

# WESTERN RECORDER.

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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HAPPINESS is nothing but that sweet delight which will arise from the harmonious agreement between our wills and the will of God.—Cudworth.

The *Paris Temps*, after mentioning the names of great men who are dead, laments the intellectual impoverishment of the present generation. For the *Temps* insists "their successors are not visible. It is a veritable twilight of great men, if not of the gods."

THE Free Masons of Mississippi have taken a stand which we hope all their order will adopt. They have made a rule that "no Mason, either as principal, agent, employee, or in any other capacity, shall sell intoxicating liquors to be used as a beverage, and the penalty thereof shall be expulsion."

THE *Evening Post* thinks that the reason we have no great men, as in the past, is because of the increased sophistication and self-consciousness of the present time. "Certain kinds of greatness are compatible only with a sublime disregard of the reasonable chances of success, and with an entire forgetfulness of self. But those qualities are rare in the modern world."

SURGEON, who detested organs, would have enjoyed a story which comes from a Western state. The bellows in the church organ gave out and the minister arose and said: "Brethren, the bellows has broken and the organist can't play; let us, therefore, rise and sing: 'Praise God from whom all blessings flow.'"

REV. MR. HORTON, of London, has been at work for fifteen years among the artisans in a district of the city. He says this of the change that has taken place in fifteen years: "In 1880 the acknowledged leaders of the workmen were atheists and secularists; Huxley and Tyndall were quoted as authority for the repudiation of Christian faith. To-day the leaders of the workmen are practically none of them atheists, and the secularist platforms are silent."

CHOIR singing, whether by a quartette or a chorus, is of no value whatever unless the words sung are clearly "understood of the people." The singing of a church choir is not a "performance." At a secular concert one does not necessarily need to understand the words in order to enjoy the music. In some instances—as in the rendering of passages from certain operas—it adds to the enjoyment of a pure mind not to understand the words. It is the music alone in which one is interested. Not so with the song which forms a part of the worship of the house of God. If the words are not understood there can be no worship. It is no better than the Latin mummeries of the Romish church, or than the speaking or praying "in an unknown tongue," to which Paul refers. As well might the minister speak in Choctaw as the choir sing what appears to the listener as mere sound, "signifying nothing," the meaning of the song being lost in unintelligible vocabularies.—*Examiner.*

## SOMETHING ABOUT READING.

BY GEORGE B. EAGER, D. D.

"Without letters what is life?" wrote the venerable Erasmus, and I've been reminded of his words during these sultry summer days, when "the folks" are away, and one is fairly forced into retreat by the heat. "Literary studies," says Cicero, "are the food of youth, the delight of old age, the ornament of prosperity, the refuge and comfort of adversity; a delight at home and no hindrance abroad; our companions by night and in travel," and he might have added, in summer solitude and the enforced inactivity of the dull season.

"God bless the man who first invented sleep!" "So said Sancho Panzo; and so say I."

But books may come when sleep lingers to "cheer and not inebriate." They prove full oft, too, "tired nature's sweet restorer," and so I say, also, God bless the man who first invented books!

### NEWSPAPERS AND READING.

Newspapers are good, newspaper reading—that is, if they are good newspapers, an important proviso. What could we do, what would become of us, in this day, without the newspapers?

"I suppose, Mr. Kinglake, you know Mr. — when you were in the House of Commons?" "Yes, yes, I knew him," replied the brilliant author of "Eothen;" "a clever man till he destroyed his intellect." "Destroyed his intellect! Good heavens! How! Surely not?" "Yes, destroyed his intellect," continued Mr. Kinglake, "by reading newspapers."

This cynical saying points, no doubt, to a serious evil of our times. The blessing of the newspaper is egregiously abused. Thousands bury their intellects under the avalanche of current events, and fairly swamp their minds in a great tumbling sea of newspaper reading.

But no man who would be intelligent, who would in any fair way keep up with the procession, can afford to dispense with the newspapers. They give us contemporary history—not with absolute accuracy, to be sure, but in broad outlines at least. They are mirrors of the age; as some one puts it, "They are telescopes which bring the most distant things near. They are ear trumpets which gather up and bring within hearing all that is said throughout the world; they are popular libraries containing the quintessence of thousands of books, magazines and reviews." Often a newspaper article contributed by some specialist, scientist or scholar, contains the condensed results of years' of patient toil, careful observation and thoughtful reading. William Matthews tells us that Emerson once said to him that he hesitated to destroy the smallest fragment of a newspaper without looking at both sides of it, lest it should contain some thought, or fact, or verse worthy of preservation. Not to public men only, but to students in every department of knowledge the newspaper is indispensable. As Philip Hamerton has said, the mind is like the merchant's ledger: it requires to be continually posted up to the latest date. Even the last telegram may have upset some venerable theory accepted as infallible for ages, or may affect us personally so as to require a material change of cherished views or plans. We abuse the newspapers, of course we do; but then do not the newspapers abuse us? Which is it in such a case as this? Instead of thinking for ourselves on great political, social or religious questions, we let the newspapers do our thinking for us—don't we? In half an hour at breakfast or lunch, while sipping our coffee or tea, we learn from day to day, not only what new things have happened, but what great questions are agitating the

world of politics, society, science, letters or religion, and then, forsooth, what views we ought to take, and what conclusions we ought to reach concerning them! Isn't it so? Do we stop to challenge the assertions made, or the conclusions drawn? In winter we are too busy, and in summer too tired for that—aren't we? Instead of reacting upon what we read, are not our minds, as a rule, mere passive recipients, conduit-pipes through which day after day a stream of news, gossip, story, jest, and ready-made opinion runs, making about as little impression as water in a pipe? Of course, thoughtful people at this season of the year do better. We have more leisure now, more time for conference and reflection and investigation. And so the newspaper, abuse it as we will, and abuse us as it will, how could we, I repeat, get along without it? Who feels right to start the day without it? Who can keep cool at noon or at night without it? Who can get along in politics, religion, or business without it? After all, we should treat the newspaper as the great apostle teaches us to treat the world—use it—without abusing it.

### BOOK READING.

Is it true that we are losing the reading habit—that we are fast ceasing to be a book-buying and book-reading people? *The Nation*, one of our great journals, says so, and grows gloomy over the matter. It expresses the most pessimistic fears that we are fast drifting back to savagery—losing the power of continuous thought or fixed attention—the chief mark that distinguishes civilized man from the savage. We read, it admits—read the newspapers, skim the magazines, gallop through the current novel, just as we attend the theatre, the opera, or the minstrel show; but we rarely read books. For my part, I am not at all sure that these grave charges are true; there are not a few facts which look the other way; but there is enough in them to set us to thinking. A great New Orleans book-seller says the bicycle craze has cut down the sale of literature of the summer novel sort, at least, one-half. And shall we, therefore, weep? Much of such book-reading as he speaks of has been nothing short of mental dissipation. According to Charles McIlvaine, the greater number of readers in our day are "mental drunkards." "Among the readers of all classes of literature," he says, "these inebriates exist." Well, if the bicycle has come to accomplish their reform, who does not welcome it, bloomers and all!

But here is a reporter's testimony from an Alabama city, bearing upon the case:

"What class of literature is taking at present," queried the reporter.

"Well," replied the bookseller, "with ladies light literature is in demand, but more and more it requires to be of a healthy, moral kind. Barring a few facts of uncertain significance, it is wonderful to note what a change has taken place in the demand for light literature in the past year. Twelve months ago sickening love tales, thrilling detective stories, and 'yellow-back novels' in general, were all the rage, and the sale of light literature of a healthy tone was quite limited. This year—exactly the reverse is true. The exciting love story or book of adventure has given place in the public demand to the good old novels—books that have been on the market for some time, with the contents of which the old people are familiar. 'The Quick or the Dead' is forgotten; even 'Tribly' is a hack number, and such old novels as 'The Hidden Path,' by Marion Harland; 'Lena Rivers,' by Mary J. Holmes; 'Looking Backward,' by Edward Bellamy, and 'Ben Hur' and 'The Prince of India,' by Lew Wallace, find a ready sale. Then calls are frequent for the best works of the standard novelists, Scott, Dickens and George Elliot.

There has been a marked improvement in the public taste for novels, and the popular inclination seems to run more and more of late to old novels of a healthy type and tone." Surely there is something to cheer in such testimony.

But the great books—books of the more solid and serious sort, are they to be superseded? Have they no mission in our day? Read the newspapers and the magazines and the novels of the better sort, certainly; but read also the great books, the books of the mighty immortals. "A good book," says Milton, "is the precious life-blood of a master-spirit embalmed." "The best and most important part of every man's education," says Gibbon, "is that which he gives himself; and where will you find such instruments as good books?" "Resolve to edge in some actual reading every day," says Horace Mann, "if it is but a single sentence." No man has a right to be so habitually busy, or to allow another to keep him so busy, as to leave no time for reading. Ten minutes a day, well put in, will make itself felt at the end of the year. Read what is worth reading, read regularly and systematically, if you can, at odd intervals, if you must, but read, read! The habit of reading once formed, will become daily more fruitful of pleasure, profit and character. "There is a gentle, but perfectly irresistible, coercion in the habit of reading," says Sir John Herschel, "if it is well directed, forming the whole tenor of a man's character and conduct, which is not the less effectual because it works insensibly, and because it is really the last thing he dreamed of."

Povrty is no excuse, in our day and land at least. The world's greatest classics—the greatest and best books—are to-day within reach of the frugal poor. There is no real reason, then, why the brown hand of toil should not handle the book as well as the hoe, the hammer or the anvil. The education and refinement of the poor is the triumph of Christian civilization. There is not one who will read these lines who does not have some margin of time daily which he might devote to reading; not one who cannot buy or borrow some good books—as fast as he needs them; not one but might find some of those about him who own or read books to be cheerful fellow-helpers to him, if they once recognize that he is in earnest in his strivings after knowledge.

Now, Mr. Editor, I have said my summer "say," and am done.  
Montgomery, Ala., Aug. 4, 1896.

PRESIDENT GILMAN, of Johns Hopkins University, said in a recent address before a woman's college: "Every man should be taught how to provide for a household, and every woman how to manage one." Does President Gilman stop to consider that if his suggestion were universally carried out some of the great questions of the day would be dead issues? We should have to give up discussing the new woman and other tremendous subjects akin to it. The Gilman philosophy lacks novelty, it is anti-poetic, it is altogether too matter-of-fact, too commonplace to satisfy the sentiments of a poetic and high-souled age. Moreover, President Gilman's language is so vulgarly plain. If he would expound his philosophy with a little touch of rhetoric, and a few meaningless words, we might admire if we did not understand. He reminds us too sharply of the answer once made to a noble philosopher when, after depicting pictorially the woes of the poorer classes, he asked: "What shall we do with the poor?" "Let 'em work," was the ready response from somebody in the audience. We should not be surprised to learn that Dr. Gilman indorses the sentiment,—N. Y. Observer.

MANY a coward has faced death for want of courage to face duty.

For the Western Recorder.

## SPIRITUAL GIFTS.

BY REV. J. G. DURHAM.

Now, concerning spiritual gifts, brethren, I would not have you ignorant. 1 Cor. 12:1.

God in his infinite wisdom saw the necessity, and therefore ordained a diversity of gifts to be exercised in the church. "Wherefore he saith, when he ascended up on high, he led captivity captive and gave gifts unto men" (Eph. 4:8). "And gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: . . . from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:11-13, 16).

In the above we have given you by the Holy Spirit the most beautiful and lovely picture I have ever looked upon; of the church at work, according to the order ordained for the carrying out successfully the purposes of his grace and glory in the salvation of the world. Let us think about it: "For as we have many members in one body, and all members have not the same office; so we being many are one body in Christ, and every one members one of another." And with gifts differing; for "there is a diversity of gifts, but the same spirit. And there are differences of administrations but the same God. And there are diversities of operations, but it is the same God which worketh all in all."

There can be no conflict, no friction, while all are led by the Spirit. Hence the language of Paul: "I therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering forbearing one another in love; and endeavoring to keep the unity of the Spirit in the bond of peace." May God help us all who are children of God by faith in Christ Jesus, to yield ourselves unreservedly to the will of God, that he may work in us to will and to do of his own good pleasure.

When all the different gifts are operated by the Spirit and power of God, then the church becomes the beauty of the whole earth. I believe God calls men to do specific work, else the Holy Spirit would not have said, "Separate me Barnabas and Saul for the work wherunto I have called them."

For the Western Recorder.

## THINGS DETRIMENTAL TO PIETY.

BY E. L. WESSON.

Piety: "Controlling reverence toward God, indicated by loving conformity to his will; religious devoutness; godliness" (Standard Dictionary).

Piety never parades itself. Whenever you see persons affecting piety it will be wise in you to doubt their sincerity, or else question their understanding of what piety is. Some think long-facedness is piety, and that the most woe-begone expression is the surest indication of true gentleness, when in truth melancholy is a sure sign of a lack of piety. That reverence which produces "loving conformity to God's will" will never manifest itself in "the blues." Experience has taught us that such state of mind arises often from a lack of "loving conformity to God's will." So the first detrimental thing to true piety, which affects both ourselves and others, is a lack of conformity to God's will. A suppressed spirit of insubmission which wants things another way and is not satisfied because they are not that way. True reverence which produces "loving conformity to God's will" finds comfort in the hardest trial, and sees the light in the darkest cloud. It is often said of a person, "She is very pious," when really she is "very blue." God help us to overcome this hindrance. It is a great pity that the idea that a melancholy spirit is an indication of piety ever got a hold on humanity, because it has caused so many to think that to be religious is to be troubled: when the fact is, true religion makes us happy.

Another hindrance to piety in ourselves is looking at the defects in other professed Christians. Such a practice, or habit, makes us see men oftener than we see Christ, and think of men more than we think of Christ. Such a habit makes us criticize instead of pray, and he who suffers anything to keep him from a throne of grace will soon lose much of his piety. Also, the habit of looking at the failings of others produces in us a contempt for them, and makes us proud of self until we reverence self instead of God. I have yet to find a Christian who is given to fault-finding, really pious. God help us to remove this hindrance also.

Another thing which is very detrimental to piety just now, especially among the common people, and most of us are of that class, is the way our "higher" brethren are handling the Bible. True conformity to God's will is induced by a reverence for both God and his Word. Shake a man's confidence in the Bible, and he has no sure guide to which to go to learn God's will, and, in spite of all he can do, he loses much of the reverential spirit which says, "Teach me, Lord, and I will gladly obey." The most learned among the learned may not find this hindrance, but the common people do. To illustrate: Some weeks ago attention was called, in a Sunday-school class, to the fact that part of the last chapter of Mark is considered doubtful. A week or more afterward a young lady, with a lovely Christian spirit, said, "I wish I had never heard of that, for it has troubled me ever since, and I find myself saying that if that passage is spurious, perhaps others are too." Such is the natural result. But some one is ready to say, "Then you believe that ignorance is bliss?" Yes, sometimes; but when? Answer: First, whenever the thing to be learned is hurtful. Second, when the thing stated is doubtful. It would be a good thing if preachers, teachers, commentators, "higher critics" and all, would never question, publicly, either the validity or authorship of a passage of Scripture unless they know beyond doubt they state the plain truth. If there is any one thing more abominable, and, at the same time, more hurtful, than anything else just now among Christians, it is the fact that many of the ablest Christian scholars are trying to tear to pieces man's only compass, bore holes through his only ship, break down his only fortress, and throw to the masses of mankind doubts, questionings, fears, uncertainties and quibblings. A doubt can't do anybody any good whatever, unless there is a sure source of information somewhere to lead to ultimate truth, and thus far that source of information has not been found, but all questionings of Scripture are still in the unsettled state.

Brother, you may be in doubt.

Doubtings 'most run you mad:  
But, brother, don't send them out  
Just to make other hearts sad.

Unless you have found the truth,

The ultimate source of rest,

Please don't send your old doubts forth

To trouble some innocent breast.

Much learning doth, sometimes, drive men mad, and, like the rabid dog, they think not what harm they do, and sometimes wound for life their best friend. Oh, how much better it would be for the world of mankind if our able men would preach the Scripture instead of throwing out to a hungry world unsettled doubts and useless, groundless questions.

Another hindrance to piety is the rush and push of business. Men have but little time to think of God. Days and weeks pass without reading his Word. Days and days pass without real prayer.

Study piety. See if you have controlling reverence toward God. See if you find your will lovingly conforming to his will. See if you have religious devoutness and godliness. If not, see what is in your way, remove the hindrances, and become really pious, for true piety will help you and those who know you.

Water Valley, Miss.

HOW MANKIND defers from day to day the best it can do and the most beautiful things it can enjoy, without thinking that every day may be the last one, and that lost time is lost eternally.—Max Muller.

OUR safety is in having lofty ideals and in constant labor to secure their realization.—Joseph Parker.

## THE PARSON'S BARREL.

BY REV. THEODORE L. CUYLER.

"Well, parson," said Deacon Goodgold to his pastor, "that last Sunday mornin's sermon was number one prime; may I ask you which end of the barrel that came out on? Your barrel is like the widdler's in Scripture: it never seems to give out." "I am glad that my sermon suited you," replied the genial dominie, "for I got part of that at your house, part came from neighbor B—, and part from poor Mrs. C—, in whose sick room I spent an hour, and one hint in it came from my boy Frank who rode by my house on 'old gray' without any saddle or bridle. I picked up some of the best things in that discourse during an afternoon spent in pastoral visiting."

Parson Honeywell was a shrewd man and a faithful, goodly pastor. He had not a great many books, and his family increased faster than his library. His Bible he had at his fingers' ends; it was his one great unexhausted storehouse of heavenly knowledge. But he also had a book of human knowledge second only to God's word. In the forenoon he studied his Bible, and in the afternoon he sallied out with horse and buggy and studied his people. He rode with his eyes open, finding illustrations—like his divine Master—from the birds of the air, the flowers of the field, and the sower or plowman by the wayside. His mind was on his sermon all the week. If he saw a farmer letting his oxen "blow" under a roadside tree, he halted and had a chat with him. He observed the farmer's style of thought, gave him a few words of golden counsel, and drove on leaving the farmer something to think of and something to love his pastor for also. If he saw a boy on his way from school, he took the lad into his buggy and asked him some questions which set the youngster to studying his Bible when he got home. Parson Honeywell caught his congregation when they were young.

Deacon Goodgold was curious to know more about the way in which his minister had gathered up that last Sunday's sermon. "Well," replied the parson, "I was studying on the subject of trusting God in times of trial. First I went to the fountain head, for my Bible never runs dry. I studied my text thoroughly, comparing Scripture with Scripture; I prayed-over it, for a half hour of prayer is worth two hours of study in getting light on the things of God. After I had put my heads and doctrinal points on paper I sallied out to find my practical observations among our congregation. I rode down to your house, and your wife told me her difficulties about the doctrine of 'assurance of faith.' From there I went over to your neighbor B—'s house; he is terribly cut down since he failed in business. He told me that with the breaking down of his son's health, and his own break down in the store, he could hardly hold his head up, and he had begun to feel awfully rebellious towards his heavenly Father. I gave him a word or two of cheer, and noted down just what his difficulties were. From his store I went over to see poor Mrs. C—, who is slowly dying by consumption. She showed me a favorite flower that she had put into her window-seat to catch the sunshine of her Saviour's countenance. Her talk braced me up, and gave me a good hint. Then I called on the Widow M—, who always needs a word of sympathy. Before I came away she told me that her daughter Mary could not exactly understand what it was to trust Christ, and was finding no peace, although she had been under deep conviction of sin for several weeks. I had her daughter called in, and I drew from her all her points of difficulty; I read to her such texts of Scripture as applied to her case, prayed with her, and then started for home. Your boy rode by my house on the old horse, who went along without any bridle, and stopped when he got to the bars that lead into the pasture.

"Before I went to bed I worked in all the material that I had gathered during the afternoon; and I studied out the solution of the difficulties of your wife and of your neighbor B— and of the troubled daughter of Widow M—, and I wove the answers to such doubts and difficulties into my sermon. The cheerful experiences of good Mrs. C— in her sick chamber helped me mightily, for faith in action is worth several pounds of it in theory. I want to my pul-

pit last Sunday pretty sure that my sermon would help three or four persons there, and if it would fit their cases, I judged that it would fit thirty or forty more cases. For human nature is pretty much alike, and sometimes when I preach a discourse that comes home close to my own heart's wants, I take it for granted that it will come to plenty of other hearts in the congregation."

