man, is that the well-spring within him cannot be exhausted. That reckless, profane, slave-hunting sinner, John Newton, ceased to swear and drink and scoff, and began to pray. Twenty years afterward he was still praying and preaching and saving souls in the busy haunts of London, and solely because the Lord Jesus dwelt in him, a source of holy affections and an inspirer of noble and godly actions. On Sunday he preached to rich bankers and ladies of rank. On a

week-day evening he would sit on a three-legged stool in his sailor jacket and talk to the poorest folk who came to him for counsel and help. "I was a wild beast on the coast of Africa once," he used to say, "but the Lord Jesus caught me and tamed me, and now people come to see me as they would go to look at the lions in the Tower." What people came to see and to love was Jesus Christ who dwelt in the sturdy sailor-preacher, just as in our country they saw Christ in the rescued Jerry McAuley, and heard Christ in the fervid appeals of the converted John B. Gough.

In a thousand ways will the inward fountain of Christian principle make itself visible. We see it in the merchant who gives Christ the key of his safe, and never defies it with a dirty dollar. We see it in the civilian who cares more to win God's approval on his conscience than a re-election to office. We recognize it in the minister who is more solicitous for souls than for salary. We see it in the young man who would rather endure a comrade's laugh than his Savior's frown, and in the maiden who obeys Christ sooner than fashion. I often detect this well-spring of cheerful piety in the patient mother whose daily walk with God is a fount of holy influence amid her household. I know more than one poor man's dwelling in which grows a plant of contentment that is an exotic rarely found in many a lordly mansion. Its leaves are fresh and green and glossy, for it is fed from the well.

Jesus, who loves his own, loveth them to the end. In dying chambers we have often heard this spiritual fountain playing, and its murmur was as musical as the ripple of a brook "in the leafy month of June." Perfect love had cast out fear. Peace brooded like a dove. Joy shone on the face in the sunlight of Christ's countenance. There was a deep well in the soul which death could not dry; it was a well of water springing up into everlasting life. Horatius Bonar has rhymed this thought into the most beautiful hymn that he ever composed:

"I heard the voice of Jesus say,
Behold I freely give;
Thou living water; thirsty one,
Stoop down and drink and live!
I came to Jesus, and I drank
Of that life-giving stream.
My thirst was quenched, my soul revived,
And now I live in him."
—Evangelist.

A SOLEMN QUESTION.

Do you hold family prayer? This is a solemn question—one that no father should lightly pass. Upon its answer hang eternal joys or endless woes. Parents are responsible for the proper moral and religious training of their children. This cannot be rightly done without family religion, and family religion without family prayer is a train without an engine. In the last day, when the secrets of all hearts shall be made known, you will be required to answer this question. It will be an awful moment if you have to answer it in the negative. On that day the good and the bad shall be separated, and it may be your lot to hear the Great Judge say to your child, "Depart." And that, too, because you neglected this delightful duty.

Think about it. Go into your closet and take it to God in prayer. Ask him to give you the grace and courage to take up the cross. Remember that if you would have a crown you must first bear your cross, for "no cross, no crown," is certainly true. It will not be a cross long, but soon a pleasure. No duty pays a larger per cent. of real inward joy than this. And then the good it does in bringing souls to Christ is not to be estimated or measured. You may gain some idea of it at an experience meeting. There note how many will testify that they owe their conversion to the home altar, and you will have positive evidence that in bringing souls into the fold of Christ there is no means of grace comparable to it. There are hundreds and thousands of souls in heaven to-day that would be in torment but for the home altar, and as many in torment because of its neglect. Parents cannot enjoy religion as they ought while living in neglect of this duty, while their children are straying further and further from God every day that they live.

The men whom men respect and the women whom women approve are the men and the women who bless their species.

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1895. FOURTH QUARTER. SUNDAY, OCT. 6.

THE TIME OF THE JUDGES.

Joshua 2:1-12, 16.

MOTTO TEXT—The Lord raised up judges which delivered them. Judges 2:16.

This lesson gives us the synopsis of the sermon preached by an angel to the assembled Israelites. There are so many things an angel could tell to men; mighty in intellect as in power, the angel could have enchanted them by unearthly eloquence. It is well for preachers to study this sermon, preached by an angel.

And an angel of the Lord came up from Gilgal to Bochim. Gilgal was the place of Joshua's first camp. In the fifth year after their entrance into Canaan he has moved his camp to Shiloh. It is thought that this sermon was preached soon after this moving, and that is the reason the angel is said to have come from Gilgal to Bochim. Or it may have been at a later period, and the reference is to the fact that the last message from God was at Gilgal. Bochim was near to Shiloh, where the tabernacle was. Why the children of Israel had gathered there, it does not concern us to know.

This sermon begins with God; the angel speaks as an ambassador, in the name of his king. He reminds his hearers of God's goodness, his power and his faithfulness to his promises. "I made you to go up out of Egypt, and have brought you to the land which I swore to your fathers." They could never have rescued themselves from Egypt. It required the mighty arm of God. His promise to the fathers had been fulfilled. "And I said, I will never break my covenant with you." A covenant presupposes two parties. God had kept his part most gloriously. To make men feel their guilt, preachers and teachers must begin by showing them God.

And ye shall make no league with the inhabitants of this land. This had been the command given them which was the condition of the covenant. "Ye shall throw down their altars." If they made a league they would not be able to throw down the altars of those with whom they were in alliance. God would have idolatry entirely destroyed, otherwise their sinful natures would lead the Israelites into the worship of idols.

Ye have not obeyed my voice. From Eden to this day that is the charge which the Lord God brings against man. How guilty we all are! Obedience to such a God should be a delight; his commandments are not grievous. "Why have ye done this?" In view of God's goodness to them and his right to their obedience, it would be very difficult for them to give a reason for their disobedience. Suppose an angel stood before you and asked why you had disobeyed God, what reason could you give? Yet this question must be faced at last, and it is well to ask it while there is time for repentance.

Wherefore I also said, I will not drive them out from before you. God had been ready to help the Israelites to obey his command. But as they preferred to leave the heathen in the land, according to their desire, God left them. This punishment was the direct result of their sin. "They shall be as thorns in your sides." How truly this threat was fulfilled, the after ages tell. And until the Bab-

ylonish captivity, their gods were a snare to Israel. Such were the heads of the angel's sermon: God and his goodness and his commands; Israel's sin, the decreed punishment. He brought a message from God and he delivered that message faithfully.

All the people lifted up their voice and wept. It would be a great thing if such penitent weeping followed every sermon. But human preachers cannot have the perfect faith in God which the holy angel had. "And they called the name of that place Bochim," that is, "the Weepers," so great was the crying of the people. "And they sacrificed." They were near Shiloh where the altar was. They were sincere in their repentance and in their resolve to worship God. After the sacrifice Joshua sent them to their homes—homes not free, alas! from the evil influences of the heathen around them whom they had failed to destroy.

And the people served the Lord all the days of Joshua. This shows the depth of their repentance. "And all the days of the elders that outlived Joshua." As these elders were all comparatively young men when they entered Canaan, Joshua and Caleb being the only old men in the nation, they lived probably for fifty years after crossing the Jordan. This was the best of all the generations of Israel, having been trained by Moses and Joshua in the wilderness. The elders had seen God's power, and they instructed the people.

And Joshua the son of Nun, the servant of the Lord. Joshua was one of the greatest men in history—great as a warrior and as a ruler, yet the only epitaph for which he would have cared is in the words, "the servant of God." He lived to the same age that his great ancestor Joseph did. It was a great blessing to Israel that he lived so long.

And they buried him in the border of his inheritance, in Timnath-heres. The situation of this place is not known. Joshua was of the tribe of Ephraim, and was buried among his own tribe. Joshua had the humility and self-forgetfulness of the truly great man. He loved God first, God's people next, himself last. Once he was guilty of rashness, and that was in attacking Ai, and that rashness was followed by despondency, as it usually is. But no nobler character has appeared among men.

And all that generation were gathered unto their fathers. This was the best of all the generations, but they failed in training their children as they ought to have done. Their sin began, it is probable, in allowing themselves to become so absorbed in their new possessions that they neglected to teach the law to their children, as they had been commanded to do. And this sin of fathers is al-

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ways visited heavily upon the children to the third and fourth generation. Can we throw the first stone at those Israelites when we see children growing up unable to repeat a chapter in the Bible, ignorant of the catechism and its great proof texts?

And the children of Israel did evil in the sight of the Lord and served Baalim. Plural of Baal. They forgot God in their worldliness, and soon they worshipped idols. The total depravity of human nature is seen in the fact that the Israelites followed the heathen; the heathen did not follow the Israelites to the worship of Jehovah.

And provoked the Lord to anger. The mercy of God is infinite, or he would have destroyed the people who treated him in such a manner. But although he was angry he raised up judges who rescued them. God is gracious and long-suffering.

FROM ENGLAND.

LONDON, Sept. 5, 1895.

DEAR BRO.—I send you a few words of greeting from "merry England." Our happy party, containing seven ladies, eleven ministers and a bride and groom, reached the shore on the old-world side this morning about 8 o'clock. The Mobile hasn't the speed of some other steamers. We were on the waters twelve days. The weather was so exceptionally fine, however, that we had a very pleasant voyage. Only four or five of our party of twenty-one were seasick. I am thankful to say that I escaped without having to "pay tribute to Neptune." I may have to "cast up my account" yet, on the return trip. We didn't see much coming over but the ocean. That was the biggest thing we saw. When we got tired watching the waves, we were glad to observe a passing ship, or a school of dolphins or a

whale. A number of them came in sight from time to time and entertained us by spouting water for us. We looked for icebergs, but it was too late in the season for them. An Englishman on board told us that some time ago he saw an iceberg two miles long with a white bear on it walking around.

Encouraged by having so many ministers on board, the writer organized a "Bible college" for the purpose of reviewing our knowledge of the Life of Christ before we reach Palestine. We meet at 9:30 A. M. with four D.D.'s and six other scholarly ministers in our faculty, and with Dr. Broadus' Harmony of the Gospels as our text-book, we have a pleasant and profitable time studying the Word. All of our preachers except one—Dr. Staley, of the Christian church of Suffolk, Va., are Baptists. The leaders of our party head the list. Rev. W. A. Whittle, D.D. and Rev. P. T. Hale, D.D. of Alabama; Dr. W. C. Taylor of Lexington, Rev. J. W. Lynch of Danville, Ky., and Dr. F. D. Hale of O. . . sboro, Ky.; Rev. C. W. Lisk of Michigan; G. H. Carter of Georgia; S. Y. Jamison of Georgia; R. E. Taylor of Virginia, N. C. Besides these we have three Methodist laymen, Dr. Cole of Hendersonville, N. C., Mr. W. A. Barrows of Massachusetts, and Paul Jones, a son of the evangelist S. P. Jones. Two Methodist ladies, Miss Redford of Nashville and Mrs. Hutcherson, who wishes to be baptized in the Jordan. One Presbyterian, Mrs. S. P. Dismukes, a young widow of Nashville, and three Baptist ladies, Mrs. Pike Powers and daughter, Miss Powers, of Knoxville, and Mrs. Fred Hale, the bride of the popular Kentucky pastor. Miss Edine East of Nashville is also a Methodist. We have a number of

good singers, both among our ministers and ladies, and we had some good music on the way.

After an excellent sermon Sunday morning at 11 o'clock by Bro. Lynch from Rev. 15:21, "a sea of glass mingled with fire," we held a song service in the afternoon. With such singers as Mrs. Powers and her daughter, Miss Sarvie, Dr. Taylor and Bro. Aylor, it is no trouble to get up as many duets and quartettes as we need. We held a service nearly every night on the lower deck for the seamen. In our audience we had English and Americans, Jews and Gentiles. Thus we had an opportunity to do both "home" and "foreign mission" work at the same time. We go from here on the Continent to visit the principal cities of France, Italy, Switzerland, Greece, and Asia Minor. After that we hope to make our pilgrimage through Palestine and Egypt. If am not too busy when I get to Palestine I will write you a letter from Jerusalem. Yours sincerely,

J. T. BETTS, Asheville, N. C.

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Churches needing hymn-books, Sunday-school libraries, or communion sets, or pulpit Bibles, or any one wanting sewing machine, family or teachers' Bible, the American or Matthew Henry Commentary, can supply themselves without feeling the expense by accepting a plan that we furnish on application.

BAPTIST BOOK CONCERN, Louisville, Ky.

PASTOR EVERETT GILL, of Sterling, is to be married Oct. 10th to Miss Williams, of Louisville, daughter of the late Dr. W. H. Williams, editor of the Central Baptist. We extend our congratulations and best wishes.

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GOOD-BYE.

Good-bye! That word how oft we have repeated
In kindness, without a passing thought
As to its ancient sense—that deeper hidden meaning
With tenderness, and longing blessing fraught.
Good-bye! May God be ever with thee, bless thee,
Guide thee, console thee, bring thee safe to sea—
Oh! such the prayer, that as some unseeing fountain
Rises spontaneous from a heart of pain.
Good-bye! Though far in distant lands thy duty call thee
Though far from friends, from home, and loving care—
Oh, may His arm preserve thee in all danger,
His mercy shield, His love protect thee there.
Good-bye! With aching heart, and tones that shake and falter
And tears that rise, and will not be controlled
And yet with joy, an almost painful sweetness,
Full oftentimes that little word is told.
Good-bye! And we are left in sudden desolation!
One pressure of the hand—one look—and he is gone.
A deathly blankness wraps our souls in darkness—
The light of day is fled—we are alone!
—Quecu.

OUR PULPIT.

SYSTEMATIC GIVING.

BY REV. JOHN LEWIS, BROCKLEY, S. E.

The subject of giving is not generally regarded as being among the most popular. Indeed, I have begun to wonder whether I shall not get into trouble for bringing the matter before you at all. It is generally a perilous thing to touch an Englishman in his pocket, and I am seriously afraid that the consequences this evening may be unpleasant. There is a story told of a clever detective who was set to catch a notorious thief. Determined to make sure of his man, he lined his pocket with fishhooks, and when the unlucky individual made a grab at his purse, he found that it was not so easy to withdraw his hand as to insert it. So sometimes the attempt to interfere with people's purses rebounds upon the beggar himself. Dr. Dale has sagely remarked that, while "God loveth a cheerful giver," cheerfulness is not an emotion we generally connect with giving. So, while last year's subject (on "Our Holidays") was one which had a charm for us all, many of us may have felt, when reading the announcement on the card for to-night, that our attendance here would be more of a duty than a pleasure.

Yet it seems to me that we have missed something, or made a mistake somewhere, if we have not learned the joy of giving. There must be something wrong when the Christian does not grasp the spirit as well as the letter of his Master's words, "It is more blessed to give than to receive." We have much to learn if we have only given a mental assent to these words, or regarded them as a counsel of perfection to which it is not to be expected that we shall attain. He meant them literally. They must be true. It would be worth our while calmly to reflect on them until we come to the conclusion that they assert a fact which we must verify for ourselves. However, I am sure that many of us have grasped them in the spirit as well as in the letter, and know something of the joy which was set before Christ when he despised the shame and endured the cross. It is in the hope of making giving to all of us not a burden but a pleasure, not a disagreeable duty, but

A GREAT PRIVILEGE,

not a sort of tax or rate that we pay for the well-being of our souls, just as we pay poor-rate to prevent revolution, or fire insurance to guard against a possible loss in

that direction, but not the least delightful part of that bond-service which love renders to Christ that I bring the subject forward to-night. In order that this be so, of course the motive must be right. On this point I do not dwell at all. I trust there is no need to do so—that "the love of Christ constraineth us," bears us onward in this and in other matters like some smooth but deep and powerful current with which we glide without any conscious effort. It is not pulling against the stream when we are under the control of this motive, but a simple abandonment of ourselves to forces which take us along in the direction in which we love to go.

