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Faith, Hope and Love, these three.

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I WILL cast my cares upon God; he hath bidden me; they cannot hurt him; he can redress them.—Bishop Hall.

If one opposes some men's methods of doing a thing, or even declines to allow them to run one without making any opposition, they immediately declare that one is indifferent or hostile towards the good end at which they are aiming.

"The agents of the Bible Society have free passes on all the crown railways in Russia, free carriage for their boxes of Scriptures, free ingress to steamers, trains and schools," says the correspondent of the *N. Y. Observer*, and they are treated with urbanity and generosity by the high officials.

DR. C. S. ROBINSON is a notable compiler of admirable hymn books. He has been hunting for material for a hymn book, and as a result of his search says: "A sense of duty fell on my sensibilities as I listened to the singular poetry which intelligent men and women were tolerating as their hymns."

DR. WISHARD gives this as a notice in the daily papers of Corinth in the days of Paul, and we hope his sarcasm will open some eyes: "Now concerning the collection for the saints, as I have given order to the churches at Galatia, even so do ye. Upon the sixth evening of the week let every one of you be present at the festival and bring your friends."

RUSSIA persecutes Jews, Baptists and Sundists, but she is kind to the British and Foreign Bible Society. Sixty colporteurs are at work selling Bibles and Testaments through Russia, and in one year they sold over 542,000 copies of the Scriptures. When the Bible he has bought is handed a Russian peasant, he uncovers his head and prays that he may have the divine blessing in using the book.

THE *Interior* is mistaken. It says that the *Interior* knows in what the inspiration of the Bible consists, and that the Presbyterian Theological Seminary at Chicago knows—because they are traditionalists, but that Dr. Harper does not know, and none of the professors of the Baptist divinity college know. Surely some one of the professors believes in Moses as our fathers believed. All have not bent the knee to the Baal of higher criticism.

GOOD will come out of the evil of the persecutions in China, in calling attention to the true work of missionaries. Such words as these of the *London Freeman* can be read on all sides: "The less missionaries meddle with civilization, and the more they attend to spiritual religion the better. And this is the conclusion to which missionaries generally have come. The commission devolves on missionaries the duty of making disciples of all nations—not of changing their civilization. To Anglicize an Asiatic is to mar and injure him. The less European and the more Asiatic their civilization remains, the better for them and the world."

For the Western Recorder.

"GOOD TALKERS."

BY OBSERVER.

Beware of them. They are dangerous to truth and peace. There is vast power in an oily tongue. It is as sharp arrows of the mighty with coals of juniper. It convinces against reason, judgment and palpable fact. It is a more skillful painter than Raphael, and mixes colors with an adroitness that deceives the imagination of the connoisseur. A story is told of two Greek wrestlers. The one was a silent athlete; the other an accomplished elocutionist; the first a Hercules; the second a Demosthenes. The athlete easily tripped the elocutionist at every round. But from each fall the Demosthenes rose talking. He gave the judges no time to form a deliberate judgment; but so skillfully painted the contest in false colors as to deceive not only the judges and the lookers-on, but the rival himself. The glib tongue was mightier in the arena of imagination than the strong arm. The victory was awarded to the "good talker," and the silent actor was defrauded of the prize by the sophistry of his rival, without a protest.

There are, doubtless, some exceptions, as there are to most general rules; but easy, fluent talkers are rarely men of solid wisdom. They are usually guided, or rather misguided, by a fruitful but erratic imagination, and are incapable of forming a reliable judgment. Doubtless many of them desire to be sincere and truthful. At least it is charitable to hope so. But it is feared that they seldom succeed. The temptation to use an easily available means of accomplishing a cherished end is too strong to be resisted by weak, impulsive natures. I call to mind three preachers, whom I knew many years ago, who were noted common liars. Two of them were as harmless as cheap novelists usually are. But they were consummate egotists, as well as easy, fluent talkers, and they could not resist the temptation to blow false notes on their own horns. One of them, under twenty-five years of age, related, on different occasions, to an observant sister, the length of time he had resided at each of many specified localities, which periods, when summed up, amounted to a hundred and eighty-four years, "making him," said the good sister, "a much older man than his boyish appearance warranted me in supposing." He was a man of some brilliancy, and, continuing his migratory habit, he eventually had conferred upon him the title of Doctor of Divinity. The third one of these clerical "horn-blowers" was not only egotistic, but also selfish, malignant and unscrupulous, and lied adroitly to promote his ambitious schemes. He succeeded in dividing several churches, and destroying the usefulness of at least one valuable minister. He was then "off for the frontier," where he doubtless continued to "make havoc" of the young churches.

James did not overdraw the power for evil that resides in an unbridled tongue. It is a world of iniquity, an unruly evil, full of deadly poison. These "good talkers" are the bane of society, and the plague of the churches of Christ. The Holy Ghost, through Paul, warned Titus against the many unruly and vain talkers, who subvert whole houses, and, it might be added, whole churches. Beware of them; their words are smoother than oil, but the poison of snakes is under their tongues. A plain, practical brother, being asked how his church came to get in to such confusion and strife, replied: "Brother M. did it by shooting off his mouth." So it occurs in many churches. Some church-members are "discerners of spirits," i. e., they detect, as if by intuition, the real inward character of person with whom they come in contact. If all were such and had the courage of their con-

victions, vain talkers could do little harm, except to themselves. But very many earnest, simple-hearted Christians—the very salt of the earth—sincere and honest themselves, do not suspect others. These form their estimate of every smooth, plausible talker from the representation he makes of himself; and, when wiser and more experienced brethren would expose the craft and hypocrisy of the impostor, feel it their duty, as well as their inclination, to defend him, and support his claim. Thus a church often becomes divided into contending parties, and not unfrequently the majority adheres to the wily impostor. A recent occurrence may serve as a fit illustration:

An adventurer applied to a little church on the frontier for membership and authority to preach. He based his application on his own unsupported statement, that he had been an ordained minister in another church of the same faith and order in a distant state, but that he had lost his credentials, the church to which he had belonged had been dissolved, and all the preachers who had aided in his ordination had died. The more thoughtful members of the church, who, like Burns, were inclined to "keep probability in view," proposed to defer acting on the application, until the case could be properly investigated. But the applicant, like most of his class, was a "fine talker," and others of the church, giving ready credence to his tale, insisted on his immediate reception. When last heard from, the case was still pending. The church was divided into bitterly contending factions, and the applicant, now in his most congenial atmosphere, was still talking. What the final result will be cannot be foretold. But it can be only evil, and may be the destruction of the young church.

There are many other ways in which fluent, plausible talkers inflict injury on the churches. Unscrupulous preachers use their persuasive powers to talk good, solid, faithful pastors out of their places, and themselves in. Members excluded for grossly immoral conduct talk themselves into other churches, only to repeat their crimes—crimes that they could not have committed had they not been "good talkers." A worthless, flippant member will grossly wrong a good, quiet, peaceable brother, and then, when the case comes to trial, talk him out of the church, that he may keep himself in.

There is still another class of talkers, one or more of whom are found in most churches. They are not mean, but shallow and egotistic. Perhaps they are as sincere and honest in their intentions as shallow egotists are capable of. But they are ambitious and fond of adulation, and would rather be first in a mean, insignificant village than second in imperial Rome. In the nature of things, they are fond of pomp and show, and are willing to take infinite pains to introduce trivial novelties in religious exercises, provided they can be the leaders, and obtain what they deem due meed of praise. Failing of access to the church, they resort to the Sunday-school or religious society. But I need not finish the picture: they are known and read of all churches. Amiable in their intentions, and desiring to do good, next to gratifying their little vanities, they may unwittingly do much harm by perverting the form, spirit and purpose of religious worship.

It is not intended here to inveigh against the cultivation of good, forceful speech, nor to condemn honest men whom God has endowed with superior colloquial or oratorical powers. These are precious gifts, and may be used to the good and happiness of men and the glory of God. They are especially valuable in publishing and enforcing the Gospel of the Son of God. It is the prostitution of this sublime gift of the Creator that is to be guarded against. Again I say, beware of a "good talker."

NOBLE REST.

We can imagine a God working miracles to excuse his favorite from weariness of the flesh and anxieties of the mind, providing Arcadian inclosures where they could lounge away the idle hours, feast without surfeiting, and never know the torture of a cross. But then he would be a pagan god in a heathen heaven.

Jesus said: "Take my yoke upon you; carry my cross every day; go work in my vineyard." He has too much work needing to be done, and too deep a love for the workmen, to indulge us in any ignoble ease. He expects his church to lead the world in unselfish activity, a laboring, giving, patiently-enduring body of Christ, and all the strength necessary for it he supplies if only the channels of a receptive faith are open.

See the practical effect. When I have a fiery temper to manage, a trying lot to take patiently, tiresome acquaintance or provoking neighbors to live with, bad habits to break down, any dark sin to conquer, or more of the new man to put on—ought I to ask that some omnipotent hand outside of me would sweep the obstacles away and make my road to heaven smooth? This would leave me not a whit holier, more Christ-like than I was before. No, what I ought to ask is courage and endurance equal to my task, and a holy principle mightier than the temptation. That would be to "strengthened with might by his Spirit in the inner man." We come by this way into the deep places of the Gospel and the soul. We have found out just what Gospel grace is. It is our Lord's lifting Christians up into clear light and spiritual power out of their natural infirmities, enabling them for all their difficult work for God in this world. It is not letting their standing down, or abridging the march, or excusing them from battles. It is imparting to them a new life, a larger life, wide and grand with the fulness of God.—Huntington.

SEE-SAWING.

The self-conscious man sits on a seesaw with all the world at the other end. If he feels exalted, he looks down on the world and imagines that the world is looking up at him. If he feels depressed, the world seems to be above him. In either case he is in a dangerous position: when his end is up he is liable to grow dizzy, when the other end is up he is liable to slip off. A doctrine of holiness which never allows a man to forget himself, subjects his life to the perils of see-sawing. We have known poor fellows at the lower end to look up at the sanctified ones in the air until they gave up in despair and slip off. And we have known ecstatic saints at the upper end to go so high as to lose their balance. The man who has a high opinion of his own spiritual condition has a low opinion of the spiritual condition of other people. We never meet one of these beings who live in the air without barricading our ears against the pessimistic wail concerning the deadness of the church and the earthliness of the ministry that is sure to come with him.—Michigan Christian Advocate.

I WOULD have you invoke God often through the day, asking him to kindle a love for your vocation within you, and saying with St. Paul: "Lord, what wouldst thou have me to do?" Wouldst thou have me serve thee in the lowest ministries of thy house? Too happy if I may but serve thee anyhow." And when any special thing goes against you, ask: "Wouldst thou have me do it? Then, unworthy though I be, I will do it gladly."

The man who does God's will will soon find out that he has God's help.

For the Western Recorder.]

QUESTIONS ANSWERED.

BY SENEX.

"What is the distinction, or the difference, between the mind, the soul and the spirit?" a brother asks. In ordinary discourse, whether in speaking or writing, these terms are used interchangeably, and each is taken to mean all of the man except the body, which is material. Metaphysicians, however, in their definitions make sharp distinctions, which, after all, are not very apparent. The mind is ordinarily used as opposed to the body, and as embracing all the immaterial, the thinking, willing, reasoning part of the being. Sometimes it is restricted to the intellectual faculties, not including the moral and emotional nature.

The term *soul* is by scientists often used as indicating the animal life of either man or beast, that invisible and intangible something which animates the body and keeps its functions in operation, and which dies when the body dies. And yet in religious discussion the soul is considered the immortal part. We speak of the saving and the losing of souls. That part which is self-conscious, responsible and accountable, including the moral sense and the affections.

The term *spirit* contemplates the individual being as distinct or separate from the body. God is a spirit, angels are spirits, and "the spirits of just men made perfect" are without bodies. The term *mind*, in common use, refers largely to the mental or intellectual faculties. But in actual use these terms are not clearly distinguished, and all definitions run into each other and fail to be exact or satisfactory.

"Does the Holy Spirit ever act independently of the Word of God?" The Spirit with sovereign majesty acts when and where and how he will. That question is not settled in the Scriptures, and no human investigation is able to determine it. "The wind bloweth where it listeth." So far as we know he works with the Word, and sanctifies and seals it, making it spirit and life. Without the Spirit the Word is a dead letter, tending to condemnation and killing rather than giving life. The only hope of success by the Word is the presence and co-operation of the Spirit. Therefore, the importance of the Spirit's presence and aid with those who minister the Word—whether in preaching, teaching, or studying, or meditating on it. Hence the need of praying for the Spirit.

"Is a church member entitled to a letter when he is not on speaking terms with another member?" No, strictly speaking, he is not. Yet a church as an independent body would have power to give him a letter. And many churches would do it to get rid of him. A member really is not in good standing who has any difficulties in the church unsettled, unless he has made every consistent effort to settle them. If a member has a difficulty with another, the church should see that the difficulty is settled, according to the 15th of Matthew. Any one who will not abide by the judgment of the church should be labored with, and may be disciplined, and even excluded, if in the judgment of the church he deserves it. A church can receive a member excluded from another church if it so desires, since each church is independent and is the only judge of the fitness of those received into its fellowship.

"Is there anything to prevent a visiting brother from communing in another Baptist church?" No, if the church invites him, unless the rules of his own church forbid him. A member should abide by the regulations of his own church.

There is no Scriptural authority, or any other authority for saying that the Holy Spirit operates on man's *spirit*, and the truth operates on his *soul* as distinguished from his *spirit*. This subject has been discussed above. The preacher who makes such distinctions is getting beyond all well understood philosophy.

Sanctification is a progressive work, a growth in grace, a knowledge of Christ, and a practical conformity in heart and life to him. It is attained by prayer and study of the Word, exercise in all Christian duties in imitation of our great example, and is secured only by the operation of the Holy Spirit.

The telling of coarse anecdotes, old jokes, and stories approaching vulgarity in the

pulpit—or anywhere else—by ministers is not only in bad taste, but is degrading, and most severely to be condemned by all decent people. A man who will do it is not worthy the confidence of a congregation, and not fit to hold the place of teacher and leader of the families of the church. This answers briefly a question asked on this subject.

For the Western Recorder.]

GOD'S LAW OF LIFE.

BY C. H. WETHEREE.

If every Christian would let God's law of life have fair play in him, its workings would be quite different from what they often are. When it has a fair chance to operate in one there is no need of his being urged to pray and attend the house of God and contribute to his support. Nor does he need to be forcibly reminded that the prayer meeting ought to be regularly visited by him. He does not need to be told of the profitableness of secret prayer and the honor which God puts upon those who delight in communing with him. When this law operates in us and through us according to its normal workings there is a beautiful spontaneity of action, which is manifest in a controlling desire and purpose to turn all Christian duties into exalted privileges, and to be glad with a high gladness that we have precious opportunities to serve God in the various appointments of his house and in all such ways as his providence opens to us. Let the law of the Spirit of life operate in us, in any fair measure of thoroughness, and we will not need to subscribe to any iron-clad pledge of any sort of society in order to be faithful to the duties of Christian life. We will not require any outside pressure to bear us along in the path of obedience to God and in response to our covenant obligations. I am quite suspicious of that person's piety when he thinks he is obliged to depend upon certain church rules and prohibitions to keep him within the bounds of common Christian decency. If a professed Christian have need of being reminded every Sunday that he is a member of the church and has made promises to live as becomes a church member, I question very much whether he be a Christian at all. A man, having the law of God fully established in his heart, does not need to be constantly told that there is a law against stealing. He is honest because the law of honesty has a commanding place in his heart. It is a law of his being to be honest. And if the law of spiritual life be fully established in a person's heart he is not a Christian simply because he has covenanted to be one, but because the law of Christ is in his heart; and he proves that it is within him by freely and heartily doing those things which he believes God wants him to do.

STAND BY THE PRAYER MEETING—
MAKE IT ATTRACTIVE—
MAKE IT FULL.

BY REV. THEODORE L. CUTLER.

Several months ago an eminent Western minister published an article on "The Decadence of the Prayer Meeting." It is quite likely that in some unhappy churches the devotional meetings may be in a moribund condition, just as it is likely that some ministers may have become debilitated by overdoes of rash and reckless conjectural criticism, until they have ceased to call the Bible the Word of God, and only concede that it contains certain words from God. Both these maladies strike at the vitals. When the pastor of the church has lost his grip on God's Word, and the people are losing their grip on God himself, that church is in danger of dying of "heart failure."

The prayer meeting, it must be borne in mind, is not a piece of modern machinery, nor even is it a human invention. It is as old as the Christian church; nay, that church was born in a convocation for prayer. As soon as the risen Christ has ascended to heaven from the heights above Bethany, the disciples convene in an "upper room"—probably the same apartment in which they had partaken of the Passover with their beloved Master. There their hearts mingle with one accord in fervent supplication. The voices of Mary and other women give the meeting melody, and their loyal faith gives it fresh earnestness. The burden of their petitions is for the outpouring

of the promised Holy Spirit; and ere many days elapse the sound from heaven as of a mighty, rushing wind and the baptism of fire attest the presence of the "power from on high."