"Yes, parson," said the deacon, "your sermons cut a pretty broad swath. I often feel 'Thou art the man' when you hit some of my besettin' sins. I have often been wantin' to ask you why your sermon barrel has never giv' out, as poor Parson Scanty's barrel did before you came here. He always giv' us about the same sermon, and as I set away back by the time it got to be mighty thin by the time it got to my pew."

Parson Honeywell turned pleasantly to the deacon and said: "I'll tell you what the famous old Dr. Bellamy once said to a young minister who asked him how he should always have material for his sermons. The shrewd old doctor said: 'Young man, fill up the cask, fill up the cask, and then if you tap it anywhere you will get a full stream; but if you put in very little, it will dribble, dribble, dribble, and you may tap and tap and get precious little after all.' I always get my people to help me fill up my cask. Good afternoon, deacon."—Evangelist.

## THE FUTURE OF THE U. STATES.

Prof. H. von Holst, the eminent German student and historian of our constitutional development, said:

Material prosperity cannot secure the future of the United States; nay, if material prosperity is not made by other agencies a source of strength it must become a source of weakness, hastening and rendering more inevitable their ultimate downfall and ruin. That is the stern decree of the eternal moral laws governing the history of mankind. So it has been from the dawn of recorded history and so it must remain to the end of the world, unless human nature should undergo a radical change. The American people, consisting of men and women, have no human nature of their own constructed upon different ethical principles, and therefore there can be no exception in their favor. The fate of states and nations has been laid into their own hands. They work out their destiny for good or woe, for salvation or perdition, by growing apace with their material prosperity or falling behind it in their intellectual and moral life.

Now we have seen that the material development of the United States is going on at a bewildering rate and that a mass of problems of the first magnitude, and more complicated and difficult than any task ever imposed upon any other state, are crowding in upon the people. The logical conclusion is so plain that no child can fail to draw it correctly. In activity, soundness and elevation of the plane, the intellectual and moral life of the American people must attain the very highest standard to prevent disaster falling upon them from the portentous clouds hovering over their future.

## "A NEW, COMPLETE HEART."

It is nothing less than character, nothing less than a new, complete heart, a fulfilled manhood, that Christ is trying to give us. Therefore, we may be patient, and be sure that the perfection of His gift cannot be at once. He who enters into Christ enters into a region of life and growth which stretches far away before him. He steps across the threshold, and his feet are glad with the very touching of the blessed soil. Christ is so One that all which He is ever to be to the soul He is in some true sense already. But none the less there is much which He cannot be until the soul is more, and so can take more of the life to live by.

The world can give you blessings which will be complete to you at once. It is able and glad to set forth for you at the beginning of the feast the best wine it has. But Christ will take you, if you let Him, into His calm, strong power and lead you on to ever richer capacity and ever richer blessing, till at last only at the end of eternity shall your soul be satisfied and be sure that it has touched the height and depth of His great grace, and say: "Now I know Thy goodness wholly. Thou hast kept the good wine until now." O at the end of our eternity may those words be ours!—Phillips Brooks.

For the Western Recorder.

QUESTIONS ANSWERED.

BY SENEX.

This sister answers her own question, and answers it very well. She says: "Moses commanded the children of Israel that they should not make the similitude of any figure, male or female, (Deut. 4:15, 16). Is it not wrong, then, for us to use the picture of Christ on picture cards, etc. Do they not tend to fill the child's mind with an image, and lead it away from the true idea of God? May not children be thus deceived, and suppose they are worshipping God when they are only thinking of a picture they have seen on a card or somewhere else? We know that no living man can paint a correct picture of our Saviour; would it not be better to let the Holy Spirit reveal him to us?"

Idolatry is almost instinctive to fallen human nature. It does not like a spiritual worship, but craves some graven image. The sister is right in thinking there is danger that children in praying will think of the Saviour as they have seen him pictured, and will pray to a man instead of to God. It would be wrong to worship the human body of the Lord, as much as it would to worship any other creation of the Almighty. The pictures on all the picture cards which I have ever seen were false and blasphemous pictures. I use the words deliberately. They were false in that they did not try to represent the Saviour with truth. The Lord was a Jew, and all Jews look alike. There is no reason to doubt he had the black hair and eyes and the well-known features of the race. They are blasphemous in that they invariably, so far as I have seen picture the Lord with long hair. The Bible says long hair is a shame to any man, and it is blasphemous with truth. The Lord was a Jew, and the Scriptures condemn in such emphatic language. It is one of the mysteries of total depravity that Christians will allow such pictures in their houses.

Pictures of the Lord should be left to Unitarians who do not worship Him, and to Catholics who worship with truth. The Lord was a Jew, and all Jews look alike. There is no reason to doubt he had the black hair and eyes and the well-known features of the race. They are blasphemous in that they invariably, so far as I have seen picture the Lord with long hair. The Bible says long hair is a shame to any man, and it is blasphemous with truth. The Lord was a Jew, and the Scriptures condemn in such emphatic language. It is one of the mysteries of total depravity that Christians will allow such pictures in their houses.

Here is a question somewhat along the same line from a pastor: "Before me is a programme of 'Spring Sunbeam Day,' which provides, among other things, that the children shall appear in public holding lighted candles, and recite some passages of Scripture and several other selections. Now should the pastor, in his capacity of speaking publicly in the church assemblies, is it right to encourage the little girls to speak in public?" And this is among Baptists, so-called! This is the first time, in all the Catholic aping which has been so diligently thrust upon our Sunday-schools that I have heard of lighted candles in the good old Baptist way, they carry lighted candles in the Catholic churches, and some high church Episcopalians have adopted them. But among Baptists!

A church which allows a "church year" of set days to be introduced into its Sunday-school under any pretext whatever, or by any less authority than Paul's ought to neglect to have the whole Catholic ritual brought in by degrees. To allow little boys to lead in the service is reversing the order of things from the days when wisdom and growth in grace were considered necessary to edifying the saints. These children are unconverted, too, and it has always been an idea of Baptists, founded on Scripture, that converted men should do the talking in the meetings on the Sabbath day.

There has also been a prejudice against converted men reciting the pieces of others when they spoke in the churches on Sunday or in a prayer-meeting. God was supposed to be better pleased with broken words from a saint's own heart, guided by the Spirit, than by the most eloquent words of another man, recited on the occasion. Rituals have also been a stench in Baptist nostrils, and a ritual by any other name smells no more sweetly.

As for putting little girls up to make recitations in the house of God, that is going further than any sort or condition of so-called Christians have gone in all the past ages. The command to women to keep silence in public assemblies is not limited to any age—it is as wicked in the girl of five, as in the dame of 75. It is high time that the people of God roused themselves from their complacent indifference, and in His fear considered prayerfully to what all these "Spring Sunbeam Days," with their lighted candles, are leading to. God will not hold the older men guiltless simply because they shut their eyes. I am glad this pastor is aroused, and I hope others may be also.

It was at the communion in a church in which the pastor asked the deacons to assist him in breaking the bread. They reluctantly obeyed when he proceeded to pour the wine, then offered a prayer, after which he gave both elements to them. One deacon took both, passing the wine and bread together. The second passed the bread, afterwards and took the cup afterwards. Afterwards the pastor took the bread and wine together. I refused to partake, and after the congregation was dismissed, I called the attention of the church to the fact that I did not partake, and assured them it was not because of the want of fellowship with them, but because of the irregular manner in which the whole thing was conducted.

"Did I do wrong in not partaking, or in giving the reason then and there in the language above? I stated also I had been in the ministry nearly thirty years, and had never seen anything like it before. Was the manner as given orderly in the church God's?"

It would seem probable in such a case that the pastor was either crazy or a little under the influence of liquor. For there was no reason for his varying from the established custom, and surely he had not come to that office without having seen the communion administered decently and orderly. There is no more in the Bible than that the Lord gave the bread first and afterwards the wine, and that he prayed twice.

It was a pity the deacons did not both do as the second did—carry around the bread first, and afterwards the wine. It may be safely taken for granted, however, that before the next communion season that pastor received an admonition from the church which would result in his promising to do better in the future, or resigning the care of the church.

It is difficult to say what was the proper thing for the visiting brother to do. Knowing the character of the church, it would be better to better judge of what was best than to. A man of his experience in the ministry ought not to have allowed the occasion to pass without expressing disapprobation in some way. Though I would have taken first the bread and then the wine, with a short prayer between, had I been in his shoes, it is very likely his refusing made his objection to such irregularity more impressive.

THE GOOD AND THE BEST.

BY REV. W. M. LISLE.

The Good is an enemy to the Best. This is not always so, but frequently Christians need to guard against satisfaction with the good, when they should attain the best. By falling a little short of its true aim, religious service often falls into caricatures. Christianity's object is to save the world from sin. To do this, two things are insisted on—prayer and preaching of the Word. These are the direct measures of the Spirit. It is true that other things come in as legitimate Christian service. But the constant danger is that secondary methods will displace the primary ones. The former are largely moral and secular, while the latter are strongly spiritual. The average Christian lives on the moral plane rather than the spiritual, and therefore lives to do good things rather than engage in earnest prayer and Gospel testimony. But there is no vital victory over sin, in self or the world but through the preaching of the Word. It 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. It is the good taking the place of the best, and when it does that, the good has become evil, since it saves the world from Christ. So far as activity in the outgrowth of earnest prayer, it is effectual, and only so. 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 true not only of the minister at home, but of his people. The preaching of the Word and schools illustrate this. They are very useful in preparing the way. As a means to an end they are most effective. But there is a great danger of making the means the end. Missionaries feel this very much. Said one recently, "Nothing can make up for not praying and for not being preaching the Gospel." Satan knows this well, and his principal business is to keep Christians busy, doing everything but that. The ineffectiveness of such activity in saving the world from sin arises from the absence of the Holy Spirit. By prayer the soul is filled with the Holy Ghost, which is the spirit of love and power and joy, and is able to conquer sin by Gospel testimony and works of love.—Watchman.

The Omaha Christian Advocate says: "A movement of vast importance is under way in Minnesota, which owns an ordinance which prohibits the appearance upon the streets of boys and girls under fifteen years of age after nine o'clock at night. At that time a bell is rung, and violators of the law are fined \$100 or given ninety days in jail. This is a righteous law. Too much cannot be said in its praise." It is a law which is a step in the right direction, but it could be more pernicious than the custom which this law is designed to check. But is it not a sad thing that such a law should ever become a necessity? What are all the parents in the land doing? It is our opinion that fathers and mothers who suffer their children to run loose upon the streets at any time, themselves deserve ninety days in jail, or something worse. When municipal vigilance becomes a recognized substitute for home discipline, the decay of our civilization is already begun.—Nashville Advocate.

LITTLE self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness—these are the little acts of temptation—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—F. W. Farrar, D.D.

LITERARY.

New Books.

[All the books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, post-paid to any address, on receipt of price.]

A MINISTER OF THE WORLD. By Caroline A. Mason. New York: A. D. E. Randolph & Co. Price 75c.

The story opens in a country parsonage in which Stephen Castle, the young pastor, is living with his mother. He is a young man of handsome presence, and of great ability and earnestness.

To his church there comes one day a beautiful young lady whose father is a leading member in a fashionable city church of the same faith and order. She is a society girl who has felt the hollowness of her life, and who is wishing for a religion which has depth and earnestness of faith. She thinks the young preacher has a sincerity of faith in God, and a strength of character which will lead her into a similar faith. Therefore she, through her father, had him called to the fashionable church.

He failed to stand the test, and while a most popular preacher, came to be worldly-minded. When she was thought to be dying, she told him how he had failed her. She did not die, and he was saved from feeling that God would require the blood of her soul at his hands. But her words roused him to his spiritual condition, and he ended as he began, a preacher to whom the Cross is everything. A good book for young preachers to read containing in a beautiful story a warning of a subtle danger to which they are exposed.

MATOUCHON: A Story of Indian Child Life. By Annie M. Barnes. Philadelphia: American Sunday-school Union, 1122 Chestnut Street.

It is a custom among the Comanche Indians for the father to kill twins. This leads the Indian mothers, if twins are born in the father's house, to bury one in order to save the life of the other.

Matouchon was a twin who was thrown away by her mother to die, but was rescued by a pious physician. The book gives an account of her childhood, the discovery of her father and mother, her life in the missionary's family, etc. It gives an accurate account of many customs among the Indians. This is instructive as well as interesting. It will be valuable in Sunday-schools to make the missions among the Indians a real thing to the children.

SHUT IN. A Story of the Silver Cross, and Other Stories. By Mattie M. Boteler. Cincinnati: The Standard Publishing Co.

"Shut In," the story from which the book takes its name, fills the greater part of the volume. It is a well-written story of a fashionable young lady who comes into the possession accidentally of a cross of the Kings' Daughters, and is led by that to become a Christian.

We do not like these books which are written to exalt a "Society" at the expense of a church. One would think from this book that to be a Christian and a church member, is to be but a member of the ground. The heroine thinks she can do nothing because her mother objected to her joining something or other, when she was already a member of the church.

ZEINAB THE PANJABI. By Rev. E. M. Wherry, D.D. New York: American Tract Society, 10 East Twenty-third Street.

Zeinab, a widow with two children was a Mohammedan, living in a town in India under the British sway. How she became a Christian and the persecution she suffered from the Mohammedan relatives of her husband, and the peace which came to her at last is well told in this story which is calculated to do great good as missionary literature.

HUNGERING AND THIRSTING. By Agnes Gibberne. New York: American Tract Society, 10 East Twenty-third Street. Price 60c.

We have been unusually busy, and have not taken time to read this book. But we know the Tract Society, and that it never publishes anything which is not wholesome and evangelical. We have read several books by Miss Gibberne, and have found them interesting and well-written. Hence we feel no hesitancy in commending this book of short stories without reading them.

"THE BOOK OF THE FAIR," by H. H. Bancroft, has been completed. It is beyond question the best souvenir of the World's Fair that has ever been issued. Its pictures and letter-press are magnificent. It is in 25 parts, and we presume, can now be bought bound. Bancroft & Company, Chicago.

Magazines.

THE September number of Good Housekeeping is on our table. Always good, it seems better than usual this month, and we found it impossible to skip even one short article. Each number is worth the yearly subscription price; surely no subscriber ever writes: "Please stop Good Housekeeping."

OUR earth stands to-day injured indeed, wounded in the house of its friends, but its bitterest days are back of it, its hottest tears fell long ago. It is moving onward toward more and better friendships, toward a wider distribution of property and culture. It is in its great possibilities. It is full of the undeveloped evidences of a God.—David Swing.

We minify our lives when we try to magnify them beyond God's thought for us.

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Dr. F. H. Kerfoot writes: "Your offer of Holman's Self-pronouncing Teacher's Bible and the WESTERN RECORDER to old and new subscribers for only \$3.50 is certainly a remarkable offer."

Dr. Carter Helm Jones writes: "Brother, what is the matter with you—bath much zeal "made these mad"? How can you afford to give the WESTERN RECORDER and this magnificent copy of Teachers' Bible for \$3.50? The paper is richly worth its price (\$2.00), and the Bible cost me six dollars the last time I bought one like it. It is fit that the RECORDER and the Bible should go out together, because the paper keeps close to the book."

Rev. Dr. Davidson, President of Georgetown College, writes:

"My wife bought a Bible as a Christmas gift for our daughter, and paid five dollars for it. After examination I find it no better book than the Bible you offer as a premium with the RECORDER."

Rev. Z. T. Cady, Pastor Georgetown, Ky., said at Union Association recently: "I paid \$5.00 for a Bible no better."

For 20 new subscribers, with \$40 cash, we give our \$40 WESTERN RECORDER SEWING MACHINE," warranted to give satisfaction, and if it does not come up to expectation in completeness, you can return it after testing it for 30 days at our expense, and we will refund the money. It is large, handsome, noiseless, high arm, five drawer. It is complete and made especially for the WESTERN RECORDER, and, like the RECORDER, speaks for itself.

BAPTIST BOOK CONCERN,

(INCORPORATED) 807 West Jefferson Street, LOUISVILLE, KY.

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1896. FOURTH QUARTER. SUNDAY, OCT. 13.

THE TRIUMPH OF GIDEON.

Judges 7:13-23.

MOTTO TEXT—Though a host should encamp against me, my heart shall not fear.—Ps. 27:3.

It will be necessary, in order to understand the lesson, to read what precedes it in regard to Gideon. His faith in God and obedience had been tested by the sending home of the thirty-two thousand who had come to fight, retaining only three hundred. And Midian was so strong, with such hordes of men! Even the thirty-two thousand who had gone appeared as but a handful in comparison with the host against them. And now only three hundred were left. Three hundred—and God. He would have the victory plainly His, so that no man could boast.

Gideon's faith had showed itself strong, but God mercifully aids it by letting him know the alarm of the enemy. And an army which expects to be conquered is already half conquered. Under God's direction, Gideon went with his servant to the camp of Midian, under cover of the darkness of night. And the lesson begins with what he heard there.

"Behold, I dreamed a dream, and, lo, a cake of barley bread." The cheapest bread, the food of the poorest, which well represented the scarcity in Israel. "And came unto a tent"—literally the tent—the tent of the commander. "And smote it that it fell, and overturned it that the tent lay along."—Thus showing the complete overthrow of the tent.

The soldier to whom the dreamer spoke was ready with his interpretation. "This is nothing else save the word of Gideon, the son of Joash, a man of Israel, for unto his hand hath God delivered Midian and all his host."—This heathen thus acknowledges the power of Israel's God. The dream and the interpretation were a great encouragement to the listening man. He had just 300 men against 135,000; but numbers were nothing against God.

"That he overthrew."—His first thought was gratitude to God. The coincidence convinced him that he was indeed under the guidance of God, and so assured him of God's aid; and it showed him that a panic had already fallen upon the mind of the enemy, that he was an object of terror to them. "Arise; for the Lord hath delivered into your hand the host of Midian."—His faith is unflinching, and it inspired the little handful of men whom he had with him.

"And he divided the three hundred men into three companies," one of which he led himself. "And a trumpet in every man's hand."—Trumpets were not in the hands of the common soldiers, but each commander had a trumpet with him. This was true also of torches. In night attacks a torch-bearer accompanied the leader to guide the soldiers and let them know always where the leader was. Hence it would appear to the Midianites that three hundred companies of troops had surrounded them.

The lamps were torches, and they were hidden in the pitchers that the Midianites might not perceive them till they had surrendered the camp. "Look on me and do likewise."—This was order enough for the soldiers. Thus in our warfare must we imitate the great Captain of our salvation.

result of the obedience is God's. Silently through the darkness, thus strangely accoutred, the brave three hundred marched after their leader. They surrounded the great camp, or nearly surrounded it, each man standing alone at some distance from his fellows. Cool courage and dauntless faith in God and in Gideon they showed. "The sword of the Lord and of Gideon."—The Midianite had spoken of the sword of Gideon, and that sound would terrify those who were already in dread of him. But Gideon put God first, and it was indeed His victory.

"So Gideon and the hundred men that were with him came unto the outside of the camp in the beginning of the middle watch."—A little after ten o'clock, the middle watch extending from ten till two. Gideon had lost no time in his movements after hearing the dream and its interpretation. "And they blew the trumpets."—Three hundred trumpets blowing all around them in the stillness of the night must have wakened every Midianite in the host. Then came a strange and startling noise which they could not understand, as the pitchers were broken.

And as they staggered to their feet all around them were the flashing torches of a mighty host, a host so large that it surrounded their camp. And from all sides came the war cry of Israel, "The sword of the Lord and of Gideon."—"And they stood every man in his place round about the camp."—With a trumpet in one hand and a torch in the other, obeying God and trusting their lives and their country's fate to Him.

"And all the host ran and cried and fled."—Their first thought was merely to escape. It is probable that "cried" here means "sounded a retreat." But when the three hundred sounded their trumpets again, louder it is likely than at first, they thought the enemy was right upon them, and in the darkness began fighting, thus killing each as they fled. "The Lord set every man's sword against his fellow, even throughout the host."—Thus God won the victory when Gideon's men had not as yet struck a blow. And Midian was so thoroughly crushed by this great overthrow that it never afterwards appears among the foes of the Israelites.