It is sometimes said that motives are everything. This is true in a sense, but only in a sense. Granting that motives are right, methods still have to be considered. It is a great mistake to suppose that because we are under the influence of love, therefore we may be unbusiness-like. Some minds seem to imagine that the great and glorious truths of the gospel lift them into a region where there is no longer any need to give attention to details. Nothing is more foolish. Attention to detail is everywhere the secret of success. Any man of business will tell you that, that is, any successful man. To despise trifles, to be too big for little things, to spend our time in a dreary, vaporous atmosphere in which we have a sort of contempt for those who are planning and contriving round us, this is not the sign of real greatness or spirituality. Even about the most sacred things there must be system and order—system in what we give and system in what we withhold.

While I say this, I want to bear in mind two other facts which are both perfectly true and perfectly consistent with the practice of giving in a systematic way. The first is that it is evident to us all that we have been to a large extent left free by our Master in matters of this kind. This is one point in which the New Covenant differs from the Old. The Israelites had a most elaborate system given to them. I will not trouble you with the details. They are probably well known to us all. I will merely say in passing that a devout Israelite gave nearly a third of his entire income to God in one way or another. Paul, indeed, told the Christians to lay by in store on the first day of the week as God had prospered them; but it may be questioned whether this is a definite command binding on us. It is part of the genius of the gospel that we should have our liberty in these matters, always remembering, however, the responsibilities of freedom lest we use it as an occasion to the flesh.

The second point is that, in pleading for

A DEFINITE SYSTEM OF GIVING,

I am not trying to impose a law upon Christians where Christ has given none. With the apostle I can say, "I write not that I may have dominion over your faith, but to be a helper of your joy, but by faith ye stand." Whatever I have to say is by way of suggestion. My endeavor is to point out the wisdom of certain methods, and then leave them to your own judgment to see whether they are worthy of attention. I do not pretend to speak by revelation, but only with a view to the application of certain methods as expedient by those who on all important principles are already united. Granted, then, that it is a matter of expediency, it surely becomes a matter of principle to find the best expedient. In other words, the best method has a claim upon us. The plan I advocate, in brief, is

that of setting aside a regular proportion of our income for religious and charitable purposes. That proportion should, I think, generally be a tenth, but this is a matter we must decide for ourselves. There may be circumstances in which this would not be enough, as there may be other circumstances in which it may be too much.

The custom of setting aside a tenth is a very ancient one. In the earliest records of our race we find it. Abraham, returning from the slaughter of the kings, gave a tenth to Melchizedek as "Priest of the Most High God." He refused to take any part himself, but he recognized God's right to that proportion. Jacob, when he vowed his vow at Bethel, said, "And of all that thou shalt give me I will surely give a tenth unto Thee." The Egyptians devoted two-tenths, and that which was set apart for the priests Joseph would not buy in for Pharaoh in return for corn. It has been said that the Arabians and Phœnicians in Asia, the ancient Britons, Romans, and Grecians in Europe, all paid tithes to their gods. Collier, in his "Sacred Interpreter," writes: "From Pagan writers we learn that several nations, very far distant from each other, in different parts of the world, and as it seems without the slightest acquaintance or commerce with each other, observed this custom." Like the traditions of the Flood, it is found in nearly every nation, and seems to have been handed down from some common source. One historian goes as far as to say that "instances are mentioned in history of some nations which did not offer sacrifices, but in the annals of all time none are found who did not pay tithes." I have already alluded to the explicit directions given to the Israelites by Moses on this matter. It is worth while remembering that these directions concerning tithes were repeated by Ezra on the return from the Captivity, and the neglect of them severely denounced by the Prophet Malachi: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed Me, even this whole nation." Christ set His seal, too, upon the giving of tithes when He said to the Pharisee, "This ought ye to have done, and not have left the other undone." Perhaps some may feel that this proportion is one to which we could not bind ourselves. On that point we must answer to our Master alone. In the main, I think it is well within our limit, and, as I have said, far short of what the Israelites actually gave. On the latter point, however, it is only fair to remember under what different conditions we live to-day, and that also we probably pay in the shape of poor-rate and taxes much which was reckoned among their "gifts."

Granting, however, that there are cases in which a tenth would be too large a proportion, it must be admitted that there are other cases in which it would be too small. Many of us are strong advocates of a graduated income tax, and on this principle we should not only increase the amount of our gifts as we grow richer, but give a larger proportion of our income as well. It is evident that a man in receipt of £1,000 a year can better afford to give away over £100 yearly than a man with an income of £100 can afford to give away as much as £10.

It is to be feared that many Christians as they grow rich do not keep up the same proportion as in their poorer days, to say nothing of increasing it. Of course, I am speaking of the pro-

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portion of their gifts to their income, not to the amount of the gifts themselves.

The advantages of such systematic and proportionate giving are many, and will be obvious on a little consideration. It will save us from the indefiniteness which is too often the curse of modern Christianity. This indefiniteness shows itself in a variety of ways—in belief, in conduct, as well as in creed; in the service we render to God and his people; in our gifts it too often appears. We give because we are asked, because some pathetic appeal is made to our feelings, because others round us are giving, or because, in some uncertain or not very clear way, we consider that it is our duty to give. The consequence is that we are irregular and uncertain in our practice of giving, as well as in our motives. If the call finds us in a good humor or with funds in hand, we comply with the request. If it strikes our fancy, we may respond. But if, on the other hand, the motive is not represented to us in a very clear light, if the speaker is not very pressing or the collector comes when we are busy or not in the best of tempers, say, just before instead of just after dinner, we may hardly consider the matter, but meet the request with a ready refusal. Now, this sort of giving or withholding is by no means satisfactory. It is too fitful and uncertain. It may mean that at one time we give more than we can afford, or that we give to something that which might be more profitably bestowed elsewhere. This method, or, rather, want of it, is unintelligent and wasteful, and probably neither we nor the cause to which we give get the good by the gift that might have been gained by both had we bestowed more thought upon the whole matter. On the other hand, when we deliberately set aside part of our income we know exactly where we are. Any request or appeal is more likely to be weighed, and we are far more likely to give from principle than from impulse. Why should we be more unbusiness-like in our management of our money for God than in our management of that which we spend upon ourselves? Were we to act in the ordinary affairs of life as too often we act in religious matters, what widespread ruin would be the result!

Again, this method honors God by putting his interest first. If we definitely set aside a certain proportion of our income for him, that proportion will be calculated as a necessary part of our expenditure, and all our other expenses will be regulated so as to provide for this. It should be looked upon

just what we can afford after all other claims have been met. Such a principle is self-condemned. It is dishonoring in the highest way to God, and cannot be defended by any argument worth listening to. Surely, he ought to have the best, not the worst. I cannot help thinking that very many excellent people have never looked at the question in this light, and that when once they see it, so they will adopt a different plan. That we should merely give the leftovers and the refuse to him, is dishonor which he must resent. On the other hand, the practice of providing for the claims of God is one which we must feel is essentially right. Surely, our own self-respect, if no other motive, should lead us to give up the worship of a Being who did not expect our best. I could not worship a God that I could treat with contempt, or whose honor could be held so lightly that His claims could be pushed off into a hole-and-corner part of my life. No, the more we think of it, the more we shall feel the absolute urgency of this matter. God first, in all our estimates of expenditure. This is to be the determining factor in all our plans for the future, in taking a house, in the style in which we live, in the amount we spend on our own individual tastes, God first, and all else after that. To say that it cannot be done because there are other things that must be met, other claims that must be settled, seems to suggest that we do not understand the question. There is no claim so paramount as His.

This method also suggests that giving is the privilege of the poor as well as of the rich. The temptation to leave this privilege to others, when our income is limited or uncertain, and our claims are many, is very great. Poverty is sometimes pleaded as the reason for giving nothing at all. Surely this shows that the question has not been properly faced. We owe something to God, whatever else we owe. He has claims upon the few pence we may happen to have, even when we are uncertain where the next is to come from. Unbelief is foolish in seeking to economize in this direction. That this is not too exalted a standard even for the poor, may be seen from a study of the Gospels. The poor widow was commended for casting "all her living" into the treasury. Probably many of us would have thought this a very unwise and reckless thing to do. But Christ thought differently, and His endorsement of her action serves to show that there is nothing cruel or hard in the doctrine I have laid down. We too shall find as she did, and perhaps in an unexpected way, the truth of the words, "Them that honor me I will honor."

Further, this method will help us to settle

THE DIFFICULTY

of meeting the many calls made

A DEBT

which must inevitably be discharged, as the rent of our house or the payment of our taxes. The general method of giving by fits and starts too often means that we give, not the first fruits, as we should, but the leftovers to God,

upon us. The appeals that meet us for financial assistance seem often overwhelming. Sometimes it is to be feared that the excuse of so many calls is pleaded as a sufficient reason for giving to none. At any rate, constant appeals are likely to make us more careful in withholding unless we have been trained in some system of giving. Cultivating this habit, like all habits, it will become the more easy. We shall not think it such a hardship to give a certain amount. So those who practice systematic giving give larger than we expected, and when we have reached our limit, we shall be able to refuse with a perfectly clear conscience.

Doubtless some objections may be starting in some minds. Some will say that it is too constrained and artificial. We like our liberty. Surely much of the joy of giving arises from its spontaneity. If we tie ourselves down to a system, shall we not lose much of the sense of freedom? But stop a bit. There is no need to be tied down. What I plead for is not that all our giving should be systematic, but that some should be. We shall be always at liberty to go beyond the bound, and to give more than our settled proportion, and it will be well for those of us who are able to do so. Special mercies call for special thanksgiving offerings, and special needs may well make us willing to sacrifice something else for the sake of doing our best to relieve them. The demand for the "living wage," as I understand it, is not a demand for a maximum limit, only for a minimum. It does not say that wages should be no more, but no less, than a certain amount. So those who practice systematic giving are perfectly free at any time to go beyond their limit, and make a sacrifice for Christ's sake.

Another objection is that it will necessitate keeping an exact account of what we give, and that the sight of the figures might lead to pride and self-satisfaction. "Does it not savour of letting our right hand know what our left is doing?" Well do I remember a friend of mine urging this as an objection, among others, to the plan suggested, but my experience is just the reverse of this. The fact is, it is a very humbling thing for most of us to keep an account of what we give, especially if we have been giving in a haphazard way. It will generally be found to be so much less than we imagined. Mr. Moule, of Cambridge, tells the story of a clergyman whose means were limited, while his family was large. He felt compelled to resolve to retrace his numerous subscriptions, and restrict them to a tithe. To his surprise he found that they were not quite a tithe as it was, and he was actually able to enlarge them. And I cannot help thinking that the sight in black and white of what we actually give, especially if we were to compare it with what we spend on ourselves, might be a very humbling experience. I have a suspicion, too, of what I know of the friend above-mentioned, that it would have been a good thing for him if, long ago, he had looked into this question. If his publicly-acknowledged gifts are any indication of his actual liberality, I fancy it would possibly frighten him to see how little he really gives in proportion to his ability. Of course, I am not his judge, but it is difficult to restrain one's comments when you know that a man's income must go nearly, if not quite, into four figures, and you see him down for his customary guinea towards sending the Gospel to the heathen, whom he believes are

actually perishing without it, whatever that may mean. It might have

A SALUTARY EFFECT

upon us sometimes to discover—what, I fear, is not by any means an unusual thing—that we are spending more on a personal hobby than we are giving for the work of Christ, either abroad or at home. More than this, the fact that we set aside a certain portion to give to God will tend to prevent any subtle rising of that spirit of self-esteem which it is very difficult to avoid. We shall feel that it is not our own we are giving, but that we are merely discharging a debt. It is only honest pride, after all, which rejoices in discharging one's obligations.

Further, another may say, "But does not all belong to God?" Yes, and therefore the greater need to be careful that he gets his due. A husband in a moment of tender sentiment may say that all he has belongs to his wife, but I fancy that, as a general rule, she will be much better pleased to get a regular allowance than to have something now and then, when he has a generous fit on. It should be remembered, too, that the offerings made by the Israelites did not mean that thereby they were freed from God, but that they recognized in what they gave his right to all. The claims of life are many, the temptations to spend on ourselves, or to hoard, are so great that for most of us at least there is a need of such a system, if our consecration to God is to be something more than a vague sentiment.

Many other objections may possibly occur to my hearers. If so, I hope that they will take advantage of the opportunity that will be presently given to state them in full. The following quotation from a Dr. Wilson may be interesting. He says, "My own conviction is that the true principle is 'to give as the Lord hath prospered you,' and that this must be applied and carried out by such means as may appear most expedient and practical. The higher the tide of spiritual life rises in the experience of the Christian, the more will he feel disposed to act on this principle than on the law of tenths which obtained under the Levitical system. Our Methodist friends are said to have the best of it in systematic giving, and I believe it is so, although I do not think that that which is said to be their creed, namely, a penny a week, a shilling a month, and a desire to flee from the wrath to come, holds true. They have a higher platform than this. The Free Church of Scotland is the best example of systematic giving, and good would it be for our churches if they could be found in her steps. As an illustration of how system affects some minds, I have heard of a case in which a good woman, who offered to become a subscriber to the L. M. S., and who, in being asked if she could give a guinea a year, said, 'No, but I can give a shilling a week,' the meaning of which, no doubt, is that she was in circumstances to make that systematic contribution, when the orthodox guinea might not have been at hand when wanted." Dr. Wilson goes on to say, "When I had what was called 'a ragged kirk' in the city of Aberdeen, I laid down the rule of systematic giving from the first, besides the weekly offering and family pew-rents voluntarily assessed. And that worked well. Long ago, it became 'a clothed kirk,' and since 1876 a swarm has occupied a new chapel in another part of the city with 400 members, self-supporting, while the old church continues to

prosper."

Many further testimonies might be given to show

THE PRACTICAL ADVANTAGES OF SUCH A SYSTEM.