As in the early apostolic church the prayer meeting antedated the pulpit, so it is not to be thrust into a secondary place in these days. While many churches have managed to keep alive without a pastor, none are likely to preserve their vitality and vigor without a regular gathering of the flock to call upon God. Ask any veteran minister who has weathered the storm and rejoiced in the sunshine of a long pastorate, and he will tell you that the prayer meeting is a spiritual thermometer of the church. A cold prayer gathering pretty certainly marks a cold church; it is at once the cause and effect of a spiritual declension. If the appointed place for meeting the Master and for communing with each other and for invoking divine blessings, is well-nigh deserted; if the prayers offered are only from the throat outward, without any pith, point or purpose, then the pastor of such a frigid flock has abundant cause for heaviness of heart, his hands hang down and his spirit faints. The conduit pipe of spiritual blessings seems to be frozen up.

And as a church has no more certain symptom of paralysis than a paralyzed prayer meeting, so nothing feels the approach of a divine quickening so quickly and so palpably as the social gathering at the mercy seat. The first revival that I ever enjoyed during my early ministry began in a most extraordinary meeting for prayer in a private house; the room seemed to be charged with a divine electricity; it reminded me of some of those meetings described in Charles G. Finney's "Autobiography"—the tokens of great cloud-bursts of heavenly blessings. Just as in apostolic times, the baptism of fire is apt to descend upon Christ's people when gathered in the place of prayer. The flame kindles there; the temperature of the church changes there. Seats once empty fill up; and, what is more, empty people begin to fill up too. The brethren who always have insisted that they "could not leave their business," find no difficulty in quitting their shops or their stores in season to catch their share of the heavenly baptism. Diffident folks thaw out and the tongue-tied find utterance. The timid wax bold, and the man who was never afraid to ask his customers to buy his wares, plucks up courage to ask God to send down the power from on high. A latent force is soon developed that quite astonishes the pastor and the flock. Such a prayer gathering is the starting point in a moral revolution. Their pastor preaches with new vim; he fires hot shot heated in that prayer furnace. Purses are thawed out, and money gifts flow more freely. Old feuds are forgotten, old sores are healed; people linger after the meeting breaks up to grasp hands and to welcome new-comers. Best of all, the converting power of the Holy Spirit descends; and, as in apostolic days, the people praise God, and he adds to the church day by day those that are being saved. This is no fancy sketch. It is just what hundreds of us pastors have experienced, and just what any church may have that goes the right way to secure such blessings. God's treasure house is not exhausted; his promises never "go to protest." If any church deserts God and forsakes prayer, he will forsake them. The decadence of prayer marks inevitably the decadence of spiritual energy and influence; no pulpit can save a prayerless church. At this season of the year, when ministers and Sunday-schools and societies of Christian endeavor are resuming their work, and congregations are returning to their homes, a fitting watchword is, rally to the mercy seat, and stand by your prayer meeting.—*Independent.*

THERE is a rendering of the first verse of Jude in the R. V. which is full of precious and helpful meaning. "Kept for Jesus Christ." If kept, there is some one to keep us; and if kept for Jesus Christ, the Keeper will have the strongest of reasons for keeping us. It is not for our sakes, but for Christ's sake, to glorify and please him. To think of being kept for him, for his uses, for his joy and satisfaction. As one keeps a treasure for his dear ones at home, and tries by every means to make it as desirable as possible.—*The Christian.*

CHRISTIANITY AND CIVILIZATION.

Prof. Flinders Petrie, the eminent Egyptologist, in an address delivered last week at the meeting of the British Association, condemned without reservation all attempts to introduce an alien civilization among the inferior races of the world. He insisted that the civilization of any race is not a system that can be changed at will, and that the attempt to force a bald and senseless imitation of our ways on another people only destroys their life without implanting any vitality in its place. Prof. Petrie made no attack upon modern missionary effort, but some journals have construed his sentiments as so hostile to missionary work that a storm of controversy is threatened.

The main position of Prof. Petrie's address, as summarized in the cablegram, is unassailable, and it bears, and bears hard, not against missionary work, but against those methods of missionary work which identify our type of civilization with Christianity, and measure the success of missions by the degree to which American or English customs are imitated by other races. This mistake is natural enough and very common. The missionary, perhaps, has unconsciously associated Christianity with certain habits of life, modes of dress, social and political usages and educational standards. It is hard for him to conceive of a Christianized community in which a Western civilization has gained no root. To often the ideal toward which he works is to reproduce in India or China the conditions of a New England village, with its neat white houses and green blinds arranged around the common; the frame church, and the schoolhouse, the Monday wash day, the Saturday baking, the Sunday morning pork and beans. The nearer he can succeed in reproducing the conditions he has come to associate with a Christian civilization, the more successful he deems his work to be. Against all such theories which identify Christianity with a given type of civilization Prof. Petrie's words are a just protest. The Christian graces are not dependent upon our living in houses, or wearing a certain style of clothes, or cultivating the ground in a certain way, or adopting a given system of transit. They may co-exist with what the European or American would characterize as barbarism. The main duty of the missionary is, not to seek to assimilate the customs and habits of life of another race to our own, but to work for that inner and spiritual upward which is absolutely independent of outward conditions. When we attempt to force our civilization upon an alien race we bring upon it a burden too grievous to be borne; they sink under it, and we complacently talk about the mysterious decay of savagery before the white man. The outward changes in the mode of life which Christianity produces, to be beneficial, must spring from real convictions and the natural growth of the mind. There is no reason in believing that the civilization produced in India or China under the influence of Christianity will be, or ought to be, that upon which we of the West pride ourselves.

More than this, there is little foundation for the common belief that what we call education bears a close relation to Christianity. Certainly, as Prof. Petrie says, reading, writing and arithmetic are not the universal elements of an education. The essentials of a valuable character—moderation, justice, sympathy, consideration, shrewdness, a keen sense of the uses and properties of things—may co-exist with complete ignorance of these branches. Undoubtedly it is essential that teachers should have a considerable degree of book education, but for our missionary boards to attempt to impose what Occidentals consider "an education" upon the races among whom they labor, is seriously to misconstrue the relation between Christianity and a system of intellectual discipline.—*Waldman.*

In order to render his body invulnerable the mother of Achilles, the great Greek captain, dipped him, while he was a child, the river Letha. The heel by which he held him was the only part of his body immersed in the water. Paris, his invulnerable enemy, having been made aware that the heel was unprotected, shot him with an arrow and killed him. So is with temptation; it attacks us at our weakest point.—*Tools for Teachers.*

MAGAZINES.

(Continued from third page.)

the articles we have: Religious Journalism and Journalists, The Carnegie Libraries, Matabeleland Under the British South-Africa Company, The Maori, The Civil Service Problem in Australia, and The Manitoba School Question. One wonders how he got along before the Review of Reviews was started. (\$2.50 a year. 13 Astor Place, New York.

SCRIBNER'S MAGAZINE opens with an article by Robert Herrick on the University of Chicago. Then come The Lamp of Psyche; American Pastors, Past and Present—a curious bit of history; An Amazing Marriage; Mr. Stevenson's Home Life at Vallonia; A Case of Woman: History of the Last Quarter-Century in the United States; by President Andrews; Domesticated Birds, by Prof. Shaler, Mr. Huxley, George W. Smalley; The Point of View. (\$3 a year; 25c a copy. Charles Scribner's Sons, New York.

THE HOMILETIC REVIEW for the current month presents us with the following: The Preacher and the Preaching for the Present Crisis, by President Gregory; Congregational Worship, by Prof. T. H. Pattison; Holy Spirit Power as Illustrated in Adolamir Judson Gordon, by A. T. Pierson, D.D.; The English Language as a Study for the Clergy, by Prof. T. W. Hunt; Church Methods and Church Work, by Hon. Silas B. Dutcher; Light on Scripture Texts from Recent Discoveries, by Dr. W. H. Ward. In the Sermonic Section there are full sermons by Prebendary Webb-Peep, Pastor T. T. Eaton and the Rev. J. Sanderson, with brief sermons from Dean Hole, the Revs. B. F. Whittemore, F. S. Bates, D. L. Moody, Albert Foster, W. P. Fulton, B. L. Greenwood, Henry Ward Beecher and W. H. Luckenbach. The other departments are well filled. Dr. Pierson's Helps and Hints, Dr. Hoyt's Prayer-Meeting Series, Dr. Chamber's Exegetical and Expository Notes, Dr. Stuckenborg's Social Problem, etc., etc., are very helpful and suggestive. (\$3 a year; to preachers, \$2.50. Funk & Wagnalls, New York.

SUNDAY-SCHOOL

INTERNATIONAL

Bible Lessons, 1895.

FOURTH QUARTER.

SUNDAY, OCT. 27.

THE CHILD SAMUEL.

1 Samuel 3:1-13.

MOTTO TEXT:—"Speak, Lord; for thy servant heareth." 1 Sam. 3:9.

To understand the lesson the two previous chapters must be read. "The child Samuel." Josephus says he was twelve years old at this time. "Ministered unto the Lord before Eli." Doing such things as a child could for the aged high priest about the tabernacle. Samuel was an Ephraimite, and could not do the duties of the Levites.

"And the word of the Lord was precious in those days." Precious here means rare, and word of the Lord refers to communications from him. "There was no open vision." No prophet generally recognized as such. A prophet had come to Eli some time before and given him a stern, strong message in regard to his sons.

Verse 2. Eli was quite old, and his eyesight was failing him. This was in the night, when the old man had laid down to sleep. It is evident that rooms had been built around the tabernacle, as rooms were afterward built round the temple, in which Eli slept. Samuel slept near him that he might be ready to serve Eli at any time.

"And ere the lamp of God went out in the temple of the Lord." The lamp was filled and trimmed every evening, and this shows the time was near day. The lamp was burning dimly. "That the Lord called Samuel." The boy heard the voice speaking his name. He slept with his mind fixed on his duty to Eli, and could be easily awakened by the sound of his name. His reply is prompt:

"Here am I." The usual answer to one calling.

"And he ran unto Eli and said, Here am I; for thou calledst me." The boy was diligent and eager to serve the old man. He did not wait for a second call, nor content himself with answering from his bed and waiting there for further instructions. "And he said, I called not; lie down again." Either Samuel had dreamed that Eli called him, or Eli had spoken in his sleep, was the natural conclusion, and the boy returned to his bed.

"And the Lord called yet again, Samuel." The time had not been long, because the night was already far spent. A second and a third time Samuel was ready with his prompt and cheerful obedience. "Now Samuel did not yet know the Lord." Did not know the voice of the Lord speaking to him. Prophecy was rare in those days; it is not strange that the modest child never thought of the possibility it was God's voice which he heard.

God continued his call. Samuel had not been unwilling to hear, but had responded instantly every time to the voice which he thought had called him. The first time Eli was impressed. At first he no doubt thought the boy dreamed. After the third awakening he perceived that the Lord had called the child. It was a strong rebuke to the aged high priest that God, coming to the temple, should choose to make a revelation to the child who was his servant rather than to Eli himself. It was a rebuke Eli deserved; God had sent a message to him by a prophet in regard to his sons, and in his weak indulgence Eli had not obeyed.

Without fear—with, rather, the fearless faith of a child—Samuel obeyed Eli's injunction. Yet it would seem the child could not believe the Lord would speak to him rather than to the high priest, for he did not address the Lord as Eli had said, but answered: "Speak, for thy servant heareth." There is humility in the change which Samuel made.

"Behold, I will do a thing in Israel at which both the ears of every one that heareth it shall tingle." Strong words to be addressed to a child. But in this case Eli was the weak one, Samuel the strong one. Something very terrible and very unexpected was coming. The tidings would shock and horrify. The destruction of the ark did indeed cause terror and alarm to Israel. This phrase is also used with reference to the destruction of Jerusalem by Nebuchadnezzar.

"In that day will I perform against Eli all things which I have spoken concerning his house." By the prophet whom he had sent to Eli (chap. 2:27-36). Eli had not heeded the warning; now the day for grace was ended and the punishment was decreed. "When I begin, I will also make an end." He would do his work thoroughly. Whatever God begins he carries on to the end. This is a blessed and comforting thought to his people—a terrible thought for his enemies.

"For I have told him that I will judge his house forever," finally; there should be an end of his house. "For the iniquity which he knoweth"—a strong and well-deserved rebuke to the cowardly old man who had been afraid of the wrath of his sons. And then follow words which no generation of earth has ever needed to study more than this generation.

"Because his sons made themselves vile, and he restrained them not." God holds parents responsible for the villainy of their unrestrained sons. Eli had set his

sons a good example; he was a man of great piety, and served God through all his long, gentle and kindly life. Except, he had not obeyed God in ruling his own household. Eli had given them good advice and instruction; he had remonstrated with them on their sins. But he had not restrained them—he had allowed them to control themselves. And for this sin God sent such a punishment as made all the ears which heard of it to tingle.

God will not excuse nor punish lightly a father, no matter how pious he may be in other respects, no matter what good advice and instruction he may give, who does not govern his sons. This sounds queerly in these days in which children rule. But God is an unchanging God, and because sentence against an evil deed is not executed speedily is no reason to believe it will not be executed.

THE MEXICAN MISSION.

This body met in Saltillo Sept. 26. There were some eighteen missionaries present. We spent four days together. It is natural that there should be differences as to methods, plans, etc.; yet I think that the unity of the mission is remarkable. The number of baptisms reported was indeed encouraging.

There has been a great work of grace in Madero Institute. All the boarders save one have professed hope in Christ. One was converted during our stay and one was received for baptism, making just twenty who have come out on the Lord's side.

The wife of Bro. Juan Chavez was very near the border land. It rejoiced our hearts to see how steadfast was her trust in the Savior. Bro. Chavez traveled with me for years while I was engaged in rancho work. He is now a great sufferer from rheumatism caused by our exposures.

We were delighted to have Dr. Willingham with us. His visit was a great blessing to us.

We were royally entertained by the Saltillo workers. We meet next year with Bro. Chastain at Doctor Arroyo.

Miss M. C. Tupper, of Richmond was with us. All were glad to see her once more on Mexican soil. She will spend the winter in Toluca.

Mrs. Wright, mother of Mrs. Chastain, came with Dr. Willingham. She will spend a year in Doctor Arroyo. So we anticipate the pleasure of seeing her again next year. After a year of separation it cheers the heart and revives the spirits to spend a few days with our fellow laborers. There are always some things to regret and many for which we praise God.

Leaving Saltillo, Dr. Willingham and the writer went directly to Mexico City to speak with President Diaz regarding the transfer of our church houses to the native brethren. This, we found, would be impossible. The President received us most cordially. The Minister Romero, his father-in-law, was lying very low and died the next morning.

He said that the only way to hold property would be for the Board to appoint some one to hold the property and then have that individual give a mortgage on it to four members of the Board. When told how some denominations hold properties, he said that the deeds were not worth the paper they were written on. This matter should have the earnest attention of every mission board at work in Mexico.

We have lost one of our greatest statesmen in the death of Minister Romero Rubio. He died after a short illness, and refused to the

last the offices of the priests. He has ever been a conspicuous member of the Liberal or Anti-clerical party.

Next week the Romanists will crown the painting of the Virgin Guadalupe, Queen of Mexico. They already recognize her as Queen of heaven.

This is a saint who took the place of Our Lady of Tepeyao, an Aztec divinity. It is being made the occasion to foment idolatry among the people, especially among the Indians.

We greatly need the assistance of other workers. Let the churches pray God to send us more men to preach the everlasting gospel. If the churches and the missionaries will only "be filled with the Spirit" and live near the Lord, we shall see great things come to pass. W. D. POWELL. Toluca, Oct. 6, 1895.

GIVING.

There has been a good deal of unsanctified talk by one and another concerning the support of the Gospel. Some hoot at the idea of supporting the Gospel and say if God wants his Gospel supported or the heathen converted he has all power and will do his pleasure without regard to my assistance or resistance, and so they invariably refuse to lend a helping hand.

The tribe of hooters at missionary enterprises is gradually diminishing to the great advantage to the cause of Christ. The most casual, unprejudiced reader of scripture cannot but be forcibly impressed with the sacred duty of individual, systematic giving to the cause of Jesus Christ.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (1 Cor. 16:2). This is the Holy Spirit's instruction to the church at Corinth, not only here, but he had given a like command or order to the churches of Galatia, (1 Cor. 16:1). Thus you see the order is general in its nature applying to every New Testament church as also to every individual christian of the several churches.

The moment you repented of your sins and exercised faith toward our Lord Jesus Christ that moment you willingly obligated yourself to observe the duty of giving according to divine instructions and whosoever persistently or occasionally refuses to meet this divine obligation, which he has made of his own free will and accord, is guilty of gross insult to the Holy Spirit and he has good grounds for doubting his own conversion.

The man who will not pay his just debt is an exceedingly dangerous character in any community and the religious sponger is still more dangerous to the church of which he is a member and to the commonwealth of Israel, and the church that retains such characters in her fellowship is guilty of high treason against the Lord God Almighty.

Nothing my brother, can lawfully cancel your obligation of helping to support the cause of missions except the providence of God. Luxurious and prodigal living may so reduce ones means that he has nothing to give but that in no wise release the obligation because his poverty is not providential but, the result of sin and therefore he is doubly guilty. First for not being able to give, second for his prodigal life which produced the inability.

Honest poverty may be an excuse for withholding your money from the Lord but dishonest poverty "mean self attachment"

never. Very few are too poor to give something.