The names of the places to which they fled are given. They were probably villages in the plain of Esdsalon, but their location is not known. "And these men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh and pursued after the Midianites."—Gideon's disbanded men who got together quickly to pursue the flying remnants of the great host. There was never a more complete victory.

In all our warfare the battle is God's. We have only to obey faithfully his commands like true soldiers. The quality of God's army is the important thing—not the numbers. A church of ten regenerated members is a stronger church than one a hundred times as large who are not regenerated. In our warfare numbers do not count; only the strength of the faith, and the strictness of the obedience of Immanuel's soldiers.

THAT JOYFUL FEELING

With the exhilarating sense of renewed health and strength and internal cleanliness, which follows the use of Syrup of Figs, is unknown to the few who have not progressed beyond the old time medicines and the cheap substitutes sometimes offered but never presented by the well informed.

A CHINAMAN'S LETTER.

Enclosed you will find a copy of a letter from our Bro. Lum Chow to Dr. Bitting, who gave us some tracts. He showed it to me and I asked him for a few copies to send to a few of our papers. We hope to baptize this Chinaman soon, and there are others who are very much interested. Pray for us, and if possible help us. God bless your paper. Bro. Lum Chow is missionary among the Chinamen of El Paso under our church. There have been two conversions since March. L. R. MILLICAN. El Paso, Texas, Sept. 19

EL PASO, TEXAS, Aug. 18, 1896. Dr. C. S. Biting, Philadelphia:

Dear Bro. in Christ—I am very glad to let you know how I have been done with those Chinese tracts. Since I got these tracts from you, I distributed it to some of the Chinamen here it dose them great deal good. When I first came here and I have got no tract with me I went to visited them and talked to them about the Christian religion. It seem very hard to make them understand and they do not believe the doctrine of Christ is true, and they turn against me very bad, but they got the tracts from me for read it, now they think the Christian religion is good and truth. And one old man when I was telling him about Jesus is the Son of God and our Savior, he abused me so much, but now he say he will believed Jesus is the Son of God and his Savior, and I think God also the other one more since he got a new testament from us as he understood the bible he made a very strong fight with some China boys in favor of Christianity saying it was good. Since we came home one of the boys converted and want to be baptized hope you pray for us. I am yours truly LUM CHOW.

MONTGOMERY, ALA.

Dr. George B. Eager, the popular pastor of the First Baptist church, has returned from his vacation, most of which he spent in Chicago, supplying for Dr. Henson. Dr. Eager has not only a big influence in our city, but throughout the State is loved and admired. He is to Alabama what Dr. Carroll is to Texas—all the younger preachers flock to him for advice. He is doing a fine work in Montgomery.

Montgomery is fast becoming a strong Baptist center. Brother Thompson at Clayton street, Bro. Gay at Adams street, and Bro. Johnson of the South church, are all noble men, and none of them are afraid of work. With the prince of preachers, Dr. Eager, at the historic old First church, in the lead and these three brethren following with their noble bands, the Baptists are getting a strong foothold in our city.

Dr. Bow, at Eufaula, is doing a splendid work. Nearly three hun-

THE PRIZE BABY OF KANSAS CITY. Cured of Diagonal ECZEMA By the CUTICURA REMEDIES. Our baby when three weeks old was badly afflicted with Eczema. Her head, arms, neck, limbs, and nearly every joint in her body was raw and bleeding when we consulted Dr. CUTICURA (Colt's).

BUFFALO LITHIA WATER. In Chronic Dyspepsia, Renal Calculi, &c. THE PATIENT GAINS 114 POUNDS IN FLESH. Mr. W. H. Gregory, of Stovall, N. C., Stated by Dr. F. R. Gregory, of Stovall, N. C. "Mr. W. H. Gregory, a sufferer from chronic dyspepsia, chronic liver disease, almost resulting in granular degeneration, Chronic Diarrhoea, with Kidney complications, fits of renal colic, passages of Calculi, and all the worst and most distressing forms of Gastro-Intestinal Disorders, after having exhausted the catalogue of Dietetics and Hygienic Medicine and Therapeutics, under the advice and treatment of a number of the most skillful and experienced physicians, without benefit, and having the meanwhile declined, from a normal weight of two hundred and twenty to one hundred and six pounds, has been completely restored to vigorous health by a visit of three months to the Buffalo Lithia Springs and the free use of the water of Spring No. 1 to the exclusion of all other remedies, gaining while at the Springs seventy-two pounds in weight and in six months thereafter forty-two pounds additional. "The transition from a state of cadaveric emaciation to a new life of robust health and strength in so short a time seems little short of miraculous."

dred members have been added to the church during his pastorate. He has built a nice chapel on the south side which is very flourishing. Bro. George B. Townsend is holding some wonderful meetings throughout the State. He is a man of unusual power. Having practiced law for twenty-five years, and was also pastor here in the city four years. His greatest power seems to be in his nearness to God and wonderful knowledge of the Bible.

I will close my second year's work as an evangelist in December, after which I will not make any further engagements until in June of 1896, as I am going to enter the Seminary in January.

JOHN B. SHELTON. Montgomery, Ala.

CIVILIZATION VERSUS HOODLUMISM.

I have just read your editorial on the proper enforcement of law, with special reference to the proposed prize fight at Dallas, in this State, for the general tone of which editorial, allow me to thank you. Persuaded, however, that you do the governor and the State an injustice (unintentional, of course), I send you herewith a copy of preamble and resolutions adopted by unanimous and standing vote of a very recent meeting of the Austin Ministerial Association, representing at least four different Christian denominations. We are facing a great legal and moral contest and crisis in Texas, and we crave the help and prayers of our brethren everywhere. We do beg, however, that magnificently mounted "mortars," firing from long distances, shall observe due discrimination, that the execution intended shall fall within the proper camp instead of making havoc among the forces following under difficulties our brave young governor in seeking to prevent the shameful occurrence of this advertised atrocity.

A. H. MITCHELL, Pastor First Baptist Church, Austin, Texas, Sept. 21.

Whereas, we are confronted with a situation of seeming doubt and uncertainty as to the technical legality of "prize fighting" in this State, and Whereas, the comptroller, Hon. R. W. Finley, has refused a license for such "manifestly unlawful act, and the attorney general, Hon. M. M. Crane, has given his official opinion as to the validity of the law against "prize fighting," and the chief executive of the State of Texas, his excellency, the Hon. Charles A. Culberson, has repeatedly, steadfastly and uniformly assured the law-loving people of the State that the advertised "prize fight" shall not occur in open and flagrant violation of law, and Whereas, a court of last resort has not rendered decision overruling the attorney general's opinion, and Whereas, our noble governor has

stated in unequivocal language that until such court of last resort should stop him he will, as the sworn executive of the State of Texas, prevent said "prize fight" "if men enough can be found" to do it; now therefore be it Resolved That we, as ministers of the various denominations and churches, and as citizens of the State of Texas, believing that we represent the finer feelings and higher moral instincts of our whole people regarding this question,

- 1. That we congratulate our loyal and faithful State officers upon the manly and consistent stand they have taken in the premises;
2. That we pledge them our most sacred honor that we will stand firmly by them in their laudable and lawful efforts to maintain the majesty and secure the supremacy of the law in this notable crisis of the legal and moral character and life of the Lone Star State.
3. That until a court of last resort may or shall settle this question adversely to the opinion of the attorney general, which opinion the governor has already declared his intention to follow, we solicit and bespeak for our chief and life of the Lone Star State, if need be, the personal presence of the brave, heroic and law-abiding men from every part of this great State.
4. That copies of the foregoing be handed to Gov. C. A. Culberson, to the daily papers, and, as far as practicable, to the editors of papers, both secular and religious, with the request for publication.

COSTLY LESSONS FOR BAPTISTS.

BY W. A. JARREL. The following, dated June 9, 1895, I clipped from a secular paper: The controversy between the extreme Baptists and the supporters of the liberal party of President Hill, of the University of Rochester, has come to a climax with the result of a signal victory for President Hill. In his annual report to the board of trustees Dr. Hill gives an outline of the entire history of the college with reference to the contributions of Baptists and others. He also discusses the present differences, and asks the trustees to advise the institution "in a light before the public that shall admit of no ambiguity, perversion or controversy respecting its policy and its aims." After a long discussion the trustees adopted a report submitted by a committee appointed to consider the matter, which expresses the continued confidence of the board in the administration of our wise and faithful president," approves and indorses the statements in his reports and refers to the resolutions of the Baptist ministers of Rochester and its vicinity as "unjustified and unjustifiable." The report continues: "We do not recognize the right of the ministers of any denomination to demand that this institution shall be changed in respect to its chartered purposes or converted into an instrumentality for sectarian propaganda, directly or indirectly, or that its foundation, history or traditions shall be violated." It further declares that "the university does not recognize any ecclesiastical power of vindication." That the secular papers have not incorrectly reported this matter is evident from the following which I copy from the Watchman, of Boston: President Hill, of the Rochester University, in his annual report to the

trustees of the university, devotes much space to a rejoinder to the resolutions adopted by the Genesee Baptist Ministerial Association. . . . He contends that the charter of the university and other early documents show the untenability of the claim of the Ministerial Association, that the University of Rochester, having been founded in the interest of the denomination, should exert in all its class rooms an influence not merely unequivocally Christian in the sense that Baptists put upon that term. President Hill maintains that the primitive documents show that the college was founded simply as a contribution to public enlightenment and the cause of good learning, and "not in the interest of an ecclesiastical (sic) body."

The Genesee Baptist Ministerial Association is made up of the Rochester theological professors and the pastors in and near Rochester. From all this it is evident that Rochester University is lost, or is in great danger of being lost, to Baptist churches. Not only this, but from a published volume, of which President Hill is the author, and from the history of many colleges not controlled by churches, there is great danger that this great school will become a center of sceptical education and sophistry. Were the departed cognizant of earthly affairs, and again in their bodies, the Kendricks, Dr. M. B. Anderson, and all who laid the foundation of Rochester and built thereon, would, in horror, turn over in their coffins at this shameful loss of their sacrifices and betrayal of trust.

But how came this to pass? Simply because, to secure the pitiful contributions, the sympathy and the patronage of non-Baptists, the charter of the University was not as clearly nothing but Baptist as it ought to be. True, the *Watchman* replies to President Hill: "President Hill's argument appears to us legal and technical, rather than comprehensive and sympathetic, and absolutely to ignore the conditions out of which the University sprang." But, while infidels, other denominations and the secular press pat Mr. Hill on the back, and lawyers assure him that he can wrest the University from Baptists—though a member of a Baptist church—what cases he for this truth, stated by the *Watchman*? Thus, through desire for "union," compromise and "liberality," away goes this great university with the millions of Baptist money which have been put into it—away into the camp of the enemy.

Chicago University is another sad illustration of the folly of good brethren who are always clamoring for "union," etc., with other denominations, and are denouncing their brethren whose eyes are open to all such folly as "bigoted," "high church," "narrow," etc., *ad nauseam*.

The Chicago University folly and loss to Baptists came about in this way: viz., Rockefeller received his religious education from Baptist pastors and churches which engaged in "union meetings" and exchanged pulpits with

non-Baptists who taught that instead of Baptist churches having the perpetuity from the apostolic age to the present, they, like the sects, began in modern times—at least began a new church existence in modern times—"are but one among many Christian churches"—the practical effect and conclusion of which is, "after all, the difference between Baptists and others is about the difference between tweedledee and tweedledum." Who can believe that a despised "Landmark" Baptist could have been induced to put millions of dollars into a great big bag of wind, a "non-sectarian," worse than half-infidel nothing? A thing with trustees and professors of almost all shades of belief to unbelief—a piece of folly which can but make the angels of heaven weep and the angels of the bottomless pit rejoice.

What a pity Rockefeller's millions have not gone into only full-blooded Baptist institutions. But in the loose Baptist education of Rockefeller and its deplorable fruit is fulfilled the Scripture, that "whatsoever a man soweth, that shall he also reap," whatsoever a denomination soweth that shall it also reap.

I believe that I have it reliably that the president of Chicago University not long ago seriously thought of leaving the Baptists for "a more liberal church." Probably he has convinced himself that the great Chicago University will soon put the denomination on a gauge sufficiently broad to satisfy any professor in it. While learned in some directions, raised in "union meetings," etc., President Harper—Hill, too!—doubtless knows far less of the New Testament teaching on the church than many who have "never rubbed their backs against a college wall." In the Chicago University folly we have the fruit of Harper's first ecclesiastical influence; so Hill's in the Rochester folly. "Whatsoever a man soweth that shall he also reap." Not only are Rockefeller's millions lost in the Chicago University folly, but the hundreds of thousands of dollars which Baptists put into the Chicago Baptist Theological Seminary, being swallowed by it, are going in the same way.

Signs are not wanting that Brown University, under President Andrews, of like loose Baptist education, is likewise endangered. How many more educational institutions are thus slipping from Baptist hands, no one can say. As Baptist churches run more and more into "union" things, of various kinds, with other denominations, the more will our denominational interests slip from our hands into those of our enemies.

In conclusion—1. Give not a cent to any academy, college or university until fully satisfied that it is wholly and forever Baptist. 2. At the earliest day possible place all our higher educational institutions wholly under control of our Baptist associations and State conventions. Whenever our educational institutions are unwilling to be thus controlled by these bodies, let them cease to claim their support and patronage. No true Baptist institution can wisely object to being controlled wholly by these representative church bodies. 3. To the extent you give non-Baptists a place in the control of Baptist institutions, you sell out to them. 4. By non "union meetings"—by practices teach our church members that Baptist churches do not stand for sectarian pride, but for great fundamental New Testament truths. Thus educate our young people and save their talents and millions of dollars to our great denomination. Dallas, Texas.

SALEM ASSOCIATION.

This body met at Gilead in her one hundred and tenth session. Bro. S. H. Bland was chosen as moderator and M. R. Gardener clerk. The introductory sermon was preached by Elder W. B. Gwynn, and was spoken of as having much of the old gospel as foundation. The visitors were welcomed and made themselves useful.

Elder W. P. Harvey told us of the work that seems to delight his soul. Sister Mary Hollingsworth was ready to talk for the Home, and received a collection.

The question of division of the association, that had been referred to a committee, came before the body, and after discussion was tabled, which seemed to indicate that Salem was not dissatisfied with length or numbers. However, some of our best workers believe that a division would prove advantageous to the cause of the Master.

The letters show that we have gained strength in some parts and are at a standstill at others. We have reasons to be thankful, and abundant cause to feel our dependence and seek guidance of an unerring Being. There were some 209 additions making near 4,000 in number, but I fear not so many in work. The mission board has devoted some of the means in aiding weak churches, and has had some meetings of interest held.

The Sunday-school work has been pushed more than any work the past year, with very gratifying results. The association last year ordered the holding of fifth Sunday meetings, which were carried out to the satisfaction of all interested. Brethren R. C. Kimble and J. P. Jenkins were placed at the head of this work. The Sunday-school work is placed this year in the hands of the District Board, and three ministers added—Brethren J. C. Willett, R. C. Kimble and B. F. Hagan. The Sunday-school convention will be continued.

Ministers' aid has gained many friends in the past year and Bro. Cox's speech was kindly received.

The subject of education was handled in a very interesting manner, and our people were delighted to see such kind feelings existing among our schools. Lyndal is receiving the kindest commendations and prayers of many in our borders, and we are expecting nothing short of success.

Our churches seem to have become dissatisfied with supplies and are looking toward pastors, which is one of the most hopeful signs of greater work that we have.

Bro. J. H. Jenkins has been called from among us, and was

greatly missed as he was much loved. His words and tears were not with us at our gathering, nor that warm, hearty grasp of the hand. The vacant chair reminded us that our work would soon be over.

The people of Gilead entertained us equal to our expectations, which were very high. We meet next year with New Salem.

B. F. HAGAN.

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CIVITAS DEL.

"For my brethren and companions" takes I will now say, Peace be within thee! City of God, grow old with silent faces Lying beneath the shadow of the clay. These are the towers built up in barren places. These the great bastions waiting for the day. Dim through the night stone after stone arises. Bold through the dawn flash forth the peaks of flame. Touched with the splendour of those glad surprises By which the blessing of the Spirit came. Tollers of truth are we, who at our labour Keep the sharp sword still girded at the thigh. Heeding no humours of the pipe and tabor, Fighting and building till the end be nigh. Much do these walls have need of earnest valour. Much have they need of plummet and of line. From early morning clad in whitest pallor, Until the redness of the day's decline. Help us, our God! Despised are we, and broken By many sorrows which the wicked cause. Turn Thou on them their malice, as the tokens Of this unerring, unevaded law. Thus, then we build through storm and pleasant weather: Thus, then, we pray by morning and by night. Hearts knit with heart, and hands at work together— Beset by foes until Thou givest light. City of God! thy peace is our petition: City of God! our brethren dwell in thee: And for their sakes, in true and deep contrition. We seek thy good, O dwelling of the free!

OUR PULPIT.

THE NEW SONG ON EARTH.

BY C. H. SPURGEON.

"He hath put a new song into my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."—Psalm xl:3.

Listen to what this man's experience had been: "I waited patiently for the Lord; and he inclined unto me, and heard my cry." That is where God gets his singers, out of the place of praying and weeping. Where they learn to pray they begin to sing. Oh, yes, even in heaven itself the sweetest voices that there praise God and the Lamb belong to those who came out of great tribulation, and washed their robes and made them white in the blood of the Lamb! Therefore are they before the throne of God, and serve him day and night in his temple. Do not try to get the joy of Christ without first having sorrow for sin.

"The path of sorrow, and that path alone, Leads to the land where sorrow is unknown."

This man, who says that God has put a new song in his mouth, began with a new prayer in his heart; "I waited patiently for the Lord; and he inclined unto me, and heard my cry."

Further, this man, who sings so well that he cannot help talking about it, was once in a very deplorable state where there was no singing for him; but God brought him up out of it. Hear what he says: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Nowadays, people do not seem to know much about that horrible pit: I wish they did. There are more gentle, quiet conversions, and I little care how men are converted, so long as they are really converted; but, after all, the old-fashioned sort of conversions wear best. Men who know from what they are saved, men who have felt the iron rod of the law, and have been crushed and broken between the millstones of conviction, these are they who appreciate "free grace and dying love" to the full, and speak of it, and sing of it. I do not find so much of this singing now, and the reason is because there has been so little of the deep experience of which our good old fathers used to speak. The psalm-

out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings; and therefore it is that this new song is in my mouth."

I. First, notice that we have here a man wondering to find himself singing, for the text is evidently a declaration that God had put a new song into his mouth, and that it was a marvel even to himself. Here is, then, a man wondering to find himself singing, and it would not be difficult to find one like him here.

What makes you wonder so, my friend! Other people sing: why is it at all a wonder that you should? He answers, "It is a wonder that I should sing because I have been so used to sighing. Had you seen me, sir, when the arrows of God stuck fast in me, you would have heard many sighs, but never a song. If you had tracked me home, you would have found my pillow wet with tears; but I was no nightingale, I could not sing in the dark. I woke in the morning, almost sorry to think that I had to face the world again, and that I had my burden still to bear; but I chanted no morning hymn, and went about the world still burdened until night came again. Those around me talk of vesper hymns, but I had no such hymns. I had my evening moans and groans, for sin was heavy upon me, and an angry God seemed to make the darkness about me a darkness that might be felt. Had you seen me then, you would not think it strange that I should wonder and be a wonder to myself that now I sing." Oh, yes, dear hearers, if you have ever known the depths of sorrow for sin, you will be amazed to think that you can be as happy as you are because Christ has loosed the burden from your shoulder, and made you free, saying, "Go, and sin no more. Thy sins, which are many, are all forgiven thee."