Mr Miller publishes a letter from one who says, "I would beg to add my testimony to many others which you have received as to the blessedness of giving systematically." This man had been a farmer for more than twenty years. During about half of this time he did not act on this principle, but, though giving more care and attention to his business, could not make both ends meet. The subject of giving as the Lord prospered him was brought under his notice, and then and there he vowed that he would devote one-tenth of the profits if God would give him any. And now he writes, "I have been prosperous in my business far beyond what I could ever have anticipated. I continued for a short time giving one-tenth, but was gradually constrained to give more and more until, for some years, I have been giving one-half, and can truly say that the longer experience I have in this way, the more blessed do I find it to be." Mr. Miller adds, "I have done so for 47 years, and can assure you that, both temporally and spiritually, I have been abundantly blessed in doing so." Indeed, it would seem that self-interest, if no other motive, should make us willing to do this. I gather the following from an American pamphlet: "No conflicting testimony has ever been received, though the question, 'Have you ever known of any exception to the rule that God prospers in their temporal affairs those who honour him by setting apart one-tenth of their income to his service?' has been asked of not less than five or six million persons during the last nine or ten years. These testimonies come from all over the United States, and from members of all religious denominations. Perhaps half a dozen cases were given where parties who had practiced this rule had met with business reverses, but in nearly every instance it was added that they were recovering, and bid fair to be even better situated than before." Of course, certain other facts must be borne in mind, while we are on this side of the question, as the writer of the pamphlet admits, "Systematic giving will not make rich land out of poor, will not bring city trade to a village, will not produce quarrels or sickness in the community, thereby enriching such lawyers and physicians as adopt the rule. Many conditions might be mentioned which it will not change, because it has no connection with them. What I thoroughly believe is that you will be more prosperous if you follow this rule than if you do not. But be careful not to judge a whole life by a single year, nor to set up a false standard of prosperity."

What

THE RESULTS

would be as regards church finances, it is more easy to tell. The difference would probably be amazing. The pamphlet which I have quoted gives some statistics respecting the Presbyterian church in America. Estimating the income of every man, woman, and child at 55 cents a day, and the number of active members, children and adherents at about a million, you have the sum of \$50,000 dollars as the daily income of the Presbyterian church. One-tenth of this is 55,000 dollars. Multiply this by the number of days in the year, and you have in round numbers more than twenty million

[Continued on thirteenth page.]

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

FRIDAY.....SEPTEMBER 26, 1885.

THERE has always been to us something deeply pathetic about the Roman Catholic religion. We cannot think of the faith of Catholics without a feeling of pity. Their religion is so gloomy, so barren of bright hope. To be sure, they grant indulgences, and are not strict on points of morality, but their rites and rules are well nigh innumerable, and after death the outlook is dark indeed.

When Pope Pius IX, who had been declared infallible by the Ecumenical Council, died, all over the Catholic world, in every one of their churches for many days, masses were said "for the repose of his soul." Many millions of masses were thus said. One of two things is true: either they regarded masses as worth almost nothing, or else they believed Pius was having a fearfully hard time. If it took so many millions of masses to so mitigate the pangs of purgatory as to enable the soul of Pius to find repose, what fearful suffering lies before the ordinary Catholic, for whose benefit comparatively few masses will be said! If the Pope, the infallible (!) head of the church, the "vicegerent of God on earth," needed all these millions of masses, what chance can there be for a poor fellow who can get few masses said for him!

The more one thinks of it, the more pathetic it becomes. Witness the devotion of that poor servant girl with her rites and penances, doing whatever the priest tells her. And when she dies only a few masses, she knows, will be said for the repose of her soul. She regards the Pope as so far above her that the highest honor on earth, to her, is to be permitted to kiss his toe. And as she thinks of the many millions of masses he needed, and reflects on the small number she can hope to have, how dark the future is to her!

The Evangelical Christian, however, looks forward to "an abundant entrance" into Heaven immediately after death. He feels that "if this house of his earthly tabernacle were dissolved, he has a building of God, an house not made with hands eternal in the heavens." For him "to depart," is "to be with Christ, which is far better," and to be "absent from the body" is to be "present with the Lord." When the Evangelical Christian dies, like Stephen, he falls, not into the fires of purgatory, from which millions of masses are needed to rescue him, but across the threshold of an opened Heaven.

What a gloomy religion the Roman Catholic has! How dark his future! How can a man accept such a religion when the Evangelical faith is within his reach! Let us pray for the Romanists, and do all we can do to bring them out of their darkness into the light of the Gospel of Christ.

At the meeting of the General Association in Mayfield, what is known as the "Warder plan" was adopted. Before that time the interests of the different boards were separate. The Foreign Mission Board looked after the cause of foreign missions in Kentucky, and kept the Rev. R. L. Thurman in the field to raise money. The Home Mission Board looked after the cause of home missions in the state, and had the Rev. V. E. Kirtley in the field to raise money. The State Mission Board looked after the interests of state missions, and had Dr. J. W. Warder

in the field. The Sunday-school and Colportage Board looked after their cause in the state, and had Dr. W. F. Harvey in the field. The various district mission boards looked after their interests, and several of them had agents in the field.

By the action at Mayfield, subsequently modified in some particulars, the interests of all these causes were combined, and Dr. Warder became corresponding secretary alike for foreign, home and state missions, and of Sunday-school and colportage work in the state. This was a great saving of expense, and it was believed that more money would be raised, and more work done than before. Dr. Warder's salary is no larger than when the other three men were in the field, and that salary is divided between the Foreign, Home and State mission funds, according to what wise brethren decided was an equitable proportion.

According to this combined system, Dr. Warder does little or nothing in the way of collecting money, except when an emergency call comes from one of the boards. These calls have come, and were expected to come, from the Foreign and Home Boards, but no such call has come in behalf of our state mission, or Sunday-school and colportage work. When these emergency calls come, Dr. Warder, as the official representative of these boards, throws himself heartily into the work of raising money, and the results have always proved his efficiency.

These emergency calls coming from the Foreign and Home Mission Boards, while none come in behalf of our state work, will explain why so much more money is raised for foreign and home missions than for our state work. We would not stop the emergency calls from Richmond and Atlanta; indeed the system provides for just such calls, but we think it might be well to have an emergency call in behalf of the work in Kentucky.

The aim is to secure contributions, regular and systematic, from every church member, using the missionary envelopes which are furnished on call. Undesignated funds are divided equally between the five objects—foreign missions, home missions, state missions, district missions, and Sunday-school and colportage. Contributors who prefer any other division, or who wish to give to any special object, have only to designate their contributions. The design is to train our people to systematic giving on principle, rather than on impulse, as well as to raise money for the work. Room is left for rousing enthusiasm for the special needs which arise from time to time, while the steady habit of giving is formed, and the number of givers is steadily increased. The churches, under the leadership of their pastors, are expected to do this work, so that Dr. Warder does not, save incidentally, take contributions. He keeps himself in active touch with all the departments of the work in all parts of the state, and, under the direction of the Executive Board, has a general superintendence of the mission work in Kentucky. He has enough to keep him busy.

That is a wise saying, "First plan your work, and then work your plan." We have planned our work, but we are not working our plan as we should. It is not claimed that the system is perfect, but it is the system our General Association has adopted, and working it "for all it is worth" is the best way to find out how it can be improved. Since we combined our mission work we have a combination. This would seem not

to need saying, and yet from some things we have seen and heard, we think some brethren are in danger of forgetting it. Let us, then, push forward the combined work, taking hold of special needs as they arise, but striving to bring our people to systematic giving to missions because it is right, and because God requires it. When mission-giving is made to rest on conscience, rather than on enthusiasm, it will have a firm foundation. There will still be need for all the enthusiasm of which our people are capable.

The record of the State Mission Board for Nov. 7th, 1871, has the following item: "Bro. Helms reported that he had written Bros. Edwards, Johnson and Spencer to leave their fields as soon as convenient, and go into the wealthier parts of the state and collect their salaries, which was approved, and he was requested to write the same to Bros. Powers and Waller."

This item tells its own story, and we see the great progress that has been made in our mission work in Kentucky in the past 24 years. We are still, however, far short of what we ought to be and do. Our lives are too short and the needs are too great for us to be satisfied with present attainment. We hope Dr. Warder's prayer for a great missionary revival will be answered. But is it not your prayer also, reader! Let it be the prayer of us all, and the answer will not be long delayed.

In looking over the records of the First Baptist church of Louisville, in the forties, before the union of the First and Second churches into Walnut-street, we found a number of interesting items. Among other things we found a resolution against introducing "instrumental music into the church." Not long after a brother was arraigned for "bringing a base viol into the choir." The brother defended himself by saying he was not aware of the action of the church on the subject, and intended no disrespect for church authority. He had simply complied with the request of the choir in bringing in the base viol. The excitement seems to have run pretty high. But the Hon. John M. Delph, for many years one of the most useful and honored members of the church, and whose memory will ever be green at Walnut-street, came forward as peacemaker. On his motion the action of the church was rescinded, and the offending brother was excused. That question never gave any more trouble, though from time to time complications in regard to church music arose, and Bro. Delph found opportunities for usefulness in this line, as well as along the many other lines along which his influence and labors were felt. Church music is like true love, in that its course seldom runs smoothly. Walnut-street, however, has been blessed in this regard. Dr. W. B. Caldwell used to advise all his pastors not to meddle with the church music. It is usually loaded.

It is proposed to have another World's Parliament of Religions in Paris during the World's Fair in the year 1900. Several eminent Frenchmen are objecting to it. We prefer the proposal to hold the next Parliament of Religions in Benares, India. It would do less harm there than in Paris. The advocates of this parliament reply, when confronted with actual harm done by the Chicago meeting, that they "have no doubt" that the "outcome" of that meeting will be "favorable to Christianity." We think it about time for this "outcome" to begin to show itself.

It has several times been said that Dr. Briggs would quit the Presbyterians and go over to the Episcopalians, but we have not believed relief would come to the Presbyterians in that form. Perhaps to help the thing along, the Brotherhood of St. Andrew, an Episcopal order, invited Dr. Briggs to make one of the addresses in their annual convention in Louisville. But there came so many protests and remonstrances, that the committee were constrained to cancel the engagement. It is not likely that this will help him to go over, since it indicates what sort of a welcome he would receive. His daughter has joined the Episcopalians, and is about to become a "deaconess."

No, Dr. Briggs will continue as a suspended Presbyterian minister, trying to overthrow the teaching the Seminary, whose chair he occupies, was founded to maintain. This does not suit old-fashioned ideas of right and justice; but people who advocate a new theology must logically advocate a new morality as well.

It is claimed that Mr. W. W. Astor, who left this country in disgust and took up his residence in England, has become a Theosophist, although he has not made any public avowal to that effect. The Theosophists regard this as sort of American "first fruits." It is said "germs" of theosophy are already appearing in the West. A New York paper says: "If this is what is the matter in the West, philanthropists in that region cannot too soon place large orders for germicides." In view of the number of canks in this country we wonder more of them do not take Theosophy. It has just the sort of muddiness that a crank thinks is profundity.

The Evangelist (Presbyterian) has no sympathy with those who joke about baptism. Every now and then somebody on a public occasion, even, refers to Baptists with a joke on our baptism. Even Baptists have been known to do the same thing. The Evangelist says:

When administered with decorous solemnity, the ordinance of baptism by immersion is very impressive, and we have no sympathy with those who make light of it on easy provocation, whether they be Baptists or Presbyterians.

Let all such "foolish jesting" cease. Baptism is the only thing we are commanded to do in the name of the Father and of the Son and of the Holy Ghost. To jest about it is profanity.

HISTORY abounds in examples of precocity. Dante composed verses at 9 years of age; Tasso and Mirabeau at 10. Comte, Voltaire and Pascal were deep thinkers at 13; Niebuhr at 7; Jonathan Edwards, Bossuet and Pope at 12; Goethe at 10; Victor Hugo and Fenelon at 15. Handel and Beethoven composed at 13. Mozart gave concerts at 6. Raphael was famous at 14. On the other hand, many great men were very dull when young; for example, Wellington, Balzac, Humboldt, Newton and Walter Scott.

We believe it was Robert Walpole who said: "I cannot accept Romanism, because it gives me too much to swallow, and too little to eat."

We were deeply pained to learn of the death of Florrie Kerfoot, the twelve-year-old daughter of Dr. and Mrs. F. H. Kerfoot. She had been in ill health for a good while. Her death was caused, we understand, from heart trouble brought on by scarlet fever. We tender our condolence to the bereaved family.

Editorial Varieties.

The Rev. Thomas Dixon says that Protestantism has failed in New York, so a New York paper informs us. He is mistaken—it is the Rev. Thomas Dixon that has failed.

"Women are not only privileged to vote in Kentucky, but in certain districts they are serving as election judges."—Standard. This is news to us. We never heard of a woman's voting in Kentucky or serving as an election judge.

Prof. Bruce, of Scotland, is reported as saying in Chicago that Prof. Robertson Smith's and Driver's views are "orthodox." But who will vouch for Prof. Bruce! If Driver is not an infidel, it is necessary to change the accepted meaning of the word.

The New York Tribune says: "The liquor traffic is to-day the heaviest clog upon the progress and the deepest disgrace of the nineteenth century." Imagine a Louisville daily talking in that fashion!

The Pope very graciously invited the world to become Roman Catholics. The Arch-bishop of Canterbury gravely replies by inviting all to become Episcopalians. But who that reads the Bible can fail to see that we can have no millennium till all the world are Baptists!

Brother D. J. Whittinghall is recreating amongst old friends, and called at our office. He has been pastor eleven months at Coliseum Place, New Orleans, and received more than one hundred additions. He reports all the Baptist churches in a flourishing condition.

Bro. J. F. Cave, of Sonora, Ky., is one of the noble Old Guard of whom the RECORDER is so justly proud. He has taken the RECORDER for about forty years, and he makes it also for his children as they go into homes of their own. He was in the office one day when we were absent and paid seven subscriptions.

There has been some excitement lately over shipments of gold to Europe. But the accounts of the New York custom house—from which the shipments go—prove that for the eight months ending August, 1885, only \$27,702,841 in gold went from this country to Europe. This is less than \$2,000,000 a month; surely not an amount to get alarmed about.

The Independent gives the following figures, showing the increase of the different denominations in the United States for the last decade: Regular Baptists, 1,123,735; Methodists, North, 523,941; Methodists, South, 379,576; Presbyterians, North, 214,235; Disciples, 191,051; and Episcopalians 108,806. This shows that the actual increase of the Baptists was much larger than that of any other denomination, and nearly as great as the increase of Methodists, Presbyterians and Episcopalians combined.

The Chief of Police of Chicago openly says: "I do not believe public sentiment desires the enforcement of the Sunday excise law, and I will attempt to enforce it." That is not the way his chief will be smooth or rough. What we can give no guarantee as to how the Atlantic will behave, we can say that we have the best prospects for smooth voyages. In sailing from New York, Feb. 12th, we go in a southeasterly direction and soon reach the gulf stream, which is warm, and after crossing it we find a mild climate. Returning the latter part of May, we cross the North Atlantic at the time when it is smoothest, and before the icebergs begin to run. We hope for smooth passage both ways.

In 1857, Kentucky was divided into six mission districts, and the State Board had an agent in each, on a salary of \$600 and expenses for work in the interests of state missions. This involved a cost of \$5,000 and the "expenses" of six men every year. It would be safe to say the cost was \$5,000 a year. Now the cost is considerably less than a third of that amount and there is much more work done. The way to diminish expenses in missions is to be more active.

On Nov. 2nd, 1883, the Board of the General Association of Kentucky adopted the following: "Resolved that it is the opinion of this Board, that the interest of our denomination will be promoted by keeping a depository of denominational books at the Board rooms for sale and distribution among the churches of the state." It is of great importance that our denominational literature be widely circulated. If Baptists do not circulate their own literature, who will circulate it? There is not an item in the land whose adherents do not vigorously circulate their literature. Shall those who hold the truth be idle and indifferent while the enemy is sowing tares?