The Corinthian brethren were in "depths of poverty" yet they abounded in "liberality." So great was the liberality that Paul seemed to think they were giving beyond their means and so dissuaded them and they prayed him with much entreaty to receive their offering, (2 Cor. 8:1-7). And the poor widow whose earthly store, consisted of two mites, (The mite was the smallest of Jewish coins, two of which was equal to about one fourth of an American cent) did not plead poverty as an excuse for not helping to support the cause of God, but cast in the treasury all of her living to her high commendation by the Saviour himself, hence I repeat there are but very few who are too poor to contribute in some measure to the support and propagation of the Gospel of Jesus Christ.

The spirit with which we give is all important. To some the duty of giving is painful and unbearable. This is evident from the simple fact that they put off the performance of this duty to the very last moment and then squirm into a thousand different shapes when called upon to part from a few dirty dollars, as though they were undergoing the most excruciating pains.

I once heard of a church member who became greatly offended because he was called upon to meet his church debt and affirmed that he had already paid in his subscription, which he had not done. Then he turned loose upon the treasurer of the church a shower of epithets for not giving him credit for what he had done. This way of having to run after and beg and entreat and perhaps endure insult in order to get some church members to give a little something to missions or help with the pastor's salary is a painful and laborious task and shows an unwilling, disinterested, disgraceful and sinful spirit on the part of those besieged, toward the cause of Christ. So let every man give "not grudgingly, or of necessity; for God loveth a cheerful giver," (2 Cor. 9:7).

A man should delight in paying his debts, else he is not likely to pay them, unless forced by law, which would prove him to be a dishonest man. The same is true when it comes to paying religious debts; unless they are met gladly it is not probable that they will be met at all, though there are a great many exceptions to this rule and it is a matter of rejoicing that it is so, for God can and does use money contributed by the close listed, grudging spirit as well as that which is given by the joyous and generous giver. Paul said "Some indeed preach Christ even of envy and strife; and some also of good will;—notwithstanding, every way, whether in pretence or in truth Christ is preached;—I therein do rejoice yea, and will re-

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joice" (Phil. 1:15 18). So whether a man gives, gladly or sorrowfully it is cause for rejoicing. The saddest feature about painful and unwilling giving is the giver does not receive any credit in the eyes of God and is therefore unblessed.

It is given, and it shall be given you; good measure, pressed down, and shaken together, and running over. (Luke 6:38.)

But you must give cheerfully and freely if you wish to be blessed in your deed. "Freely ye have received freely give." Why a man should delight as much in giving as he does in receiving for unless we give we cannot hope to receive. This law holds good in the natural and spiritual world. Since God communicated to us his spiritual blessing we should think it a small matter to give him in return of our temporal means and that too most gladly. "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see (to it) that ye abound in this grace (of giving) also" (2 Cor. 8:7).

Do not postpone your sacred and solemn duty of giving to the very last moment. Don't wait to have your sympathies aroused by an eloquent and stirring appeal from some preacher before you consent to go down into your pocket. Don't measure your gifts by those of others. Don't give from a sense of rivalry but let your gifts be based upon principle. Give systematically, give promptly, give bountifully, give gladly and God will make you fruitful both in your soul and in your fields.

"Give thy heart's best treasures,
From fair nature learn;
Give thy love and ask not,
Wait not a return,
And the more thou spendest
From thy little store,
With a double bounty,
God will give thee more."
J. S. SATCHWELL.
Campbellsburg, Ky.

ACTS 2:38.

Is baptism the final condition of pardon? The above text is alleged in proof.

1. If true, the world had no doctrine of Scriptural pardon till Robert Sanderman, born at Perth, Scotland, 1718, died at Danbury, Conn., 1771, taught it. Can one believe the world was without the Gospel nearly 1800 years? We must believe so, if we accept the proposed construction of this text. This is an inseparable embarrassment of the doctrine.

2. Though its teachers and professors are legion, the writer has known no one who seemed to believe it. They seem like the two agents who made a partnership feast to gather a crowd to advertise their nostrums. The night before they roomed together and were overheard to acknowledge each the quackery of his nostrum and to extol the gullibility of the people as the prime element in their success in selling. The next day their betrayer made it public,

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and they hurried away. A keen detective can see that its advocates have no confidence in this doctrine. I will give as an example the one whose evidence of sincerity was the least questionable. He preached at a country meeting-house on a stormy night. Nature's powers seemed moved to terrify the hour. The preacher had strung his sophisms like no rope of sand. I thought the immense crowd would meet his promise of pardon and salvation in the water that hour, fearfully though "the lightning's painted hell on the skies," and the thunders and winds preached vengeance to pretenders and hypocrites, only one under the first call "made the confession." He sat quiet for seventy five minutes, while the preacher angled in every pool of sophistry to get another. Why, if the candidate believed the doctrine, did he not immediately start for the water, one half a mile away, and hurry the unbelieving preacher on? Another was listed, and song after song was sung till the storm spent its fury. Then all were dismissed for the water. Did the preacher or the subjects believe that the candidates only lacked the sacred dip to perfect their salvation? Believe it who can. Proof is necessary to belief, though evidence often fails to produce it.

3. The grammar of the text forbids the construction, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins." If this punctuation be changed by removing the commas after the words in italics, we have the jumble that repentance and baptism are both ordered in the name of Christ, and both in order to the remission of sin. What could "repent in the name of Christ" mean, only a baptismal remissionist, who can find baptism in a birth or anywhere else, could conceive. As the punctuation is, "be baptized" is disconnected with remission by a single comma, and is in another clause. Reading the clauses in their grammatical connection, we have, "Repent for the remission of sin, and be baptized in the name of Jesus Christ," which forbids the idea of baptism for remission.

Mark 1:4 is alleged to prove the same doctrine: "The baptism of repentance for the remission of sin." It can only mean that baptism belongs to a repentance into the remission of sin. The same expression is found (Luke 3:3) and quoted by baptismal remissionists. Mark 16:16 is not quoted as proving the point, but as helping to prove it. "He that believeth and is baptized shall be saved." Acts 13:24 is quoted for the same purpose, as a help to Acts 2:38, which forbids the idea.

4. If Acts 2:38 proves baptism for remission, it contradicts the Bible law of remission. This theory requires both repentance and faith before baptism. John 5:24, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Here is said about as much for the security of the believer as is said anywhere in the Bible, and it is all predicated of his hearing and his faith. 1 John 5:4 agrees with it. Romans 4:2 is as conclusive as words can be: "We have access by faith into this grace (justification) wherein we stand and rejoice in hope of the glory of God." Faith is said to be the very entrance into justification. If so, baptism which follows cannot be in order to the state.

5. If Peter teaches baptism for remission in Acts 2:38, he contradicts himself in 1 Peter 3:21: "Baptism is not the putting away of the filth of the flesh." Paul tells what is the filth of the flesh.

Gal. 5:19-21, "Now the works of the flesh are manifest, which are adultery, fornication, uncleanness, lasciviousness, idolatry, witch craft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Paul supposes this to be a complete list of sins, or he would not close it with "and such like." If Peter means to teach the sinners of Pentecost that baptism is the circumstance in which sins are remitted, he here denies it.

In some localities, we have many and very aggressive baptismal remissionists. I have a monthly appointment in such a locality. Early in this year, I preached them a sermon of which the above is a brief. They lately closed a protracted meeting by two of their ablest preachers, with only one immersion. They have been trying very hard to get a debate with me ever since the failure of their meeting, but can't get the man. Is that their way?

B. T. TAYLOR.
Smithland, Ky.

It is sad to see the dear old minstrel joke of "eating what one can and canning what one can't" revamped to fit Delaware peaches, and given out as coming fresh from Bryn Mawr. Sadder still is it to see it quoted as a proof that the college woman is witty. It is a joke tottering with age. Indeed, it is said that Eve said to Adam in the garden that "We will eat what figs we can, and can what we can't." Certainly they believe that in California, whence, by the way, very good canned figs come.—Boston Transcript.

From Infancy

My daughter was troubled with scrofula. A swelling formed in one of her ears and broke open. It discharged freely and the whole side of her head became affected. The trouble continued ten years and she lost the hearing in that ear. After an attack of typhoid fever she was left very weak. She coughed and raised a great deal. We resorted to Hood's Sarsaparilla and after taking six bottles she was greatly improved. Now the sores are perfectly healed and she has good hearing in that ear." Mrs. M. WILKINSON, Parham, Tenn.

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Art weary, poor heart, and rebellious.
Gnast the burdens that fall to thy lot!
Knowest not where the secret is hidden,
That shall make all thy toil be forgot!

When thy burden seems grievous and heavy,
And thy life is all darkened with care,
Go find some poor grieving brother,
And help him his burden to bear.

As thou helpest thy own fellow-mortals
His sorrows and troubles to bear,
Thou shalt find that thy burden is lifted,
And thy heart will be freed from its care.

OUR PULPIT.

WHO SHALL LAY ANYTHING TO THE CHARGE OF GOD'S ELECT?

Rom. 8:33.

Sermon preached before the Georgia Baptist State Convention in 1885 by Rev. H. H. Tucker, D. D.

(Continued from last week.)

I. In the first place, the fact impresses us with an awful sense of God's sovereignty, and shows that in the realm of grace and of the spirit-world, no less than in providence and in the material world, the Lord sitteth King; and that with the things of eternity no less than with the things of time, God Almighty is supreme. Deny the fact of election; then either none will be saved, or some will be saved, as it were, by chance, and at hap-hazard, or some will be saved irrespective of God, and by their own efforts or contrivance. In either case except the first, God is dethroned, and ceases to be the Ruler of his own. No man can come to an overpowering sense of the awful majesty and sublime authority of the Most High, until he realizes that his soul and body both lie in the hollow of the hand of him whose determinate counsels are from everlasting to everlasting. Human hearts rebel. While this rebellion lasts there can be no peace with God. When it ceases, acquiescence in God's will brings us into harmony with God, and here is bliss ineffable. The saints of God rejoice in his reign, and love to about with the angels and glorified ones, "Alleluiah! for the Lord God omnipotent reigneth." The un sanctified heart cries, "No, let not God be omnipotent as to me."

II. In the second place the fact that God has an elect people impresses us with a sense of our own helplessness. Here we are destined to weal, or doomed to woe, and we can do nothing. Helpless, helpless. Oh! helpless does not express it. No language can utter the despair of perfect helplessness. Hell yawns beneath me, and I am falling into the fiery lake. O God! is there no help for me? Yes, I hear the voice of Jesus say: Trust in me, and I will be your Strong Deliverer. No man will heed this sweet voice until he finds himself helpless; but when God's truth assures him that he has a chosen people, and when that same word commands him to trust in Jesus, then he is ready to trust. Oh, happy day when a man finds himself helpless! This is the first step towards eternal life; and nothing can so crush a man into utter helplessness, as a view of the fact that all are lost except God's elect. The world is on fire, and the angel of the covenant comes with wings as broad as the sky, and spreading out the everlasting arms, says, "Cast yourself into this bosom!" The world is on fire for all except God's elect. These Jesus will save. Will you trust in him? Trust and you are safe!

III. Another use of this revelation of fact is this: It puts the attention of sinners under arrest. Here we are, immortal spirits

with eternity before us. Some of us are travelling on to endless joy; others, who walk with them through life hand in hand, are on the approach to everlasting burnings. Conceive, if you can, of anything that would be better calculated to arouse a man to ask, "To which party do I belong?" To one side or the other each one of us does certainly belong. If you have not given your heart to Jesus Christ, and consecrated your life to his service, the evidence is that you are on the fatal side of the dead line. All the years of your life up to this moment you have been storing up evidence against yourself. Your disposition to quibble now, and to ask needless questions is evidence against you. Every moment of your refusal to accept the gospel is evidence against you; and thus you go on piling up evidence of your own condemnation. As the evidence accumulates, it gets darker and darker, and blacker and blacker, and when you die there will be a great mountain of evidence; and when in the last day you cry, "O, mountains, fall on me, O rocks, crush me," they will fall on you, and overwhelm you, and hide from the face of him that sitteth on the throne, but the wrath of the Lamb will be your portion forever. That day of terror has not come. Now the sky is bright and all around is pleasure. Your eyes are not open to see the mountain of evidence that condemns you. You may be stirred up by Satan to say, "Well, if I am to be saved, I will be, and if I am to be lost, I will be, and so I will not concern myself about what I cannot help." This silly talk does not satisfy you; why should you pretend that it does? You know very well that the sovereignty of God, and the carrying out of his eternal decrees are as much involved in the growth of a grain of corn as they are in the salvation of a soul; but you do not use this as a reason why you should not cultivate your corn. Why will you be zealous about your corn and trifle with your soul? Why will you despise God's truth, and cast contempt on his mercy! Your mere desire to postpone and to parley is itself evidence against you, a whole mountain of it. Will you continue to pile mountains on mountains? Can you never be satisfied with making a fearful case against yourself? Hell opens wide her mouth; are you bent on proving to yourself and everybody else that you are going there? You seem to be labelling yourself all over with the word *lost, lost!* O lost sinner! But what do I see? Do I see a blanched cheek? Do I see a quivering lip? Then listen! Listen while I whisper peace. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life!" Listen! O human race! while I proclaim as I would loud enough to resound around the world if I could. Do I see a starting tear? Do I see a heaving breast? Is there a heart now trembling with fear, now palpitating with hope? God be praised! The evidence is beginning to shift. Do I see a face turned heavenward? That is but the beginning, but I see the ending of it. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." I see the saved spirit waded to the skies! I see the Savior's embrace of one of his own! O angels, I rejoice with you over a repenting sinner! God has determined to save some, and he will be sure to do it. Here is evidence that one has given his heart to Jesus; and if the fact be as it seems, here is proof, shown

as the word of God itself, that this soul is one of God's elect. Praise ye the Lord, and joy in the God of our salvation!

Men say they cannot see the use of proclaiming certain portions of God's truth, but if anything under heaven or in heaven can arouse a man to inquire where he stands, and to seek to put himself in a position where the evidence will be for his comfort and joy, more than that portion of truth which has been declared to-day, it is beyond the power of man to conceive of it. It is an argument embodied in a fact. It is God's argument, and God's fact; and he knows what is in man, and what arguments and what facts are best adapted to his wants.

IV. Another practical use of this portion of revealed truth is this: It arouses the attention of indolent, inconsistent Christians. My brethren, the case of some of you is very doubtful. To heaven or hell you are certainly destined, but to which I do not know, and you do not know; nor, judging from the evidence, is it possible for anybody to reach a satisfactory conclusion. You are numbered among the people of God, and are not wholly forgetful of duty, and perhaps are not guilty of any out-breaking sin, at least not habitually so. You are not familiar with the Scriptures. You are not well informed in doctrine. You are not habitually devout. There are few religious subjects on which you can converse either with intelligence or with pleasure. You are not liberal to the poor, nor to your pastor, nor to the cause of Christ. When it is necessary to retrench your expenses, you begin with your charities and end with your luxuries. I fear that you are guilty of covetousness, which is idolatry. You seem to take very little interest in the spread of divine truth, or in the salvation of men's souls. In short, you appear to be a worldly-minded man. You may be a preacher of the gospel, but jealous of other preachers, envious of their reputation, ambitious for place, and in your little schemes for petty distinction, you may be a sower of discord among brethren. Are you one of God's elect? You show very little sign of it. They are not distinguished by the marks which you bear. You do not answer to the description. You are abusing God's word. You rejoice that God has a people, whom he has predestinated to eternal life, imagining that this makes you safe. This may be the very thing that makes you unsafe. The signs are that you are unsafe, and unsaved, and that the blood of atonement, through which salvation comes, is of no avail for you. Stand still and face the facts: look right at them. If you are of God's elect, you will this very day make new resolves; I pray you to make them this very moment; but remember that it is the carrying out of the resolves that distinguishes you from the sons of perdition. The mere forming of a pious resolution which pacifies the conscience for the moment, and is soon forgotten, is one of the marks of a lost soul. A man who can look at the fact that he is one of the elect, or that he is *not*, and who sees that the indications are against him, must surely be moved thereby to put himself in such position that there will be some ground of hope. If he does not, if a view of the facts leaves him where it found him, the indications are strong indeed that his future is to be one of eternal punishment. These are terrible words, but I speak of terrible things, and why not call them by their right names—the names by which Jesus Christ calls them?

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V. Another practical value of truth as thus revealed is this. It stimulates the zeal of the saints and excites them to action. People imagine that belief in God's election of his people acts as a moral sedative, and as a preventive of effort. Precisely the reverse is the case. The Mohammedan doctrine of Fatalism has the effect of paralyzing effort, but God never revealed that doctrine. The election of his saints to grace and glory he has revealed, and it sets in operation the strongest motive power that can possibly actuate a mortal being. "I was love that brought salvation down, and love enkindles love. The love of Christ constraineth us, and we love him because he first loved us. There is no power under heaven, or even in heaven, so strong as love, and this is the power brought into action in the case of God's elect, and they labor—not that they may be saved, but because they are saved, a higher order of service, and one which is Christ-like in its dignity.