Still, my friend, you that are so much wondering at yourself, you tell me that you marvel to find yourself because you so lately were sighing, and, farther back, were singing such a different tune. Is there any other wonder in it? "Well, yes, sir, my greatest wonder is because I am singing a new song. It is a totally new song; it is new to me, for I knew nothing of it once. I ridiculed what I did not understand; I cast scorn on what I had not the candor to wish to know. I said that religion was all cant, and that religious people were all hypocrites. I did not know this for a fact, but I said it all the same. I did not want to know anything about Christ crucified and the Gospel of his grace. I said that these were only terms that were used by fanatical people, and that had no meaning in them; and as to the songs of Zion, why, sir, I sometimes parodied them to give a little zest to my profane merriment; but as to singing them myself, that, I felt, could never be the case." Yes, beloved, there are some who are now singing of free grace and dying love who, years ago, would not have believed it possible, even if a prophet of God had told them it would be so. They would have spat at any man who should have said, "And you, too, will take up the cross, and follow the Nazarene." Yet tonight they are singing a song altogether new to them. These low notes of penitence, the deep bass of confession, are all new to them, and these highest notes, the jubilation that rise even to the skies, are all new to them. None of this score did they ever read in their days of sin, they never tuned their harps to such psalms as this in the time of their unregeneracy. It is all new to you. Do I not remem-

ber I heard it when I was a child, I was never away from the hearing of it; but when I came to know it, it was just as new to me, nursed on the lap of piety, as it was to you who lived in the midst of a wicked world, for I was blind in the light as you were blind in the dark; I was deaf in the midst of music, and you were only deaf in the midst of discord. There was but a slight difference between us after all; and truly, we do wonder to think that we should be singing a new song.

It is not only called a new song because it is new to us, but because it is so uncommon. Rich and rare things are often called in the Bible new. There is a new covenant, there is a new commandment; I will not quote the many things in Scripture that are called new because they are so rare. And, oh, the praises of God are indeed rich and rare! If an angel, fresh from heaven, were asked his judgment of the various kinds of music played or sung below, I know what he would say. Your finest operas and your noblest lyrics concerning things of time and sense would be but doggerel in his ear, and discord to his heart; but the hymns in which we praise our dying yet risen Lord, psalms in which we exalt the God of heaven and earth, these would be music indeed to him, and he would write these down as truly sweet. Yes, and so it is to us. Dull is the song that does not praise our Lord; but the burst of united psalmody, from a vast congregation that exalts him, brings tears into our eyes, as Augustine says it did to his when he heard the singing at Milan. When first he entered the church there, to hear the many simple folk praise God touched his soul. But if it be not so, if the music be not to the praise of the Lord, there is nothing rich and rare in it for us. Oh, believe us, we have learnt a rare song now that we have learnt to praise the Lord our God!

And, truth to tell, there is a wonder about our new song because it is always new. Do you ever tire—you who love your Lord—do you ever tire of him! You who praise him, do you ever weary of singing his praises! I may very well weary of me, poor creature that I am, I who have addressed you so many hundreds of times; but you never weary of my subject when I talk of Jesus. You may very well weary at the monotony of any human voice, but you can never be tired of the many-stringed harp which is to be found in that one name, in the name of Jesus; His name fresh! Oh, I think it is newer to me now than when I first heard it! It may seem a paradox, but the gospel is to me fresher the longer I know it. Did my heart leap at the sound of Christ's name nearly forty years ago? Yes; but not as it does now. The music of his name will refresh our soul on in death with a new depth of sweetness. It is all new as you go on in Jesus. You seem sometimes to fancy that you are coming to an end, but there is no end to this music. Did you ever sail up or down the Rhine? If so, standing in the steamboat, you thought you were in a lake rather than in a river, and you wondered how you could proceed any farther. You turned a corner, and the river opened up before you with a fresh stretch of beauty; and where it seemed to end again, the end was all a delusion, for it still went on, and on. So it is with the song which the Lord has taught us, it is always fresh and always new. We may make it say, as the poet made his brook to sing—

"Men may come, and men may go,

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and so does the sweet melody of Jesus' precious name. It is a new song, a new song altogether.

There is a further wonder yet. My friend, you have been telling us that you marvel that you have a new song, what is it that makes you so surprised? You have told us much; tell us a little more. And he answers, "Well, sir, I wonder at my new song because it is raised unto our God: "even praise unto our God." It should not be, but still it is, a marvel when a man praises his God. We are by nature so averse to this sweet exercise that, when we come to do it, and do it heartily, it is a marvellous thing. Look. We praise God's grace; we sing—

"Grace! 'tis a charming sound! Harmonious to the ear!"

and each saved man among us feels it to be so in his case. We praise God's power. What power he has put forth in bringing us up out of our graves of sin, and turning us from darkness to light, and from the power of Satan unto God, by that same mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand. Yes, every man whom God has saved praises his grace and power.

The pith of the song is this: "Praise unto our God." You cannot praise another man's God; at least there is no sweetness in such a song, but there is a blessed melody when it is "praise unto our God"—our covenant God, the God who belongs to us, the God who by a perpetual covenant has given himself up to us to be our possession forever: "praise unto our God." I like to have it put in the plural. My soul can praise my God; but the highest note is reached when many of us together can praise "our God"—yours and mine. We who are brethren in Christ, we who know each other and love each other, find a peculiar sweetness in our new song when it is "praise unto our God." If you all knew the sweetness of bringing others to Christ, more of you would live for it and be prepared even to die for it. I have had some very happy days in my life, but my happiest times have been such as I had one day last week when I shook hands with somewhere about a hundred persons who called me their spiritual father. It seemed to them to be quite a grand day to touch my hand, while to me, the tears standing in my eyes as I saw each one of them, it was as the days of heaven upon earth, for I had never seen all those people before. Perhaps some of them had been in this house now and then, but I did not know them. They had read the sermons, and as I went from village to village and found them standing at their doors, begging me to stop just to hear how such a sermon was "blessed to me," and "my old father read your sermons and died in peace after reading them"—there I could have died of joy, for this is the truest happiness we can have on earth. Seek

conversion with all your heart and soul. If you would be happy men and women, and would sing the sweetest song that could be sung on earth, let it be "praise unto our God;" not yours alone, but the God also of those whom infinite mercy shall permit you to bring to the same dear Savior's feet.

There is one more wonder about this song, and then I shall have finished what I have to say about this friend of ours. You tell us that you sing, and that you sing a new song; what is the greatest wonder about that song! "Why, sir, to tell you the truth, I do not know which is the greatest marvel; there is a world of wonders in my singing this new song, but there is one point I have not told you, and that is this: 'He hath put a new song in my mouth.'" Oh, I see, then; you did not learn it of anybody! You did not make it up yourself! "No, no, no; a thousand times, no; it was God that put it into my mouth." Well, now, when God puts a song into a man's mouth, that is a grand thing, for the devil himself cannot get it out. If God puts a new song into a man's mouth, he has a right to sing it; therefore let him sing it. Magnify the Lord if he has done this great thing for you, if he has put this new song into your mouth. All that we ever do for ourselves never has the sweetness in it of that which God does for us. You may labour and toil and tug, and all the wage you get you may hold in the hollow of your hand, and it shall melt in the morning sun, but if God shall give it to you of his free, rich, sovereign grace, it shall be within you a well of water springing up into everlasting life, and neither life or death, nor things present, nor things to come, shall ever take it away from you. If God hath put this new song in your mouth, that is the best thing you can tell us about it. So, my good friend, I will ask no more questions. Sing away, sing away, as long as ever you like, sing praise unto our God.

II. Now, secondly, and very briefly, we have here, dear friends, a man who is resolved to keep on singing, for you notice, he says, "He hath put a new song in my mouth, even praise unto our God: many shall see, and fear, and shall trust in the Lord;" so that this man means to keep on singing. I must have you back again, old friend, and ask you why it is that you mean to keep on singing.

He answers, first, "Because I cannot help it." When God sets a man singing, he must sing. Good Rowland Hill once had sitting on the pulpit-stairs a person who sang with such a cracked, squeaking voice that it put the dear man out of heart; and this person with the cracked voice of course sang more loudly than anybody else. So Mr. Hill said to him, while the hymn was being sung, "Be quiet, my good man, you make such a dreadful noise that

the man, "I am singing from my heart, Mr. Hill." "I beg your pardon," said the preacher, "go on, go on with your singing if it comes from your heart." So we would not stop any man, whatever his voice is, if he sings from his heart. But what is more, we not only say that we would not stop him, but we could not stop him if we wanted to do so. If, as men say, "murder will out," I am sure that grace will. You cannot put salvation into a bottle, and put the cork in. It will burst the bottle, for it must come out. If God has put a song into thy mouth, thou must sing it. Therefore, again I say, sing away.

Still, my friend, do you think that it is worth while to sing at this rate? "Yes says he, 'I do, for I believe that it is good for them to hear it.' Do you? What good can it do them? And he answers me thus. 'Look at your text, sir, and you will not need to ask me that question; what does your text say?' 'Many shall see, and fear, and shall trust in the Lord.' It is good to preach the gospel, but it is better to preach and sing the gospel. I mean dear friends, that if you and I, in our daily lives, were to sing the gospel more, especially by a holy cheerfulness of character, we would bring truth home to a great many who now turn aside from it, and do not feel its power. Sing you of Christ your Lord, tell out his love to you, tell out how you were converted, tell how he brought you up out of the horrible pit, out of the miry clay, and as you do it, others will long to experience the same deliverance, and so will be drawn to the Saviour by your sweet testimony to his grace.

If I had come here to-night, knowing that there were persons here that were ailing, and were to say, "Now listen; I will tell you how I suffered from your complaint," you would be sure to attend to me; and if I then mentioned a certain remedy, and said, "I took it, and I have experienced a very remarkable cure," you would listen with both your ears, and you would ask, "Where is that remedy to be purchased?" You would begin thinking whether you could get some of it to-morrow morning, especially if you were very ill yourself as I have been; and you would go away thankful to think that you had met with someone who, through his own experience, could guide you to a perfect cure. Well now, that is exactly what I want you to do with regard to yourself, you who are sick of sin, and care, and fear, and grief. I, too, as a youth, was sick of sin, and I was made to feel it, and to endure grief on account of it. I sought to be delivered from it; I gave up many things in which I had indulged, and I hoped by self-denial that I should come to peace; but I did not, I was as far off as before I began. I said that I would very diligently attend the means of grace, and I did so. Thrice on the Sabbath I was found somewhere or other hearing the Word. But mere sermon-hearing brings no peace. Then I said that I would read good books. How I remember reading *Alleine's Alarm*, and *Doddridge's Rise and Progress*, and *Baxter's Call to the Unconverted*; and how they ploughed me, and brought tears into my eyes; but I found no rest to my soul by all the good books I read,—the best that could be read. Whatever was proposed to me that looked likely to bring rest, I was eager to try. I was willing, I am sure, to become a monk, or aught else beneath the sun that would promise peace to my spirit, for I wanted to be right, and longed to be at peace with God. At last, I found rest. The preacher

pictured Christ upon the tree, bleeding for sinners; and he said, in his Lord's words, "Look unto me, and be ye saved, all ye ends of the earth;" and I looked. It was all I could do, it was all I was asked to do, I looked. It was but a look, and yet in that moment all my fears were ended, my doubts were solved, my burden was removed, and I, too, could say, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Now, after trying and testing this salvation a good many years—well nigh on to forty—I have only this to say of it, it is a simple salvation, but it is as sound as it is simple. It is fitted for the poorest of us, but it is as enriching as it is suitable to our poverty. The weakest may look to Jesus, but by looking he shall soon be ranked among the strongest. He who is at death's door may look to Jesus crucified, but the life that look brings is life everlasting, which shall never die. There is the remedy, and I have tried it. That is all I can say to you, except that I beg you to try it yourselves. Try it yourselves. Look to Christ. Look to Christ. Trust Jesus, that is all; trust, simply trust. It does seem as if this could not be all, but it is. Thou with the broken heart, trust. Thou with the heart that will not break, trust to have it broken. Thou that art deeply penitent, trust; not in thy repentance, however, but in Christ. And thou that canst not repent, but wishest to repent, look to Christ for repentance. Trust; trust; trust, as the drowning man trusts to the life-buoy, as the shipwrecked mariners trust to the life-boat. Trust; trust in God almighty, incarnate in the bleeding Man of sorrows, for it is God that hangs on the cross in the body of the Nazarene. Trust thou in Jesus Christ, the Son of God and the Son of Mary, and as surely as God lives, thou shalt live, and live forever. Heaven and earth may pass away, but that Word shall never pass away. "He that believeth on the Son hath everlasting life." May you have it to-night! Amen.

THE SUBSTITUTE.

Many people go through this world carrying their great load of sin on their own shoulders. They do not know what else to do with it. And they are almost ready to give up in despair. But listen: Jesus says, "Give them to me; I will take them if you will trust me." They do not realize that Jesus has done all that God deemed necessary to be done to insure complete pardon, acceptance, and salvation to all who will believe in his name. So many depend on their good works or something they can do, forgetting that it is by grace through faith that we are saved. If our salvation depended on something man could do, why did Christ leave the eternal heavens and take upon himself the form of man, and suffer the awful agonies of the cross? We cannot earn or buy salvation. Eternal life is the gift of God; Jesus is the sinner's Substitute, scourged in his stead, and by his stripes we are healed. The way of Israel's deliverance by the blood on the doorposts is a type, or figure, of God's way of salvation for every sinner by the blood of the Lord Jesus Christ. All who will take shelter under the blood of Christ and accept the atonement that he has made, the rod of divine justice cannot harm them, for Christ has met all the requirements of the law—he is the end of the law to every one that believeth. Somebody may say, "Has the sinner nothing to do?"

Yes, he must repent toward God, and accept Christ as his Savior; if he don't, he will suffer the penalties of a broken law, for by the law there shall no flesh be justified in his right, for we are justified freely by his grace through the redemption that is in Christ Jesus. We must not go about trying to establish our own righteousness, for it is as filthy rags before God; but we must be clothed with the righteousness of Christ, which is imputed to us through faith in him.

My hope is built on nothing less Than Jesus' blood and righteousness. I dare not trust the sweetest frame, But wholly lean on Jesus' name. IDA C. ROGERS. Pecan Gap, Texas.

A MUCH-ABUSED word is the word "consecration." In the religious sense it means a solemn dedication, or setting apart of one's self to the service of God, and in every case precees the consciousness of pardon. Genuine consecration always includes the dedication of all our powers and faculties to holy uses. Consecration which is not entire is spurious, nor does God honor such an imperfect act of devotion by the gift of His Spirit. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). —New Orleans Advocate.

A WIDE-AWAKE man is not always a wise man. When a man is fully awake, and sees things more clearly, he may jump to a conclusion, and make a proposition, not knowing what he says. If he is waked in the morning by an alarm clock, and sees the light of a bright day, he may say that his bed is a delightful place to be in on such a morning, and he inclines to remain in it, but if he says that, he knows not what he says. His first duty is to get out of that comfortable bed, and be at work elsewhere, using the strength he has gained in bed in work that calls for him in a busier field.—S. S. Times.

TIME AND PLACE OF MEETING OF THE DISTRICT ASSOCIATIONS FOR 1895.

- OCTOBER MEETINGS.  
 Laurel River—New Hope, Hockcastle county, Oct. 4.  
 South Concord—Lick Creek, Wayne county, Oct. 4.  
 West Kentucky—Liberty, Fulton Co. Oct. 9.  
 Upper Cumberland Valley—Middle Fork, Leslie county, Oct. 11.  
 Enterprise—Coal Run, Pike county, Oct. 11.  
 Ohio Valley—Hobbsville, Henderson county, Oct. 15.  
 West Union—Olivet, McCracken Co. Oct. 16.  
 Blood River—Benton, Marshall Co., Oct. 23.  
 Graves County—Trace Creek, Graves county, Oct. 30.

If the clerk of each District Association will send me a minute as soon as printed, he will oblige. J. K. NUNNELLY.

Fast Time to Denver and Western Points.

The Union Pacific are now running special fast trains, leaving Kansas City daily at 6:35 P. M., arriving at Denver at 1:40 P. M. the following day. St. Louis passengers can leave St. Louis at 9:30 A. M. and arrive at Denver at 1:40 P. M. the next day, only one night en route. The time to San Francisco is reduced ten hours via this route. For full particulars, address Jas. F. Aglar, General Agent, St. Louis, Mo.

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, OCTOBER 3, 1896.

REMARKABLE ACTION.

The Index of last week gives a three-column account of a recent meeting in Macon, where was organized a society called the "Baptist Young People's Union of Georgia." There were brethren present from 31 of the many hundreds of churches in Georgia, and they proceeded to effect the organization. As our readers know, we doubt the wisdom of such an organization, believing that whatever work in behalf of the young people needs to be done can be best done by the churches and our existing denominational bodies. So far as we know, no valid objection has been urged to doing in this regular way whatever needs to be done in this line. If there is any valid objection, we will be glad to be informed of it. Those brethren who organized in Macon the "Baptist Young People's Union," are, several of them at least, not young. Some of them are pretty well along in the figures. We do not know the ages of all of them, but the ages of four of them are, respectively, 63, 58, 58, and 54. This shows that they are not willing to leave the "Young People's Union" to the management of young people. As we have said before, either young people ought to compose and control these societies, or else the name should be changed. There is no doubt that the label ought always to correspond with the goods. Now, if these brethren are not willing to have the young people manage their own societies, on what ground can they object to having the management of this whole work, for and among the young people, under the control of our existing organizations?

But we did not take up our pen to discuss that question, though we commend it to the earnest consideration of the brethren involved. The meeting at Macon did something more. They passed a resolution favoring "the organization of a Southern Baptist Young People's Union, auxiliary to the Southern Baptist Convention," and they appointed a large committee, containing a considerable per cent. of men who are by no means young, to call a general meeting to effect such an organization. This is precisely the thing which the Washington Conference was called to consider, which was fully and freely discussed, when the Conference met, and which was voted down by a large majority. We fail to see how this new committee can feel at liberty to take such a step as they are asked to take. As we see it, they are committed not to do anything of the kind. Largely, they are the same ones who joined in the call for the Conference at Washington, and if they are not bound to acquiesce in the action of that Conference, we fail to see any meaning in the Conference. Did they intend, when they called the Conference, to go ahead anyhow and organize a Southern Baptist Young People's Union, regardless of whatever action the Conference might take? Was not the Conference called expressly to consider the question, and to decide what was best? These are good brethren whom we highly respect, and we are sure they will do what they believe is right; but as we see it, they are committed against organizing any Southern Baptist Young People's Union. We believe also that the denomination generally will see it in the same way. The average Baptist will

never be convinced, after the matter was settled at Washington by a Conference specially called for the purpose, and attended by brethren from all parts of our territory, that representatives of 31 churches in Georgia have the right to reverse the action of that Conference. This is the way we see it, and, with all respect, we ask that these brethren think before they act.

We take off our hat to Governor Culberson of Texas. He has shown himself a man. We heartily and joyfully beg his pardon for every doubt we have had of his being equal to his position and to the occasion. He has issued a ringing proclamation, calling the legislature of Texas to meet in extraordinary session to pass such laws as are needed to effectually prevent the widely advertised prize fight at Dallas. We hope the needed laws will be passed by the time this article reaches our readers.

We are glad to bid good-bye to all our doubts concerning the Governor, and beg his pardon for having had them. The secular papers kept saying that his utterances against the fight were simply to quiet the good people who objected, while the fight would come off all the same. The sports, who had the fight in hand, went right ahead erecting an immense building in Dallas; the railroad men made special rates and special arrangements; parties were being made up in the different cities, and everything looking to having the fight went right on, as if there were no opposition worth considering. It is not strange that we doubted whether the Governor would make good what he had said. But we did not know him. We hope his conduct in this case will prove a valuable, as it is a needed, object lesson to other officials who have charge of the execution of the laws.

The sports now say the fight will take place somewhere in the Indian Territory. That is Uncle Sam's territory, and we trust the authorities at Washington will be equal to the occasion. Let the sports and toughs be given to understand, so clearly that they cannot misunderstand it for a generation to come, that such brutal and savage exhibitions will not be tolerated on American soil.

They proposed to have the fight in Mexico, but President Diaz put his foot down, and no more was said on the subject. Mexico is far behind this country in many things; let it not be superior to us in forbidding such brutal exhibitions.

If this fight is prevented, it will go far to suppress that sort of amusement. It was a shame to Florida and to the whole country that a similar fight came off in Jacksonville; but we are glad to know that such a thing would not now be tolerated in the flowery state. This professes to be a civilized country, and any persons in it who refuse to be civilized must be given to understand that they cannot have uncivilized exhibitions anywhere among us.

We honor Governor Culberson for his brave stand, and we hope there will be no hesitancy or delay on the part of any member of the legislature. If any member does hesitate, let the people note the fact. He is just the sort of man to stay at home hereafter, and not to be put into any position of public trust. Texas owes it to herself to speak out clearly and emphatically. She owes it to her glorious past, her noble present and her bright future to stamp out this iniquity from her borders. We hope the vote of the legislature will be

unanimous, and that it will be reached as soon as possible. The eyes of the world are on Texas, and we believe she will prove equal to the occasion.