Some editors are incapable of discussing a subject on its merits. If you dare to differ with them, they immediately proceed to fling a piece of mud at you. Here, for example, is the way a certain editor replies to our comment on old people's belonging to a "Baptist Young People's Union": "The real trouble with the RECORDER is that it has utterly failed of election as general boss of the Baptists, either young or old. Therefore you cannot answer a man's arguments, raise the cry on him that he is trying to boss, and shake your fist at him with the declaration that he shall not boss you—this is some people's idea of religious journalism. We four some editors are in danger of forgetting their religion and their message."

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Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached at both hours. Broadway.—Pastor Pickard preached at both hours. Chestnut-street.—Pastor Weaver preached as usual.

East.—Bro. A. F. Choate of Michigan preached in the morning and Pastor Christian at night. One received by letter.

McFerran Memorial.—Pastor Jones preached at both hours. Young People's Association reorganized. One received by letter and one for baptism. Twenty-second and Walnut.—Brother Grant Critmore of Missouri preached. One received by letter and one for baptism.

Franklin-street.—Pastor Roberts preached. Bro. M. P. Hunt aided in a series of meetings during the week. One received by letter.

German.—Bro. S. Ragowsky preached in the morning and Bro. H. W. Beville at night.

Highlands.—Pastor Dawes preached. One received for baptism.

Logan-st.—Pastor Ewing preached morning and night.

Parkland.—Bro. Moberly preached morning and night.

Portland-avenue.—Bro. J. L. Hoffman preached in the morning and Pastor Thompson at night.

Southgate-street.—Bro. E. L. Wood preached. Bro. J. C. McFarland becomes pastor with good prospects. Two joined by letter.

Third-ave.—Pastor Taylor preached in the morning and Bro. T. T. Martin at night. Three received by letter, one for baptism and one baptized.

Twenty-sixth and Market.—Brother Inlow preached. One received for baptism.

Ash-street.—Bro. J. J. Haygood has been adding Pastor Jones in a meeting. Glenview and Eight Mile.—Brethren T. T. Martin and F. W. Taylor preached.

The City Mission.—Pastor Ragowsky preached. Bro. Beville preached three times during the week. Three professions.

NEW ALBANY.

Tabernacle.—Bro. Housch preached.

THE STATE.

Brethren Wolford and Vasey are holding a meeting at Belmont, Bullitt county.

Pastor McClothing, assisted by Bro. J. H. Boyet, has held a meeting in the Glen's Creek church, in which there were 26 baptized, 2 were received by relation and 5 by letter.

Bro. J. A. Campbell writes: "I assisted in a meeting last August at Mt. Union, Pulaski county, where 18 were added to the church—11 received for baptism and 7 by letter and restoration."

Bro. J. H. Anderson writes: "I recently assisted Bro. W. J. Agee, pastor of Pleasant Ridge church in Owen county, in a meeting. The brethren seemed much and well pleased with the meeting. There were 25 additions, 19 of whom were baptized."

We are glad to welcome Pastor J. W. McCown of Virginia to Kentucky. He has accepted the call to the pastorate of the Richmond church. He is one of our strong men of ability and energy, and the congregation and church on having secured such a pastor.

Bro. J. S. Cade writes: "Bro. Hendrickson closed a two-weeks' meeting at Carter's Chapel, Garrard county, last Sunday, which resulted in 16 additions to the church—10 by experience, 6 by letter. This is a very weak point, but we feel the Lord has blessed us. Bro. H. is a workman approved by his Master. May the Lord bless him."

Bro. S. G. Mullins writes from Mason: "I began a meeting here last Monday night, the 6th, with pastor Rev. T. J. Markersburg. We have had large congregations and fine interest from the start. Eighteen additions up to Sunday night, and many more to follow. To God be all the glory."

Bro. S. M. Woodward writes: "Bro. Holmes closed a two-weeks' meeting with Two Lick church, Mason county. He was assisted all the time by Bro. Arthur Ellis of Peadleton county. Bro. King preached two sermons and Bro. I. W. Bruner one. The congregations were good—at night the house was crowded. There were 7 additions by experience and baptism."

Bro. J. S. Coloman writes: "It is with feelings of the most profound grief that I announce the death of my young and gifted nephew, Rev. E. J. Maddox of Owensboro, yesterday morning at 5 o'clock, after a complication of typhoid fever and heart trouble. I will prepare a biographical sketch as soon as I can collect the necessary data. How far past finding out are the ways of the Almighty."

Pastor W. B. Rutledge, writes: "On Sunday we closed a most delightful meeting with Goshen church. There were 16 additions by baptism. Bro. T. T. Martin did the preaching with great power and good effect. Our church has doubled her contributions to missions this year. Under the wise management of pastor Owen we will do better next year."

Bro. J. W. Vallandigham writes: "I have just returned from Rocky Ford, Casey county, where I assisted Bro. H. P. Jackson for ten days in a meeting. There had been 12 additions when I left, and as the interest was good, Bro. Jackson intended to continue the meeting a few days. The church is strong, in good condition, and the members speak well of their efficient pastor."

Pastor R. L. Purdon writes from Texas, Ky.: "On the 2d inst. I closed a good meeting with my church at Bowling Green, which was very much revived; 13 additions by experience and baptism. Bro. J. W. Campbell, of Greensburg, Ky., did the preaching. Bro. Campbell is a good gospel preacher, and we are proud of him here. This church ordained him on the 19th inst. and we say that love the WESTERN RECORDER for its faithfulness to the truth."

Bro. A. Hatchitt writes: "The Ohio Valley Association will meet with the Hobardsville church Tuesday after the second Sunday in October, 1895, at 10 A. M. Hobardsville is on the road leading from Owensboro, 13 miles from Henderson and 16 miles from Owensboro. Visiting brethren from other associations, professors in colleges and agents of societies expecting to attend will address Eldor A. Hatchitt, Hobardsville, Ky., so that the church may provide homes for them."

Bro. T. E. Itichey writes: "On the second Sunday in this month Elders J. U. Spurlin, C. M. Pendley and I answered a call of brethren, met at Otter Pond in Caldwell county and organized into a presbytery for the purpose of constituting a church. The number of charter members was 14. After organization the doors of the church were opened for the reception of members, and 4 were received, making a total of 18 members. Many more are expected very soon to unite with the new church. The pastor, Bro. Itichey, is a man of development into a strong and vigorous church ultimately. May God's blessing be with them."

Pastor W. T. Underwood writes from Good Hope: "I closed on the 19th of August, said to be one of the most successful meetings in the history of this church—a great number will take place next year. The meeting continued two weeks, resulting in 45 professions, 43 additions to the church, 40 baptized, 1 restored, 2 await the ordinance. K. C. Kimble of Elizabethtown did all the preaching except three sermons by the writer. Bro. Kimble preached to the joy and delight of all who heard him. I never saw such a revival of earnest Christian work in all my experience. To God be all the glory."

Bro. J. T. Hughes writes from Friendship, Anderson county: "We have just closed a very interesting meeting of two weeks at this church, conducted by Rev. E. Summers, assisted by Bro. W. T. Gordon, who preached twice each day, morning and night, for two weeks. While we did not have many additions to the church, we had a good meeting and the church was greatly revived, and 8 souls were hopefully converted to Christ. Bro. Gordon came among us a stranger, but he leaves many friends in the church and community. Bro. Gordon is a faithful servant on the watchtower for the Master, and fearlessly teaches what he believes to be the doctrines of the Bible in a plain and kindly way, from which other denominations can take no offense."

Pastor J. H. Julian writes: "I began a meeting with my church at Buffalo Lick, Shelby county, the fourth Sunday in August, and continued thirteen days. The visible results are 11 additions by baptism and experience and 2 by letter. The church is much revived, and the pastor is maintaining ministerial aid, the pastor did the preaching, and was earnestly supported by the prayers and hearty co-operation of his church. On the first Sunday in September the pastor baptized 12 converts, one of whom had been received into the church before the meeting. The Lord has greatly blessed us in this meeting, the fruit of which is greater than the most sanguine had expected. My family will start for Northern Ohio for a two months' visit, and I will enter upon another year's work at the Seminary the first of October."

Bro. William J. Holtzlow writes from Fairmont, W. Va.: "We began a series of meetings with the First Baptist church of this city on the 15th which has within three days developed

into a very interesting revival. Our new church building here is a thing of beauty and an ornament to the city. It also reflects much credit on the brethren and Pastor G. M. Shott, who has recently accepted a call to the North church, New York City. The growth of the Baptists here for the last three years is simply wonderful. Dr. Shott will be greatly missed by the church which very reluctantly gives him to the New York brethren."

Pastor J. H. Jettmore writes from Mound-Valley, Kansas: "We have just closed a precious meeting with the First Baptist church of Erie, Kansas, in which we had 11 additions by baptism and 2 by letter. Bro. J. N. Kidd, of Parsons, preached for us. A grand man for the work."

Pastor William Shelton writes from Fulton, Mo.: "For the enclosed check for \$3.50 you will please move up my subscription for the RECORDER for one year and send me a Home's Toucher Bible, as per your premium offer. My work here is moving on gloriously, and I am well pleased with my field. I have baptized 94 since I came here sixteen months ago."

Pastor L. L. Sams, of Patroon, Texas, has accepted the call to the pastorate of the Whitney church in the same state and has entered upon his work.

A meeting in the Poplar Grove church, Tennessee, closed with 17 professions of religion and 12 additions, all by baptism.

A recent meeting in the Center church, Tennessee, resulted in 13 additions to the fellowship of the church.

A church has been organized in Applegate county, Ga., 26 miles west of Braxley. There were 42 constituent members, and a meeting was held immediately in which 9 more were received.

Bro. G. D. Lewis writes from Oayka, Miss.: "Since I saw you at the Louisiana State Convention I have been made to mourn and to feel deep grief at the loss of two bright and precious little children." We extend our sympathy to the bereaved parents.

At a meeting in the Bethany church, Virginia, 26 were baptized into the fellowship of the church, and one received who had been immersed. We hope that does not mean he had been immersed by a Pedobaptist or a Disciple.

A meeting in the Salem church, Lauderdale county, Tenn., closed with 24 additions to the fellowship of the church.

The Philadelphia church, Tennessee, was greatly blessed in a meeting in which there were 25 professions of religion and 15 additions to the fellowship of the church. Of these 6 had been Methodists.

The Central church of Nashville, Tenn., has set apart Bro. A. R. Bond to the full work of the Gospel ministry.

An eight days' meeting with the Salem church, Decatur county, Tenn., closed with 36 professions of religion and 33 additions to the fellowship of the church.

The Hurricane Grove church, near Shelbyville, Tenn., was greatly blessed in a meeting which closed with 16 additions to its fellowship. Among those baptized was a Campbellite.

Twenty-two have been added to the fellowship of the Union Hill church, Tennessee, as the result of a recent meeting.

Mrs. Henry C. Stiff writes from Missoula, Mont.: "The Montana Baptist Association meets with the Missoula church the 20th, 27th and 28th. We are looking forward to a pleasant and profitable gathering. May the Lord bless the work of the RECORDER."

Thirty-four have been added to the fellowship of the Zoar church, near Oliver Springs, Ark., as the result of a recent meeting.

A meeting in the Shiloh church, Ark., lasted eighteen days and resulted in 30 professions of religion and 33 additions to the fellowship of the church.

"REV. E. J. MADDOX IS DEAD."

These are sad words to me, and when I read them in your issue of last week my heart was made very sad. When I went to Bethel College, August 31, 1886, E. J. Maddox was the first student to meet and greet me. From that instant till the day of our graduation in 1890 we were college chums, and I know him as recognized as any of my fellows. When he married I congratulated him, when he had sorrow I consoled with him, when he had success I rejoiced with him, and now that he is dead I mourn for him. He was worth more than he was valued at. He was a growing man, and one who became greater as you know him better. He had a large body, a large mind, and a large heart. He was modest and retiring, but when aroused he was powerful. But they tell me he is dead, my apple, strong, and brave friend is dead.

OTHER STATES.

Bro. William J. Holtzlow writes from Fairmont, W. Va.: "We began a series of meetings with the First Baptist church of this city on the 15th which has within three days developed

He with whom I ate, slept, labored, and loved is dead. This hurts me. The strong young man being taken from my side, my bosom friend's being torn from me, makes me feel that death's scythe came near my own head, and may soon come within my door. I shall ever love his name and revere his memory. Peace to his ashes.

To his widow and orphan child—how sad the words, widow and orphan—I extend my profound sympathy. Among his many friends and kindred I take my place as a mourner.

Fraternally,
JOHN D. JORDAN,
Decatur, Ill.

A GOOD MEETING.

I closed a good meeting at Canton, Ky., Friday, Sept. 15, in which Rev. V. A. Burns assisted part of the time. Bro. Burns made many friends while among this people. He preached with great earnestness. As a result of the meeting, we are to build a new house. Canton Baptists never had a house of their own, only having one fourth interest in the present house, in which Campbellites, Methodists, and Presbyterians are equally interested. I am sure we will build, having a building committee at work now. One old brother, C. H. Major, known to many RECORDER readers, made a very stirring speech in favor of a new house, saying he wanted to see Canton church lodged in a house of their own before his eyes were closed in death. I believe he told me he had been reading the RECORDER over 40 years. As a further result of the meeting, Christians were greatly revived, and some are to be baptized, and others, with families, are to join by letter.

Altogether, it was a profitable meeting, and we give glory to Him who increases the increase. I have been called indefinitely to the care of Caskey church for one-half my time, and will enter upon the work October 1, furnishing for them a supply for third Sunday until first of 1896. We are progressing nicely with our new building at Hickory in Trigg county. With best wishes for the RECORDER and its many readers, I am,
Fraternally,
C. E. PERRIMAN,
Ceresus Springs, Sept. 17, 1895.

ORDINATION.

Bro. C. W. Duke, one of the Sundry boys, was ordained at his old home, the Western Branch Baptist church, on Saturday, Sept. 14th. Elders J. F. Deans, T. B. Shepherd, J. F. Love and several deacons composed the presbytery. The impressive made out the presbytery in that he is a man of scholarship, strong religious conviction, and called of God to the ministry. There was unanimous and hearty concurrence in favor of his ordination. His popularity among those who have known and watched him from childhood was attested by the large and profoundly interested congregation which assembled to witness the solemn ceremony of ordination. Bro. J. F. Deans preached an appropriate and strong sermon, Rev. T. B. Shepherd delivered the charge, and the writer presented the Bible. Bro. Duke returns to the Seminary to complete his education and then goes forth to his work with the confidence and prayers of the presbytery and his proud mother church behind him. J. F. LOVE,
Suffolk, Va., Sept. 17th.

FROM INDIAN TERRITORY.

Old Kentucky is my native home, having left there in 1857. I am now living in the Chickasaw Nation on the I. H. H. There are but few Indians here; but the Lord's cause is suffering for want of laborers, some preachers having to preach to five or six churches, and large scopes of country having but little or no preaching. The people seem to be as ready to accept the Gospel as any I ever saw; but laborers are much more needed here than the most of places to help the preacher on in the way of talking to men personally and showing the way to accept Christ. Say I am a lay member; I believe the Lord has got me a work to do in marriage. I want to be a Christian. This is a grand work going on in this part of the country, meetings holding from two to three weeks, with from 100 to 125 converts at a meeting.
S. H. RILEY, JR.,
Marietta, Et.