Besides this, brethren, you are incited to strive to make your calling and election sure. With God nothing that is sure can be made more sure. Not so with you. Your confidence is susceptible of increase. Your hope may be strengthened; your grasp of the promises may be made firmer; your vision of the joys beyond may be clearer. How shall all this increase of faith, and hope, and peace, and love, and joy be brought about? You have comforting evidence already that you are of the blessed number of God's elect. Add to the evidence! More work for Jesus—add to the evidence! More subduing of evil tempers—add to the evidence! More crucifixion of lusts—pile on the evidence! More devout habits of life—increase the evidence! More self-sacrifice—pile high the evidence! More forgiveness, more gentleness, more patience, more long-suffering—heap on the evidence, heaps upon heaps! More generosity, more liberality, more charity, more pity—practical pity for the poor—more love for souls, better service for the sanctuary, more zeal for gospel spread to the darkest corners of the earth—pile high the evidence! More thirst for knowledge of holy things, more consecration to God, more likeness to Christ, and the evidence will be round about you like the mountains round about Jerusalem, and one song you will never need to sing again.

"When I can read my title clear
To mansions in the skies."

No! for you will have already it there; and you will already have bade farewell to every fear, and no tear will ever again bedim your eyes but tears of joy, and gratitude and love. How much evidence will it take to satisfy you! Oh, there can never be enough. You can never be satisfied, nor is there any end to our covetousness of this best of gifts. More, more, forever more and more! Outside of the love to which salvation by grace appeals, what is there on earth that can so stimulate to Christian activity and zeal as the desire to have assurance that one's

name is written in heaven!
VI. Another valuable practical effect of this portion of divine revelation is this: that it encourages the preaching of the gospel, for without this all preaching would be in vain. The preaching of the gospel sometimes seems to be a hopeless task. Its sublime doctrines, its most glorious facts, its most awful terrors, its heavenly promises, its most winning and tender appeals—are oftentimes a mere stumbling-block. It was so when the apostle preached it, as Paul assures us, and it is so now. The gospel would save men, but over that very gospel men stumble and fall into hell. To many the gospel is foolishness now, as it was to the Greeks eighteen hundred years ago. The hearts of unconverted men are so hard, so impenetrable, and even those who claim to be Christians are so worldly and so perverse that the preacher feels almost like abandoning his work in despair. But there is one great, tremendous fact that always keeps him in good cheer. That fact we have considered to-day. God has a people. There are those in the world whom God has determined to save, and the gospel is the means by which he will save them, and he has commanded us to preach that gospel that they may be saved. Thus, when we preach we are at once obeying his orders and carrying out his decree, and success is certain; and, but for this, failure would be certain. When Christ gave his last orders and said, "Go ye into all the world and preach the gospel to every creature," he did not send his ministers on an aimless errand, nor set them at a task which he knew would be fruitless. The gospel is no experiment. It is not a thing to be put on trial to see what it can do. It is a part of God's decree, sent to accomplish what he says it shall do. My word shall not return unto me void; it shall accomplish that which I please, and prosper in the thing wherunto I send it. He knew that many would not heed, but he also knew that many would. He knew that none would heed unless drawn by the Spirit, that Spirit acting from no sudden impulse, but carrying out the designs of eternity, and that as many as were ordained to eternal life would believe, the Lord making them willing in the day of his power. He knew that preaching itself would be of no avail; he knew that the power of Paul and the eloquence of Apollos would be wasted unless God should give the increase. But he knew that that increase would come, for he was in the divine counsels from the beginning. Here, then, is the preacher's inspiration; he knows that God is pledged for the increase; that he has a chosen people whom he is determined to save, and that, too, by the preaching of the gospel. Here, then, is the ground for a lively hope, yes, for a soul-pervading assurance that our ministry is not in vain. Of all the certain things in this world nothing is more certain than that the preaching of this gospel is the means whereby God will save souls. Farmers may fail of their crops, merchants may fail in their plans,

but the preachers never can fail, unless the decree of God should fail.

The world indeed seems like a valley of dry bones, and sometimes we incline to exclaim, "O Lord, can these bones live?" and the answer comes from heaven in one word, "Prophecy!" The vision of Ezekiel well represents our work. He prophesied as he was commanded, saying: "O ye dry bones, hear the word of the Lord," and as he prophesied, "behold there was a noise, and a shaking, and the bones came together, bone to his bone." So I prophesy to you to-day. O ye dry bones, hear the word of the Lord! Ye hardened sinners, come to Jesus and be forgiven; ye trembling ones, surrender to the gospel and be sanctified. "Come to me," saith God, "Come to me, all ye ends of the earth, and be ye saved." There is hope for you, there is more than hope, there is certainty—there is Christ's promise, "Him that cometh to me, I will in nowise cast out." Come, then, all, I pray, and step on the platform of salvation. O ye dry bones, ye so-called saints, hear ye the word of the Lord! Stir you up to action. Take a new departure to-day for eternal life. Make this day a grand day in the history of Zion! Why not make it an epoch? We can make it an epoch, a day long to be remembered, a day which our children's children will speak of as the day of a great awakening.

I hear no noise among these bones, I see no shaking. But God may see the effect of his gospel. He may see sinners at this moment trembling under the word of this prophecy. I will not say, as Ezekiel did, "come from the four winds, O Breath, and breathe upon these bones that they may live," but I will say: If it please thee, O Holy Spirit, breathe on these dry bones, and quicken into life those who are dead in trespasses and in sins; breathe on these thy people that they may awake to newness of life. God may or may not use my prophecy as the means of stirring up these bones; but he will be sure to use somebody's prophecy, and it may be mine, and so I preach and so I pray. But if I did not know that God has a people whom he will certainly save by this gospel, I should never have the heart to preach again. Men may think that it would have been better if God's eternal purpose in election had not been revealed, but if it were not for this election all preaching would be useless. We are preaching to the dead; we are in a graveyard, in a catacomb, in a charnel house. Who would do this, or who could do it, not knowing that the Spirit will be on hand, to quicken whom he will? This is the foundation stone of all our hope and of all our work. No wonder that the apostles announce it in the very first verse of their epistles. They knew that they were not working on an uncertainty, but on a certainty; and so we work, knowing that our labor will not be in vain in the Lord. No contingencies. The corner stone on which we build is the rock, the immutable rock of God's eternal purpose. No experiment.

VII. Finally: God has graciously revealed to us his designs, formed before the world began, for the comfort and joy of the saints. Brethren, we are all guilty creatures, all miserable sinners, stained all over, blackened all through with guilt. Every one of us, if he had his deserts, would be cast into eternal torment. But for what did Christ die? For whom did he die? Did he not come to save God's elect? Do we believe in him? Do we trust in him? Do we



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cling to him? Do we love him? Then who shall lay anything to the charge of God's elect?

Do our own hearts condemn us? Yes; but God is greater than our hearts, and he justifies us, and whom he justifies, them he will also glorify. Does Satan cast our sins in our teeth? Yes: but

We can our fierce accuser face, And tell him Jesus died!

Does the world condemn us? Yes: but if God be for us, who can be against us? He who to carry out his purpose, formed in eternity, spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? Let the world, and the devil, and all his angels, bring on their charges. We admit all. Bring on your charges, O Satan, and all ye myrmidons of hell, and we dash this in your teeth—it is God that justifieth! Who is he that condemneth? Whosoever it is that dares to do it, I crush him with this—it is Christ that died! Yes, Christ that died! Yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord!"

Halleluiah! Blessed be God, who from the beginning hath chosen us to salvation, through sanctification of the Spirit, and belief of the truth. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." (Eph. 1:15). Halleluiah! When the great day shall come, "Then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost

part of the earth, to the uttermost part of heaven." Not one of those elect will those angels fail to find. Halleluiah! And the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God. And the dead in Christ shall rise first. Then we which are alive, and remain, shall be caught up with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words," and rejoice in these words.

O ye saints, how can you bear the joy? Halleluiah! Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee. Halleluiah! Halleluiah! Amen and Amen!

Dr. J. B. HELMERT says alcoholism is a disease. It includes three things: first, a morbid appetite or craving for alcohol; secondly, an excessive consumption of alcohol; thirdly, the ill-effects on the body which it produces.

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

OCTOBER MEETINGS.
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.
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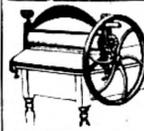
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LOUISVILLE.

THURSDAY, OCTOBER 17, 1895.

THE words "liberal" and "broad-minded" have come to be sadly abused. There is scarcely any error or wickedness which does not shelter itself behind these words. The "new theology" man prides himself on his "liberal views" and his "broad-mindedness," while he pities the bigotry and narrowness of his orthodox neighbor. These "higher critics" regard themselves as exceedingly "liberal" and free from the "fetters of tradition." The avowed infidel regards his "liberality" and his "broad-mindedness" as his chief characteristics. The man who believes in the Bible and in the divinity of Christ the infidel regards as very "narrow" and "hide bound." The agnostic regards himself as "liberal," and the man who believes in God and immortality as sadly deficient in breadth of mind.

Recently some saloon men in Louisville declared that they will favor for public office only such candidates as have "liberal views" in regard to saloons keeping open on Sundays. They regard a man who favors Sunday opening as "liberal," and one who favors Sunday closing as "illiberal" and "Puritanical." This is the talk. The managers of vaudeville theatres regard all who oppose their interest exhibitions as "bigoted" and "illiberal," while those whose vile tastes approve such things are called "liberal" and "broad-minded." The same is true of the publishers of obscene literature. The adjectives oftentimes applied to Anthony Comstock, who has done so much to suppress obscene literature, are "illiberal," "narrow-minded," and "bigoted." The man who wants obscene literature freely circulated is called "liberal" and "progressive."

Those who favor easy divorces talk of their "liberal" views and the "illiberality" of those who think marriage ought to mean something. Some time ago, some one sent us a free love paper, the only one we ever saw, and we learn it was soon suppressed. The only thing we read in it was an editorial praising the "liberal views" and "broad-mindedness" of the advocates of free love, and denouncing the "narrowness" and "bigotry" of those who favored marriage.

Indeed, we do not believe there is any iniquity which does not appropriate to itself these terms "liberal" and "broad-minded." The sporting fraternity were so zealous in denouncing the "narrowness" and "bigotry" of Governor Culberson on account of his preventing the Dallas prize fight, and they wanted to find a state which had a "liberal governor," who was "broad-minded," and did not object to brutal exhibitions. Even some of the newspapers, which ought to have known better, joined in the same strain.

The communists claim to hold "liberal views" as to property, and they regard as very "narrow" and "illiberal" all who believe that men have a right to own property. It is to communists very "bigoted" and "narrow" to claim that one has the right to the exclusive possession of houses and lands, from which he has the power to exclude any he may choose. It is "broad" and "liberal," they think, to say that all property should belong equally to everybody.

Similarly the anarchists prate of their "liberal views" of government, and denounce the "narrowness" and "bigotry" of those who believe in law and order. And so

it goes. There is no rottenness of doctrine or practice which does not label itself "liberal" and "broad-minded." The language used by those who attack the "traditional" views of those of us who hold to the "faith once for all delivered to the saints," is exactly the same sort of language as is used by all these classes we have named against the friends of decency and order. We do not, of course, mean to introduce a comparison between "progressive" brethren and these disreputable classes, but we would have the sameness of language noticed. What the "progressive" brother says of the "old foggy" brother, is exactly what the anarchist says of those who believe in government. If any one doubts this, he has only to compare the language to be convinced. We hope this similarity will be noted and heeded.

THE brethren in Georgia have organized a State Baptist Young People's Union, and asked a committee of leading Southern brethren named by the Union to call a convention to meet at an early day to organize a Southern Union, auxiliary to the Southern Baptist Convention. This is just the thing we have been waiting for. The meeting last May, refused to sanction. Is the new effort loyal to the Convention? - Indiana Baptist.

No one has yet explained how brethren who joined in the call for that Conference at Washington, to settle that very question, are at liberty to ignore the action of that Conference, and go ahead to do what the Conference voted down by a large majority. These are good brethren, and if they intend to go ahead and organize a Southern Union, they must see their way clear to do so. We hope some of them will explain how it is. As we see it, men who call a conference to settle a question are bound to acquiesce in the action of that conference. Else what was the conference for? Why call a conference to pass on a question if the action of that conference is not binding on the men who called it?

We commend, in this regard, the course of the Religious Herald. Its editors were prominent and active in the call for the Washington Conference, and they say in last week's issue: "As we had agreed to accept the result of that conference, we did so with perfect cheerfulness, and have in every possible way helped forward the work among the young folks under the existing organizations." The Herald, therefore, has nothing to do with this movement. It urged its views until it was voted down, and then it cheerfully acquiesced. The Herald does not feel at liberty to go ahead and do what the Conference voted down, its editors having joined in the call for that Conference. We do not see how any one can feel otherwise, though we assail no man's motives. We hope brethren who feel that having joined in the call for a Conference to settle a given question does not commit them to abide by the decision of that Conference, will kindly explain how they make it out. We should feel bound in such a case, and, as we see it, they are bound to do nothing in opposition to the action at Washington.

We have been requested to publish the names of the brethren asked to serve as a committee to form the proposed Southern Union. We cheerfully give the names, although in fairness to them, we must say that they are not to be held responsible for being chosen. They have not, so far as we know, in any way committed themselves to the proposed Southern Union. If they shall do as the Aacon meeting requested, we will be surprised. Here are the names: E. R. Acree, W. E.

Atkinson, N. A. Bailey, B. H. Carroll, L. O. Dawson, C. Durham, J. P. Eagle, E. S. Forrester, J. B. Gambrell, B. D. Gray, W. E. Hatcher, G. W. Hyde, J. B. Hawthorne, C. H. Jones, J. H. Kilpatrick, G. A. Lofton, H. McDonald, M. McGregor, F. C. McConnell, A. B. Miller, J. K. Pace, W. S. Penick, J. W. Perry, T. H. Pritchard, D. J. Pursuer, W. R. L. Smith, H. F. Sproles, and W. H. Whitsitt. The name of O. F. Gregory has been since added, we do not know by whose authority.

These are certainly good brethren, and we are sure they will do what they believe to be right; and we believe that they will not fail to see that they are committed against forming a Southern B. Y. P. U.

THE religious papers all praise Gov. Culberson, of Texas, for his prompt and brave action in stopping the Corbett-Fitzsimmons prize fight, advertised to come off in Dallas. And now Gov. Clark, of Arkansas, is to be commended for his stand against the sporting men's bringing the fight to Hot Springs. Attorney-General Harman has put his foot down that the fight shall not take place in the Indian Territory, and it looks as if the whole country would be saved the humiliating spectacle of the brutal exhibition. Here in Kentucky Gov. Brown promptly stopped a fight which was claimed as a simple scientific "glove contest," and not at all a prize fight.

There has been a most gratifying revival of humanity in the country, and brutal exhibitions are at a discount. Even a sham bull-fight at Atlanta, in which no man or animal was to be hurt, was not allowed. This is a wholesome sign.

Another wholesome sign is the decrease in drunkenness. This is largely the result of temperance agitation. The railroads and other corporations which employ large numbers of men require sobriety under penalty of discharge from service. But they did not do this until after the temperance people had by books, papers, sermons and speeches shown the economic value of sobriety, and the destructiveness of drink. The liquor business of the land, strong and entrenched as it still is, is decaying. The distillers have to get together and agree not to manufacture more than half what they could make. And the business in general is not prosperous. There were large fortunes made in it a few years ago, but one hears of none now.

Here, then, are two evidences that the world is getting better. We will not now consider the evidences that it is getting worse. We believe, however, that the next generation will witness such intellectual and moral progress as the world has never before seen. The facts that pass under the name of "progress," and which hinder real progress, will soon pass away.

BRO. CHAMBERS, under appointment as missionary to Canton, China, was in the city last Friday, and spoke at the Seminary at 4:30 P. M. to a goodly assembly. He said he expected to find plenty of hard work in China and plenty of hardship, and asked our sympathy and prayers. He expects to sail in a few days. Bro. McCloy, who labored for years in Canton, and expects to return after a special course of study, was present and spoke. A good, and it is hoped a lasting, impression was made. Let us not forget to pray for Bro. Chambers and our other missionaries.

For insult given, the noblest vengeance is forgiveness.

We have received the first numbers of the American Journal of Sociology, and we have taken a little time to dip into its pages. This is the newest of the sciences and one from which a good deal is expected as the investigations go on. It is too young now to furnish results. For a good while to come the activities of the sociologists will be absorbed in the observation of fact and the gathering of material. But we hope much of value will now come to the world from this new science.

As yet, such theories as have been advanced have been rather general and somewhat hazy. It is not always easy to see what the writer is driving at. In this magazine, for example, there is an article by Prof. Albion W. Small, of the University of Chicago, in which he takes issue with a previous article by Prof. Ward, and says: "I prefer to provide for a distinct division or department of the sociological process, that department, namely, which is devoted to the collection and description of facts, with such classification as is possible by the use of superficial traits. The material so arranged is then the lawful booty of interpretation—first static, then dynamic."

Why classify by "superficial traits"? Is it not better to classify by fundamental traits? Then what is "static," and what is "dynamic" interpretation? That is too much for us. Static means standing still, and dynamic means in motion, or in action. How these terms can be applied to interpretation we fail to see.

We venture to suggest to the sociologists that no good is done by vagueness of style and obscurity of statement. There is no harm in saying right out plainly what one says. Whatever is worth saying at all is worth saying plainly.

THERE has been much praise and much blame, according to the different standpoints of the writing, given to the Puritans for the Sunday laws.

But the Puritans were not the only God-fearing men who settled this country. Others were as pious, though less given to boasting of themselves, as the saints. And those who were not godly yet believed that all blessings flowed from God, and felt their dependence on Him.