A CERTAIN Episcopalian rector in England does not propose to be left behind by the procession. On a recent Sunday he had a "bicycle service." He had a packed house, yes. And the "old fogey," "behind-the-times" preachers in the neighborhood, whose houses were not half full, disapproved of his methods—yes. And there was plenty of "life" and "enthusiasm" at his meeting—yes. And the young people were there—yes. And they had "lively music," "fine singing," etc.—yes. And all those who think it is the business of a church to amuse the people regard the pastor as a "live preacher"—yes. The "mayor and aldermen" were there. They had "drums, cymbals and imitations of singing birds." The "services" were closed with a "cyclist parade." "The church was crowded an hour before the time," the newspapers say. "Two solos were splendidly rendered. The organ was accompanied by 'an orchestra of eighteen pieces.' Was not all this fine? But no sinner was led to repentance, no soul was lifted nearer to God, and none got that day any of the wisdom from on high. Ah—but they all had such a 'good time.' They 'enjoyed themselves.' They went home praising the 'live preacher,' who knew so well how to 'adapt himself to the people,' who was so 'long-faced and solemn' like that preacher around the corner, who never does anything sensational, and who tries to please God rather than the people. They never sing 'Hark! from the tombs' at this 'live' preacher's church. They always furnish what is 'fresh,' and never say or do anything to make one feel he is a sinner and needs forgiveness. Yes, yes; ahem!

A LADY writes us from Sacramento as follows:

There has been a Methodist preacher here preaching a series of doctrinal sermons, in which he made (I thought) a great many rash statements. In speaking of sprinkling babies he said: "Show me a man who was sprinkled in infancy who was ever in the penitentiary or hanged," and he said there were none.

There were other utterances from this preacher, but this was the most remarkable. Of course his utterances are not worth answering, because the people are intelligent enough to recognize the folly of these utterances. But we would not have believed there was in Kentucky a preacher of any denomination ignorant enough to talk in that fashion. It is safe to say that more than half the inmates of the penitentiaries of the land, and more than half those who have been hanged were sprinkled in infancy.

This brother does not understand Methodist doctrine, and so it would not be fair to hold the Methodists responsible for his vagaries. No Methodist writer, of whom we have ever heard, claims that sprinkling an infant has the effect to prevent his being sent to the penitentiary or being hanged.

SO DR. TALMAGE goes to Washington. This will add to the attractions of our national capital. Every large city ought to have great preachers, and while Washington has never lacked for good preachers, it has not measured up with Boston, New York, Philadelphia and Chicago in having preachers of great fame. It would be an interesting study to trace the connection between the pulpits

of a city and the character, growth and progress of the city. There is a most important connection. Had Boston's pulpit been different, for example, Boston would have been different. Every citizen is interested in having the pulpits in his city the best possible.

Dr. Talmage's going to Washington introduces an element into the pulpits of the Capital which is new. If God shall spare his life twenty years, Washington will be a different city from what it would have been had he not gone there. We hope those Congressmen and officials who do not attend church, and who will be attracted to hear Dr. Talmage, will be benefited by his preaching. The fact that he will draw them puts upon him a grave responsibility.

Then, too, the thousands of office-seekers who throng Washington at certain seasons, as if it were a political Pool of Siloam, will of course want to "hear Talmage," and they will sadly need preaching. We think Dr. Talmage widens his field by moving from the metropolis to the capital. Since drummers travel everywhere, the merchants do not go to New York as they once did. And in other lines also people from the country at large do not go to New York as they go to Washington, and will go more and more.

A CORRESPONDENT of the Journal and Messenger, commenting upon an effort to have young people's societies take up collections for missions, says: "We hope that, seeing their true relation to the churches, they will not give as young people's or any other societies, but will give as members of the churches. May the Spirit give us the courage to cling steadfastly to the great principle of the oneness of the individual church."

This writer is not one of the older folks, but is the President of the Ohio B. Y. P. U. He takes that Scriptural and right view; collections to be taken in the churches only.

The Journal and Messenger agrees with him and still further presses the matter in an able and strong editorial. From this editorial we cull some sentences replete with sanctified common sense. "It is time that it were generally and specifically understood that the young people's movement does not contemplate action independent of the churches to which the young people belong. It does not mean that the young people are to send forward money to the treasury of any society, except through the treasury of the individual church."

"THE amount of controversy that has been wasted upon the mode of the rite of baptism is perfectly enormous, and not only profitless, but much worse than that. Nothing has come of it but harm." We clip this from the Interior, a Presbyterian paper, and we suppose it may be taken as an authority on the Presbyterian side of the controversy. We agree with the Interior that the Presbyterian writings on the subject of "the mode of the rite of baptism" have resulted only in harm. We hope the Interior will urge the Presbyterians to cease writing as they have done.

BEAUMONT COLLEGE, Harrodsburg, Ky., has opened with double the number of pupils it had last year. We congratulate Prof. Smith; but what else was to be expected from so accomplished a scholar, so elegant a gentleman, so thoroughgoing a Baptist, and so eminent an educator!

LIVE as though life were earnest, and life will be so.

Editorial Varieties.

Mr. Passmore, Spurgeon's publisher and friend, died recently in London. It was he who first proposed the weekly issue of Spurgeon's sermons.

The Methodist preachers of Chicago got a dose and a half of it for a good while. In their desire to "hear all sides," they invited the notorious Keir Hardie to address them. He eulogized the anarchists and spoke of anarchy as greatly superior to Methodism.

"Augustus," in the New York Observer, tells of a boy who learned the Book of Proverbs by heart to win a prize offered by his father, and who afterward became a most successful man in life. It would be hard for a boy to fail to succeed who learned Proverbs by heart. Let the children memorize Scripture.

It is stated that the wealth of the Rothschilds has doubled in the last twenty years and now amounts to \$200,000,000 dollars. This is not an individual fortune, but belongs to a large family connection who have for many years held their wealth together, realizing the power in concentration.

Devan Ragnanatha Rau, a Hindoo, has written a book to prove that many Christian doctrines are really taught by Hindooism, and that it is not necessary to become a Christian in order to believe them. The writing in this book is significant. It commits the author to maintain those doctrines, and will give those doctrines favor with Hindoos.

The Evangel reports the Rev. Andrew Murray as saying in a recent meeting he held in New York: "Labor in a foreign land is generally considered hard and self-sacrificing, but he had found it easier to preach to the heathen than to the cold Christians of New York." A backslidden Baptist is about the hardest man to reach we have ever tried.

The question of allowing electric light in Roman Catholic churches has been raised, and now it comes before the matter was, of course, referred to Rome; and the decision was that electric lights may be used in the churches, provided they are kept away from the altars, near which no electric light is to be permitted. Is there anything sacred about a wax candle? Or does Home have a disrelish for light?

Prof. Moore, the new chief of the Weather Bureau in Washington, makes a distinction, in reporting the weather, between actual temperature and sensible temperature, that is to say, between what it is and how hot it feels. When the air is dry, it does not feel as hot as it really is. Prof. Moore cites an instance where the actual temperature was 100 degrees, Fahrenheit, while the sensible temperature was only 80, on account of the dryness of the air.

The students are coming in large numbers to attend the Seminary, and the prospects are fine for an unusually large attendance. President Whitall desires that in all the churches and homes special prayers be offered for God's blessing upon the Seminary. Dr. Horton delivered his inaugural lecture in North Hall Tuesday night on Polemic Theology. We will give a report of its next week.

The Standard (Chicago) is publishing a series of sketches of "Our Denominational Leaders." Every week one of these sketches appears with the likeness of the "leader" under consideration. Last week it was Dr. Z. Grinnell, and the week before it was Dr. H. C. Woods. If you have not had it, and have not a comfort yourself with the reflection that perhaps they are saving the best to the last, and the longer you wait the more comfort this reflection will bring you.

It has always seemed to us the proper thing to say when you meet a friend, "Good morning," and when you leave him, "Good evening," regardless of the time of day. Often we have to restrain the feeling to say "Good morning" to some special friend in the latter part of the day, and to say "Good evening" when we leave him in the early part of the day. We do not defend this, but so it is with us, and we find it so with many others. This shows the importance of having correct things natural to us. A wrong feeling fastened to one early in life may cling to the end. All proper things should be perfectly natural.

"The Texas Baptist Standard and the Western Recorder have gotten into a quarrel as to which has the largest circulation."—Baptist and Recorder. Oh! no, Bre. Folk. The Recorder has not done any quarrelling on the subject at all. We have not till now mentioned the matter. The Baptist and Recorder goes on to complain of what was said of its circulation in the Standard and to call upon that paper to correct its statements. "We hope no 'quarrel' will result. When some paper makes a fling at us, that does not justify any one's saying that the Recorder and that paper 'have gotten into a quarrel.' We have nothing to complain of in regard to our circulation.

The recent meeting of the G. A. R. in Louisville and the ceremonies at Chickamauga, Chattanooga and Atlanta have set many people to saying with new energy, "The war is over." We have been hearing for thirty years that remark, and each time it is stated as a piece of news, and as a special discovery made by the remarker. We have seen the same statement in recent papers, given in head lines as the very latest news, that "the war is over." We are curious to know what war they are talking about. Our civil war was over thirty years ago last May, and the statement that it was over has not been a news item for, how? What war is it that is just over, now that Louisville, Chickamauga, Chattanooga and Atlanta have just on holiday again?

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Eight received by letter and one under witness.

Broadway.—Pastor Pickard preached at both hours and at 3:30 p. m. at the Orphans' Home.

Chestnut-street — Pastor Weaver preached as usual.

East — Pastor Christian preached. Two joined by letter.

McFerran Memorial—Pastor Jones preached. Three received by letter and one baptized.

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

Franklin-street — Pastor Roberts preached. One received for baptism.

German—No report.

Highlands — Pastor Dawes preached. One baptized.

Logan-st.—Pastor Ewing preached as usual.

Parkland — Bro. T. B. Hay preached at both hours and at night.

Portland-avenue—Pastor Thompson preached evening and night.

Southgate-street—Bro. H. T. Lowtham preached in the morning and Bro. E. M. Wood at night.

Third-ave.—Pastor Taylor preached. One received by letter and one baptized.

Twenty-sixth and Market—Brother Inlow preached.

Clifton—Pastor Roddy preached. A meeting was begun Sunday. Bro. J. W. Gillon, of Tennessee, is doing the preaching.

City Mission — Pastor Itagowsky preached.

Glenview and Eight Mile — Pastor Martin preached. Bro. F. W. Taylor has been aiding in a meeting at Glenview. Ten baptized at Glenview and one at Eight Mile. Fifteen professions.

Highland Park—Bro. A. C. Burrus preached.

NEW ALBANY.

Tabernacle — Bro. E. M. Wood preached in the morning.

Pastor F. W. Taylor presented a paper at the Pastors' Conference on the pastor's relation to other pastors. It was an interesting and helpful paper, and it elicited a lively discussion.

THE STATE.

We welcome Pastor J. I. Kendrick, of Evergreen, La., to Kentucky. He begins his work with the Flemingsburg church on the first Sunday in October.

Pastor E. G. Townsend writes: "We have just closed a most gracious revival in the Pleasant Grove Baptist church, Jefferson county. The members were greatly strengthened and moved toward a higher life. There were 7 additions. Bro. P. E. Burroughs preached for us in the power and spirit of the Lord."

Pastor W. C. Cleveland writes from Springfield: "I have resigned my church here to take the care of the Centennial Baptist church, Nashville. Bro. J. P. Jacobs, of Nashville, has been called by this church to succeed me. Bro. Jacobs is expected to take charge here the first Sunday in October."

We have just closed a gracious meeting with Chapel Fork church, Nelson county. Bro. J. H. Dew did all the preaching, and did it with great earnestness and power to the delight of pastor and people. Visible results—18 additions, 15 by experience and baptism and 3 by letter.—Pastor Thomas Hall.

Pastor W. E. Foster writes from Middleburg: "We closed a very successful meeting at the Baptist church Saturday. Sixteen accessions, 12 by baptism; the church greatly revived. Bro. T. H. Campbell, pastor at Lancaster and McKinney, did the preaching and endeared himself to the people here. He is a Virginian, but Kentucky has him borrowed at present, and Kentucky should see to it that he makes his permanent home."

Sister Annie M. Todd writes: "Our beloved pastor, A. B. Anderson, closed an eleven days' meeting at Viney Fork Baptist church, resulting in 14 additions to the church—12 for baptism, 2 from the Campbellites. His son Willie did the preaching, which was highly acceptable to the church and community. Bro. Willie impressed us as being truly a man of God. He won our hearts, and will be long remembered by us. At the baptismal service on Tuesday afternoon 12 happy converts were buried with Christ in baptism in the presence of a multitude of people. The church was graciously revived."

Pastor J. W. Crawley writes from Newburg: "The 15th ult. closed a meeting of two weeks' duration at Salem church, Taylor county. This has been a prosperous church, but is now greatly reduced in strength and number by death and removals. For several years the church has been sup-

plied by Campbellville pastors with evening preaching. At present I am pastor. The meeting resulted in encouraging and reviving the church. Six professed faith and 3 were baptized. Others are expected to join by experience and by letter. I did the preaching, except one sermon by Bro. Loving. I am located near here. My health is better.

OTHER STATES.

Pastor F. M. Sharp writes: "I have just closed a good meeting with my pastorate at Kello, Mo., with seven additions, in which we had the valuable aid of Bro. Geo. E. Burlingame, late graduate of Clinton, Ky. Bro. Burlingame has by this time reached the Theological Seminary at Louisville to take the full course. Allow me to speak for this young brother as frequent and general a hearing as his studies will permit."

Pastor W. W. Everts has resigned the care of the First church of Haverhill, Mass., after a successful pastorate of eight years.

Bro. Ernest Millar has been called to the pastorate of the Hayville church, Louisiana. The church hopes to get into its new house this month.

Pastor Canterbury held a meeting in his Sandy Grove church, Texas, which resulted in 35 additions, mostly by experience and baptism. Others will join the churches nearer their homes, and more will be added to Sandy Grove church at its next meeting.

Providence church, Texas, has been greatly blessed in a recent meeting which added 50 to its fellowship.

A meeting in the Ector church, Texas, closed with 17 additions, and others to follow soon.

A meeting in the Rose Hill church, Dallas county, Texas, did not result in many additions, but all six were young men.

Ten were baptized, several received by letter, and others converted who will yet join, as the result of a meeting in the Willow Spring church, Texas.

Thirty-four have been added to the fellowship of the Haw Ridge church, Alabama, as the result of a recent meeting.

Sixteen have been added to the fellowship of the West Cullman church, Alabama, all by experience and baptism.

A meeting in the Mt. Hebron church, near Elmore, Ala., closed with 42 additions to its fellowship.

An eleven days' meeting in the Richardson church, Texas, closed with 16 additions to the fellowship, and the church greatly revived.

In a meeting in the Friendship church, eight miles from Brownwood, Texas, there were 65 professions of religion, 27 baptisms and more to follow.

Elder G. C. Pritchard has held a meeting in the Rice church, Texas, which resulted in 22 additions to its fellowship.

The Sulphur Springs church, Texas, closed a meeting with 24 additions to its membership.

Twenty have been added to the fellowship of the Houston church, Texas, where Elder J. W. Stator has been called as pastor.

Pleasant Ridge church, Texas, was greatly blessed in a meeting in which 22 were added to its fellowship.

The meeting in the Brush Creek church, Tennessee, closed with 33 baptisms, 7 received by letter, and 8 stand approved for baptism.

A twenty days' meeting in the Alpha church, Hamilton county, Tennessee, closed with 28 professions of faith and 20 received by baptism and one by letter.

A church has been constituted near Scraggs' school house, Arkansas, which takes the name New Home.

The saints at Stonewall, Pulaski county, Arkansas, having no house in which to meet, met under a tree and organized a church. There's sturdy independence.

Elder J. C. Owen held a meeting in the Toxaway church, North Carolina, which resulted in 22 baptisms into the fellowship of the church.

Thirty-three were added to the fellowship of the Oak Grove church, near Monroe, North Carolina, as the result of a recent meeting.

A church has been constituted at Devall's Bluff, Ark.

A nine days' meeting in the Elliott church, North Carolina, closed with 13 additions to its fellowship.

A 12 days' meeting in the Rock Hill church, Arkansas, resulted in 30 professions of religion and 24 additions to the fellowship of the church.

Pastor Haymore held a meeting in the Pinnacle church, North Carolina, which closed with 11 additions to its fellowship.

A church has been constituted at Taylor's Factory, Morgan county, Missouri.

Pastor Ernest Millar writes from Alto, La.: "I have just closed a most

Are You

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gracious revival at New Prospect church. Twenty-three were added to the church, four of whom came from the Methodist. I shall not be in the Seminary this year, as I have accepted a very important pastorate in northeast Louisiana, comprising Alto and Hayville churches, giving two Sundays to each."

The Erie church, Kansas, has set apart Bro. W. E. Tamm to the full work of the Gospel ministry.

The meeting in the Adamsville church, Tennessee, closed with 10 additions to its fellowship.

An eight days' meeting in the Enon church, Lauderdale county, Tennessee, closed with 13 additions to the fellowship of the church.

A two weeks' meeting in the El Dorado church, Arkansas, closed with 13 additions, making 70 additions in the course of a year.

A recent meeting in the Forrest City church, Arkansas, closed with 30 additions to the fellowship of the church with others yet to follow.

The Little Otter church, Braxton county, West Virginia, has set apart its new house for the worship of God.

A meeting in the Big Bethel church, York county, Va., closed with 19 additions to its fellowship.

The Ebenezer church, Mecklenburg county, Virginia, has set apart its new house for the worship of God.

The Bluefield church, West Virginia, has set apart Bro. F. H. Watkins to the full work of the Gospel ministry.

A meeting in the Pleasant Plains church, North Carolina, closed with 15 additions to its fellowship.

Thirty-two have been added to the fellowship of the Jacksonville church, North Carolina, as the result of a recent meeting.

A meeting in the Cape Fear church, North Carolina, closed with 12 additions to its fellowship.

A good meeting in the Center Hill church, Arkansas, closed with 14 baptisms and one addition by letter.

At the close of a two weeks' meeting, held by the Sand Flat church, Johnson county, Texas, 24 were baptized by Pastor Newbrough, and several received by letter.

Thirty-four have been added to the Depot church, Texas, as the result of a recent meeting.

A weeks' meeting in the New Bethel church, Texas, closed with 12 additions. Among the converted was a Disciple, and among the baptized were four Methodists.

Running Water church, New Mexico, was greatly revived in a meeting in which 11 were added to its fellowship.

The Osteen church, Florida, has ordained Bro. M. F. Bilch.

A meeting in the Eden church, Lake Linden, Fla., closed with 23 baptisms and one restored.

A meeting in the Liberty Hill church, Louisiana, continued ten days and resulted in 17 additions.

Twelve were added to the fellowship of Walnut Creek church, Louisiana, as the result of a recent meeting.

A seven days' meeting in the Rockdale church, Georgia, closed with 19 additions.

Twenty-one have been added to Robelle church, Ga., as the result of a ten days' meeting.

Holly Grove church, Ga., has been greatly blessed in a meeting, conducted by Elder Jesse Mays in the unavoidable absence of the pastor. Twenty were added to the church.

A meeting in the Brewer church, Texas, closed with 13 baptisms.

Pastor M. Ray has held a meeting in the Proctor church, Texas, which closed with 19 additions and more to follow.

A meeting in the Italy church, Tex., closed with 20 additions.

Twelve have been added to the Kesse church, Texas, in a meeting conducted by Elder W. C. Friley.

E. L. Prather, against whom the Kansas Convention warned the churches, has turned up in Texas and preached at Gainesville. Our churches ought not to allow strangers to occupy their pulpits.

An eight days' meeting in the Fayette church, Ala., closed with the church greatly revived and 12 additions to its fellowship.

Twenty have been added to the Liberty church, Ala., as the result of a recent meeting.

SINCE writing the editorial on Gov. Culberson we learn that our own Gov. Brown has issued a proclamation forbidding a fight advertised to come off in Louisville. We honor him for this, and are glad the peace and dignity of the State are in such good hands.