The parlors of Gayoso hotel, Memphis, Tenn., were the scene of a happy event this evening (Sept. 19). Rev. J. Davenport was united in marriage to Miss Virginia J. Adams, Revs. E. A. Taylor and J. D. Anderson officiating. Bro. Davenport is well known in Louisville, having taken the full course in the Seminary, and having supplied for Dr. Eaton and Jones part of his time. His wife is a daughter of one of our most accomplished men and heart. She is well fitted for a pastor's wife. Letsome good church put Bro. Davenport to work as soon as he returns from his bridal tour East and North.
J. D. A.

The "Index to Chimneys"

gets you the chimneys made for your burner or lamp, and costs nothing.

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

Pearl glass, pearl top, tough glass.

TRAGICAL HISTORIE OF THE EARL OF ESSEX. Sir Francis Bacon's Cipher Story. Howard Publishing Co., Detroit, Mich.

Here are two neat and stout pamphlets by Orville W. Owen, M.D., setting forth what he claims to have discovered in Shakespeare. Taking for granted that Bacon wrote Shakespeare's plays, our author proceeds to find what he can in them by a peculiar method he invented. He has gathered these two stories, and there is no telling how many he will gather. Here is a good object lesson for the "higher critics." So long as they confine themselves to Shakespeare they are harmless, only when they attack Scripture do they do harm. It will do the critics good to read Dr. Owen's books.

A GOOD MEETING.

I have just returned from an interesting meeting with Bro. Ben. M. Bogard, Charleston, Mo. Numbers were converted and numbers reclaimed. I left the pastor receiving members at every service. Bro. Bogard's many friends in Kentucky will be delighted to know he has fallen into good hands in Missouri. He has a fine church, the members of which are spiritual and wide awake. They worship in a handsome building, and though they number less than two hundred, they paid last year \$2,500 to pastor's salary, missions, etc. They are in love with their pastor, and their pastor is in love with them.
T. N. COMPTON,
Cadir, Ky., Sept. 23.

A CHEERING WORD.

I am not one of the Old Guard, but one of the middle-aged. I began taking the RECORDER about a year before Dudley and Rust sold out, and now I can't do without it, and the older it gets the better it gets, and appreciate it more. Perhaps both. As long as I can talk for it I am going to do so, for I want it circulated all through the Baptist ranks and a little over the line wherever I go, and I think I can influence any one to take or read it, give them samples and tell them how much benefit it will be to them. Last year I spent three days and got three subscribers, and now they can't do without it, and I hope that others will take it through their influence.
G. S. WICKERSHAM,
Gillespie, Ky.

WEST UNION ASSOCIATION.

The West Union Association will convene at Olivet church, four miles west of Paducah, Oct. 16. Conveyance will be furnished to those who come by rail on Oct. 15. Conveyance will be at the Union Depot from 1:30 to 2 o'clock of the 15th. Those coming by rail will accommodate us by writing to Bro. Richard Jacob, Paducah, Ky. You are invited to be present.
W. S. RONEY, Pastor.

Not a Patent Medicine.

Nervous Prostration.

Mental Depression.

Nervous Dyspepsia.

Mental Failure.

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(A Phosphorized Cerebro-Spinant)

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. day's trial. Regular bottle \$1 by mail. Small bottle, but 50 doses in each. Concentrated, Prompt, Powerful. Formula, descriptive pamphlet, full directions, testimonials, etc., to any address.
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Formula on Every Bottle.

FAMILY CIRCLE.

TWO SONS.

BY ROBERT BUCHANAN.

I have two sons, wife.— Two, and yet the same; Obe his wild way runs, wife, Bringing us to shame. The one is bearded, sunburnt, grim, and fights across the sea. The other is a little child who sits upon your knee. One is fierce and bold, wife, As the wayward deep; Him no arm could hold, wife, Him no breast could keep. He has tried our hearts for many a year, not broken them; for he Is still the sinless little one that sits upon your knee. One may fall in fight, wife.— Is he not our son? I pray with all our might, wife, For the wayward one; Pray for the dark, rough soldier who fights across the sea. Because you love the little shade who smiles upon your knee. One across the foam, wife, As I speak may fall, But this one at home, wife, Cannot die at all. They both are only one, and how thankful should we be. We cannot lose the darling son who sits upon your knee! —Selected.

A CLOSE LOOK AT BAPTISM.

Uncle John and Stephen.

BY E. L. WESSON.

"Uncle John," said Stephen, "I know your position that it doesn't make any difference how you are baptized, that if you are honest and sincere you are all right; but, somehow, I can't feel exactly satisfied about the matter, and want you to tell me how you know that it doesn't make any difference how you are baptized?" "Well, my boy," Uncle John replied, "you need not trouble about it. For baptism is not essential to salvation, and these nonessential things are of little consequence." "You may be correct, Uncle, but I must ask, Did not Christ command us to be baptized?" "He did." "He did," Uncle, do you think we can argue to say that a thing Christ commanded is of little consequence? I know that baptism is not essential to our salvation, for we are saved by grace through faith, but it must be for some important purpose, or it would not be so positively and so emphatically." "You are right, my boy; I should not have used the word I did, but I did it to lay stress on the importance of attending to things essential to our salvation. The thing for us to do is to make sure of our salvation, and if we are saved, we need not bother about things of minor importance." "You may be right, Uncle, but from some cause I have been thinking of it differently. This question came to me the other day. 'What are commandments?' and I must confess that in searching for a answer I got myself into trouble. I have wished a hundred times that the question had never come to my mind." "How did you get into trouble over that?" "Why, I found that the commandments are tests to prove us. Our obedience, or disobedience, shows what we are. Christ makes keeping his commandments a test and proof of our love to him and friendship for him. He says, 'If you love me, keep my commandments.' Then he adds, 'He that hath my commandments, and keepeth them, he it is that loveth me.' Then he says emphatically, 'If a man love me, he will keep my words.' And in another place he says, 'Ye are my friends, if ye do whatsoever I command you' (See John 14:15, 21, 23 and 15:14). He also states positively, 'He that loveth me not keepeth my sayings' (John 14:24). And I found in the same line of statements this Scripture 'Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.' (1 John 2:4). I can see that his acts show the condition of his heart. If my spirit has been submitted to Christ, and his love has been shed abroad in my heart, I will be the best of my ability obey his commandments. And Christ says not to keep his commandments a proof that I do not love him, and John says that to say I love him and not keep his commandments, is to tell a falsehood, and shows that the truth is not in me. Do you wonder at my becoming disturbed about the matter?" "No, I do not wonder at it, but your

trouble comes from misunderstanding. You see the obedient spirit is the acceptable thing with our Savior, the outward act is not the important thing." "Well, Uncle, granting that your statement is true, do not the Scriptures quoted teach that the obedient spirit will obey the outward command? And that it is false to say I have the obedient spirit and knowingly fail to obey? I can't understand the Scriptures other wise. Is an obedient spirit all? Then why give the outward command? Did not Christ really give the outward requirement to test and manifest the condition of the spirit? Such is my conclusion; therefore I asked, How do you know it doesn't make any difference how you are baptized? Your having been baptized yourself, and having administered baptism to others for years, show that you believe some outward act necessary to obedience, so I asked you to tell me how you know that it makes no difference what the act is?" "Your questions are pertinent, Stephen," replied Uncle, "and your conclusions closely drawn. And I will state plainly that I do not know that it doesn't make any difference how you are baptized, but as baptism is not essential to salvation, my act which shows that the spirit is obedient is all that is necessary." "Your answer springs another point," said Stephen. "Will anything short of exact obedience to a known command show the spirit to be obedient? Will not the least known deviation in act—voluntarily done—show the spirit to be disobedient? Does the real obedient spirit question whether a command is essential or not? Doesn't the truly obedient spirit obey according to the best knowledge possessed, unless prevented? I ask you, Uncle, because I want to know the truth. Baptism is the first act required of a Christian and unless it can be proven that the act is a matter of no consequence, I want to learn the right way and obey my Savior." "I am glad to hear you speak so, my boy, and now to quiet your disturbed conscience, I will state that your very desire to obey shows your spirit to be obedient. 'God looketh at the heart.' So whatever outward act you submit to would be from obedience of spirit." "Thank you, Uncle," said Stephen, "but should I now, knowingly, submit to an act for baptism which is not the act commanded by Christ, would my act be obedient or disobedient? Would not my act in such a case be known to be disobedient, and would it not show a disobedient spirit? Instead of keeping Christ's commandment, would I not be knowingly keeping something in lieu of his commandment?" "Of course, if you knew it," answered Uncle, "your act would show a willfully disobedient spirit, but you know that there is no end to the controversy about what Christ commanded, therefore, in the uncertainty of things, whatever act you submit to will be all right, if you desire to obey. Your desire, considering the difference of opinion about what is right, will make your act acceptable." "Your answer is to some extent convincing—thank you for it—but you admit that should I knowingly submit to something for baptism, instead of the thing Christ commanded, my act would be disobedience, and would show a spirit willfully disobedient; therefore you admit that the knowledge one has has something to do with what is acceptable baptism. Now, Uncle, admitting your statement that my act for obedience is subject to my knowledge, is it not my duty to learn from the Scriptures, just as near as possible, what my Savior commanded and do that, regardless of the opinions of men? Christ spoke so plainly and positively about keeping his commandments, that I feel I should at least do that much: surely he would not command a thing without making it plain." "You can do that if you wish," said Uncle John, "but as it is not essential to salvation, you will take on yourself much trouble for little profit." "Feeling that to be my duty," said Stephen, "I will not be satisfied without it. Now I want to thank you for your kindness. We agree that a man is responsible for obedience according to his knowledge, at least, and I will learn my Savior's will and do it. Will you assist me in my investigation at our leisure?" "I will, provided you don't investigate too much," said Uncle John, and they dropped the subject. JESUS declares that unbelief is the great condemning sin of the world, and there is no appeal from his judgment. Do NOT to conquer men by force, but to work on their hearts as these disciples, docile pupils in the school of Christ.—Schaaf.

THE honey bee does not depend upon its sting to make a living.

BENNIE'S BILL.

BY LEANDER S. KEYSER.

Bennie got the idea from his father, who was a business man. He often went down town to his father's office and noticed how the clerk made out bills. When his new idea struck him, he was looking over a bill something like this: To 1 Writing Desk.....\$10.00 To 3 Book Shelves..... 12 00 To 1 Revolving Book-case..... 9 00 To 4 Chairs..... 25 00 Total.....\$56.00 It was such a bright idea that flashed into Bennie's mind; he actually burst into a loud laugh, causing the clerk to look up at him in surprise. "What's so funny?" asked the clerk. "O, it's a secret!" replied Bennie, drawing himself up as if to hold the secret tight in his bosom. In the evening when he got home, he went to his papa's secretary, and was very busy writing; it took him a good while to get his document into proper form, but at last it was done, and he folded it and carried it down stairs to his mother. On opening it, she read the following with some surprise: IN A COURT WITH BENNIE TRAYVERS. May 15, 1906. MRS. MARY S. TRAYVERS, Schoolteacher, O. Dr. To going down town for groceries, \$ 10 To sweeping kitchen..... 05 To raking yard..... 25 To dusting carpet..... 30 To running errand to Mrs. Good's. 15 To 3 times going to papa's office..... 45 To 4 washing dishes..... 40 To sundries, &c..... 1.00 Total.....\$2.70 Kindly remit. When mamma had read the bill, she looked at Bennie with laughing eyes. "So you have presented your bill, have you?" she said. "Well, I can't settle it this evening, but to-morrow I will make it right." "That'll do, mamma," answered the lad. "Business men want prompt settlement, you know." "Yes, Bennie, I know; that is the only proper way to do business. Never let debts run on." After Bennie had gone to bed, he couldn't sleep for half an hour for thinking of his bill and the money he would receive. How large a sum \$2.70 was! He would buy—O, so many things with it! He would even get something for mamma that would please her very much. With this thought he fell asleep. After breakfast the next morning he glanced at his mamma with an expectant look. She took a slip of paper from her purse and, without saying a word, handed it to him. What did this mean? This was no money; it was only a piece of neatly-folded paper. There was a lump in his throat. He hurried into the sitting room, where he could be alone while he examined the paper. His face grew as red as a cherry when he opened it and saw it was not money, but another bill, which ran as follows: IN ACCOUNT WITH PAPA AND MAMMA. May 15, 1906. MAMMA Bennie Travers, Schoolteacher, O. Dr. To board for meals, 21 meals.....\$ 2.10 To mending frock and stockings..... 1.40 To school books, slates, &c..... 1.40 To brushing hair 7 mornings..... 2.00 To new hat and coat..... 6.00 To waiting on Bennie 1 night when sick..... 50 To doctor's bill for Bennie..... 25 To 1 concert ticket..... 25 To 1 supper at church..... 25 Total.....\$13.21 By bill of May 15..... 2.70 Balance due.....\$10.51 Kindly remit. You should have seen Bennie's face after he had read this bill. Some tears welled in his eyes, and then stole down his hot cheeks. It was half an hour before he could trust himself to go out to the dining-room and speak to his mother; but when he did go, there was a new light in his bright blue eyes. "Mamma," he cried, "I can't pay this bill now. I—!" "Isn't prompt settlement the motto of business men?" asked his mamma, smiling. "Yes, it is; but they can't pay when they haven't any thing to pay with. Mamma, I'm bankrupt, he broke out. "Isn't that what they call it when a man can't pay? I never can settle for what I owe you; and—and the debt'll just keep on getting larger and larger all the time. What shall I do?" Bennie was almost sobbing. "No, no, Bennie dear," soothed his mamma, "I won't owe me anything. You are a kind, obedient boy, and that settles the whole account." "Well, then you don't owe me any thing either. I'll accept my bill if you'll accept yours."

To this his mamma agreed heartily, and on each bill "Received Payment in full," was written. "Now we won't make out any more bills against each other, will we mamma?" suggested Bennie. "We don't want business ways in the family." "That's right, Bennie. But here is a dollar all your own—!" "O! mamma, I can't take it if it's meant for pay." "No, it is a gift of love." "Then I'll take it. Thank you, mamma."—Ex.

A UNIQUE MAY QUEEN.

BY DORCAS HICKS.