The Watchman calls attention to the fact that the first law ever enacted in the United States was passed in 1617 by the Cavaliers of Virginia, and was a law fining any man who did not attend church on Sunday. This was three years before the Mayflower landed at Plymouth. The Huguenots of South Carolina also passed Sunday laws before the Puritans did.

It was a graceful thing, such as might be expected of the honorable Watchman, that though published in Boston, where the Puritans are canonized, it thus gives credit to whom credit is due, and calls attention to the fact that Southerners were first in legal honouring of the Sabbath.

THE Baptist and Reflector asks whether we "believe in alien immersion." We thought our views on the subject were so well known that there could be no occasion to answer such a question. Our views are duly set forth in our little book, "The Faith of Baptists," pp. 81, 82. No, Bro. Baptist and Reflector, we do not "believe in alien immersion."

It may be truly said that no man does any work perfectly who does not enjoy his work. Joy in one's work is the consummate tool without which the work may be done indeed, but without its finest perfection. - Phillips Brooks.

Editorial Varieties.

It is stated that Mr. John D. Rockefeller gave away twenty-two bicycles last year and that he has given away six more this year.

There are 17,223 Swedish Baptists in the United States. Thus our cause has been greatly increased in this country by our mission work in Sweden.

Max Nordau says: "The Englishman accepts a bit of delirium if it appears with foot notes, and is conquered by absurdity if it is accompanied by diagrams." This quality applies to a certain class of Americans.

We are inclined to be selfishly sorry that Bro. Spawn and his lovely wife are so much pleased with Texas, as we only lent them to the brethren there. But when they told us of the Gainesville church, we did not wonder they were delighted with such a people.

For a good many years the Southern Methodist have limited their pastorates to four years. Up to 1882 the Northern Methodist was three years, but in 1892 they changed it to five years. Now the question of abolishing the time limit altogether is being agitated.

When this reaches our readers, we will be looking at the Exposition in Atlanta. We did not visit the World's Fair at Chicago, because it was opened on Sundays, although we could have visited it from Chicago. The Atlanta Exposition is closed on Sundays.

The Central church in Memphis, we are reliably informed, has secured as pastor the Rev. T. S. Potts. He was pastor in Louisville some dozen years ago, while a student at the Seminary, and he gave promise there of highest usefulness. He will do good service to Memphis.

An evolutionist professor was lecturing to his class, and observing them inattentive, he said: "Gentlemen, when I am endeavoring to explain the peculiarities of the monkey, I wish you would look right at me." The Texas Siftings says this professor lives in Texas.

Rev. Ailyn K. Foster made many and warm friends during his stay in Kentucky. They will be glad to know that his recent address before the Ministers' Conference of New Haven upon the Spanish Armada made such an impression that the Evening Leader of the city secured and published it in full, with praise to the "very talented" speaker.

Gold is being produced more rapidly now than ever before. The world's stock of gold has been increased in the last three years by the amount of \$67,000,000. The product this year will be larger than any previous year. Gold, silver and greenbacks are so a party in the Richmond office and are received at par without any discrimination against either.

The latest additions to our Baptist Pilgrimage are President Forbes and son of Stonestown University. There is every prospect that we will have a fine party. Not to our knowledge has any such party been given before; and we think such an one may not be offered again. Ladies may be assured that in traveling over Palestine they will be made thoroughly comfortable.

Dr. W. P. Harvey, our efficient and versatile business manager, spent last week in Texas, visiting the Texas Baptist Convention and looking after the interests of the Western Recorder. He is very good, when all the circumstances are considered. The Christian Herald and the Sunday School Times are the two having the largest circulation. There are fifty German religious periodicals in the United States and eleven Swedish.

There are no higher critics believing the Bible is a patchwork fraud; there are no Unitarians denying or juggling over the "deity" of Christ; and there are no monists claiming that men and devils are little pieces of God in the Faculty of Crozer Seminary. Therefore we rejoice greatly in its prosperity, and are glad to know that the total attendance is 110, and that there would have been more but for lack of room. And we are doubly glad that Dr. Weston—than whom there is no greater man of God living—is in most excellent health.

The Mission Journal comes to us as a neat pamphlet of forty-eight pages. It is the Foreign Mission Journal and our Home Field combined. The price is 50 cents a year. We hope the circulation will be greatly increased. We note that from May till October Kentucky has sent in only \$2,241 for Foreign Missions and only \$2,827 for Home Missions. The other states are about in the same proportion. Why wait till near the close of the Convention year before sending up our contributions? Let the contributions be made regularly and steadily so the Boards will get the money in a constant stream.

When a "dip" many preachers will not learn their "dip" the people is no part of their business. They are to faithfully preach the Gospel and God will do the drawing. "No man can come to me, except the Father which hath sent me draw him," the Master said. And He said also, "And I, if I be lifted up, will draw all men unto me." If preachers will but lift up their hands to the Father, there will be no trouble about the "drawing." But alas! many step to think "how can I draw?" and, lowering Christ, they go to entertaining the people. Such preaching does no long attract and would not save men if it did.

Among the Churches.

LOUISVILLE. Walnut-st.—Pastor Eaton preached. One received by letter and two under watchcare.

Broadway—Pastor Pickard preached at both hours. One received by letter and one under watchcare.

Chestnut-street—Pastor Weaver preached as usual. One received by letter.

East—Bro. E. C. Dargan preached at both hours.

McFerran Memorial—Pastor Jones preached. One profession of faith.

Franklin-street—Bro. J. W. Low preached in the morning; Bro. John Gable at night.

Logan-st.—Pastor preached at both hours. One received by baptism.

City Mission—Pastor Ragowsky preached as usual.

Glenview and Eight Mile—Brother Gough preached.

SEMINARY NOTES.

Bro. B. A. Copess, pastor at Clinton, Ky., called to see us while in the city the latter part of last week.

Dr. Kerfoot was in Texas last week in attendance upon the State Convention at Belton. Dr. Sumpcy has gone this week to be present with the Tennessee brethren in their annual convention.

Bro. W. S. Spilaw of Gainesville, Texas, came around and took supper with us one evening while visiting in the city. Of course the boys called for speech, and right well did he respond to their call.

Quite a number of the students were out Sunday afternoon conducting street meetings at various points in the city. This is a new line of work, but the boys report good crowds and good interest.

We had the pleasure of having Dr. Harris with us on Monday evening at our Mission Band. He told us something about the workings of our Foreign Mission Board—their meetings, way of sending money to missionaries, etc.

Supplies for the week were: R. Y. Kendrick, Jr., New Salem, Nelson county, Saturday; Dr. Dargan, East, Sunday morning and evening; Dr. Sumpcy, Providence; J. E. Gable, Germantown, in morning; Franklin-street at night; H. E. Trolle, German at night; W. H. Lowe, Franklin-street in the morning; Jeffersonville at night; E. F. Wright, Clifton at night; F. T. Creek, Twenty-second and Walnut at night.

THE STATE.

Bro. J. E. Coleman writes from Moran, Ohio county: "The Baptist church at this place was dedicated on the fifth Sunday in last month. Elder H. D. Church preached the dedicatory sermon and raised the means to pay for the house. Elder C. B. Coleman prayed the dedicatory prayer. Elder H. D. Church was surprised by the church bringing him a nice present."

Bro. J. E. Shreve writes from Slover Bottom, Woodford county: Bro. J. H. Dew has closed a meeting of three days at Clover Bottom, assisted by Bro. Wm. M. Stallings, of Texas, Washington county. Bro. Stallings did nearly all the preaching. He preached the oldest and most powerful and great solemnity, and will long be remembered by church and community. Six were baptized and one received under watchcare of the church. Church greatly revived and strengthened.

Bro. Dew is doing a grand work for us at Clover Bottom, and we hope to see a bright and happy future under his ministrations. His services are in great demand. He preaches two Sunday evenings in each month for us."

Pastor T. H. Plemons writes: Bro. J. M. McFarland began a series of meetings at Clover Bottom, Va., on Sept. 20th, and it continued till Oct. 11th. There were about nine or ten additions in all, three by letter and two for baptism. Bro. McFarland did some fine preaching. He preaches the gospel in its purity. I resigned the pastor of the church at the close of the meeting, and I have accepted a call to teach in the Richmond Baptist church for two Sundays. I have also accepted a call for another year at my church at Salt Creek."

Pastor Robert N. Barrett writes from Ashland: "We have just closed a two weeks' meeting at the First church. It was a hard fight, as the case here was in such a deplorable condition, but we had the satisfaction of seeing the membership nearly all brought into line, and six added by letter and relation. Bro. E. W. Baldy, of Bowling Green was with us for a week. I find him, as I expected, a conversant, able man, an excellent preacher, combining clearness with power, and thoroughly safe, as he has proved in his methods. Our Sunday-school has increased one-third since we came, and our congregations are said to be the largest in the city, notwithstanding the fact that our church had been so long."

Bro. J. I. Willis writes: "I have just closed a good meeting with my church at Mt. Hebron, Garrard county, of fifteen days, which was said to be the best meeting in the history of the church. The church decided in August to have a meeting of days with the pastor and church, trusting in the Lord for the blessings. The Spirit seemed to prevail from the very start. Every Christian in the community joined in the work, and the result was a general revival of religion throughout the country. Many souls cried out 'What must I do?' and several shouts went up from the camp, on the return of prodigals. The ingathering was 59, 40 by experience and baptism, watchcare 11, letter 2, relation 1, restored 5. My next engagement is with J. W. Edwards at Piedmont church, Casey county."

Pastor J. I. Kendrick, of Flemingsburg, came to us from Louisiana. The Baptist Chronicle of that state gives his life history. He is a Christian, a good house till the church is able to build. A meeting was held at Cash Point, Tenn., where there is no church, which lasted nine days and resulted in 46 conversions. Forty-two were added, we suppose, to the Pine Grove church, which is not far off.

Pastor B. McNeill held a meeting in his church, Hannah's Gap, Lincoln county, Tenn., which continued 8 days, and added 25 to the fellowship of the church. The Spring Hill church, Gibson county, Tenn., held a meeting in which there were 20 conversions. The pastor baptized 12, one from the Methodists and one from the Cumberlandists.

A six days' meeting in the Black Rock church, North Carolina, closed with 14 additions to the fellowship of the church.

The Culppepper church, Virginia, has set apart Bro. John Harris to the full work of the Gospel ministry.

Fourteen have been added to the fellowship of the Lower Northampton church, Virginia, as the result of a recent meeting.

Pastor C. W. Brooks, of Virginia, reports in a conference at the Richmond and Berea churches, Stafford county, in which 14 were baptized.

One most blessed result of a meeting in the Neapolis church, Virginia, was that a large number promised to have family prayers. Such a real revival is needed in many of the churches.

The Warrenton church, Va., has set apart Bro. Thomas H. Athey to the full work of the Gospel ministry.

A meeting in the Sharon church, Buckingham county, Va., resulted in the conversion of 15, one was reclaimed, about 18 renewed their vows and the whole church greatly revived. We confess we do not understand what the 18 did.

Bro. P. G. Elsom held a meeting at Albemarle, Va., continuing a week and resulted in about 11 conversions. The meeting was held in a Methodist church and a large majority joined the Methodists. Some eight or ten joined the Mt. Liberty church and some the Hardware church.

A five days' meeting held near Albemarle, Va., in a Baptist church, Mt. Liberty, resulted in 23 conversions and 22 additions to the fellowship of the church.

The Cabell-street church, Lynchburg, Va., has set apart its new house for the worship of God.

Calvary church, of Roanoke, Va., will support Bro. E. F. Tatum as its missionary to China. When every church has three pastors, one at home, one in foreign lands and one in destitute places in this country, the ideal in that line will have been reached.

Pastor J. J. Wicker closed a meeting in the Hampden church, Maryland, in which there were 60 professions of religion, 34 received for baptism and others to follow.

Elder S. P. Davis held a week's meeting in the Need's Creek church, which closed with 15 baptisms into the fellowship of the church.

A church has been constituted on Slover Creek, Ark. It takes the name of Providence church.

A meeting in the North Chickasawba church, Ark., closed with 16 additions, 2 by baptism, 2 by letter and 5 by restoration.

A ten days' meeting in the Columbus church, Ark., closed with 17 additions, 14 by experience and baptism.

Not a Patent Medicine. Nervous Pr. tration. Mental Depression. Nervous Dyspepsia. Mental Failure.

Freligh's Tonic (A Phosphorized Cerebro-Spinal)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c. ten days' trial. Regular bottle \$1 by mail. Small bottle, but 100 doses in each. Concentrated, Prompt, Powerful. Formula, descriptive pamphlet, full directions, testimonials, etc., to any address.

J. O. Woodruff & Co., Manufacturers, 100-104 Fulton St., New York City. A Formula on Every Bottle.

Liberty church, Ark., closed a meeting with 25 conversions and 19 additions, with others to follow.

An eight days' meeting in the Pleasant Grove church, Ark., closed with 21 additions to the fellowship of the church.

A second church has been constituted at Loneok, Ark.

A meeting in the Portland church, Ark., resulted in 14 additions to the fellowship of the church.

Elder W. J. McClung held a meeting in the Methodist church, Texas, which closed with 11 additions to its fellowship.

A two weeks' meeting in the East Mound church, Wise county, Texas, closed with 20 additions.

The meeting in the Bruceville church, Texas, closed with 33 additions, 20 by experience and baptism.

Elder C. C. Green held a meeting in the Canoe Creek church, Texas, which closed with 18 additions, all by experience and baptism.

Ten have been added to the fellowship of the Antioch church, Fort Bend county, Texas, 8 by baptism, 2 by letter.

A meeting in the Willow Creek church, Texas, resulted in 11 additions to the fellowship of the church.

Pastor Dupont, aided by Elder J. H. Manis, held a meeting in the Kuhn church, Texas, which closed with 17 professions of religion, 20 baptisms and 27 additions.

Pastor M. E. B. Jones held a meeting in Antioch church, Texas, which resulted in 15 additions to the fellowship of the church.

An eight days' meeting in the Lake Valley church, Texas, resulted in 29 professions of religion and 23 additions to its fellowship.

A meeting in the Meansville church, Ga., closed with 29 additions to the fellowship of the church.

Thirteen have been added to the Greensboro church, Ga., all by experience and baptism.

Pastor J. T. B. Anderson of Georgia has baptized 34 into the Eatonton church, 5 in the Corinth church and 18 in the Harmony church.

Thirteen have been added to the fellowship of the Bethel church, Ga., all by experience and baptism.

A meeting in the White Rock church, Pike county, Ala., closed with 32 additions to the fellowship of the church.

The Tennille church, Ala., closed a meeting with 10 additions to its fellowship.

A seven days' meeting in the Salem church, Ala., closed with 20 additions to its fellowship.

The Cross Keys church, Ala., was greatly revived in a meeting in which 11 were received into the fellowship of the church.

Twelve have been added to the fellowship of the Pleasant Springs church, Conway county, Ark., all by experience and baptism.

OUR meeting with the East Rhude's Creek church closed with two baptisms and one restored. We hope that much good was done in other ways. Bro. W. B. White of Goshen Association did the preaching, which was done in a true Scriptural manner.

Our meeting with Colesburg church closed the 4th instant after continuing thirteen days. Bro. W. B. Rutledge of Cloverport, Ky., did all the preaching. Bro. R.'s preaching was done in a style secular to himself, yet he was eminently Scriptural from first to last. His preaching delighted our people. The meeting resulted in nine baptisms

and one joined by letter. I baptized six of our Sunday-school girls; they were two sisters from each of three families, the youngest being ten years of age and the oldest fourteen. May the Lord bless them and make them faithful followers of the Saviour.

On the 1st inst. I performed the marriage ceremony which made Mr. Chas. J. Quiggins and Miss Katie V. Stark husband and wife. The marriage was a quiet one, and took place in the home of the bride's father, J. W. G. Stark of Colesburg, Ky. Mr. Quiggins is an enterprising young man, who is engaged in the railroad business. Miss Katie is one of our members, and an intelligent young lady of a noble Christian character and sweet disposition. May the Lord bless their union and make it one of life-long happiness to them. H. F. BURNS, N. Y. Hall Louisville, Oct. 11th.

THEIR were two weddings Wednesday of last week which many Baptists in this state take interest in. Bro. Shelby Timberlake, grandson of Bro. Shelby Vannatta of blessed memory, was married to Miss Lillian Somers of St. Joseph, Mo. And Dr. Lindsay Ireland was married by the father of the Rev. Dr. Ireland to Miss Annie Wells, at the residence of her mother, ten miles from Bardonia. Dr. Lindsay Ireland is a young man of exceptional ability, a chip of the old block, who has a marvelous practice for one so young in the profession. And his enthusiastic patients insist that he will equal his distinguished grandfather, who for 30 most years has been one of the foremost physicians of the country.

Here's Money Pick It Up!

I am proud of my success and think I might help others by giving them my experience. I am selling the Iron City Seed-destroyer from Iron. It is perfect. I sell one at nearly half price. I have the most beautiful gloss on shirts, collars and neckties and never before on stores anywhere. I make from \$100 to \$200 a week. Write to me at 1000 Broadway, N. Y. City. I will send you a sample of my goods and tell you how to get it. Every family has tried to do and wants to do it as cheaply and as easily as possible. Mrs. H.

SERMONS FROM THE BARK WOODS.