IS YOUR health failing? Are you troubled with nervous prostration, mental depression, nervous dyspepsia, mental failure? If so, use Freleigh's Tonic. It is not a patent medicine, as the formula is on every bottle, and it is recommended and used by the very best physicians all over the country. It will pay you to send to I. O. Woodruff & Co., 106 108 Fulton street, New York, and see what physicians say about it—remembering it is not a patent medicine.

DR. H. A. TUPPER, JR., of Baltimore, spent part of last week in this city. He was in fine health and spirits. He was quite enthusiastic over his tour around the world, on which tour he expects soon to sail from San Francisco. We wish him *bon voyage* and a happy return.

We met Bro. E. S. Alderman on the street last week. He has not fully recovered from his recent severe illness, and he will spend some time recuperating before resuming his pastoral work. We hope he will soon be "as good as new."

MRS. W. E. PENN calls on the brethren and friends in Arkansas, or other States for recollections, reminiscences and incidents in the meetings held by Elder W. E. Penn from 1876 to 1895 to be published in book form as a bibliography. Address Mrs. W. E. Penn, Eureka Springs, Ark.

There is more catarrh in this section of the country than all other diseases put together. For the last few years it was supposed to be incurable. For a great many years doctors pronounced it a local disease, and recommended local remedies, and by constantly failing to cure with local treatment pronounced it incurable. It is now known to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure manufactured by F. J. Cheney & Co., Toledo, Ohio is the only constitutional cure on the market. It is taken internally in doses from 10 drops to 100. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address F. J. CHENEY & CO., Toledo, Ohio. Sold by Druggists, 7c.

NOTES OF TRAVEL.

Providence church, Clark county, Ky., is known as "the traveling church." A history of this church was written a few years ago by Geo. W. Ranck and published by the Baptist Book Concern of this city, and can be obtained from them for twenty-five cents.

Boone's Creek Association convened with this church on the 17th inst. Bro. B. B. Bailey, of Winchester, preached the introductory sermon, after which the association was organized by electing Bro. J. N. Conkright moderator and Bro. W. B. Strode clerk. These brethren have filled these positions for years. The churches of which this body is composed have a membership of about eighteen hundred. These reported sixty-three baptisms during the year and about five hundred dollars contributed for the various missions. The usual topics were presented and discussed. The custom of this association is to continue in session three days, and each day at the hours of eleven and three they suspend business and have some brother to preach, which is done in the usual way. With the exception of one sermon the visiting brethren did the preaching and did it well. Brethren McCowan, of Richmond, Hughson, of Lexington, Yohannon, a Persian and student of the Seminary, and the writer. Besides these, I noted among the visitors Brethren Wilcox, Georgetown, George Cox, of the Ministers' Aid Society, J. W. Warden, Corresponding Secretary of General Association, and Bob Mahan, our missionary to Corbin, a mountain town. He is building a church house at that point, and has raised thirty-four dollars. The association will meet next year at Athens, and Bro. T. Creek will preach the introductory sermon.

A. J. ASHURN, Louisville, Sept. 15, 1896.

Lamps are good or not, according to whether their chimneys suit them or not. See the "Index to Chimneys" — free.

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FROM OHIO.

This, my first from your paper, is on account of my intended connection with the Southern Baptist Theological Seminary. I came to this Fairview Baptist church last March as I was visiting pastorless, discouraged churches. It had not reported for two years and concluded to die. We preached and prayed for two weeks, then organized a Sunday-school and prayer-meeting. As the church cannot support a pastor, I am going to leave them and take a course in the Seminary, Louisville. We were much troubled when the Lord sent us an unbaptized, unordained, untheological preacher. I baptized him, and this gives the little church fresh courage and a certainty of pulpits supply while I am in the Seminary. I keep the pastoral relation, at least, the rest of the year, writing them a semi-monthly epistle to be read in the church. The preacher brother will preach semi-monthly, as he is a farmer living only four miles away and has his own maintenance. I also baptized at the same time the assistant Sunday-school superintendent and Secretary. This brother was a German United Brethren, his wife a Baptist. Both brethren speak German and are cousins, reared under German Lutheran and United Brethren influences and "ranted" in infancy, thus having an extensive influence with our German people.

G. W. C. TAYLOR. Leaver, Sept. 23, 1896.

"AN intelligent church member," says a writer in the *Conyngtonian*, "when recently asked the reason why the pastorate of a young man had terminated so soon, gave in substance as follows: 'The young man had a great gift in preaching "without notes." He had plenty of words and was not destitute of thought. The people were captivated with him on the first Sunday and settled him. But his ability to speak without writing gradually proved too much for him. His sermons became repetitions. He ran in narrow channels where speech was easy. Thoughtful people got tired of him.'"

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FAMILY CIRCLE.

GRANDPA'S WAY.

My grandpa is the strangest man! Of course I love him dearly! But really it does seem to me He looks at things so queerly! He always thinks that every day Is right, no matter whether It rains or snows, or shines or blows, Or what the kind of weather.

A CLOSE LOOK AT BAPTISM.

BY E. L. WESSON.

Uncle John and Stephen.

NO. II.

"Good morning, Uncle John," said Stephen one gloomy morning a few days after the conversation between them about baptism. "As it is a rainy day, I thought maybe you would love to consume the dull hours by helping me to investigate the subject of baptism. Our last conversation served to increase my anxiety about the subject, instead of quieting my conscience. Your admission, Uncle, that I should knowingly do something for baptism, instead of the thing Christ commanded, it would show my spirit to be willfully disobedient, has given me great concern. This question came to my mind—I hope you can answer it for me satisfactorily—is not willful indifference to our Lord's will equivalent to willful disobedience? That is, if I say it doesn't make any difference how I obey, just so I do something in the name of obedience, and therefore neglect to search for the exact way to obey, does not my willful neglect show a spirit that is inferior to our Lord's commands and does not care to obey? Will you please answer that for me?"

Uncle John replied: "I see, Stephen, that your conscience is getting quite tender on this subject, and I must repeat that, as baptism is not essential to salvation, you need not give yourself so much concern about it. Stephen interrupted him by saying: "I know it is not essential to salvation, Uncle, but it is one of Christ's commands, and you know from Christ's own words, 'If a man love me, he will keep my words,' that the commandments test and prove the heart to obey. We agree that the obedient spirit will obey to the very best of its ability; so I ask does not willful indifference, or neglect, show a spirit willfully disobedient?" "I must confess, Stephen, that I have not studied along that line very closely, but I will say that indifference shows a lack of appreciation of the Savior's words."

matter settles down into this, Should I do more for self than I would do for my Savior? If I say baptism is a matter of great importance, if essential to my salvation, but of no, or little importance if not, then I measure my Lord's commands in a selfish measure, and do not obey his commandments because he commanded, but to benefit self. Such a spirit will not find its likeness in that tender statement: 'He that hath my commandments and keepeth them, he shall love me.' Honestly, Uncle, don't all discriminating between the essential and the nonessential show up the spirit to bad advantage, and will a heart wholly given to Christ spring such questions about its Lord's commands?"

"Stephen, I am rather sorry you have gotten into such a line of thought, but, must confess, that our Savior makes no difference in his word between the essential and nonessential commands. In fact, he says nothing about essentials and nonessentials. He says to the sinner, 'Except ye repent, ye shall not be saved,' but he makes no such statement to Christians."

"Uncle, doesn't he really change altogether and make obedience a test of the professor's love? You know he says, 'If a man love me, he will keep my words.'"

"Really he does, Stephen, and his people will obey when the command is plain, but there is such difference of opinion about what he meant when he commanded us to 'be baptized' that the manner of baptizing is by most Christians considered of no consequence."

"That brings us to the point we were to consider at this time, Uncle; so, now let me ask a question to see if I have your position. Your position is, if I understand you, that the Christian will be baptized in some way. If possible, because he desires to obey his Lord, but the different opinions about baptism make the manner of baptizing unimportant. Am I right?"

"Yes. That is why I said it doesn't make any difference how one is baptized."

"Your position may be correct, Uncle, but I have this idea about it. It seems to look more to the opinions of men than to the word of God. Would you feel justified in saying that there are so many ways of baptizing taught in God's word that it doesn't make any difference how one is baptized?"

"Then your statement is based on the opinions of men instead of the word of God. Now, I have this idea, Uncle, and if it suits you, we will proceed to examine the Scriptures on the subject. First, let us look at the Scriptures which teach how baptism is administered. Second, let us test the three manners of baptizing by the Scriptures. And, third, if necessary, let us examine the opinions of men."

"I like your plan very well," said Uncle John, "but it will take some time we can't do it all today. I know that it will take time," answered Stephen, "but it is a command of our Savior, and therefore demands our time until we settle it."

"Your first proposition was to look at those Scriptures which teach where and how baptism was administered."

"Yes, sir, putting the two points together. Some passages show where baptism was administered, and others show how it was administered, and others still simply refer to the act, or fact of baptizing. We will now look at the two first named."

"Well, we will have to wait till after dinner, for they are waiting for us now."

THE FIRST SAW.

"What a funny thing!" said little Tom, taking up brother John's saw. "But, it's a saw, silly," said John. "But, who made it? who found out the funny thing?" persisted Tom, as the saw worked backward and forward, separating the hard wood which no knife could cut. "O, all carpenters have it," said John, disdainfully. "But, Tom watched and wondered. Then the big brother spoke. 'I know, little lad; I'll tell you. Long, long ago, a Greek sculptor, called Dadaelus, divided a piece of wood with the toothed bone of a serpent, and it answered so well that he imitated the tooth in iron. This was the way the first saw was made.'"

"THE BATTLE OF THE TUCKS."

BY SARAH J. SHUNWAY.

DEAR SISTER PHOEBE:—Although I have promised many times to tell you about that famous "battle," I've never felt exactly like doing it until this minute. You being so far away at the time, I suppose, you only heard the rumors and the "garbled accounts" as they used to say—

"Well, we've always called it the "Battle of the Tucks," although there were frills and flourishes, and puffs and insertions, and even sleeves involved in that sanguinary conflict. The battle was fought out in regular style of "advance and attack" and "counter march" and all those different military movements. But there had been no "drill"—and it was not on a "Field of the Cloth of Gold." I assure you, but it was indoors, and was fought "upstairs and downstairs" in my lady's chamber," and although the "battle" was won, the "pillars of the house" did not come down, as you'll see. When I stand at the gate of that little home, I see "peace and plenty smiling" and a "Red rose and white rose nodding."

just as Mr. Winter described the battlefield of Barret, you know. Now this is the way it began, and they say I sounded the bugle call, and of course I wasn't thinking of any such thing. Ever since my spring housecleaning I've been busy making up to myself, "I must go and see sister Lucy." It seemed to me I had an extra yearning in my soul just to see for myself how she was getting on. So when I arrived on the 6:30 train, and hurried up to the house in time for tea, I saw at once, about the dress chamber, the Misses Matherly (and I can't help telling you, Phoebe, that you must pronounce that word "My-tano-yee"), how they were all ready to come very early in the morning—and just at that minute Sister Lucy, in a dress of a new and very bright color, I thought her eyes rested on the white robe, and there was such a look of worn-out patience on her face, says I to myself "now Lucy always does favor them two girls having plenty of clothes—it can't be she don't want the dressmaker to come," and I forgot about it at once, and then Jack came bounding in at the side door, and says he, "Mother, dear, do come out with me to see the sunset and get a few breaths of fresh air, you've been cooped up over that sewing machine all day," and just then I happened to look at my watch, and saw that it was heavenly look of patience, when she said, "Jack, my boy, I'd like to do that, you know, but I must sit right down now and help Mabel and Isabel to rip up their gray henriettes so as to be all ready for the dressmakers bright and early in the morning. Well, did you expect them, you know, but the ladies at the Cooper House have sent word their engagements must be postponed, so your sisters have jumped at the chance of getting them here, and we must be all ready so as to get a great deal done in one day, for their prices are so dear."

But Jack was out of doors by that time, and I was exclaiming, "Rip up their gray henriettes! Why they can't be all worn out yet! They were made up only last summer!" But Sister Lucy, she looked up and she says, "Sister Sally, don't be surprised, the girls wore them a great deal last year, and the skirts do look so queer—they must have 'em altered, and if they make the new-fashioned bell skirts, there'll be plenty left to make the large sleeves that are worn now and send the dresses over to the milliner." My! but didn't I have a time with myself! But I kept from saying a word out loud, but says I to myself, "remember you don't live in Providence, and down in Pitcairn, where you do live, the fashions don't change while you are turning round." So I just took a look at the clock and began the sniping with sister Lucy, and I couldn't help seeing that those dresses weren't at all oldish-looking, and as for the sleeves, why, there was as much puffiness as I should care to wear. And sister Lucy, she worked fast, and when she got up to the third floor she said to me, "The hair and did look so tired that it was just as much as ever I could do to keep still and remember what I'd read that day in my good paper, about the tongue. "Nature has taken care to set it behind stout teeth, and has put it on a spring, so as to see it to each side of it, as if you look a twinkle, and hear twice before speaking once."

here all the evening at this ugly work." But Isabel spoke up in such a business way, "We'll make such a good beginning to-morrow that if Aunt Sally should take a notion to help us we might almost get our new tennis suits done too."

As this sister Lucy gave a little gasp, but she tried to hide it from me, and I was listening to Isabel, who said, "It is such a discovery to find the 'outing clothes' so cheap just now, we really do not have to wear our old ones this summer."

Just then brother Lawrence came in and sat down to tell us the evening news. And after that we went upstairs, and I lay a long time awake in my bed, thinking what a lot of sewing has to be done in this house every spring. It does seem to be getting worse, and I did think when them twins got their growth and no tucks to be forever putting in and letting down, that there would be some sort of easy times for sister Lucy between the spring and fall house cleanings. But there, she does seem to have her girls well dressed—and they do say there ain't no girls in town so elegant and always so "attractive" as sister Lucy's; and lest I should get to thinking too sadly about the wrinkles coming fast enough in her patient face, I just said over to myself the verse of my boarding-school days:

"What are another's faults to me? 'Tis enough for me to know I've follies of my own. And on my heart the care bestow, And set my friends alone."

At the breakfast table next morning, when we were taking time by the forelock, and hurrying with our plain toast and eggs and coffee, what was my surprise to hear Katherine (the eldest daughter) speak up and say "Girls, I've concluded to have a new blue silk petticoat to wear with my new blue cashmere, for mother has given me her old pearl gray silk, and it will dye a most lovely blue, and I'm going to ask Aunt Sally to help me rip it up to-day, for Miss Fairview will send off the usual package to the Staten Island office to-morrow." And then, just right there, as little Jack used to say, "the blier busted."

If I had been taken up and put in jail for an anarchist or a theosophist (whatever that is), I could not have held the same kind of a speaking right up, real earnest, and I say "Girls, is there anything in this house that isn't going to be ripped up and made over, and dyed over, and given over, to the world and the flesh and the devil! It does 'pear to me you ain't thinking of a thing, but what you are actually doing, and here 'tis almost the last of June, and your ma will have the current jell and the jams to make before she gets rested from the spring work and the summer work, and it does 'pear to me you ought some way to see that she is just about broke down at this time." I said this because I'd been looking at her, and I see she was in for a sick headache that day, any way, and so I just forged along.

Says I: "Girls, how nice it would be if your ma could have a real vacation from every sort of work just for one summer day. Well, did you expect me to flash that argument, for just then poor Lucy up and "broke down," and brother Lawrence got up and says: "Lucy, you must come with me right to your room and lie down for a spell." And when we sat there very still, finishing our coffee, I did say, "Yes, to lift me up to the fumes of them dear girls, for they've always been faithfully good to me, and there has never been any disorders, nor quarrels, nor divorces in our branch, the "Rhode Island branch," of the family, whatever there may be in the others (I've never heard). But in a minute Mabel says: "Why I must run up and fix mother's bed, so she can lie down and get a good nap."

"My grief!" says I, "girls, hasn't your ma got any sofy or a dyvan yet in her room? You know you were planning about that for last Christmas, and she says she'll have a fine one made up at me yet, but Katherine spoke up and says: "No, Aunt Sarah. (Then I knew she was feeling stiff at me.) Mother found out that our seal-silk saucers really needed cutting and shaping over, and she said: 'Girls, don't get anything for this time. You are to make it up next year, or for my birthday.'"



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Gleaner Department.

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

Full matter intended for this department should be sent to FULTON, KY., as above. While all business letters should be sent to WESTERN RECORDERS, Louisville, Ky.

I see there is some controversy among the schoolmen as to whether the whale really swallowed Jonah. Possibly they will prove that it was Jonah that swallowed the whale. At any rate it would be about as easy to swallow a whale as to believe some of the theories that are advocated in this age of the world.

The Christian Evangelist gravely tells its readers of a very prominent preacher, a graduate of two universities, who now belongs to some of our denominations, is anxious to unite with the Campbellite church if he can receive a good call, at a living salary, before he makes the change. It appears that this preacher holds his religious convictions on a broad and meat basis. If he is a Baptist I hope he will speedily go, and not stand at all on the order of his going.

The church at Canton, Ky., is struggling to build them a house of worship. This church is on the borders of the territory where infidelity has a strong hold, where I engaged in debate that doughty champion of free-thought, Mr. S. P. Putnam, the president of the Free Thought Federation in America, and the cause should be maintained there at all hazards. Bro. C. E. Perryman, of Cerulean Springs, Ky., is the pastor.

It is altogether possible that all the Baptists will never see just alike in all the details of church life and work. Now, in my estimation it is very inconsistent to receive Hard-shell Baptist immersions, and I would not do it; but I see other brethren are in favor of it. It would be wrong to allow this to be the occasion of serious difference between us, but it will not be wrong to discuss the matter in the spirit of brotherly kindness.

News comes to me that our good Methodist friends at Lodenia, Texas, have presented the Baptists of that town a challenge for a debate that will involve the issues between the two denominations, and Bro. Alderson has been selected to represent the Methodists, and the Baptists have called on this poor scribe to talk for them. I am told that Bro. Alderson is the ablest man the Methodists have in all that section, if not in all the South, and the probability is that the battle will be hot and full of interest. Time not yet fixed.

The daily papers of Chicago made a great parade over the recent visit of Mr. Satolli, the chief Catholic functionary of this country. One would conclude from all the attention given him that he was really some worthy and great man. But he is only the tool of the pope, as a spy he watches closely the interests of his ecclesiastical superior. There is no one man whose prowess is more threatening to American liberty and progress than this man Satolli. The trucking of the papers and the politicians to the demands of these Catholic schemers ought to alarm the rest of us.

BISHOP CARPENTER came down from his Paducah diocese a few days ago and greatly delighted our people with his lecture on "Man and grasshoppers." As a result of his direct shots at the "grasshoppers" of this day he

encampment, and it seems to be very popular. There cannot be a doubt that this organization has stirred up the Catholic people as no other movement ever did in this country. This proves that its work is being felt by the Catholics. Bro. Carpenter is a good lecturer, and is entirely fearless when he is sure of being right.

ARE we not rapidly becoming a nation of gamblers? Look at our great national game of base-ball. It is a constant source of the worst sort of gambling. Foot-ball has been bidding fair to hold it a close second. We have our horse racing, bicycle racing, match walkers and prize fighters. Sculling matches have also attracted much attention, and at last we have had the races between the American and English ships that have caused the racing mania to almost monopolize the attention of the entire people. These races, of whatever sort they may be, are but occasions for the exercise of the betting habit, and large sums of money usually change hands as a result. The whole thing is wrong, and no sorer disgrace could befall our colleges than the encouragement of any of these gambling devices.

If any of the readers of this paper have been wont to think that Roman Catholics are no more superstitious than other people I trust they will read the following items in the list of credulity that has been practiced on them by their treacherous priests. They have been made to believe that the church has now the relics of the hair of Mary's head, some of it red, brown, black and yellow; a feather from the wing of the angel Gabriel; hay from the manger where Christ was born; the lance that pierced the Savior's side; parts of the cross of calvary; also the crown of thorns, the nails, the sponge, the purple crown, the dice the soldiers threw when they gambled for his robes, etc.; the wine jars used at Cana, with some of the wine still in them; one of the thirty pieces of silver that Judas received for the betrayal of Christ; the bones of the ass Jesus rode into Jerusalem; the brazen serpent in the wilderness; the carpenter tools that Joseph used; the feathers of the cock that crowed when Peter denied his Lord; and the thorn in the flesh of which Paul complained. These are some of the absurd things the priests make out they have, and they charge their deluded people for the privilege of seeing them, and thus fitch the shekels from them. Such humbuggery ought to be exposed without mercy.