When we think of a "Queen of the May," there arises before our mind's eye the image of a fair young maiden, upon whose bright head the flowery coronet of an appearance of beauty is fastened. The familiar idea, longling just the other day, was a proud, satisfied look, as if one who is conscious that for the moment she has her little world at her feet, and glories in her small conquest. Youth, more agency for the help and familiar idea, and something of a queenly bearing, we think she must have, who is thus chosen by her companions as the object of their love and honor. But the May Queen of whom I want to tell you has, at least upon the surface, one of these charms. She is no wise answer to the familiar idea of the part assigned her, yet she was in my truth a Queen on the 1st of May, 1895. Let me show her to you. In a little country village up among Pennsylvania's hills, there lives an elderly couple, childless and poor in this world's goods, but rich in their faith and love. For more than thirty years the wife has been an invalid and a sufferer, much of the time unable to go out of the house, and often confined to her bed. She has now a wheel-chair from the Shut-in Society—that blessed agency for the help and familiar idea of invalids—and in this chair she moves about the house, and in suitable weather out-of-doors as well. The discomfort and painfulness of her condition would stir any heart to sympathy, and to wonder at the cheerful patience which she still maintains. Years ago this couple were living comfortably in a city with every means of supply for the needs of an invalid life. But untoward affairs and growing infirmities of the flesh led them gradually from the great city back to the village where their childhood, there by quiet waiting until he moved and call them hence, to serve the Master to whom all their lives have been devoted. The husband is deaf and feeble, but manages to care for a little garden, besides watching over the wife and the life of his youth. There they are, the old couple—in their country home. I hope you see them as I do. Now listen to the beautiful thing which the children of that place did to this poor invalid woman. She shall tell it to you in her own words, as she told it to me, with no thought of larger audience. "The children of the village all seem to love us, and run in to see me quite often. What do you think? They come in here on the 1st of May, and make me their Queen. They brought wild flowers to me, and they had a wreath of flowers which they crowned me with while I was in my chair. They brought lunch with them, and Mr. T— took them out in the yard and let them play and eat to their heart's content. They had a nice time, and went home happy, tired children, I too, was tired and happy, for I love children." Was not that a lovely thing for those children to do? And does it not speak volumes for the bright, sweet spirit that dwells in that suffering body and looks into those children's faces out of eyes that might well be dimmed by the pain of need at a life in which they never crown as their May Queen a fretful, discontented old woman—not they! She has made them love her, and so they gathered about her on that bright May morning, and put their crown of love upon her gray head, instead of upon a young brood of their own number. As she sat there with the crown upon her head, her chair of suffering and privation must have seemed more like a throne, and its occupant a true conqueror of hearts. The little children around her did a far more beautiful and significant thing than they knew when they paid a tribute of love to their gray-haired May Queen. Is there no lesson here for those of us who are sick or sorrowful or growing old? Can we not get hold of the hearts around us by an unselfish bearing of such burdens as ours, and a true delight in the happiness of others? That May Queen in the little village up among the hills preached a sermon to me—will my reader share it?—Presbyterian.



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Gleaner Department.

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

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

ELDER S. K. TIGRETT is in a fine meeting at Curve, Tenn., and has just closed a good one at Salem church, Tenn.

THE churches throughout this section have been having good meetings, and our faithful and hardworked preachers are rejoicing in the results of their labors.

BISHOP J. HOWARD CARPENTER exchanged pulpits with Bishop R. D. Wilson, last Sunday, and the Fulton saints greatly enjoyed the sermons of the Paducah bishop. I suppose Bro. Wilson also did good service for the Paducah brethren.

PROF. SAVAGE, of the Jackson University, has resigned the care of the Martin church, Tenn., and I suppose that church will now want some one for full time. It is a good church, with large possibilities.

SISTER C. M. GLOVER writes me from Puxico, Mo., as follows: "I want you to let the readers of the RECORDER know how the Baptists of this section feel about the debate you had here with Elder Crim. We just feel good about it, and think there never was a greater victory gained for the truth. Our church has been strengthened and built up in the faith by it more than by all the preaching we ever had before. Our church was divided about the debate before it came off, some saying it will do more harm than good, cause hard feelings between neighbors, etc.; but now we have not a member but what believes in debates, and we are more united than we have been for a long time, even the Disciples are quieted down. I have not heard a single person speak of the debate that did not consider it a one-sided affair, except one or two of the Disciples. Some of the Pedoes say right out that they believe that close communion is right, and that they will never commune out of their own churches again."

THOSE who heard the debate at Center, Texas, will remember that Dr. Ditzler claimed to have received a letter from Prof. J. C. Ridpath in which Mr. Ridpath denied having written to Dr. W. A. Jarrel the statement printed on page 59 of Jarrel's Baptist Perpetuity. In order to ascertain the truth in the case I wrote to Dr. Jarrel about the matter, and he wrote to Prof. Ridpath, and now Dr. Jarrel writes me that Mr. Ridpath denies having written any such statement to Dr. Ditzler. That leaves the matter in rather a bad light for the Methodist champion, and it will be in order for him to produce that letter or stand convicted of dealing treacherously and falsely for the sake of a temporary point in debate. This may be put in as of the same character as the charges Dr. Ditzler makes against Dr. J. R. Graves; and it may be that a consciousness of so much of this may have made him so unwilling to discuss the Graves matter in the Center debate. The case is between Dr. Ditzler and Prof. Ridpath as to the letter Dr. Ditzler claimed to have that denied Jarrel's statement. Jarrel is safe, for he has the original letters from Prof. Ridpath. Let Dr. Ditzler produce his letter and convict his Methodist brother Ridpath, or fail to produce it and stand convicted himself. I predict it will be the latter.

SOMETIME since a Methodist brother by the name of Horner, of Texas, wrote me several queries concerning Baptist faith, avowing himself an honest inquirer, and desiring to unite with the Baptists if the questions were answered to his notion. I answered his questions in the RECORDER, at the same time noting that the questions were of a very trivial character, considering they purported to come from a man who wanted to know the truth. Since that time several persons have asked me if I had heard anything more from him. I am now able to say the gentleman has been heard from, and also to say that my answers to his questions served to stir up all the Methodist blood and bile that his system contained; and I have a caustic letter, filled with the most sectarian spirit, and evincing the fact that the gentleman is a narrow, sectarian bigot, and was posing simply as a pretended seeker after truth so as to get his name in the papers. As a specimen of his style and spirit I quote a few sentences from his twelve-page article, that all may see the character of the Pharisee who wrote it. He says: "Are not Methodists, Presbyterians and other Pedobaptists just as capable of understanding the Bible as the Baptists are? Are they not as honest and scholarly and learned as the Baptists? Do they not read that holy book as much as Baptists do? Have Baptists a monopoly of the brains and learning of the world? . . . God's Word could be true if there never had been a Baptist church in the world. God is not dependent on the Baptist church to perpetuate his cause in the earth. . . . You quote A. Campbell as one of your witnesses. I am acquainted with his writings, and must say that he is the most reckless and unreliable writer that I know of, except J. R. Graves. You quote Burnett. I am personally acquainted with him, and know him to be unreliable in matters of this sort. . . . You refer to Jarrel's Perpetuity. I know from personal examination that Dr. Jarrel's statements are untrue, and say without hesitation that his book is unworthy of the dignified name of history. It is a tissue of absurdities and palpable contradictions of the facts of church history. . . . I have read Pendleton's Three Reasons, and pronounce it a very weak production. . . . I have Jarrel's book in my library, and am astonished that you can recommend such a book. It is crowded with false statements. I know whereof I affirm. . . . I have read both volumes of Theodosia Earnest. They, too, are full of false statements and palpable misrepresentations. The author falsified history and perverted the Bible to carry his point. . . . I find that Dayton is utterly unreliable and untrue. He grossly misrepresents the Methodist church. It is remarkably strange that Baptists can rely on such methods in order to support their cause, and to gain proselytes from other denominations. Do you not know that for all these things God will bring you into judgment, with all your preachers, and that you cannot be acquitted by the truth-loving God in the last day?"

A glance at these statements will show that when Bro. Horner was posing as an honest inquirer, seeking the truth, that he was simply playing the hypocrite. Why should he want to be a Baptist when he tells us he had already found out that our authors and preachers were not preaching the truth, even before he made his inquiries? Does he want to associate with men who falsify history, and pervert God's Word, as he says

we do? What is he trying to do when he seeks to become one of that class of people? Is that really his level, and is he seeking some one to give him companionship? His former pretense to be so honest, and so humbly inquisitive, is palpably denied by this last effusion in which he shows himself so bitterly sectarian and prejudiced. Mr. W. W. Horner, of Webberville, Texas, has revealed himself to be a bitter, narrow, spiteful, sectarian Methodist, who sought to become a little bit notorious as a seeker after knowledge that he did not want to receive, and I am glad that he now gets just the sort of notoriety that all such were pretenders to honesty ought to get, that is, to be branded as a sectarian bigot. To honest inquirers I shall always be glad to show a spirit of patience and indulgence; but for hypocrites I have no patience, and to them I am due no deference. Mr. Horner tells me in his letter that he received a great many letters concerning his first letter that I published, and it may be that it has become a meat and bread consideration to him. If some presiding elder or bishop has notified him that such letters as that first one had to be stopped, I am not surprised that he slavishly obeys, for I take him to be that kind of a serf. He truckles to his lords, and when they command that he retract by the utterance of hard words against the Baptists, I suppose he is ready to do it. At least that is what he did, and it appears probable that his masters have required it of him. He either played the hypocrite at the beginning, or is yielding to his human lords now. In either event he is unworthy of further notice.

IT was my great pleasure to be at the recent session of the Central Association, which met with Center church, near Trenton, Tenn. This is a fine body of Baptist people, and has about forty churches in its membership, I suppose. They gave for the different benevolent objects of our Southern Zion this last year \$2,600. That is what I call a pretty good showing. The introductory sermon was preached by Bro. I. N. Penick, and was a sermon of great power. He proved that he owed to the unsaved world a debt in the preaching to them of the Gospel. He made a fine impression on the meeting by the opening sermon. Dr. W. G. Inman makes a princely moderator, Bro. H. C. Irby is a model clerk, and Bro. J. M. Senter is incomparable as a treasurer. To his persistency and wise business direction much of the success of this body in its large growth in contributions is due.

THE churches reported good work in Sunday-schools and other church labors. All but two were represented, and much interest was shown in the meetings of the body. The pastors of this association are a lot of Godly men, full of faith and zeal, and under God are doing a great work. The discussions of the various subjects were interesting and instructive, and the meeting altogether was a very fine one. The preaching by Bro. A. S. Hall, Gillon, Simmons and Penick was good, and was greatly enjoyed by the people.

THE Methodist presiding elders of Ohio have issued a circular letter to the Methodists of that state asking that they vote unanimously for such men to be sent to the Legislature as will put themselves on the right side of the liquor question. It ought to be understood that every Christian man will vote just that way because he is a Christian; but if he does not, I think it is well that his religious

teachers should remind him of his duty. It is a burning shame to this so-called Christian nation that the liquor curse is at all tolerated in the land. It has no sort of right to exist for a single day except in the moral support and patronage given to it by the religious people of the land. It is possible that more than two-thirds of the voters at the polls in the next election will vote for the nominees of their respective parties even if they know that said nominees are avowed saloonatics. It is my private opinion that this party business is our political curse, and I do love to feel so free from the party lash as to vote for anybody I please at any and all times, always taking care to vote for a man that I know to be against the liquor business. Of course I lose my vote, sometimes, but I save my conscience, and that is better than some others do.

CAMPBELLITE DECEPTION.

W. H. Ligon, pastor of the Campbellite congregation of this place, in replying to my "denial of his charge" ("That we prayed many urgent prayers for the baptism of the Holy Ghost and fire") says "this grew out of some remarks that I made in The Evangelist on Rev. Sallee's article on the operation of the Holy Spirit." And again he says: "In conclusion I would say that I am very glad to see the Baptists denying the miraculous operation of the Holy Spirit, and it is to be hoped that they will soon have all their preachers sufficiently posted along this line, that no public criticisms and reprimands will be needed. Jasper certainly was right when he said, 'The sun do move,' and Solomon said, 'There is nothing new under the sun.'"

I say this controversy did not grow out of any article by Bro. Sallee on the "operation of the Holy Spirit," and Elder Ligon well knows that was not the subject at all, but "Holy Ghost" or "Spirit Baptism."

He says again, "I am very glad to see Baptists denying the miraculous operation of the Holy Spirit." Indeed, what Baptists have you seen denying the operation of the Holy Spirit? This was written by Ligon for the purpose of deceiving the simple-minded, and leaving the impression that Bro. Sallee and myself were "denying the operation of the Holy Spirit." Neither Bro. Sallee nor myself "deny the operation of the Spirit" in conviction and conversion. "It is the Spirit that quickeneth." "It is the Spirit that washes, that sanctifies, that justifies." It is the "Spirit that seals unto the day of redemption." I want to say for all true Baptists that they are not "denying the operation of the Spirit." Notice he says that "Solomon must have been wrong when he said 'there is nothing new under the sun.'"

Solomon was one of those "holy men of old who wrote as he was moved by the Holy Ghost." That shows how much respect Elder Ligon has for the Holy Ghost. He denies the essential element of Christianity, and yet warts every body to call them "the Christians." Is that the doctrine of Christianity or is it the doctrine of Campbellism? Elder Ligon in his "reply" said that "come down" as he saw it, was "essentially" the same in "all respects" as "baptism of the Holy Ghost and fire."

Now he seems to understand that "operation" is "essentially the same in all respects" as "baptism" as he leaves out the word baptism each time and puts in its stead the word operation. Every baptism is an operation, but every opera-

tion is not a baptism, by any means. Certainly Campbellites "do move" when some one gets after them. Wm. D. NOWLIN. Hickman, Ky.

PROGRAMME.

The following is the programme of the fifth Sunday meeting of Friendship Association, to meet at Goulden School House, Dyer Co., Tenn., five miles southwest of Newbern, on Saturday, Sept. 28th at 10 A. M.

Sermon.—Eld. T. J. Sanders. Is faith the gift of God, or the act of the creature? T. J. Sanders, S. K. Tigrett.

What are the Scriptural evidences of the new birth? W. H. Capell, H. D. Clift.

Have the Baptists Scriptural authority for restricted or close communion? H. D. Clift, S. K. Tigrett. The query box will be open to receive them at any time.

Conveyances will be at Newbern to carry messengers to the meeting who may come by railroad.

N. B. GRAVES, J. A. MITCHELL, Committee.

FROM LOUISIANA.

We have two splendid schools in North Louisiana, one at Keachi and one at Mount Lebanon. They are both opening well. It was my pleasure to go to Mt. Lebanon Sept. 10 in response to an invitation from President M. O. Keller, in company with editor R. M. Boone and pastor J. B. Searcy, to attend the opening exercises of the college. Each one of us made the best speech we could—Searcy on "Education," Hartsfield on "Then and Now," Boone on "The Relation of Denominational Schools to the Church and State."

The latter address would make a good campaign document. The first speech was a good one. The middle man, in his varied experience of thirty-five years, had things ludicrous, humorous and otherwise.

An old-time basket dinner of immense proportions gladdened the heart and filled the inside of lots of people. We congratulate Bro. Keller in putting the commencement at the beginning. It was a rousing day for old Mt. Lebanon. Ninety-three pupils were enrolled, and a number of others came in next morning. We are having weather here hot enough to satisfy the most cold-blooded man among us.

Success always to the RECORDER. G. W. HARTSFIELD.

TO THE BAPTIST PASTORS OF THE SOUTH.

Dear Brethren: The first number of the consolidated Mission Journal will be issued in October. It will have a Foreign Board Department and a Home Board Department. The Missionary Union and Sunbeam Societies will also have the space heretofore accorded them in the Foreign Journal. It is hoped with the present arrangement it may be possible to give the people a greatly improved Mission Journal. We earnestly desire your help. We earnestly request that at your earliest convenience you present the matter publicly to your people. The price of the consolidated Journal is 50 cents per year. One copy will be sent free for one year to any one sending us the names of ten new subscribers and \$5. Please appoint some one in your church to solicit subscribers. If sample copies are desired, address Mission Journal, and they will be sent. Help us, brethren, to make the new Journal a power for good in the cause of missions.