To his own place. Acts 16. Brethren, if you were all in your own appropriate place, some of you would not be in church to-day. You do little credit to your surroundings. The sacred environment of the sanctuary gives the atmosphere of heaven to you, to your true nature. You belong here, where, and you are going there, my brethren. True, the Lord has permitted you stop-over privileges for awhile, but like a convict's ticket-of-leave, your furlough will end at last and you will be sent home.

That note of interrogation ought to make you wince; it ought to prick your conscience and awaken you from your deep slumber. You sit with the sheep, and the dim eyes of some of your less censorious and critical brethren think you are wool-sheep. At least, their eyes are, for we could not shear enough fleece from your hide to make a lamp mat. If you do not become new creatures, you will pass to the left and beat eternally in company with the goats.

To his own place. Each man takes his place. True, it may be the lightning express that is carrying you along, but your own free-will took you on board, and though you have a seat in the parlor-car, you are none the less destruction-bound than if you were packed with the cattle in a cowboe on the midnight freight train. There is one place for you and only one, in all the universe, and the universe will be out of gear till every saint has reached his destiny, and you and every other unsanctified sinner his doom.

To his own place. The temple you, beloved, at my word? Admit you your just deserts? Do you plead guilty and throw yourself on the mercy of the court? Then there is One who says: "I go to prepare a place for you." Thither will he bring you, somehow or other, sooner or later. It is the place of Calvary's mountain and a narrow way that leads to the river of water of life, the city of the new Jerusalem and the hill of Zion. On another I see a broad road overhung by Sinai's brow, running on to the lake of brimstone and the city of Babel. It is the place of Calvary's mountain and a narrow way that leads to the river of water of life, the city of the new Jerusalem and the hill of Zion. On another I see a broad road overhung by Sinai's brow, running on to the lake of brimstone and the city of Babel. It is the place of Calvary's mountain and a narrow way that leads to the river of water of life, the city of the new Jerusalem and the hill of Zion. 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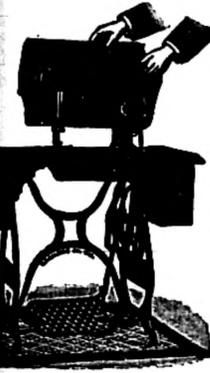
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Will Make no Mistake in Buying this Magnificent Sewing Machine.

Our salesmen sell no better machines than Recorders, and half of them not as good as their best arguments to convince you that our machine is not first-class, but the same time insist upon your paying for it from \$20.00 to \$30.00. We have more to sell sewing machines than to them to make them. We do so in full response to the demand of our agents, no high-priced salaries, no fancy store rents, and no loss on credit sales. As contracts for these machines are large numbers, they are manufactured of the oldest sewing machine in the United States. We pay cash. Our way are enabled to furnish them to us at bottom wholesale prices. And above cost, thus saving them all profits. Local agents will try to induce you to purchase at a price something equally as good for your money. Don't believe a word of it. It is impossible. Two Recorders are manufactured exclusively for the WESTERN RECORDER.

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KEEPING BACK A PART.

"Say, Ted, let's earn some money." "How?" "Don't you see that coal on the sidewalk?" and Jim pointed down the street to a place where a ton of coal had just been deposited. "That's in front of Mrs. Lange's house, and we can go and offer to put it in for a quarter."

"But likely the man himself is going to put it in."

"Oh, no, he isn't! Can't you see that he's getting ready to go away? Come, let's hurry," and Jim rushed down the street, followed quickly by his companion.

"They paused to take breath in front of Mrs. Lange's door, and then Jim ventured inside of the house with his offer."

"Why, yes," said that lady, pleasantly. "I'll be glad to have you put it in. I thought the man himself would do it, but I see he's gone off."

So, armed with shovels and pail, the boys set to work to get in the ton of coal. It was hard work for such little fellows; they had to carry the coal around to the back of the house where the coal-shed was, but they went at it bravely, and before long the pile on the sidewalk had grown considerably smaller.

Once Ted looked up and said: "Say, Jim, that quarter won't divide even."

"No more it won't," was the reply. "Twelve for you and twelve for me," Ted went on; "but what about the other cent?"

"I don't know," Jim said, thoughtfully; "we can't divide a cent, and it don't belong to one any more than to the other."

"There's your baby," suggested Ted. "Yes, but there's yours, too, and they both can't have it, and giving it to one more than to the other wouldn't be even."

"I say, Jim," Ted suddenly exclaimed, as if a new and bright idea had suddenly occurred to him, "there's the old blind man, corner of Manhattan street."

"That's so," assented Jim, "and he's both of ours. He don't belong to me any more than to you, nor to you any more than to me. We both kinder own him—don't we?"

"Yes, we both helped him pick up his money the day he slipped—didn't we?"

"Of course, so he'll have the extra cent."

Having arranged that important matter, the two little fellows went to work again with such a will that inside of an hour the coal had entirely disappeared from the sidewalk.

"Now we're done," cried Jim, triumphantly. "Yes, we're done," echoed Ted.

But had they finished? Down in the gutter was lying at least half a pail of coal, and Jim asked himself this question as he happened to glance at it.

Ted came along, and saw, too. Looking at Jim, he read his thoughts, and said: "Oh, pshaw! let's don't bother about that little bit; we're both too tired."

"That's the dust on the sidewalk, too," remarked Jim, slowly, "the putter-in always cleans that off."

"But we're not regular putter-ins," argued Ted, as he straightened up to rest his aching back.

But Jim stared at the gutter, and did not reply.

"What's the matter? What are you thinking of?" asked Ted.

"Why, I was thinking about that story that we heard down to the mission-school—that one about the man and woman who was struck dead for lying."

"Ananias and Sapphira?" corrected Jim, who was two years older than his companion, and could more easily remember hard names. "Yes, that's them."

"Well, what have we to do with that now? We can't lying, nor we ain't keeping anybody's money back—aro we?"

"No, but"—and Jim looked as if he scarcely knew how to express what he meant.

"But what?" said Ted, with wondering eyes. "You see, it's just like this," Jim went on, thoughtfully, "that man down to mission-school said it was the same if you kept back any thing, even some of the work that you ought to do, and we're going to be paid for this, Ted, and it ain't done."

"Well, then, let's take up the coal," and Ted started for the shovel.

"All right, and I'll get the broom to sweep the sidewalk. 'It's better that way—ain't it, Ted?"

And Ted gave a wide little nod by way of reply.—Central Presbyterian.

KEEPING BACK A PART.

"Say, Ted, let's earn some money." "How?" "Don't you see that coal on the sidewalk?" and Jim pointed down the street to a place where a ton of coal had just been deposited. "That's in front of Mrs. Lange's house, and we can go and offer to put it in for a quarter."

"But likely the man himself is going to put it in."

"Oh, no, he isn't! Can't you see that he's getting ready to go away? Come, let's hurry," and Jim rushed down the street, followed quickly by his companion.

"They paused to take breath in front of Mrs. Lange's door, and then Jim ventured inside of the house with his offer."

"Why, yes," said that lady, pleasantly. "I'll be glad to have you put it in. I thought the man himself would do it, but I see he's gone off."

So, armed with shovels and pail, the boys set to work to get in the ton of coal. It was hard work for such little fellows; they had to carry the coal around to the back of the house where the coal-shed was, but they went at it bravely, and before long the pile on the sidewalk had grown considerably smaller.

Once Ted looked up and said: "Say, Jim, that quarter won't divide even."

"No more it won't," was the reply. "Twelve for you and twelve for me," Ted went on; "but what about the other cent?"

"I don't know," Jim said, thoughtfully; "we can't divide a cent, and it don't belong to one any more than to the other."

"There's your baby," suggested Ted. "Yes, but there's yours, too, and they both can't have it, and giving it to one more than to the other wouldn't be even."

"I say, Jim," Ted suddenly exclaimed, as if a new and bright idea had suddenly occurred to him, "there's the old blind man, corner of Manhattan street."

"That's so," assented Jim, "and he's both of ours. He don't belong to me any more than to you, nor to you any more than to me. We both kinder own him—don't we?"

"Yes, we both helped him pick up his money the day he slipped—didn't we?"

"Of course, so he'll have the extra cent."

Having arranged that important matter, the two little fellows went to work again with such a will that inside of an hour the coal had entirely disappeared from the sidewalk.

"Now we're done," cried Jim, triumphantly. "Yes, we're done," echoed Ted.

But had they finished? Down in the gutter was lying at least half a pail of coal, and Jim asked himself this question as he happened to glance at it.

Ted came along, and saw, too. Looking at Jim, he read his thoughts, and said: "Oh, pshaw! let's don't bother about that little bit; we're both too tired."

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ENGRAVED WEDDING INVITATIONS VISITING CARDS COMMERCIAL STATIONERY... 323 1/2 FOURTH AVE. LOUISVILLE, KY.

BOOKS CHEAP AND ON EASY TERMS.

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

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A Merry Christmas. At our Catalogue for Sunday-Schools, Harp and Organ, Beautiful new music, with supplement of illustrations, motion pictures, and dialogues for children. Price, 50c per set, post paid, \$1.00 per set, post paid. \$1.50 per set, post paid. \$2.00 per set, post paid. \$2.50 per set, post paid. \$3.00 per set, post paid. \$3.50 per set, post paid. \$4.00 per set, post paid. \$4.50 per set, post paid. \$5.00 per set, post paid. \$5.50 per set, post paid. \$6.00 per set, post paid. \$6.50 per set, post paid. \$7.00 per set, post paid. \$7.50 per set, post paid. \$8.00 per set, post paid. \$8.50 per set, post paid. \$9.00 per set, post paid. \$9.50 per set, post paid. \$10.00 per set, post paid. \$10.50 per set, post paid. \$11.00 per set, post paid. \$11.50 per set, post paid. \$12.00 per set, post paid. \$12.50 per set, post paid. \$13.00 per set, post paid. \$13.50 per set, post paid. \$14.00 per set, post paid. \$14.50 per set, post paid. \$15.00 per set, post paid. \$15.50 per set, post paid. \$16.00 per set, post paid. \$16.50 per set, post paid. \$17.00 per set, post paid. \$17.50 per set, post paid. \$18.00 per set, post paid. \$18.50 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Gleaner Department.

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

(All matter intended for this department should be sent to Fulton, Ky., as above, while all business letters should be sent to WESTERN RECORDER, Louisville, Ky.)

I HEAR that the church at Martin, Tenn., has called Bro. I. N. Penick, of Jackson, Tenn., as a successor to Bro. Savage. He is expected to move to Martin.

BRO. B. F. HYDE has had a good meeting with his Bethlehem church, in Ballard county. He had 20 conversions and nine were baptized, with others to follow.

ELD. W. S. RONEY has just closed a fine meeting at Greenfield, Tenn. The meeting continued one week, and resulted in 24 additions to the church. He was ably assisted by Bro. J. W. Beville, of Jackson, Tenn., who is a very fine manager of the music in revival meetings. The church gave Bro. Roney a call to become pastor, which was accepted.

ELD. B. B. BAILEY, of Winchester, Ky., has been delighting the Fulton saints with his incomparable sermons for a week past. So far the results of the meeting are not such as might be reasonably expected to follow such preaching. But it will most certainly be seed sown to bear fruit in a coming day.

CUBA is likely to secure her independence if her persistent and unyielding spirit enables her to hold out against the Spaniards for another six months, and she seems at present fully able to do this. There is a very wide spread sympathy in all this country with the cause of the insurgents, and no doubt the next Congress will express such practical recognition with the war for freedom in Cuba as to allow those who wish to take part in the fight to do so without molestation.

EVERYBODY rejoices over the manliness of Gov. Culberson in his efforts to stop the prize fight in Texas. Such men are a noble contribution to the best government of the country. Any State should be proud of a man like him. I see that we have a man of his stamp here in Kentucky, and we also have a prize fight gang here. I trust Gov. Brown will show himself adequate to the task of meeting and suppressing the lawless and heathenish element. I think that any State or officer or people that tolerates a species of barbarism like this prize fighting business is very near the borders of barbarism.

A BROTHER writes me from Cleveland, La., as follows: "Will you kindly answer one question for me? Is baptism an ordinance in the church, or a door into the church. Please explain this for me." C. J. Gilbert. In my opinion it is not just either one. As an ordinance it is under the direction of the church, and is to be administered at the will and pleasure of the church. But it is not inside the church, else a person would have to be brought inside the church to receive it. It is in the church like a gate is in the yard fence. The gate is neither on the outside of the yard enclosure, nor on its inside. It is the passage way into the yard, forms a part of the boundary line, and becomes a way of ingress into the yard. And while there is a very close relation between the work of baptism and the service of a door, yet baptism is not exactly a door into the church. It is truly one of the essentials to church membership, but a previous decision of the

church is the vital feature involved in deciding the matter of church fellowship. I think the real door into the church is the vote of its members, and baptism is a consummation of that vote, an outward expression of it to the world. There is a sense in which it performs the functions of a door, but it is a seeming resemblance.

Liquor is still bringing in its legitimate fruitage. The papers of our immediate section report several aggravated cases of suicide and suffering. Helpless women and children are left in poverty and rage while the victims of strong drink are rushing to an untimely death, and a never ending hell. The perpetual wonder to me is that any man with sense enough to be accountable to God will give over to an indulgence that is beneath the practice of the brute. And another wonder is that a professed Christian man will vote for the licensing and sale of the accursed stuff that sends his neighbors, as well as himself and his children to hopeless despair. If the time ever comes when an enlightened and aroused public conscience will utterly rout the dram-seller and his trade from the land, then there will be some serious blushing by those who have so long time fostered the viper of drunkenness.

BRO. A. E. JOHNSON, of Lebanon, Tenn., asks me the following hard question: "It is claimed by some that the females did not eat of the Passover Feast. Did they? Please answer through the noble RECORDER." By reference to Exodus, 12th chapter, the reader will find a full account of the institution of the Passover Feast. There is no mention made specifically of any females in the connection, but I am inclined to the belief that they were allowed to participate in the service. I get my idea from the following facts:

1. All the congregation of Israel was to observe the feast, and all the congregation included the females. (See Ex. 12:3, 6, 21, 47.) Numerous other references show that the "whole congregation" must be understood to embrace the females.

2. It was not common to mention the specific part taken in Jewish worship by the females, even when there was undisputed indication that they had part in the service. Hence, the absence of any specific mention of them here is no evidence that they did not participate.

3. The law that said, "No uncircumcised person shall eat thereof" was applicable only to those who came under the law of circumcision. As females were not under that law, it follows that its restrictions do not apply to them.

4. The females received the benefit of that Paschal lamb as entirely as did the males, for the death angel passed over the girls as well as the boys in the Jewish homes that night. That shows that the girls had a right to a participation in the symbol of the deliverance.

5. That Passover was a type of Christ, and we know that females are allowed to share in the salvation of Christ. They certainly were allowed to share in the service that foretold his suffering.

If this don't answer the question I will have to defer it till a future time.

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 accepted by the well informed.

THE GERMAN BAPTISTS.

The Central Conference of the American German Baptists met with the First German Baptist church of Cleveland, Ohio, Sept. 18-23. The opening sermon was by Rev. H. Schulz; his text was 1 Cor. 6:19, 20. Rev. Mr. Buerman preached the mission sermon; his theme was, "The Christian a Missionary." Rev. A. Vogel preached an instructive sermon from Dan. 7:23. His theme was "The Kingdom of God." The sermons as well as the prayer meetings, led by Brethren Donke, Hoeflin Bornschlegel and Heldt, were all of great blessing to the Conference. Rev. A. Peterson delivered an essay on "Christian Science." This subject was taken up with much interest.

Rev. A. Vogel was elected chairman; Rev. Wm. Pfeiffer and C. F. Tieman were elected secretaries.

The reading of the letters of the different churches gave us reason not only to thank God, but also to work and pray more earnestly. Fifty-four of our members have been called to their home above; forty-four whose names have been taken from the books, and, to our regret, eighty-two had to be turned out of the churches. But still the Lord also sent blessings upon his children, and 213 were taken into the churches by baptism.

For missions and other objects the churches have given the past year \$39,413 60, which shows that there is still some interest and love for the work of the Master. All branches of the different mission work were discussed in a Christian spirit.

Prof. Schaeffer spoke in the interest of our school at Rochester, N. Y. Revs. Grimmell and Ritter were representatives of the publication house, which is in a fine condition, regardless of the oppressing times. Some repairing has been done, and also a number of new papers published. Some time was devoted to mission work. The Women's Home Mission Society was represented by several missionaries. Miss Burdette spoke in the interest of this society.

A meeting was held in the interest of the Sunday-school work, in which Miss B. Grimmell, Revs. Tieman, Pfeiffer, and Bro. Heldt took part.

A special meeting was held for the young people. Revs. William Pfeiffer, Licht, Tieman Schulz and Argow rendered some good work. There are in this Conference 54 societies with 797 members. The church by which the Conference was entertained did very much during the session. The pulpit and platform were decorated beautifully with flowers. The meals were served in the basement of the church by the ladies. The guests occupied four long tables. Surely every one could feel at home, for one saw the motto, "Welcome," came from the heart. The Conference was closed by a love feast and a sermon by Rev. Koester from Psalm 65:10.

GEORGE BURGDORFF.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh 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 a teaspoonful. 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.

LET fire and the cross, let companies of wild beasts, let breaking of bones and tearing of members, let the shattering in pieces of the whole body and all the wicked torments of the devil come upon me; only let me enjoy Jesus Christ.—Ignatius.