THERE are agitations in Methodist ranks, both north and south. I do not know how serious it will become, but some wise heads are looking on gravely, expecting that a serious rupture is possible in both sections. In the North the Methodists are greatly disturbed over the question of allowing women to be received as delegates in their general conferences. This ought not to be a serious matter, for the Bible places its interdiction to a woman's public service at the threshold of the church, and a Methodist conference is not a church, nor any part of one. In the South the serious question is as to the bishops and the evangelists. Between the two there is a sharp contention, and who will come out first best is now a mooted question. It is possible that in both sections there may be divisions of Methodism before the things are settled. There are now about thirty divisions of Methodism in the world, and there must

long. It ought not to be a surprise for a human institution to be rent asunder, and yet it would probably be better for even these human organizations to remain intact. I am glad to see such unanimity in the ranks of the churches of Christ - Baptist churches.

DID all our readers observe the 20th day of September as a day of special prayer? I will venture to say that some of them forgot all about it, and may be some did not know that such a day had been set apart for prayer. But it is quite likely that most of the Catholics kept the subject well in mind, because that was the day set apart by the pope for all the faithful to fast and pray for the restoration of temporal power to "his holiness." You see the pope has no power now to stop the frequent criticisms of his people, and the hundred and one things that hinder the success of Catholicism in this country, and if he had the temporal power to do so he could have a few of us burnt at the stake, as in times of old, and he could appoint his own faithful allies to the offices of the world, and in this way could run things as he pleases. Would't it be fine for the old hypocrite to get such a footing once more? But the Lord will never answer such a prayer, and the audacity of the man of sin is manifested in the making of such a request.

It was my privilege to attend the session of the Friendship association which met at Double Bridges, Tenn., September 18th. Bro. Tigrett was elected moderator, Bro. Simmons, clerk, and Bro. Booth treasurer, and the business of the body was dispatched quietly, and with considerable enthusiasm. The church and community entertained us most handsomely, and the public services were all full of interest, and taken altogether the meeting was a good one. The churches had not done as much as they could have done for the mission cause, though some of them had been greatly revived in their protracted meetings. Three new churches were added to them this meeting, and the association is now taking rank with the large bodies in the state of Tennessee. I am always brought under special obligations to S. K. Tigrett when I am in his reach, because he seeks to show me special kindness. The RECORDER was well patronized by many of its long time friends. The paper is very popular in all this surrounding country. Some new names were also added. The introductory sermon by Bro. Evans was good, and the entire meeting was a gracious reunion of the Baptist forces of the association. Good work was planned for the coming year.

I AM willing to admit that we have some so-called Missionary Baptists who are practically as far away from our Lord's commission as the Hard-shells are; but instead of that fact making it the proper thing to do to receive Hard-shell immersions I think it ought to agitate the question of repudiation for those who renounce their special work in the world, and give themselves up to selfishness. If all of us were out of harmony with the Lord's will, it would not make the Hardshells right while they are also out of harmony with that will. I do not see how we can at all recognize the scripturalness of any sect that habitually and persistently repudiates the very commissions the Lord gave to his people. Our do-nothing Missionary Baptists do not repudiate this commission, though they neglect it



No need to Read,

in order to find out about Pearline. Your friends can tell you all you want to know. You'll find most of them use it. Ask them about it. We'll leave it to any one of the millions of women who are using Pearline, if it isn't the best - the most economical thing, for washing and cleaning. But all the Pearline users don't get its full benefits. Some seem to think that it's only for washing clothes or cleaning house.

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And with almost every use you can put it to, besides the labor it saves and the

ruinous rubbing, it gives you better work—better results. Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—send it back. JAMES PVLE, New York.

selves a faction. They separated from us, and did it wantonly and bitterly. They did it because we were doing what the Lord had commanded us to do, and they did not want it done, and wouldn't stay with us to help us in the work. Being a faction they cannot administer valid ordinances, and I would not receive them as such.

THE KIND THEY OUGHT TO BE.

We mean the kind our Baptist young people ought to be. That is a question in the latter days when our young folks are bustling around so vigorously, and undertaking to shape themselves into organizations for denominational work. If Baptist young people are to stand on the front line, then we may well ask what kind of Baptists they ought to be.

1. It is necessary to start by saying they ought to be a converted people; that is the leading idea of a Baptist church. If we held that young people were brought into the church by baptism, or if we held that the way to convert people is to take them into the church, it would not be strange if we found in our ranks a great many unconverted people. Sad to tell, we do find in our Baptist churches some who have never known the grace of God. Such material is out of place in a Baptist church. If people find themselves in a Baptist church consciously unconverted, if they have honor, they will get out; or if they have not honor, they ought to be put out. To have unconverted people taking active part in church business is terrible, and it is worst of all for unconverted young people to be active in the church, for they lack the maturity and experience which would help to keep them quiet. Hence we say Baptist young people ought to be converted Baptists.

2. Baptist young people ought to walk on a high Christian plane. They are committed to this by the fact that they belong to a church built upon the doctrine of a converted membership. The world understands that their connection with a Baptist church means that they are either redeemed people, or else that they are hypocrites. Young people must live up to this peculiar doctrine of their churches. That is the kind of Baptists they ought to be. They will command public respect and be in a mood to exercise a goodly influence. Young people who run in to theaters, card parties, and drinking shops will always be a curse to the cause with which they are identified. If they are to make others glorify God, they must let their light shine.

3. Baptist young people must be loyal to their own church. This is not a plea for narrowness. It is not a protest against co-operation

even against co-operation with Christians of other names along every line of common toil. It is certainly not said to dampen the interest of young people in their favorite denominational unions. But it ought to be understood that our duty to our church is supreme. That is a creation of Christ himself, and is intended to be the home, the school and the workshop of the members. We are committed to attend its services, foster its enterprises, and devoutly sustain its institutions. This work must stand first, and outside work must be done in subordination to this. The danger of Baptist young people is that they will not appreciate their own church. It may be a plain affair and have only a commonplace pastor, and there may be others more attractive and other employments more engaging, but so long as we belong to a given church it must have our choicest services. We must not side-track our church in favor of anything. Young people who are to grow in a solid way and attain unto far-reaching influences, must learn to serve in their own churches.

4. Baptist young people should understand Baptist affairs. They should know the history of their people, and truly if they will study it, it will thrill them into the highest heroism. They ought to understand the doctrines of their church, and in order to do this they ought to read Baptist books, and, above all, they ought to study intelligently and honestly the Word of God, the source from which our doctrines come. They ought to post themselves as to the enterprises and undertakings of the Baptists, and with this view they should secure the best current Baptist literature of the day. It is a positive scandal for Baptist young people to be ignorant. When unable to state or defend their peculiar doctrines, they show themselves unworthy of the Baptist name. If they do not know

CHRISTMAS MUSIC.

For Sunday-Schools and Choirs.

A Merry Christmas. A Concert Exercise for Sunday-Schools. Beautiful new songs with suitable recitations, motion songs and dialogues for children. Price 10c. per dozen, post-paid; \$1.00 per 100, post-paid. Home of the Revival. Gabriel's greatest Cantata for Sunday-Schools. Bright music and beautiful scenes. 20c. per dozen, \$2.00 per 100, post-paid. Christmas Carol. No. 2. A 16-page collection of new songs by Herbert Gabriel, the finest of our living composers. Price 10c. per dozen, post-paid. Christmas Music Issues. No. 2. A collection of original and selected recitations for children of all ages, with illustrations, etc. Price 10c. per dozen, post-paid. A Short Drama for more young people suitable for part of a Christmas entertainment. Original scenes and dialogues. Price 10c. per dozen, post-paid. Other new Anthems, 10c. each. Christmas Carols, Cantatas, and other songs for female voices, 10c. each. Home of the Revival, and other Quarterly Music Publishers. A Singing New Year. A Concert Exercise for Sunday-Schools. Price 10c. per dozen, post-paid. Christmas Music Issues. No. 2. A collection of original and selected recitations for children of all ages, with illustrations, etc. Price 10c. per dozen, post-paid. Home of the Revival, and other Quarterly Music Publishers.

what the Baptists are doing, they will not only fail in every point of leadership, but they will dwindle in their own piety. A well-posted young Baptist, whether man or woman, who is ever ready, in a quiet, courageous way, to speak up for the Baptists, will be a social force of incomparable value. The need of the day is intelligent young Baptists.

5. Baptist young people ought to be outspoken Baptists. Knowing why they are Baptists, they ought to be willing to be known as Baptists. Their colors ought always to be nailed to them and they ought not to be ashamed to be whole Baptists. It is contemptible to find Baptist young people wailing out their regrets that the Baptists are not richer or higher in social life, or else putting or apologizing as to certain things among the Baptists which they do not believe. They do not know what they are talking about. They have not had time to study Baptist doctrines. Let them take several years to ponder the distinctive principles of their people, and they will believe in them and delight to stand by them, but let them not convict themselves of folly by their crude and stupid complaints. Moreover, if young Baptists believe in Baptist doctrines, let them stand by them. It is steadfast devotion to the truth that converts the world. It takes heroic to make Baptists, and heroic Baptists are invincible.

D. E. BENTLEY.

Dry Hill, Tenn.

NOT TOO OLD TO OBEY.

DEAR BRO. HALL.—Old Bro. A.H. Wheatley, in his 89th year, joined the Newbern church at the water's edge yesterday, and was baptized in the presence of five hundred people. The doctor said that in baptizing him we would have to be careful so as not to break a large vein at the back of his neck. I suppose the vein is as large as a half bushel measure. After he was baptized he stood in the water and quoted: "Ye shall be heirs of God and joint heirs with Christ." Bro. T. H. Vaughn assisted me in and out of the water with him, as he was very feeble. It was a solemn scene, and was witnessed by a great many Pedobaptists. I had the pleasure of preaching to a large audience on the subject of baptism.

J. A. MITCHELL.

CHARACTER, NOT BULK OF SERVICE.

Rank in the Kingdom of Heaven is based upon character, and not upon the bulk of the service performed. So that a man might come to God and say, "See all that I have done, and all that I have given up to thee," and yet find that, measured by God's standard, he had done almost nothing. No, you cannot measure up Christian service in any such way as that. Those who are first here may be last there when the great account is made up. Perhaps there is some Christian here in this congregation looking the right in the face, of whom everybody is saying, "Oh, what a worker he is! How much he is giving up, and how much he is doing for Christ!" And yet there may be in his conduct that subtle spirit of self-consciousness and selfishness which will spoil it all, and he may find himself way back among the last in heaven. And those who have perhaps very little to show in the way of outward work done, so little that they will look at it in sorrow and say, "Oh, I have done nothing for Christ," and yet there may be such purity and disinterestedness pervading it all, that in the eye of

God that little will be of great price. Some obscure sufferer in a tenement house, some servant who sweeps a room as to God's laws, some widow who unobserved drops her last mite into the treasury, though lost here shall be first there—Edward Judson.

THE Atonement has three aspects, as we regard the object or purposes it embraces: Towards God it is propitiation. Christ is "the propitiation for our sins, and not for ours only, but for the sins of the whole world."

By his atoning work a "door is opened in heaven," and God through him is reconciled to a condemned and alienated world. Towards sin, the atonement is expiation. He is "the Lamb of God who taketh away the sin of the world."

"He who knew no sin was made sin for us, that we might be made the righteousness of God in him." "He died for our sins according to the Scripture." "He bore our sins in his own body on the tree." "God sending his own Son, and for sin condemned sin in the flesh."

Towards man the atonement is redemption. "Christ redeemed us from the curse of the law." "In whom we have redemption in his blood." "Ye were not redeemed with corruptible things such as silver and gold, but by the precious blood of Christ." "Ye are not your own, ye are bought with a price." "Thou hast redeemed us to God by thy blood." Propitiation. Expiation. Redemption.—Ford's Repository.

THE Arkansas Baptist has been changed to The Baptist and to sixteen pages. This is a decided improvement on which we congratulate our contemporary.

THE MOST CONVENIENT FORM OF OBTAINING OXYGEN.

Physicians have been withheld from using oxygen to a very large extent, because of the difficulty in getting the article in its purity, and also from the cumbersome means of its manufacture. With the Electropoise a system is presented which obtains oxygen in abundance in its entire purity, and with no trouble or expense. The oxygen in the air was created for man; hence, of all sorts, atmospheric oxygen is probably best fitted for man's use, and this the Electropoise supplies, enabling the patient to receive it by skin absorption, and certainly giving to the lungs an enlarged capacity for its reception and disposal.

"INCURABLE."

We know that it sounds quickish to talk about the Electropoise curing incurable diseases, but bear in mind the fact that it is the old treatment which has pronounced the case incurable. We do not make the claim, that we can cure all so-called incurable diseases, but we do maintain with all earnestness that a case pronounced incurable by your family physician is a splendid field for the operation of the Electropoise. It may be just the treatment necessary, and is quite likely to be so. If it fails, this is no argument against the "Poise," but in such a case, the fact of the physician's statement is proven to be true. But many's the patient who has been given up by the physician who has again received life through the treatment of the Electropoise.

VALUABLE BOOK FREE.

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513 Fourth Ave., Louisville, Ky.

THE MARKETS.

Report for the Week Ending Saturday, Sept. 28, 1895.

Cattle—Receipts of cattle were light to-day and market slow at Friday's prices. Prospects steady under moderate receipts. Hogs—Receipts light. Prices higher. Top selling at \$4.15. The outlook is fair. Sheep and Lambs—Receipts light and market steady at quotations.

Table with columns for item, quantity, and price. Includes categories like Extra shipping cattle, Light shipping, Best butchers, etc.

Table with columns for item, quantity, and price. Includes categories like Choice packing and butchers, Fat to good packing, etc.

LEAF TOBACCO MARKET.

Report for the week ending Saturday, Sept. 28, 1895.

Table with columns for item, quantity, and price. Includes categories like Trash, green mixed, Trash, sound, Common lugs, etc.

Table with columns for item, quantity, and price. Includes categories like Rejections this week, Rejections same time in 1894, etc.

Table with columns for item, quantity, and price. Includes categories like Receipts this week, Receipts same time in 1894, etc.

Cured Malaria. Feb. 12th, 1895. THE DR. J. H. McLEAN, M.D., St. Louis, Mo. Gentlemen: I was troubled greatly with malaria which got in my system and could not be driven out although several physicians prescribed for me.

GRAPHIC SERMONS! PICTURE GOSPEL

FOR INFORMATION WRITE TO Mahank Battery & Optical Co., Chicago, Ill.

CAN YOU FIGURE INTEREST?

See if You Can Understand These Solutions?

Table showing interest calculations for \$5000.00 for 27 days at 8 per cent and \$800.00 for 4 yrs. 6 mo. 18 days at 6 per cent.

If not, send one dollar for my book, "Lightning Interest Calculations" and "How to be quick with figures." I offer one hundred dollars to any person who can send any shorter method of calculating interest.

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Colored Dress Goods.

Boucle, Bourette, Mohair Curl, Scotch Mixtures, Mohair Cloth, Cheviot Cloth, Worsted Serge, Mohair Serge, Mohair Figures—all of which in many shades at prices never before thought of.

We Mention Two Good Things That Need No Pushing Along.

36-inch Cheviot Serge, 35c; well worth 50c. 40-inch Broad Wale Serge, 55c; well worth 75c. We have them in BLACK and in NAVY, and they are ALL WOOL.

Something The Matter

—WITH OUR—

Black Goods Counter.

Black Mohair Sicilienne. BLACK MOHAIR TWILL. Black Mohair Jacquard. Mohair Creponette.

Goods piled up in seemingly inextricable confusion. Salespeople, with dress lengths hanging over their arms, followed by customers with SATISFACTION stamped on their features, can be seen coming away from this counter any minute in the day. There is movement, upheaval, bustle and stir in the BLACK GOODS DEPARTMENT that speaks volumes for our low prices on desirable goods.

Send for Samples.

THOSE NEW SILKS.

In years of silk selling we have never seen the time when designer, dyer and weaver worked in such harmony. Cold type can tell next to nothing about these new Silks. It is best to see them at the NEW YORK STORE. Plaid Silks are in great demand, and we have a beautiful assortment at all prices. JUST TO OPEN THE BALL, we have placed two qualities Scotch Plaids on our counter at 59c and 69c. These goods should sell for 75c and \$1.00. So they won't last long at the above prices.

Send for Samples.

OUR CLOAK ROOM

Has been crowded with customers, buying handsome Velvet Capes, Velvet Coats, Bourette and Scotch Mix Jackets, Fur Capes in all varieties of Fur. We don't quote many prices, but would like you to see the Jacket we are selling for \$3.75.

Mail Orders Given Prompt Attention.



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AYER'S THE ONLY WORLD'S FAIR Sarsaparilla Over Half a Century Old. Why Not Get the Best?

AYER'S PILLS cure Headache.

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IRON FENCE. Very cheap to construct. Catalog free. J. W. Rice, Atlanta, Ga.

What is more attractive than a pretty fence with a fresh, bright complexion? For it, use FOSBROOK'S FENCE.

MAKING FENCES AND RUBBER CLOTHING—large commission and is earned by reliable hands. Satisfaction free. Manufacturers, P. O. Box 11, New York.

The Farm

Mrs. Rose Patrick, of Madison county, had a cucumber vine with sixty-two cucumbers on it.

Yearling mules were quoted at Danville on Court Day from \$20 to \$25.

Thos. H. Henderson, of Shelby county, threshed 223 bushels of clover seed in six days. Thirty bushels a day is considered good work. He threshed in one day 53 bushels.

The condition of the Kentucky corn crop is now put at 106, the highest percentage of any State in the Union, and it is probably the most prolific of any crop since the memorable one of 1855.

Mrs. James Totten, of Lincoln county, says that from one cow she makes an average of nine pounds of butter per week, and recently from the same cow in one week she made 14 pounds.

Monte Fox bought 183 fat cattle from Richard Gentry, J. C. Johnson, B. C. Berry and Farris & Whitley, this county, and D. S. Johnson, of McKinney, at from \$4 to \$4.75. They averaged from 1,410 to 1,625 pounds.

Carithers & Beard, of Lexington, bought ten 154 hand mules at from \$65 to \$75 each. Quite a number of sales of plug horses were made at A. T. Thompson's and at R. Harper & Son's stables at low prices. Mr. Alvin Harbison, of Lexington, bought a nice combined mare of John S. Wyatt, Jr., at \$225. Dan Mitchell, of Carlisle, bought of Tom Fesler a rice gelding at a good price. Hutzelle & McClellan, of Millersburg were on the horse market for the Southern trade. They bought 10 at from \$50 to \$85. There were other horse dealers who bought a few horses at about the figures named above.—Mt. Sterling advocate.

REMEDIAL VALUE OF FOOD.

Celery is invaluable as a food for those suffering from any form of rheumatism; for diseases of the nerves and nervous dyspepsia.

Lettuce is useful to those suffering from insomnia.

Water cress is a remedy for scurvy.

Peanuts for indigestion; they are especially recommended for corpulent diabetes. Peanuts are made into a wholesome and nutritious soup, are browned and used as coffee, are eaten as a relish, simply baked, or are prepared and served as salted almonds.

Salt to check bleeding at the lungs, and as a nerve and tonic for weak, thin-blooded invalids. Combined with hot water is useful for certain forms of dyspepsia, liver complaint, etc.

Onions are almost the best nerve known. No medicine is so useful in cases of nervous prostration, and there is nothing else that will so quickly relieve and tone up a worn-out system. Onions are useful in all cases of coughs, colds, and influenza; in consumption, insomnia, hydrophobia, scurvy, gravel, and kindred liver complaints. Eaten every other day, they soon have a clearing and whitening effect on the complexion.

Spinach is useful to those suffering with gravel.

Asparagus is used to induce perspiration.

Carrots for sufferers from asthma.

Turnips for nervous disorders and for scurvy.

Raw beef proves of great benefit to persons of frail constitution, and to those suffering from consumption. It is chopped fine, seasoned with salt, and heated by placing it in a dish in hot

water. It assimilates rapidly and affords the best of nourishment.