E. Y. MULLINS, Editor Foreign Board Department, Richmond, Va.

SYSTEMATIC GIVING.

(Continued from seventh page.)

dollars as one-tenth of the annual income. A liberal estimate of what they are giving is twelve millions, which is less by eight millions than they would give if this principle were carried out. Figures are proverbially deceptive, but there can be no doubt that the great majority of Christian people in this land give very much less than this tenth, and the probabilities are that, were it given, all the financial difficulties of our churches and great societies would speedily be at an end. There is a perfect mine of wealth waiting to be tapped when God's people are themselves "willing offerings in the day of his power."

In conclusion, I fancy that some of you may have been saying, "Surely all this talk about giving is likely to do more harm than good. Is it not cruel when the struggle to live with many of us is so hard, and the difficulty seems to grow greater each year of stretching ends to meet, which never seem to be made to come together? Are we not likely to drive people away when it is our great object to draw them in?" I have already answered the first objection, as to the pressure of this duty on individual souls. The example of the sympathetic Christ and the teaching of experience alike both reprove the suggestion as one of unbelief. For the second objection, as to doing harm to the church, I will quote an anecdote told by a minister at the Baptist Union meetings at Reading. It hails from America, like many other good things, and the utmost I say about it is that it may be true, but the moral holds in any case. At a certain church meeting down South, the question of church finance was being considered. One brother made this same objection. "You will kill de church if you are always begging for de money." "Kill de church," was the reply of another worthy brother: "Kill de church. I should like to see de church dat has been killed by giving. Will my brother show me where dat church is, and I will journey all de way there, and, climbing up to de top of de steeple, I will shout, 'Blessed are de dead dat lie in de Lord!'"

FRANKLIN ASSOCIATION.

This association held its eighty-first annual session with the Mount Vernon church. The attendance was very large, and the proceedings interesting and harmonious. The letters from the churches generally reported activity, peace and prosperity, though some spoke of lukewarmness, inertia, withholding more than is meet, and of the sad results which always accompany that state of things.

Baptisms reported 263, of which 90 were reported by the Frankfort church, W. C. Taylor, pastor; 57 by the North Fork, H. W. Virgin, pastor; 27 by Bethel, J. H. Burdin, pastor; 26 by Cedar, J. A. Head, pastor; 25 by North Benson, J. H. Burdin, pastor; total additions 384, decrease 155; net gain 229.

The Swallow Field church, recently organized, was received, making the number of churches 17, with a reported membership of 3,683. Only one church failed to report—Mt. Pleasant, with a membership of 43, some of whom are said to have been last seen battling vigorously amid the clouds of sanctification. Of the 17 churches only 9 report Sunday-schools, and only 5 of these twelve months in the year. Frankfort, however, maintains 3 schools and North Benson 3. The total number of pupils is but 914—a bad showing

for 17 churches with a membership of 3,683. Something sadly, radically wrong, to be sure. Amount of pastor's salaries \$4,871. Amount contributed for Foreign Missions \$239 08, Home Missions \$167 67, State Missions \$44 22, District Missions \$70, Ministerial Education \$80, Ministerial Aid Society (contributed by Frankfort church) \$50, Orphans' Home \$187, miscellaneous objects \$1,007 (\$839 of which by one church).

The introductory sermon was preached by Rev. C. M. Rippey—the appointee, Dr. W. C. Taylor, being on his way to Europe and Palestine. The evening sermon was by pastor Z. T. Cody, of Georgetown, and the closing sermon by Dr. J. R. Baumes, of Frankfort College.

Our several missionary and benevolent societies and their work received due attention.

Col. Thomas Rodman was de-severely re-elected moderator by acclamation. He has served as moderator uninterruptedly for many years, and is a model presiding officer. Under his guidance the proceedings move systematically and without unnecessary delay or digressions. He is an expert in applying the air brakes, giving ample scope for discussions without allowing superfluities to bewilder or waste time. He is an ardent friend of missions, education and the Orphans' Home, and expresses his friendship by liberal and regular contributions. He has received a liberal share of official honors. For the past eighteen years he has been president of the Farmers' Bank of Kentucky, one of the strongest banking institutions in the State, and has been appointed by Gov. Brown one of the commissioners to represent the State at the Atlanta Exposition.

In appreciation of his efficiency, the association re-elected Bro. W. H. Parrott clerk. He performs his duty with a mastery hand, and the minutes appear promptly and in excellent form.

In the report on Baptist literature the WESTERN RECORDER was recommended as our State organ to the patronage of Kentucky Baptists, as was befitting. Its active, genial representative, Rev. A. L. Wilson, was cordially welcomed and hospitably entertained.

An earlier and more graphic report of the proceedings would not have disappointed the faithful of this part of the vineyard.

The members of the Mount Vernon church entertained the vast numbers in attendance, both the interested and the visiting, with abounding liberality. The next session will be held with North Benson church—Dr. W. C. Taylor to preach the introductory sermon, Rev. L. B. Lee alternate.

"Do not find fault with the darkness, light the candle. Do not complain about there being error in the world, proclaim the truth."—C. H. Spurgeon.

ACTIVITY IN CUBA.

Dr. I. T. Tichenor:

DEAR BRO.—Notwithstanding the bad condition of the Island on account of the war, our churches, stations and schools are progressing. Our meetings are always crowded and the same enthusiasm prevails.

The church has agreed to send another committee of the Red Cross into the field, and I was appointed myself to go through the principal section of the country and investigate about it. I went to the cities of Sagua, St. Domingo and other towns and organized there with a doctor stationed in each of three places. The station itself places the men and pays them, and we as a church provide the medicine and instruments for operations. This, I think, is a noble Christian work—not only attend and comfort the struggle, but give sympathy to our own Baptist churches. In Cuba the Baptists are always in the field.

In going to Sagua our train travelled with 200 soldiers in the front cars, and when the train stopped at a little station, the insurgents to the number of 600 attacked the soldiers, and as the insurgents were well armed, all on horseback, the commander of our train gave orders to leave the place immediately for the sake of the passengers. The insurgents fired on the train for nearly a mile. They were placed on both sides of the road, and they divided themselves into small groups all along the road. The troops answered the fire. You may imagine the panic among the ladies and men that were on board. Your humble servant had, as we say, "the heart between the teeth," such was the excitement; and I did not feel myself sure enough until I laid down on the car's floor, because the bullets flew through the windows like a hailstones' storm.

When the train ran three or four miles, and no more noise from the fight was heard, I commenced to raise up my head. First I looked around at the faces of the passengers. I saw they were all right except some nervous excitement. My service as a doctor was not needed. I took my seat and a long breath, allowing my lungs to be filled with the pure oxygen of the country.

I made up my mind not to travel any more under the circumstances, but the Lord needs us in this work, and I have my satchel ready to leave Havana for Santa Clara and Sagua again Monday morning, and in the name of the Lord I go. He will take care of me in this new organization of his work.

This work is very important in our church. Give us sympathy and influence. We are neutral, and I do not mind what will be the end of this effort, because we do good to both sides. Pray for this new work, and please pray for me. Goodbye, Sept. 12. DIAZ.

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Items of Interest.

An avalanche from the Alps glacier in the Bernese Alps overwhelmed the hamlet of Splimontaine, covering about two square miles of land. Six persons and three hundred cattle were lost.

The people of Kokomo, Ind., are a resolute folk. They have made up their mind there shall be no saloon in their town—and there isn't. Seven times in seven years has a saloon been built, and each time has been demolished. If ever lawlessness could be excused, it would be in this case.

Surveyors have been at work in the region of Lake St. John. The *Seminole Commercial* of Quebec, has received information from them of the discovery of two lakes, so large they may be called inland seas.

Senator Mills, of Texas, has written a letter to his constituents in which he argues against the free coinage of silver. He says: "I advocated the unlimited coinage of silver and am glad to sit as long as I could see a prospect of keeping them both in our circulation. The continued fall of silver and the progressive abandonment as a standard of value by other countries has separated the two metals so far that the confusion has been forced upon my mind that the United States alone cannot bring them to par and keep them at par."

The digging at Delphi has recently brought to light a fourth sacred hymn. It is in honour of Dionysus, and dates from the fourth century B. C. This is of an earlier date than the hymns previously found. It is of special interest because the greater part of the strophes bear up on the historical events then going on.

Colonies of Christians have been getting permittances from Russia to emigrate to Turkey. But Russia learned that the greater part of the men in those colonies had immediately joined the Kurds, and has consequently refused permission to a party of 700 who desired to emigrate to Turkey.

The Cuban insurgents have burned the town of San Juan de Amaro, a summer resort celebrated for its mineral waters, and have destroyed the railroad. Destruction of property is not the way for them to win the good will of the substantial people of the island.

On Sept. 24th, Lord Archibald Campbell, son of the head of the great Campbell clan, in a glen where, in 1692, his clan massacred forty McDonalds, had a funeral dirge for them. This was to express his repentance for their murder by his ancestors.

The London correspondent of the N. Y. Times says that on the night of Sept. 1st, many observers in different parts of Britain saw an extraordinary lunar phenomenon. "The moon was seen distinctly to make a series of jerks on a vertical line which nobody thus far has tried to explain." Unless the correspondent was trying to get off a hoax, it will be interesting to hear what the astronomers have to say.

When the English were fighting the Matabeles in Southern Africa, they were assisted greatly by a native chief named Khama. In return for valuable assistance, Rhodes is said to have taken possession of Khama's country, and indignantly at such gratitude and wrong, Khama and other chiefs have gone to England to appeal for their rights. When Joseph Chamberlain will do does not yet appear.

The revolutionists in Peru have had the advantage from the beginning, and they are now completely triumphant. Gen. Pierola has possession of Lima, and has been inaugurated President. It is to be hoped there will be peace for awhile.

Mr. Gladstone has written a letter in which he says that he regards bimetallic schemes as passing humors, doomed to nullity and disappearance. As he has always been a gold man, his statement did not excite the interest which Mr. Balfour's did.

There has been a most disastrous earthquake in Honduras. At Cayucut 111 dead have been found, 95 at Covajuana and 153 at Yotapan. The destruction in the surrounding country was also great.

It is thought that Dr. Nansen's ship, the "Fram," was seen in July. Dr. Nansen sailed north from the New Siberian Islands to June, 1893, intending to go as far as he could till the Fram was imbedded in ice and then drift. Thus he hoped to reach the pole perhaps, or if not to find a passage through ice drifts, north of Greenland. A ship was sighted from the Danish trading station Aurgmasalik on the east coast of Greenland, which was supposed to be the Fram.

The report comes from St. Petersburg, and in such a shape as to command confidence that Sallabury is not a man to be trifled with, and they have agreed to yield to the demands of the powers in regard to Armenia.

United States consul at Havre, Mr. Chancellor, has made a report to the Secretary of State in regard to the new methods of propelling bicycles, carriages, etc., now used in France. Bicycles and tricycles are using a petroleum motor. These weigh less than 100 pounds and cost about \$250. A kind of steam horse is used in carriages. The front wheels are removed and an extra wheel attached to a projecting platform for the little engine which uses coal. There is no noise, smoke nor steam, and the weight is not greatly increased. The French troops are having a hard time in conquering Madagascar. The men have been utterly exhausted in making roads, half the Chasseurs are in the hospitals, and 3,000 men have died.

MAKINGPORES AND RUBBER CLOTHING—large commissions can be earned by peddling these goods.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free, and charge one cent a word for all over 100 words, invariably in advance. Count the words, and you know all the money accompanies the notice, it will be brought down to 100 words.

THOMAS.

On the 21st of August there passed away from earth to the spiritual realm beyond a bright and beautiful spirit, Oriantiras Thomas was born Jan. 31, 1874, died Aug. 21, 1895. Orian was a noble young man just entering upon his work as a business man. He was very popular with his employers and with his fellow-workmen. Active and full of enthusiasm, he did fair to make his way in the world. Perfect confidence was reposed in his integrity. He was a member of the Chestnut-street Baptist church of this city. He was young, brave and amiable, and his lovely character was manifested in his tender love to his father and mother. To his mother especially, who idolized him, his love and devotion were unbounded, and his loss to her was heart-breaking. She watched by his bedside to the very last with a mother's devotion. With brightest prospects and in his youthful vigor he was called away, but his loved ones rejoice to believe that he has entered upon a more glorious life.

Weep not for him who dieth, For he sleeps and is at rest, And the couch whereon he lieth Is the green earth's quiet breast.

The bereaved friends anticipate a meeting beyond which shall know no parting. May the loving Father comfort the stricken family in this dark hour of affliction. J. M. W.

HAYDON.

Mrs. Elizabeth Haydon was born Sept. 16, 1827, and died at her home, Keene, Ky., July 29, 1895. Her husband preceded her by about four months. Her father had been a faithful member of the Mt. Pleasant Baptist church for nearly fifty years. In her death our church loses a valuable member. She had the Christian sympathy and confidence of a large circle of friends. Sister Haydon was a kind and true wife, and a gentle sweet mother. She leaves behind her one daughter and three sons who mourn her departure. May divine grace strengthen them and bring them all at last to the heavenly home to which she has gone. J. H. DEW.

STEWART.

Died very suddenly at her home near Versailles, Ky., Mrs. Elvira E. C. Stewart, aged 79 years. Deceased was born at Miramachi, New Brunswick, March 17, 1816, and was the eldest of 11 children of Samuel and Mary Curtis. She was a woman of marked character. She united with the Baptist church when only 17 and continued a true, earnest, untiring worker through life. Mrs. Stewart was a highly cultured, noble Christian woman, ever ready to do good with talent, time and means. Her charity was bounded only by her means and opportunities. When too feeble to do any doing good, as has been her wont, she gathered the children of her tenants and others at her home and taught them beautiful lessons from God's Word. Her property at the death of her husband and sister-in-law goes to the Baptist Orphans' Home at Louisville, and her library she gave to Georgetown College, Bonham, Texas. A. B. MILLER.

MITCHELL.

Mrs. Mary Helen Mitchell, wife of Deacon H. K. Mitchell, died in Franklin, Ky., Aug. 29, 1895. The Lord claimed his own and we are bereft. She left a loved husband, two grown daughters and two sisters to lament their loss. She was a devoted wife and mother, a kind neighbor and earnest Christian worker. She loved to do good and found happiness in making others happy. She belonged to the church twelve years, but they were years of real service for the Lord. She saw her family all in the church, and while living happily with them she was taken to join the redeemed in glory. E. N. DICKES.

ENDICOTT.

Mrs. Sarah E., wife of R. T. Endicott, died at her home, Oakland Mills, Nicholas county, Ky., Aug. 29, 1895, of typhoid fever. The deceased was 52 years old and leaves a husband and five children to mourn her loss. May the grace of God, which He has promised to be sufficient for us, comfort them in this dark hour. Owing to severe illness of other members of the family no funeral service was held. The interment took place in the Millersburg cemetery. WM. E. MITCHELL.

CRUMP.