"BE YE STEADFAST."

One of the most important elements of the religious life is steadfastness. It applies both to belief and to conduct. He who has no settled, certain faith is liable, in apostolic language, to be carried about with every wind of doctrine. What he believed yesterday he doubts to day; what he accepts to-day he will probably reject tomorrow. He is ever taking new positions and retiring from them. He is always feebly striving to know and yet always failing to come to the knowledge. Religion is more of a torment than a peace to him. Sometimes he thinks that he is in the wrong denomination and he chooses another. Finding no rest for his soul, he runs the whole gamut of the sects and becomes, not infrequently, a cast-away. Whatever position a person takes, whether one of belief or unbelief, he must expect moments of uncertainty respecting this or that point, this or that doctrine. It is not for finite being to attain a state of absolute certainty upon all that pertains to immortality. But it is every Christian's privilege to reach that stage of belief where the fundamentals of faith are regarded

as settled verities. If one's life is to have consistency, if it is to be fullness and fruitage, it must be steadied by a faith that does not waver at every point of trial. A steady, unmovable, abounding in the work of the Lord, is a message of comfort, we will heed it. It is designed straighten and smooth our path way through life, and bring us last to the gates of the Eternal City.

A steadfast faith is necessary to steady conduct. According to the faith is the life. If that is certain and unsettled, fixed at a point, the result will be an unsteadiness in religious duty, a discordant tones in the spirit life. A lack of purpose in a man at the helm will make course of the ship at sea wobbly, erratic, and perhaps result in ultimate destruction. The safety for the soul, the only safe accepting the true doctrine of salvation and continuing steadfast in it, as did the New Testament Christians, doing the work of the Lord, and perfecting the religious character by acts of righteousness.—Independent.

Our Dressmaking Department on the second and third floors. Bridal Trousseaux a specialty.



FALL OPENING
Of Silks, Dress Goods, Wraps, Hosiery, Underwear, etc.

Silk Department

Will be opened with some special things in Silks and Satins. For this week one line of Satin Brocades, all silk, at 83c, regular price \$1.25. Have opened new line of Gros de Londres Brocades, extra quality at 98c, always sells at \$1.25. Beautiful Brocaded Gros Grain Silks now in stock for 85c, not to be bought anywhere for less than \$1.25. Received, 20 pieces of Satin Duchesse, all-silk back, for 83c as they last, for they can not be duplicated for the price. Have opened also 16 pieces of Black Armure at 55c, worth where \$1.25. Have also a few pieces to offer this week of Heavy Twill Silk at 48c. Call and inspect our line of Beau de Soie at 98c. Also ask to see the New Failles in all colors at 98c. Have something entirely new this season in Fancy Figured mure at 98c, we consider them cheap at \$1.25. Have an elegant line of Pekin Stripes at 99c, they are worth \$1.25.

Colored Dress Goods.

Will have a new line of Wool Scotch Suitings at 39c, just received, opened on sale for the first time this season; worth 50c. A new lot of those French Tweeds at 47c, worth 75c. Fancy Scotch Plaid Suitings, 40 inches wide, at 39c, would be considered very cheap at 50c. Have a beautiful line of Wool French Plaids at 72c, worth 85c. Ask to see our new Silk and Wool Fancies at 75c. Also ask to look at our new Broadcloths at 98c. Will have the Boucle Serge at \$1.19, 48 inches wide, worth \$1.25. We offer Imperial Serges, what we have left, at 35c, were \$4.00. Also will close out a line of Fancy Jacquards at 39c.

Black Goods

A new and handsome line of Black Goods now on exhibit among which we will offer is a 38-inch Black Serge at 29c, worth 35c. Then again we have placed on sale a handsome Imperial Serge, 55c, worth 75c, 54 inches wide. A new Rainproof Cloth, 54 inches wide, at 98c, worth \$1.50. Have some handsome things in Black Fancy Figured and Damask, 54-inch, at \$1.15, worth \$1.75. Black Cheviot, 54 inches, at 69c, sold everywhere at \$1. A line of French Fancy Weaves to be sold at 98c. Look at A full line of Priestley's Black Goods now in stock. Also opened a handsome stock of the celebrated Gold Medal Goods at very popular prices.

Agents for the Imperial Illustrator, 40c a year.
504-506 E. B. NUGENT 504-506
Fourth.

FROM CINCINNATI.

RECEIVING AND GIVING.

The readers of the WESTERN RECORDER do not all live south of the Ohio river. In the great central...

"I will bless thee, and thou shalt be a blessing," was the promise of the Lord to Abraham, and is the promise still to all who are of faith...

This has been a royal season for optimists in Cincinnati. September 21, the Miami Association closed...

There is much rejoicing at the coming to the historic old First church of Stephen A. Northrop...

Ninth-street church is a marvel. Stanton Myers builded better than he knew. His soul still arches on in Cincinnati, though...

Pastor Blake, at Dayton, Ky., and his excellent body of workers in the midst of a blessed meeting...

Things of value are costly. We little dream of the hard lessons our best spiritual teachers have learned through pain and loss...

"A PLEASURE-LOVING has never been a noble and manly people. When the Athenians yielded to the fascinations of the theatre...

How A Woman Paid Her Debt! I am out of debt, and thanks to the Dish Washer business for it. In the past five weeks I have made over \$500...

IN YOU LIVE WITHIN 200 MILES of Louisville in any Direction, WE PAY EXPRESS CHARGES -ON ALL- MAIL ORDERS Amounting to \$5 or over.

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The Farm

Frost killed three-fourths of the tobacco crop in Caldwell county. Owing to the immense apple crop brandy distilleries are springing up all over the State.

A Greenup county man claims to have raised a watermelon that weighed 116 pounds.

The mule market in Kentucky is to be dull this fall.

Texas fever, or a disease closely resembling it, has broken out among cattle in Bell county.

D. C. Terhune, of Boyle county, bought five car-loads of mule colts in adjoining counties at from \$12 to \$50 per head.

In Madison county Bales and Wagus bought of Milton Covington fifty-one 1,500 pound cattle at \$4.76 per cwt.

The *Record* reports that W. S. Ferguson, of Garrard, sold to Ward Bros. & Rucker 650 bushels of wheat at 57c.

W. M. Murphy bought of C. T. Bohon 28 200 pound hogs at 34c. Murphy sold a car load of same in Cincinnati at \$4.20 to \$4.55.—*Stanford Journal*.

H. H. Colyer, of this county, has tried an experiment in wintering cattle. He had 50 head of feeders. These he divided, putting 25 in a barn and 25 in a lot reasonably free from mud. The two were fed and otherwise treated alike. The difference in gain was immense. Those in the barn gained 200 pounds and those in the lot only 117 pounds.—*Richmond Climax*.

The difference in the modes of raising sheep in England and in this country is that sheep are given the best pastures in England and fed on food which pushes them in growth and increases the weight rapidly. Careful men also look after them and protect them. In this country we aim to raise sheep by utilizing hillsides and waste lands, looking to the wool for the profit, while in England the object is mutton. If the best breeds of mutton sheep are selected our farmers can afford to give the sheep the best of the farms.

DEPLETED SOILS AT THE SOUTH.

In many portions of the country are to be found thousands of acres that have been so continuously cultivated without being fed in return, that their further culture has ceased to be remunerative; hence they are thrown out of cultivation, and allowed to grow up in perenniums, pine, briars and sage grass. This would not be so bad, if it were not for the fact that quite a considerable portion of the land now in cultivation in those States is but little, if any, more productive than the rejected "old fields." What are we going to do about it? Shall we turn these acres out likewise, or shall we try to maintain the fertility of what we have left, and even increase the productive capacity of the depleted portions? I incline toward the latter decision for the one main reason that I see no alternative. It is sink or swim, renovate or go hungry and with insufficient clothing; build up or starve. Restore the fertility of our depleted acres we must—but how? Cow-peas, Crimson clover, potash and phosphates, together with a scrupulous saving of the strictly home supply of manure, is the only true, legitimate and satisfactory answer to the problem.

"But," says one, "suppose the land is so poor that it won't grow either peas or clover—what then?" I have been intimately acquainted with just such lands, and wherever there is a clay foundation, the

lands are easily brought to, even though one has to manure or fertilize for the first crop of cow peas or clover. Cow peas and clover will, when used in conjunction with potash and phosphates, succeed in bringing up any land, let it be ever so poor. Our well-worn clay soils are notoriously deficient in potash, while our sandy soils are seriously deficient in both potash and phosphoric acid. It is a well-established fact that cow peas and the various members of the clover family accumulate considerable stores of organic nitrogen from the soil and subsoil, and that they also attract and hold for future use vast quantities of atmospheric nitrogen; but it is also a fact just as well established, but not so widely known, that the nodules on the roots of the various legumes (the *nidus* or hiding place of the microbes that attract and secrete this atmospheric nitrogen) are present or absent in a ratio exactly corresponding with the diminutive or luxuriant growth of the leguminous crop planted. If the growth of the renovating crop is especially luxuriant, the accumulation of nitrogen will accord therewith; and *vice versa*, if the growth is puny, weak and spindling, the quantity of nitrogen accumulated will be correspondingly small.

Potash and phosphates are all that is necessary to apply in order to induce a luxuriant growth; and as these are the cheaper forms of fertilizers and are indispensable to the life, growth and well-being of capturing the more expensive nitrogen, it is plainly manifest that the more liberal we are in our application of these elements, the more luxuriant the growth, the greater the amount of nitrogen stored up, the faster the land acquires its needed fertility, and the greater the profit from the investment. Organic matter, decayed vegetable matter, humus or mold, is what all these depleted soils need; and the plan outlined above is the fastest and cheapest way in which it can be obtained.—G. H. T. in *Country Gentleman*.

CRIMSON CLOVER.

A writer in *The New England Farmer* says that the new crimson clover is giving excellent satisfaction. The seed should be sown in June or July, ten to fifteen pounds to the acre. It makes a quick start and rank growth to the height of twenty to twenty-four inches, and roots deeply, even in poor soil; making a heavy crop on grounds too poor to support the common red clover. It makes its best growth late in the fall and can be pastured until winter.

In warmer climates it lives over winter, producing a crop of hay or seed in May, but almost always winter kills it here before producing seed; this really is an advantage when intended for soiling.

There are many farmers who well understand the value of growing a crop to be turned under to enrich the land, but dislike to miss a corn crop for this purpose. It is here that the value of crimson clover comes in. After the corn has been cultivated the last time, the seed may be sown through the field, and farmers who have tried it claim that it helps instead of injuring the crop of corn.

A writer in one of our horticultural journals tells that in sending flowers to market he threw in a few heads of the crimson clover, and was surprised to receive an order from the city for more of this products of his hayfield.

CAREFUL experiments show that there is no difference between the eggs hatched by the incubator and those hatched by the hen.

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Items of Interest.

It has been announced by Mr. Lebon the French Minister of Commerce, that a contract has been signed for laying a cable between Brest and New York City.

The Confederate Veterans had a reunion at Murfreesboro, Tenn., on the ground of the great battle of Stone's River. The oration was delivered by Bishop Quintana, who said: "As I stand before you to day, comrades, and say I believe in a God and his Son Jesus Christ, so do I stand and say that I was right in supporting the Confederacy. It is no matter of opinion with me, no more thinking we were right, I know we were right." The Bishop was enthusiastically applauded.

Gen. William Mahone died in Washington City on Oct. 8. He was stricken with paralysis a week before, and during the days which he lingered there was evidently no chance for his recovery. He was born in Southampton county, Va., Dec. 1, 1828. He served one term in the United States Senate. The funeral was held in Petersburg, Va., where his body was taken for burial.

Gov. Culberson and Attorney General Crane came before the President even for three terms of that office. There is a law in Texas which provides that a conspiracy entered into in Texas for the purpose of committing a felony in any other state or foreign country shall be punished as if the felony were to be committed in Texas. Under this law they have arrested the president to the fact that the French have bridled the officers. The climate has fought for the Hon. William Mahone and Crane, prizefighters will give Texas a wide berth in the future.

The French forces have at last reached and captured Antananarivo, the capital of Madagascar. The Hovas, who have been credited with bravery have done no more fighting than did the Chinese, and they ran nimbly from their capital. It is said this is due not to cowardice but to the fact that the French have bridled the officers. The climate has fought for the Hovas having killed many Frenchmen and made the expedition a costly one both in lives and in money. The queen and court fled to Amboisitra.

There seems to have been an outbreak of rioting all around Europe. In Spain the government removed a Professor from the University of Holgona because he published a heretical book. Thereupon the liberal students began a riot in the University and carried it into the streets. There was fierce fighting and many persons were wounded before the police succeeded in quieting the disturbance.

In Munster an order had been issued closing the beer gardens at an earlier hour than has been customary. The result has been several riots, and on October 4th, the police were compelled to fight with their swords, wounding many of the rioters. The trouble is not over.

We are glad to learn that there was a gain in the recent Connecticut elections for "no vote" of 167 votes in the state voted no license. We hope the number will steadily increase till all vote out liquor.

The Grand Jury of the District of Columbia has recommended the establishment of the whipping post in the District for the punishment of wife-beaters and petty thieves. Judge Bradley said the court could not establish the order, but would ask the consent of Congress to do it.

Prince Lobanoff, the Russian Minister to France, has made a lengthy visit to France, and it is said France has agreed to support Russia in Chinese and Japanese matters in return for Russia's support in Egypt. England and Germany have been made uneasy and have shown their anxiety by recalling their ambassadors at St. Petersburg and sending in their stead their ablest diplomats, Mr. O'Connor and Baron Kiddleles-Waechter.

With the great Siberian railroad not yet completed, Russia is proposing to build a canal, one thousand miles long, to connect the Baltic Sea with the Black Sea. If she does undertake this, it will prove that Russia believes she will soon have possession of Constantinople.

Mr. B. Spencer has secured some specimens of the spider of Central Australia which makes a noise something like a low whistle. It is a trap door spider and makes the noise when irritated in any manner.

A correspondent of the New York Observer, writing from Turkey, says that the recent parades of the Armenian political prisoners by the Sultan "has emboldened the more restless of the Armenians to acts that are almost sedition. They are now threatening the Sultan with threatening letters, and some of their movements are little short of anarchistic. Some of the leaders in this movement have come from America avowedly for the very purpose of organizing a revolutionary party. Their argument is this: "European intervention is a failure, no force is strong enough to secure complete intervention, therefore the Turks must be excited to new massacres."

The Christian Standard, of Cincinnati, says that the clamor in favour of the insurgents in Cuba is partly due to the sensational and partisan efforts of the newspapers, "but it also springs in part from a feeling of resentment at Spain because she showed indecent haste in recognizing the Southern Confederacy."

In a public school at Linwood, a suburb of Cincinnati, the teacher read the Lord's Prayer. A Catholic parent protested on the ground that the Protestant version of the Bible was used, and the Superintendent ordered the teacher not to do so again.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. No charge one cent a word for all over 100 words, invariably in advance. The only way in which you know all that the charge will be. Under the money accompanies the notice, it will be brought down to 100 words.

FLOYD.

Sept. 27, 1895, at 3.35 A. M. at 2409 W. Market street, Miss Zella the daughter of R. T. and L. F. Floyd, age 21 years, 6 months and 16 days. In the morning of a bright and promising life Zella fell a victim to that dread scourge typhoid fever. As a Christian she was one of the purest and most active members of Twenty-second and Walnut-street church in the home she sought as far as was possible to relieve her delicate mother of all care, and hence assumed the burdens of domestic duties. Her bright and vivacious ways made her the life and joy of the home. The funeral occurred from Twenty-second and Walnut-street church on the morning of Sept. 28th, 1895, conducted by the pastor. M. P. HUNT.

REV. E. J. MADDOX.

Please allow me space in our old dear Recorder for a brief biographical sketch of my friend and my lamented young nephew, who has been to all human appearances so prematurely removed from what promised to be a most useful and successful life. Ellis Jasper Maddox was born Dec. 30, 1859, in Ohio county, Ky. died Sept. 16, 1896, in the city of Owensboro, Ky., being 35 years, 8 months and 17 days. He was raised in this county, united with West Providence church, Ohio county, Ky., and was baptized by his uncle, Rev. D. J. K. Maddox, December 1872, at the age of 14 years. Licensed to preach by same church July 9, 1882, aged 23 years. Ordained to the full work of the ministry by Mt. Carmel church, Ohio county, Ky., in 1884, by a presbytery composed of Rev. Wm. Stevens, Rev. E. Hise Maddox and Rev. R. A. Stevens, and presided over by Dr. J. S. Coleman, his uncle who conducted the examination on doctrine etc. He took a full course in Bethel College and graduated from that institution June 12, 1890. Married Miss M. E. Fox, at the residence of her uncle, Rev. J. G. Fox, about the time Oct. 8, 1890, was pastor of Russellville Baptist church. He was pastor while in college. These churches in Logan county, namely, Muddy River, etc., and one other the name of which is not now known. After his graduation he has been pastor of Mt. Carmel and South Carrollton in Mendenburg county, and Mt. Carmel in Ohio county, and Sugar Grove, Zion and South Hampton in Daviess county. Of the three latter he was pastor at the time of his death. He had just received a call at Fortville, this county, but before having an opportunity to accept. He had been tendered the pastorate at Walnut-street church, Owensboro, but declined, notwithstanding the salary offered was larger than he was receiving because of his superior attachment to his three country churches, by whom he was greatly beloved. He was the prince of secretaries, in which capacity he had served the Daviess County Association for the last several years.