Eggs contain a large amount of nutriment in a compact, quickly available form. Eggs, especially the yolks of eggs, are useful in jaundice. Beaten up raw with sugar are used to clear and strengthen the voice. With sugar and lemon juice the beaten white of egg is used to relieve hoarseness.

Honey is wholesome, strengthening, clearing healing and nourishing.

Fresh ripe fruits are excellent for purifying the blood and toning up the system. As specific remedies, oranges are aperient. Sour oranges are highly recommended for rheumatism.

Watermelon for epilepsy and for yellow fever.

Cranberries for erysipelas, are used externally as well as internally.

Lemons for feverish thirst in sickness, for biliousness, low fevers, rheumatism, colds, coughs, liver complaints, etc.

Blackberries as a tonic. Useful in all forms of diarrhoea.

Tomatoes are a powerful aperient for the liver, a sovereign remedy for dyspepsia, and for indigestion. Tomatoes are invaluable in all conditions of the system in which the use of calomel is indicated.

Bananas are useful as a food for those suffering from chronic diarrhoea.

Apples are useful in nervous dyspepsia; they are nutritious, medicinal, and vitalizing, they aid digestion, clear the voice, correct the acidity of the stomach, are valuable, in rheumatism, insomnia, and liver trouble. An apple contains as much nutriment as a potato in a pleasanter and more wholesome form.

Grapes dilute thick blood, send the circulation to the surface, remove obstructions from liver and lungs, dissolve and dislodge gravel and calculi, and bring the stomach and bowels to a healthy condition.

Pieplant is wholesome and aperient, is excellent for rheumatic sufferers, and useful for purifying the blood.—New York Times.

KEEP THEM RUNNING.

An observing farmer, while in conversation with the editor at a recent poultry show, remarked that it was due to the efforts of his ten-year-old son that the egg basket was kept heaping full by his chickens last summer and all fall. "The little fellow," remarked the farmer, "always paid great attention to everything he could read or hear about the keeping of chickens, and one of the things which impressed him strongly was the oft-repeated injunction to keep the hens at work if you want eggs. Well, the boy had charge of feeding the chickens, and he would get a heaping measure of grain and go down to the barn-yard and call his pets. They would come on the run from all directions, and then the fun began. The lad would throw a couple of handfuls of grain first in one direction and then another, scattering it over a space fully fifty feet square, and much of it into the grass. The way the hens would sail around after the grain would remind you of a small riot, and after they got through feeding the barnyard would look as if some one had been over it with a small plough. We had plenty of eggs to use and sell, even through moulting time. The boy has since rigged up a henery in one corner of the barn and keeps his hens bustling about in hay, chaff and clover up to the knees hunting for their grain, and we get more eggs than any three neighbors combined."—Farm, Stock and Home.

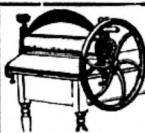
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Items of Interest.

We have received several letters from Texas, insisting that Governor Culberson means what he says when he declares that even if there is no law against prize fighting, he will be on hand with sufficient force to arrest those men under the common law in regard to breach of the peace, etc., and that the fight shall not take place in Texas. We are delighted to hear it.

If the fight does not come off on some pretext or other, then we have indeed cruelly misjudged the Governor of Texas, and we are ready to apologize most humbly and to exhaust the English language in his praise. What we have feared is that there will be great talk of stopping it, but at the last, through some pretext, either a legal quibble or the excuse that the sheriff did not do his duty, or something of that kind, the fight will come off.

King Leopold was induced by Stanley's representations to take an elephant on his hands in the Congo state. The natives have risen quite generally, in several instances Belgian troops have been defeated and slaughtered and two Englishmen have been eaten by cannibals.

The cholera has invaded Russia, though to what extent is not known, the Russians not being famous for telling the whole truth in such cases. It is known, however, that in the province of Volynia in one week there were 3,000 cases and 2,100 deaths reported. The disease continues to slay its thousands in China and Japan.

The Mohammedans in the provinces of Kang Si and Yunnan, in Southern China, have risen in revolt. There are 15,000,000 of these, and they have repeatedly revolted. Forty years ago they revolted and made Suleiman their Emperor, and it was twenty years before Peking succeeded in subduing them.

A heavy landslide occurred on the Champlain River, near St. Lucie, on Saturday night. One family of five were buried, their bodies being recovered after 24 days. The bodies were taken to cave, but the people have moved to places of safety and no more deaths have followed. The cause of the landslide is unknown, there having been no rains.

The New York City Chamber of Commerce has inquired of all the members of the next Congress their views on the silver question. Eighty-eight declared for free silver, 216 against it, and 82 refused to commit themselves on either side. If this were all for free silver, the vote would stand 216 against and 149 for.

Recently the English railroads "broke the record" of fast travel. A train from London to Aberdeen made 74 miles in a part of the way and an average of over 63 miles per hour for the whole distance of 840 miles. Thereupon the New York Central, which had previously surpassed all other roads, ran a train of twice the weight of the English one from New York to Buffalo at an average rate of 64 1/2 miles.

Verily the political millennium is well advanced on its way when Mr. William C. Cornell, a prominent and able Republican, at a recent banquet

prefer to speak at this... dent, adding: "For two years the fortunes of the entire community have hung upon the courage and wisdom of the Executive."

The owners who have put up very high buildings in New York City went to Mayor Strong and coolly told him that their upper stories were out of reach of the water supply and suggested that the tax-payers would cheerfully bear the great expense of furnishing the necessary increased supply. The mayor answered as coolly that the tax-payers would not cheerfully bear an added burden for their benefit, and they ought to have thought of the water when they were building their tall houses.

Elijah Walker, of Pender county, North Carolina, enlisted in the Southern army when he was sixty-seven years old. He was severely wounded several times, and was shot in both hands, which wounds partially disabled him. But he refused the pension which North Carolina offered her soldiers, saying that he was able to support himself. Now being 101 years old, and unable to work, he has applied for the pension in the future, but declined to take any arrears.

One trolley wire was put up in Washington City before the attention of the people was called to it, the wires of the Eckington & Soldiers' Home Railway Company. Since then no other overhead trolley wires have been allowed, and this railway, under compulsion from the District Commissioners, has promised to have the wires down in ten days.

Gen. Coppinger, who was sent with troops to investigate the trouble with the Hanoock Indians, adds his testimony that the Indians were cruel and utterly unwarlike as a race. And no one has been punished for the massacre of the Indians. Verily the United States cannot afford to throw the first stone at Turkey for the Armenian massacres.

The question as to whether carrier pigeons could be made useful in establishing communication between lighthouses and the shore, and ships of war and the shore, has been much discussed in Europe. A trial was made. A steamer was sent from St. Nazaire with a lot of pigeons. Some were attached to a distance of 75 miles, some at 150 and others at 225. Instead of circling round the ship, as some thought they would do, the birds made straight for land, and many reached their destination, proving that they would be useful in communication.

DEATHS.

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

RESOLUTIONS OF RESPECT.

Whereas, in the wisdom of God he has seen fit to remove from among us our beloved pastor, Rev. Ellis J. Maddox, who has served us faithfully and diligently for the past six years at Sugar Grove Baptist church, Daviess county, Ky., during which time our church has grown numerically and spiritually, and at present we are all at peace and in harmony with each other, brotherly love prevailing. Therefore be it resolved.

1. That in the death of our pastor the church has lost a faithful friend, a true Christian and a fearless defender of the Gospel of Christ. While we as Christians feel that our loss is irreparable, we humbly submit to the will of God, feeling that our loss is his gain.

2. That we extend to the bereaved family our kindest sympathy in their sad affliction, and pray God to guard, guide and protect them.

D. FORD, W. M. LASHBROOK, C. O. CHESE.

ROBINSON.

Author L. Robinson was born Dec. 11, 1869, in Hardin county, Ky. Heafterward moved with his parents to Louisville, where he was living at the time of his death. Bro. Robinson was one of the five men whose death resulted from the terrible explosion of a cotton which occurred in this city on the morning of the 11th of September. How we are reminded that in the midst of life we are in death! He was baptized into the fellowship of the Baptist church at the age of 23 years. He leaves a father and mother, two brothers and one sister so mourn their loss. May the Lord sustain them in their sad home.

NALL.

John Slack Nall was born Jan. 24, 1809, in Nelson county, Ky. He professed hope in Christ at 18. Was baptized by C. Lovelace into the fellowship of Mill Creek church. Became a member of Otter Creek church while young. In that church made the first motion to pay their pastor for his labor. United with Buck Creek church, McLean county, Ky. In a few years united with Oak Grove church, Daviess county. The Master called him up to his reward Sept. 14, 1896. He was a loving father, a good neighbor, and an earnest Christian worker, and has left six children and many friends who mourn his loss. Farewell, loved one, till we meet again. W. P. HERRICK.

OWE.

Sarah G. O. married.

Christian early in life, and ever remained a quiet, sincere, humble follower of Jesus till death. Her membership was in the Dallasburg Baptist church of Wheeling, Ky., and to say that "we all miss her" is self-expressive. She was her pastor's friend and helper, and he no remembers with gratitude her sympathetic, prayerful concern for his progress as a young minister. Such persons constitute the bright side of a pastor's life. Her obsequies were held at the church on Friday morning, Sept. 6th. The Rev. C. T. Kincannon read the Scriptures, the Rev. Baker Wheatley offered prayer, and the pastor spoke on the subject of "A Finished Life." The remains were then taken to the Scott cemetery at Ghent, Ky., accompanied by many bereaved hearts, and there, in a solemn, impressive manner laid to rest to await the summons of the Lord Most High. She breathed her last at the setting of the sun, the beauties of which shall ever be suggestive of a corresponding departed life.

NOBLE.

Charles W. Noble was born in Louisville, Ky., April 28, 1842, and died September 16, 1896. At the age of 22 he gave his heart to Christ, and united with the Baptist church. His sudden death was a severe shock to the community. We feel that we have lost one of our best men. He was a kind husband and a tender father, charitable to the extreme, and loved by his leaves a wife and six children behind him. The funeral occurred at his home, and was conducted by his pastor. May the Lord bless his sorrowing family.

WALDRUP.

Two homes are inexpressibly sad and hearts are rent because the death angel came at a time when we were not expecting. Our precious little darling, John Davis Waldrup, passed into the "bright beyond" Thursday, Sept. 19, 1896, at 4 A. M., just one year and four months less ten hours from the time he came to us. The only son of W. W. and Little Waldrup, the only grandson of this writer and his companion, the only foster-child of his kind-hearted uncle and aunt, John H. and Babe Davis, the only brother of a loving and only sister. The little earthly casket in which the immortal jewel had been deposited, was all the while frail and feeble, but kind nurses and patient watching had led us to hope that by God's blessing the sweet heavenly gift would be spared to us, and this writer in the experience of years and sharing much of God's grace, had trusted that the tender, little God-given bud would bloom into manhood, and by the divine leading accept the "mantle" soon to be put upon his big, brave shoulders. Our hopes, and how inscrutable the ways of God! "We see through a glass darkly" what a comfort to us that Jesus said



KNOWLEDGE

Brings comfort and improvement and tends to personal enjoyment when rightly used. The many, who live better than others and enjoy life more, with less expenditure, by more promptly applying 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 druggists in 50c and \$1 bottles, but it is manufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, Syrup of Figs, and being well informed, you will not accept any substitute if offered.

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Also "Mercedes." All about customs, social and religious, the mission work in Mexico, our missionary Miss Sarah Price \$1.25. Proceeds to forward paying the debt of our Mission Board. Send all orders to Publishers, Baptist Book

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Utah Hot Springs. Located nine miles north of Ogden on the Union Pacific, at the foot of the Wahatch Range, are the Utah Hot Springs. They have an elevation of about 4,500 feet above sea level, and are far superior to the celebrated Hot Springs of Arkansas. The flow is about 150,000 gallons of water per day, which is conducted to the bath from the spring by pipes for private bathing and for the great open bath. The bracing air of the Wahatch Range, mingling with the saline breeze of the Great Salt Lake, with the pure water of these thermal, balsamic springs, nowhere excelled for drinking or bathing purposes, produce a natural combination of marvellous curative properties, and many cases of rheumatism have been cured here when other remedies have failed. Reached only by the Union Pacific. J. F. Aglar, Gen'l Agent, St. Louis, Mo.

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Ask your nearest Ticket Agent for maps, time tables, etc., and write to the following for all information you may desire concerning a trip to the Great Southwest or for a copy of the pamphlets, "Texas Lands," "Home in the Southwest" or "Through Texas." W. A. Mc QUOWN, Travelling Passenger Agent, LOUISVILLE, KY. A. S. DODGE, E. W. LABAUME, Agents.

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tics, and in winters had made their rule, active form yet she retained her mental

ilities to a degree that was wonderful, and she never seemed so happy as when she was with her friends, with reminiscences of the past, related with more accuracy than many could have done that are much younger and much more pretentious. Her husband was the youngest brother of the late Thomas G. James and Dr. Wm. D. Owen, of Goshen congregation, all of whom survived him many years, he dying when comparatively a young man. Three children were left to the care of the widowed mother, all of whom she raised to be honored members of society and to minister to her wants even to the last, and now that she is no longer with them their hearts are comforted with the thought that in that time whether she has gone "age has no power over the fadeless frame, where the eyes are fire and the heart is flame." "Aunt Sally" was fond of reading, especially the RECORDER, and she trained her children up to appreciate it, and to read to her when she could no longer see to read herself. The family has taken it ever since it was first published, and no doubt it will make its weekly visits there, though "Aunt Sally" is no longer with them. I am sorry that some one could not have written a tribute to her memory that could do her justice. Prompted by feelings of love and esteem for our dear departed one, and by the request of those who loved her most, I have written these lines, feeling that by kind words and deeds she has erected her own monument in the hearts of many, more enduring than costly spire or pillared urn. L. J. OWEN.

TANDY. Mrs. Louvenia Ellen Tandy, widow of Daniel Boone Tandy, died at her home near Moxley, Ky., Wednesday afternoon, Sept. 4, 1896, about 8 o'clock, at the age of 83 years. Her children are Mrs. Oribella Tandy Williams, wife of Newton Williams, who occupies the old homestead, Lyman Martin Tandy, resident of Wheeling, Ky., and Samuel Riley Tandy, who is prosperously engaged at farming near his mother's home. She leaves behind her an aged father, many relatives, and a host of friends to whom she was ever dear. An exemplary mother, she loved her children and did all she could for their education and welfare. That she should be so long-lived was her main desire in life, and this was really her late accomplishment.

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

# Royal Baking Powder

ABSOLUTELY PURE

### Items of Interest.

The famous Orphan Brigade held its reunion at Bowling Green on the 20th. The address of welcome was made by Gen. W. P. Perry, and the responses were from Capt. Jackman and Gen. Buckner. Gen. Joseph H. Lewis was re-elected President, and Mr. Thomas D. Osborne, Secretary. Tennessee invited the Brigade to hold its next meeting in Nashville.

There was some talk made of having the prize fight in Indian Territory, but no one who knew Grover Cleveland supposed for an instant there would be a fight in a Territory. Attorney General Harmon says there may be no Territorial law against it, but the people need not fear he'll find law enough somewhere to stop it if an effort is made to fight in the Territory.

It looks as if it would not be long before what are considered the waste products will all be found of commercial value. At China, Cal., the molasses which was the waste product of a sugar factory, having so much dirt as to be useless, has been mixed with sand and makes a fine pavement. The sun hardens it, and it has stood severe tests.

It seems now to be unquestioned that Jack the Ripper was captured some time ago through the efforts of a leading London physician. He is a very crazy medical student with a homicidal mania. The police quietly placed him in a lunatic asylum, and they refuse to disclose his name or that of the asylum.

There must be brave men among the Chinese according to the account of the *Pekin Gazette* which we find in the *Christian Standard*. "The *Pekin Gazette* has been in existence nine hundred years, and in all that time eighteen hundred editors have been beheaded for writing with the truth."

The Chinese Government has deposited in 1900, with which to pay the

### JOTTINGS FROM GEORGETOWN.

The College has opened its sixty-seventh annual session with a large attendance and every promise of a prosperous year. Three hundred and twenty students are already upon the rolls, of whom 123 are girls and 197 boys and young men. The ministerial students number 31. The average rank of the students in the College is unusually high, the more advanced classes being very large.

The new members of the Faculty have already settled into their places.

The large vacancy made by the departure of Prof. S. C. Mitchell and his wife is well filled by Prof. J. C. Metcalfe. The latter is no stranger to us, being one of the most promising of the recent graduates of the College. Those of us who knew him as a student find that his experience as teacher in Murfreesboro and Mercer University has ripened his scholarship and broadened his culture. He and his accomplished wife make a pleasant addition to our College society.

Prof. C. H. Lewis of Rochester, N. Y., the new Musical Director, brings to his work splendid gifts as a musician and much experience as a teacher. Miss Georgia Hills, the assistant in music, is temporarily in

illness.

only wide ex- of such institutions can give.

Georgetown has come to be a very attractive home for Baptist preachers. Outside of the students and Faculty of the College, there are now living in the town no less than nine Baptist preachers, most of them active pastors of churches in various parts of the state. In this number, of course, is included Pastor Cody of the Georgetown church, who has returned to his work much invigorated by his vacation, and full of plans for the winter campaign.

Brethren J. A. Taylor and H. M. Shouse, two of the ministerial students of the College, have been recently engaged in an interesting meeting at McCowan's ferry on the Kentucky river, which resulted in numerous conversions. This point will become a mission station of the Hillsboro church, and a part of the funds necessary to build a chapel have already been raised.

Pastor T. J. Marksberry has just closed a meeting with each of his three churches, Corinth, Mason, and River View, in which he was assisted part of the time by Brethren S. G. Mullins and J. L. Stricker. As a result of these meetings, 93 additions by baptism have been received into these churches up to date, and the good work continues. A handsome new church house has been built

under the leadership of

# What do You Think of This!

### ENTHUSIASM.

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

STAUNTON, VA., June 27, '95.

Leonard Mfg. Co., Chicago.

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

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

Enclosed please find postoffice order for the amount \$3.00 for which you will please forward six sets of your World's Fair souvenir spoons and the cake basket which you offer as premium for same.]

Yours truly,

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

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

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

LEMAHS, IA., May 14, 1895.

Leonard Mfg. Co., Chicago.

Gentlemen:—The set of souvenir spoons arrived and think they are well worth the money you ask for them, and I herewith accept your offer and enclose P. O. Order for \$3.94 for which please send me six sets and premium. I think I can dispose of twenty-five or thirty sets.

Yours truly,

MRS. JOHN R. MAYHAR.

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

AUBURN, ME., May 15, 1895.

Leonard Mfg. Co., Chicago, Ill.

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

in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492-1892, and the World's Fair City. The set is packed in an elegant plush-lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

### OUR CORRESPONDENTS.

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

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

INTER LACHEN, FLA.  
Dear Sir:—My spoons are beauties. I am very proud of them. There are not more than 10 people here, but I will try to get up that club, I want some more much.  
(Signed) MRS. F. G. WILLIAMS.

### SUMMARY.

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

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

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



### PRECIOUS TREASURES.

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

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

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

went out among her friends and sold six in one afternoon. I enclose money order for \$3.94 for the nine sets of spoons.

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

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

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

### DESCRIPTION OF SOUVENIR SPOONS.

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

OF BETHEL. Published by the Literary Societies of Greek Letter Fraternities at Bethel College, Russellville, Me. This is a neat volume, edited by Walter E. Gotcher, Henry Marshall, Percy Taylor, Clarence Hodge, Thomas D. Watkins, Henry A. Hopkins, R. Ferguson McCuddy, William Adams, Albert Newman, Holman Taylor and William C. Pierce. The pictures of the editors, of the faculty, of the societies are given, as well as of the graduates of 1895, of the social clubs, the football team of the college buildings and grounds. It is all about the college, and gives the reader an interesting glimpse into college life at Bethel.

SO LONG as skeptics are dependent upon the religion which they discard for every privilege they enjoy, they may well be a little before they seek to be Christians of his hope and glory of its Savior.—James B. Lowell.

It is much more easy to believe than to believe. This is also true on the side of reason, for to disbelieve is in accordance with environment or environment while to believe necessitates the usual use of the imagination. Prof. George J. Romanes.

THE talent of success is more than doing what you do well, and doing well what you do—without a thought of Longfellow.

Of all combats, the most dangerous is to conquer ourselves.—Kant.

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