Thomas Woodford Crump was born Dec. 26, 1800, in Hart county, Ky., and died at his home in said county July 16, 1895. He was married to Miss Kate Ferris in 1829, and no children are left to mourn their loss. He professed faith in Christ and joined Cave Spring church in 1878 and was elected a deacon in 1881, which office he filled with credit up to his death. His funeral was preached by the writer at his home church Sept. 1, 1895, to a large concourse of relatives and friends. W. L. RAMSEY, Buffalo, Ky., Sept. 10.

HAMMACK.

Elwood Hammack, fourth son of J. W. and Francis Hammack, departed this life at the age of 62 years in Burgin, Sept. 10, 1895. Elwood was born April 6, 1833. He professed faith in Christ in the fall of 1862, and united with the church at Clay, Webster county,

and he together with them united with the church here. From then until his death it was intimately associated with him as his pastor. He was in poor health for more than a year, and as he saw the end approaching he said to his mother and oldest brother, "I know I have a hope in Christ, and if I must die, the Lord will be done I am ready. Elwood seemed to be so deeply concerned for his youngest brother, and just before he breathed his last he exhorted Mir to obey his father and mother, to be a good boy and meet him in heaven. Thus passed away a noble young man. May God comfort the hearts of the sorrowing family. May they one and all press on to the end and meet in heaven above an unbroken circle in the prayer of their sympathizing pastor. J. H. SPERLIS.

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B. & O. S-W. RY. TIME TABLE. Trains leave Louisville as follows for Cincinnati..... 7:30am 7:40am 7:50pm St. Louis..... 7:40am 7:50pm 8:00pm Paducah..... 7:50am 8:00pm 8:10pm Columbus and Pittsburg..... 7:30am 7:45am 7:50pm *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. Louisville, Ky. or J. M. Chestnut, G. P. A., St. Louis, Mo. or G. B. Warfel, Ass't G. P. A., Cincinnati, O.

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

Its 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, dispelling 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 drug stores in 50c and \$1 bottles, but 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.

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Suffer No Longer! Send 15 cents by mail for book found at your drug store for a sure remedy, a safe remedy, a painless remedy for the most troublesome Corns, Warts and Bunions. Warranted to cure. H. K. MITCHELL, Druggist, Franklin, Ky.

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

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Items of Interest.

There were two sad accidents at sea last week. In a dense fog during the night, the Turkistan ran into the Edam in the English Channel, and the Edam immediately foundered. The sea was calm and the Turkistan succeeded in saving all on board the Edam. On the same day at the entrance to the port of Havana, the Spanish cruiser, Barcasteul, ran into the steamer Mortara, and the cruiser sank. About fifty were drowned, including Gen. Parejo, the commander of the Spanish naval forces in Cuba. His body was recovered.

The Atlanta Exposition was opened on the 19th with beautiful weather. It is an exposition which is worthy high praise without a single qualification. The first address was made by Mr. Collier, the President of the Exposition. He was followed by Judge Spear, and by a Negro, B. T. Washington. Everybody who can go to Atlanta ought to do so. There will be no extortion in the Gate City, and the Exposition is worth a trip.

Last week witnessed the dedication of the Chickamauga Park. On the 15th the ceremonies consisted in the dedication of the monuments erected by several states to their soldiers who died in the battles, and turning them over to the United States Government. The states which have erected these monuments are Michigan, Wisconsin, Ohio, Illinois and Indiana. The governors of many states are in Chattanooga attending the dedication.

On the 19th the Chickamauga Park was dedicated. Vice-President Stevenson presided and made a brief speech. He was followed by Gen. John M. Palmer, Democratic Senator from Illinois, who took part in the great battle 22 years ago; Gen. J. B. Gordon, of Georgia, followed. Both speeches were eloquent and worthy of the occasion.

September after having "broken the record" for heat, showed what it could do if it tried in the way of cold. There were eight inches of snow in Denver, fourteen inches at Greeley, and two feet in the mountains of Wyoming. Great damage was done to shade trees and orchards.

Lieut. Peary and his party have returned to the United States from Greenland. They did not succeed in getting any farther than they had the year before, and the expedition was a failure. They brought home two large meteorites.

On the 20th the exercises at Chickamauga were conducted in the best Harum tent. The Southern General State spoke of the Causes and Effects of the War; he said, "The South claimed and asked nothing more than equal rights, not only of persons, but of states. Less than that was subordination, and not equality. War was the only resort. Its irreversible result would not again be questioned." Gen. Grosvenor, of Ohio, followed in an eloquent appeal for the Constitution and the Union.

After Gen. Grosvenor, the Governors spoke. Gov. Morton, of New York, and Matthews, of Indiana, made good speeches. Gov. Woodbury, of Vermont, said that during the war each side believed it was right, but now the Southerners would have to teach their children

the South was wrong. Gov. Turner, of Tennessee, resented this and said: "I believed I was right during the four years and sixteen days I served in the Confederate army, and at the end of that time I thought I was right. I still think I was right, and shall teach my children so, and I never can be convinced that the South was wrong."

The Republican Convention of New York was an honour to their party. In spite of the most earnest efforts of the bosses to keep them from taking sides on the question of the Sunday closing of the saloons in New York City they passed, almost unanimously a resolution introduced by ex-Senator Miller declaring in favour of the maintenance of the present Sunday laws. This was a brave deed as well as a noble one, as it will cost the party the German vote.

A Chance to Make Money.

In the past three months we have cleared \$400.75 selling Dish Washers. I did most of the work, my brother helped some. I expect to do better next month, as every Dish Washer sold advertises itself, and sells several more; I don't have to leave the house. People hear about the Dish Washers and send for them they are so cheap. Any lady or gentleman can make money in this business, as every family wants a Dish Washer. Any of your readers who have energy enough to apply for an agency can easily make from \$5 to \$15 per day. You can get full particulars by addressing Mound City Dish Washer Co., St. Louis, Mo. They will send you to get started and then you can make money awful fast. A. J. C.

NEW BOOKS.

OPERATIONS OF THE HOLY SPIRIT IN THE LAST DAYS. W. E. LYON. A. M. German Baptist Publication Society, Cleveland, Ohio.

The author of this book is the father-in-law of Pastor Seaholms, of Dallas, Texas, and this fact gives an additional interest to his book. It is an admirable discussion of a most important theme. The author has carefully studied all the statements of Scripture and has digested them, and he has furnished us a helpful and a valuable book. It is sound, clear and strong. The agency of the Holy Spirit in convincing men of sin, in regenerating them, in teaching and guiding them is well set forth. The Holy Spirit as intercessor, the anointing of the Spirit, the abundant measure of the Spirit's operations in the last days, the work of the Spirit in modern evangelism upon the young, His abiding mission, His endowment of power and the danger of grieving Him—these are the topics discussed. It is a book whose wide circulation will do good. We are sorry to be unable to give the price—but we suppose it is about 60 cents.

THE BAPTIST POSITION. E. J. FORRESTER. Price 50 cents. R. H. Woodward Company, Baltimore.

This is a good campaign document for Baptists, setting forth their position as to the Bible, the church, the ordinances and Christian union. We are persuaded that Dr. J. Lawrence Smith was right when he said one great reason all pious people do not become Baptists is because the Baptist position is so little understood. We wish Baptists understood this better and acted accordingly. Pastor Forrester has done good service.

SELECTIONS FROM HYMNS NEW AND OLD, with Additions of Old Songs. Selected by E. L. Weston and T. A. Smith. 30 cents. Fleming N. Revell Co., Chicago.

Hymns New and Old is a familiar hymn book for revival, social and Sunday-school meetings. Messrs. Weston and Smith have selected a good many from that book and have added a good many, making 218 in all. Some hymns are given twice—to different tunes. We are glad some are added and

seems impossible to get a hymn book to suit everybody. The ideal hymn book remains to be made. We welcome, however, every addition in that direction.

GORPEL GLEANER. W. J. Holtzclaw. 30 cents. Louisville, Ky.

A collection of hymns and songs, many of them original. The author has written many of the hymns and much of the music. His wife has written some, and we notice one from Dr. W. L. Pickard. Some of the old hymns are set to new tunes. There are 146 hymns in all. An explanation of the rudiments of music is given at the beginning, which the untrained singer will find useful. The book is designed for revival and prayer meetings.

Is Your Brain Tired?

Take Horford's Acid Phosphate. It supplies the needed food for the brain and nerves and makes exertion easy.

We fully believe in the stereopticon, not only as an educational, but also as an evangelizing force. For hearty, enthusiastic, congregational singing it stands forth pre-eminent. We have sang from eight to ten popular hymns from this series on Church revivals, interspersed with prayer and testimony, and have thus seen scores of sinners brought to the aid of any sermon. We have in a simple way taught the Life of Christ to crowded audiences through the stereopticon. We have in this way shown the immortal allegory known to thousands who had heard of it only in a general way. The stereopticon is a most valuable aid in every class of work. We have shown Luther's life and glorious work in Wesley's career, with the aid of sixty choice views. The stories of Esther, Ruth, David, Elijah, etc., are made realistic with the mighty help of the lantern. We do not worship the instrument; it is but a thing of brass and glass and magic if you will. But it speaks, so that both eyes to see let him hear in that way what the stereopticon says.—*The Open Church.*

All settled pastors in the United States can secure complete outfits from Messrs. Riley Brothers, 10 Buchanan St., New York, or their agents, on installment plan, and hire slides of every description.

Carriages at Wholesale Prices.

[Extract from letter of T. B. Terry, the well known and popular writer and contributor for the Practical Farmer, of Philadelphia.] He says:—Some weeks ago I noticed the advertisement in P. F. of the Alliance Carriage Co. of Cincinnati, O. We want a light spring wagon to run around with, one that will carry 1,000 pounds, if necessary, and that has two seats. We are on the best made. Our old one began to get weak, and we sold it for what it would bring. So I wrote the Alliance Co. for a catalogue and prices for cash. They sent me a catalogue with pictures and full descriptions of every kind of carriage and wagon I could think of. And the price of each was plainly put down. Now, they claim, you notice, that the prices are as low as they can be, as cheap as they would be desired. I did not know that this was the case of course but I look the catalogue over and find it is a fair and honest one. And the price is fair to have proof of it now, which may be interesting. A friend of ours who deals in carriages saw that he thought he could get a wagon and deliver it to us, paying the freight, at the price they quoted, and make something besides. So he has furnished us with a catalogue in the result and think some of my readers will be glad to find that he could not buy the carriage for one cent less than their regular printed price that they had sent to me. This firm seems to be doing the right thing with the farmers, and we will be cash. We will buy a wagon from them when we get around to it.

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Followed Directions Strictly and began to Improve at Once—Acts Like a Charm on Children.

Some two years ago I was completely broken down with nervous prostration, indigestion, constipation, and other troubles. Medicine did me no good, and I was falling rapidly. I was advised by a friend to try the Electropoise, and since beginning its use I have never taken a dose of medicine. I followed directions strictly, and began to improve at once, and can now eat and sleep well. My indigestion is better than it ever was. I have a large family, have treated all manner of diseases, among them fevers, colds, influenza, sore throat, pneumonia, flux, cholera infantum, boils, bruises and a severe case of tetter.

On infants, children it acts like a charm. No amount of money could induce me to part with the Electropoise. If you deem it profitable to use this testimonial, you can do so. Very respectfully, MRS. JOE ANDERSON, Bridges, Tenn., June 25, 1895.

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S. T. MOORE CO

Manufacturers' Agents.

THE MARKETS

Report for the Week Ending Saturday, Sept. 21, 1895.

Cattle—There were no sales to-day. Market steady. Prospects look favorable under moderate receipts next week.
Hogs—Receipts light and market steady at quotations. At other points hogs are reported lower.
Sheep and Lambs—Receipts light and market very dull.
CATTLE
Extra shipping cattle, 1,400 to 1,600 lbs. \$4 00 to 4 75
Light shipping, 1,200 to 1,300 lbs. 2 25 to 4
Best butchers 4 00 to 4 25
Common to medium butchers 3 00 to 3 50
Thin, rough steers, poor cows and scalwags 75 to 1 50
Good to extra open 1,800 to 1,700 lbs. 3 00 to 3 75
Common to medium open 1 50 to 2 50
Feeders, 800 to 1,100 lbs. 2 25 to 3 75
Stockers 1 50 to 2 25
Bulls 1 50 to 2 25
Veal calves 2 00 to 3 00
Choice miltch cows 10 00 to 20 00
Fair to good miltch cows 15 00 to 20 00

HOES
Choice packing and butchers, 25 to 300 lbs. \$4 25 to 5 25
Fair to good packing, 180 to 225 lbs. 4 25 to 4 50
Good to extra light, 150 to 180 lbs. 4 00 to 4 20
Fat shoats, 120 to 150 lbs. 3 75 to 4 00
Fat shoats, 100 to 125 lbs. 3 50 to 3 75
Roughs, 150 to 400 lbs. 2 25 to 3 75

LEAF TOBACCO MARKET.

Report for the week ending Saturday, Sept. 21, 1895.

SHREVE—1894 CROP.
Red. Colory.
Trash, green mixed \$1 00 to 2 25 \$2 00 to 4 50
Trash, sound 2 25 to 3 50 4 00 to 6 00
Medium lugs 3 00 to 4 50 4 00 to 5 00
Good lugs 5 00 to 6 50 10 00 to 12 00
Common leaf, short 5 00 to 7 00 8 00 to 10 00
Common leaf, long 6 00 to 9 00 10 00 to 12 00
Medium leaf 9 00 to 12 00 12 00 to 15 00
Good leaf 12 00 to 16 00 16 00 to 20 00
Fine and selections 15 00 to 20 00 20 00 to 25 00

ENGRAVED WEDDING INVITATIONS
VISITING CARDS, COMMEMORATIVE SAMPLES SENT
CINCINNATI BELL POUNDING
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CINCINNATI BELL POUNDING
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SOUTH SIDE OF THE RIVER
CINCINNATI BELL POUNDING
Cincinnati, Ohio

Common lugs 2 00
Medium lugs 2 50
Good lugs 3 00
Common leaf, short 3 25
Common leaf, long 4 00
Sold to date in 1894, orig. inspec'n 4 00
Good leaf 7 00
Fine and selections 8 50

SALES, WITH COMPANIONS.
Following were the sales for the week year to Sept. 21, with companions:
Year 1894..... Week 5,526
Year 1895..... 5,028
Year 1892..... 5,448
Total new crop sold to date.....
Sold to date in 1894.....
New crop sold to date, orig. inspec'n.....
Sold to date in 1894, orig. inspec'n.....
Sold to date in 1892, orig. inspec'n.....

Standard Piano Methods

"Richardson's New Method."
The new edition. Revised, enlarged and embodying the latest ideas in teaching, including Dr. William Mason's celebrated system of Touch and Technique. The recognized standard among music teachers. 200,000 of the old edition sold. American or foreign binding. \$3.00.

"New England Conservatory Method."
The official book of piano instruction in this famous school. American or foreign binding. Three parts, each \$1.50; complete, \$3.00.

"Bellak's Analytical Method."
Paper, 75 cents; boards, \$1.00.

"Peter's Eclectic Piano Instructor."
Over 200,000 of this standard work sold. \$3.00.

"Mason's Pianoforte Technique."
By Wm. Mason and W. B. B. Matthews. \$2.50.

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