Dr. W. S. Ryland, President of Bethel College, Russellville, pays the following tribute to the memory of Rev. E. J. Maddox in the Russellville Herald:

Bethel College had a warm friend in the hearted, large-hearted, noble-minded, E. J. Maddox. Few, if any of her alumni are exerting a stronger, or more benign influence in favor of religion, education, philanthropy and every good work of the day. An humble coadjutor, he commanded the respect and confidence of the intelligent and influential men in his community and denomination as indeed of all classes wherever he labored. He will live in the hearts of his professors and of the Bethel boys, whose duty it will be to plot and join in all the evening time the resting time comes. In the morning hours he was called. His work was done before the high noon.

I need scarcely to add anything more except to say that he was one of the most promising and brilliant young men now entering the ministry in the Green River section of the State, and with all a most humble and devout Christian. His death has cast a gloom over all the churches of the Daviess County Association. We were truly proud of him, maybe too much so, but the Master hath come and called for him, and he doeth all things well. One other thought, as it may be suggestive to many of our preachers who do not possess much of this world's goods, he left, as I am informed, three thousand dollars life insurance to his beloved young wife and child, who but for this would have been penniless in having lost their only support. To all our preachers who are in indigent circumstances, I would say, "Go thou and do likewise." May heaven give us wisdom to bear our deep affliction. J. S. COLEMAN.

MORRIS.

Martha G. Morris, wife of the late John Morris, was born in Christian county, Ky., Nov. 26, 1819, and died at her home in Sulphur, Ky., July 28, 1896. Her maiden name was Elizabeth Combs. Her country was in her girlhood, she was there married to the late John Morris in 1838, which happy and blessed union was terminated April 7, 1891, by the death of her husband after a continuation of 53 years. Sister Morris professed religion and was baptized at New Castle in 1843. Was long a member of Sulphur, and at her death a member at Sulphur, having been a member for over thirty years. Her religious life was positive, yet gentle, reticent and hopeful at all times, and her pure sunny life was helpful and inspiring to all around her. To her husband, who was an invalid much of his life, she was a lover of strength, her children were devoted to her, she was a model mother in all tenderness of a

noble and refined nature; to the husbands of her daughters she was an ideal mother in all her varied relations of life. Thus has passed away one amongst the best of women the writer ever knew, and her influence as a noble Christian woman for one-half a century in Henry county will be known in the day that shall reveal all hearts. Sister Morris leaves behind her nine living children—two sons and seven daughters—all professors of religion, and many promising grandchildren, several of whom are officers of Baptist churches. Mary Campbell and Kate Scott of Campbellburg, Wm. G. Morris, of Louisville, Annie E. Abbott, Cora Hoagland and Florence Shaw, of Sulphur, John E. Morris, of New Castle, and Martha A. and Alice S. McGuire of Columbia, Mo., are the children of this lamented mother. The husband has been an "her-loom" in the families of the sons and daughters of the deceased, some of their children learning their letters from the head lines of this old conservative paper. Impressive and touching funeral services were held at the Sulphur Baptist church by her old pastor, W. W. Force in the presence of her descendants and a large gathering of friends, after which her remains were interred by the side of her husband in the cemetery near Sulphur, where a plain and tasteful monument erected by loving hands mark the place where they lay together. J. M. McGUIRE.

SEARS.

At the home of her husband in Salvisa, Ky., Aug. 16, 1896, Mrs. Susan Penny Sears, 84, was born Dec. 29, 1813, Oct. 15, 1872, she was married to W. P. Sears. Three boys were born to them, all of whom survive. In early life she joined the Salvisa Baptist church and remained a member till her death. For a dozen or more years she was a lay sister. She died as she lived a Christian. Funeral by the writer. B. A. DAWES.

KAYE.

On Wednesday, Sept. 25, 1896, little Arthur son of Arthur and Hattie Kaye, was called from earth to heaven. A beautiful and bright young child, whose life and death were filled with happiness to those who knew him and especially to his fond parents. The messenger came with exceeding swiftness and he died just as they realized it to be that dread disease, diphtheria. The floral tributes were very many and very beautiful. Services at the grave. B. A. DAWES.

McLOUTHAN.

On Sept. 27, 1896, death stole into the home of Bro. and Sister T. S. McClintock at Ft. Vernon, Ky., and took from them their oldest son Clinton. Clinton was just entering young manhood, and his parents had begun to lean on him as their main stay. He was steady fit character, trustworthy and attentive in business, true and faithful as a son. About three years ago he professed faith in Christ, and since then has lived a conscientious consistent Christian life. He loved his home, his church, his Sunday school and may his faithfulfulness lead all his associates to emulate his worthy example. His funeral was preached from the Irvington Baptist church, Sept. 28th from Job 14:1. W. R. C.

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Great Southwest. Ask your nearest Ticket Agent for maps, time tables, etc., and write to the following for all information you may desire concerning a trip to the Great Southwest for a copy of the pamphlets, "Texas Lands," "Homes in the Southwest" or "Through Texas." W. A. McQUOWN, Travelling Passenger Agent. LOUISVILLE, KY. A. S. DODGE, E. W. LEBEAUME, Gen'l Trade Mgr. Gen. Pass. & Ticket Agt. ST. LOUIS, MO.



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 adopting the world's best products to the needs of physical being, will attest the value to health of the pure liquid laxative principles embraced in the remedy, Syrup of Figs.

THE ROYAL Insurance Co. OF LIVERPOOL. (INCORPORATED) Barbee & Castleman, Managers Southern Dept. COLUMBIAN BLDG., Louisville, - - - Ky. Agents in all towns in the South.

LADIES! Do you like a cup of Good Tea? If so send the "Ad" and the tin stamps and we will mail you a lb. sample of the finest Tea imported. Ask kind you may select. Good Laces, Big premiums. Baking Powder and Spices. Send for sample.

WATCHES. Send your watch by registered mail or express, prepaid, and we will examine it, tell you what it needs and what it will cost to fix it. C. P. Barnes & Bro., 184 W. Market, Louisville, Ky.

REPAIRED. JUST FROM THE PRESS.

Do not fail to order Rev. R. N. Barrett's book, "Land of the Sunrise," all about ancient and modern Japan. Price \$1.00. Also "Mercedes." All about the customs, social and religious, and the mission work in Mexico, by our missionary Miss Sarah Hale. Price \$1.25. Proceeds to go toward paying the debt of our Foreign Mission Board. Send all orders to Publishers, Baptist Book Concern, Louisville, Ky.

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

Paik Baking Powder

ABSOLUTELY PURE

Items of Interest.

After their capital was captured by the French, the Hovas submitted and ceased even the force of resistance. The French have decided to establish a "strong protectorate" over Madagascar, and Gen. Metzinger has been appointed governor. The queen will be retained in a quasi command, but her husband will be transported.

Another ship sunk. The British steamer Napier came in collision in the Baltic sea with the British steamer Livonia. The Livonia sank and 14 of her crew were drowned, the others being rescued.

After a fight in Cuba, Alvarez, the adjutant of Maceo, was captured. He says that the insurgent soldiers are not all negroes, nearly one-third being white, but that the negroes' domination of the whites is intolerable. Maceo himself was wounded in the fight in which his adjutant was captured.

The "progress" in building in this closing decade of the nineteenth century has reached Germany. A large building in Bocholt collapsed on the 9th, burying 40 workmen in the ruins.

Gov. Clarke, of Arkansas, speaks to the point. He telegraphed to the prize-fighters that they should not fight in Arkansas, telling them: "I am well enough advised of the nature and extent of the power and authority with which you will find yourselves confronted to say that it will prove sufficient to deter you from engaging in a prize-fight in Arkansas. This is enough for you to know."

The Armenians in Trebizond, Turkey, attacked the Mussulmen before the authorities could intervene, and fifty were killed in the fight. At Hodosse the Armenians attempted an attack, but the police were alert and prevented bloodshed.

The Cuban insurgents threw a dynamite bomb between two cars of a passenger train near La Realbalsa. Five were dangerously wounded by the explosion, two of whom have since died. There is great indignation among the people of Cuba on account of the outrage.

The accounts of the hurricane which swept the Western coast for four days are slowly coming in. The greatest destruction was at La Paz where 184 houses were destroyed, 4 persons killed and 21 injured. The Abony river overflowed its bank and destroyed sugar plantations, thirty miles from its channel. The sugar crop on the Yaqui river was destroyed.

A Generous Offer—\$200,000 in Gold Given.

R. H. Woodward Company, Baltimore, Md., are making a very generous offer of \$200,000 in gold. Anyone who will sell within three months 200 copies of "Talks to Children about Jesus." This is one of the most popular books of recent years. Agents of ten sell from 10 to 15 copies a day. It contains a great many beautiful illustrations, and is sold at a remarkably low price. They give credit, and pay freight, and send complete canvassing outfit for 30 cents. It is just the book to sell for the holidays. They also offer an Ester Organ, retail price \$75.00 to anyone who will sell 100 books in three months. It is an excellent opportunity for a society to secure one of these organs. A \$100.00 bicycle to be given for selling 50 copies in 100 months, or a gold watch for selling 100 copies in one month. This premium is in addition to the regular commission. They have also published a new book, "Gems of Religious Thought," by Talmage, which is having a large sale. Same terms as premium books apply to children about Jesus. Agents who do not get any of the premiums are given a liberal commission. They also make a specialty of other books and Bibles for Xmas holidays. Write them immediately.

One-half Rates.

HOME SEEKERS' EXCURSION WEST. On October 25th, The St. Louis Air Line (L. E. & St. L. C. R.) will sell excursion tickets to Kansas, Nebraska, Southern Missouri, Colorado, Utah, New Mexico, Arizona, Indiana Territory, Oklahoma and Texas, good returning until November 14th, 1894. For further information apply to Ticket Office S. W. Cor. 3rd & Main or Depot, 14th & Main streets, Louisville, Ky. H. A. Campbell, C. P. A., St. Louis, Mo.; J. H. Campbell, D. P. A., Louisville, Ky.

Home Seeker's Excursions.

Round trip tickets to all points in Western, Southwestern and Northwestern States, also to all points in the Hot Springs. They have an elevation of about 1,500 feet above sea level, and are far superior to any other Hot Springs of Arkansas. The flow is about 150,000 gallons of water per day, which is conducted to the hotel from the springs in pipes, for private bathing and for the great open bath.

Utah Hot Springs.

Located nine miles north of Ogden on the Union Pacific, at the foot of the Wahsatch Range, are the Utah Hot Springs. They have an elevation of about 1,500 feet above sea level, and are far superior to any other Hot Springs of Arkansas. The flow is about 150,000 gallons of water per day, which is conducted to the hotel from the springs in pipes, for private bathing and for the great open bath. The bracing air of the Wahsatch 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 when other remedies have failed. Only by the Union Pacific. J. F. Aglar, Gen'l Agent, St. Louis, Mo.

THE MARKETS.

Report for the Week Ending Saturday, Oct. 12, 1895.

Cattle—Receipts of cattle were light to-day and but little doing. The market closed up slow to about Friday's prices. Hogs—Receipts were liberal. The market was very slow. Prices are about the same as on Friday. Several car-loads were not all over sold. The prospects are not at all encouraging.

Sheep and lambs—The receipts were light. The market closed up bad. Prospects not favorable, especially on common stock.

CATTLE.

Extra shipping cattle, 1,400 to 1,800 lbs.	\$4 00 1/2
Light shipping, 1,200 to 1,500 lbs.	3 50 0/0
Best butchers	3 50 0/0
Fair to good butchers	2 50 0/0
Common to medium butchers	2 00 0/0
This, rough steers, poor cows and weaners	\$1 00 1/2
Good to extra open 1,200 to 1,700 lbs.	3 25 0/0
Common to medium open	1 50 0/0
Feeders, 800 to 1,100 lbs.	2 25 0/0
Stockers	2 00 0/0
Bulls	1 75 0/0
Veal calves	3 00 0/0
Choice mitch cows	30 00 0/0
Fair to good mitch cows	15 00 0/0

HOGS.

Choice packing and butchers, 225 to 300 lbs.	\$4 00 1/2
Fair to good packing, 180 to 225 lbs.	4 00 0/0
Good to extra light, 160 to 180 lbs.	4 10 0/0
Fat hogs, 120 to 150 lbs.	4 00 0/0
Roughs, 150 to 400 lbs.	3 25 0/0

SHEEP AND LAMBS.

Good to extra shipping sheep	\$2 75 0/0
Fair to good sheep	2 25 0/0
Common to medium sheep	1 50 0/0
Bucks	1 00 0/0
Extra Kentucky lambs	3 00 0/0
Fair to good lambs	2 75 0/0
Common to medium lambs	2 25 0/0
Tail-ends or culls	1 50 0/0

LEAF TOBACCO MARKET.

Report for the week ending Saturday, Oct. 12, 1895.

BURLY—1894 CROP.	
Red.	Colony.
Trash, green mixed	\$2 00 0/0
Trash, sound	3 00 0/0
Common lugs	4 00 0/0
Medium lugs	5 00 0/0
Good lugs	6 00 0/0
Common leaf, short	8 00 0/0
Common leaf	9 00 0/0
Medium leaf	10 00 0/0
Good leaf	11 00 0/0
Fine and selections	17 00 0/0

DARK—1894 CROP.	
Trash, green mixed	\$1 00 1/2
Trash, sound	1 25 1/2
Common lugs	1 50 1/2
Medium lugs	2 25 1/2
Good lugs	2 75 1/2
Common leaf, short	3 25 1/2
Common leaf	4 00 1/2
Medium leaf	5 00 1/2
Good leaf	6 00 1/2
Fine and selections	7 50 1/2

SALES, WITH COMPARISONS.

Following were the sales for the week and year to Oct. 12, with comparisons:	
Week.	Year.
Year 1894	1,380
Year 1893	2,745
Year 1892	1,975
Total new crop sold to date	130,170
Sold to date in 1894	130,410
Sold to date in 1893	111,800
New crop sold to date, orig. inspec'n	122,825
Sold to date in 1894, orig. inspec'n	112,700
Sold to date in 1893, orig. inspec'n	9,250

REJECTIONS.	
Rejections this week	495
Rejections same time in 1894	475
Rejections same time in 1893	460
Rejections since Jan. 1 to date	31,390
Rejections same time in 1894	29,200
Rejections same time in 1893	1,500
Percentage of rejections to auc'n sales, '94	25
Percentage of rejections to auc'n sales, '93	24

RECEIPTS.	
Receipts this week	440
Receipts same time in 1894	404
Receipts same time in 1893	130
Receipts since Jan. 1 to date	110,095
Receipts same time in 1894	108,175
Receipts same time in 1893	8,110

For Indigestion. Use Hersford's Acid Phosphate. Dr. S. H. Moore, Indianapolis, Ind., says: "I have used it in my own family in cases of indigestion and general debility, with entirely satisfactory results."

He that hath light thoughts of sin never had great thoughts of God.—Dr. Owen.

What do You Think of This!

ENTHUSIASM.

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

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:

LEMAE, IA., May 14, 1895. Leonard Mfg. Co., Chicago. Gentlemen:—The set of souvenir spoons arrived and think they are well worth the money you ask for them, and I herewith accept your offer and enclose P. O. Order for \$5.94 for which please send me six sets and premium. I think I can dispose of twenty-five or thirty sets.

Yours truly, MRS. JOHN R. MATHAR.

STAUTON, VA., June 27, '95. Leonard Mfg. Co., Chicago. Gentlemen:—I received the spoons O. K. and am more than pleased with them. I am delighted. I presented one set as a bridal present and they attracted more attention and admiration than any of the other presents.

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

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

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

AUBURN, ME., May 15, 1895. Leonard Mfg. Co., Chicago, Ill. Dear Sir:—I sent for a set of your souvenir spoons for my wife a short time since and you enclosed an offer to make a present of three sets if we would sell six. My wife

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

OUR CORRESPONDENTS.

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

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

INTER LACHEN, FLA. Dear Sir:—My spoons are beauties. I am very proud of them. There are not more than 25 people here, but I will try to get up that club, I want some more of them. (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-line 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

WHOM TO ASK.

Mr. R. J. Burdette, the well known humorist, indulges in the following satirical advice, called forth by Rev. Arthur Knapp's report of the religious condition of Japan:

The returned Unitarian missionary, who has been giving an account of his labors in Japan, says that when he asked the highly intelligent Japanese about the converts made by other missionaries the reply "was a meaning smile. It is a good thing for the Christian world that there is one intelligent missionary in Japan. That he is intelligent, even to rashness, is shown by the fact that, when he wants to know the standing and character of Christian converts, he goes to the heathen for evidence. That's right. If you want to know about Christianity, ask a heathen or an infidel to a Democrat for information regarding the excellence of the republican platform; always take the word of a saloon-keeper in regard to the merits of prohibition; get an anarchist for correct ideas of government; if you wish to be correctly and honestly informed of the merits of civil service reform, go to the oldest and worst spy man that ever hung on to a through four administrations; lieve everything that a Presbyter tells you about the Pope; take the word of a Japanese heathen as Japanese Christians every time, and, as a matter of course, add his own rule of evidence. Unitarian missionary to the Boy for correct opinions concerning work. Nothing like going right to the unbiased, pure fountain of clear water!



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

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

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

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

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