

# WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXIX.

LOUISVILLE: THURSDAY, OCTOBER 24, 1895.

NUMBER 50.

## WESTERN RECORDER.

PUBLISHED BY  
THE BAPTIST BOOK CONCERN.

### OFFICE,

N. W. COR. THIRD AND JEFFERSON STR.

One copy one year (in advance) \$2 00  
After three months \$1 25  
After six months \$1 50

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

It has been truly said that "our great temptation is to think God is not so strong as circumstances."

FAILURE after a long perseverance is much grander than never to have a striving good enough to be called a failure.—George Eliot.

A WRITER in the *Christian Guardian* says that in fourteen years he has seen no work done on Sunday in Manitoba. The last Legislature made it illegal for any city to grant permission to the street cars to run on Sunday.

THE Convention to draft a constitution for the state of South Carolina has adopted a clause in the new constitution which provides that "no divorce shall be granted in South Carolina for any cause whatever." This was adopted by a tremendous majority. Would that all the states were as careful. Separation is allowed, but there shall be no remarriages of either party.

EVERY now and then the real and genuine and only missing link is discovered somewhere, and loud trumpets of defiance to the Bible blown over him by evolutionists. But so far the missing link has proved to be only an honest monkey or an undoubtable man. The last—we have not read the morning papers—was found in Wyoming. It was quickly proved that it was a pet monkey which two miners had buried.

It seems that the complaint against choirs singing so that the words cannot be heard is not new. Erasmus, in commenting on Paul's saying he would rather speak five words which could be understood than ten thousand in an unknown tongue, said: "Modern church music is so constructed that the congregation cannot hear one distinct word. A set of creatures who ought to be lamenting their sins fancy they can please God by gurgling in their throats."

We learn from the London *Freeman* that a Catholic priest named Wodda had mass as usual in his church at Friedheim, and after it went into his pulpit to preach. He was taken suddenly sick, cried out "I am poisoned," and died before medical aid could reach him. The wine was thought to be poisoned. It is difficult to see how the Catholics can believe in transubstantiation in view of such a death.

ALL the Spanish newspapers evidently have not the fear of the Pope before their eyes, as one of them proved by its comment on the Pope's letter: "A Spanish newspaper comments upon the recent Papal Letter in these sarcastic terms: 'Leo XIII has addressed a letter to the English people, in which he commends in detail the religious spirit of that nation. But he further adds that God will not bless the efforts of the English people until they return once more to the fold of the Catholic church. Now we understand the reason of England's sad decay, whereas Spain and Italy swim in a sea of prosperity. The latter are Catholic, the former is Protestant.'"

## For the Western Recorder. THE SOCIETIES VS. THE CHURCHES.

BY THE REV. E. T. HISCOX, D. D.

There are several senses in which the above heading may be understood, and in respect to which discussion earnest and emphatic may be had. Societies within the churches, and external to them, but growing out of, and drawing their vitality from them, are becoming so numerous, so active and so assertive, as not only to overshadow, and obscure the churches, but well nigh to threaten their existence as aggressive benevolent agencies. We are getting used to this attitude of affairs, and complacently submitting to it. The question is not so much, what have the churches done, or what will they do, as what have the societies done, or what will they do. Of course it is understood that the societies intend no antagonism to the churches, but rather helpfulness, since the members of the societies largely, certainly the leaders, and active workers, are members first of all in the churches. Nevertheless there is a *quasi* antagonism developed at several points, by the inevitable logic of events.

These remarks are called forth by the somewhat mild and limited discussion which has arisen in some quarters, and which is found to widen and to deepen, as to whether our young people's societies should carry on an independent system of benevolent finance distinct from the churches of which their rank and file are members. That is, shall the young people's societies make collections for missions, education, and other objects, transmitting funds directly to the larger societies having the management of these affairs, or shall the members of these societies contribute to and through the churches of which they are members? Undoubtedly the latter plan is the only legitimate and true plan. For their own expenses as societies, they will presumably have their own treasury and fiscal management. But when they come to the support of those objects which their individual churches patronize, there is no consistent or proper thing to be done other than for the society members to give their donations to their own churches. And thus to make no collections for, and hold no official communication with other societies as their agents or beneficiaries, in matters of Christian benevolence.

The B. Y. P. U. and the Y. P. C. E. are the two organizations with which the Baptist young people are chiefly connected. Now let it be noticed that the chief, and almost the sole argument in justification of the existence of these two societies was, that these organizations were not to be external to, and independent of the churches, but were to be within the churches, to act with them, and for them. That argument is still urged, that plea is still made. Is it to be verified? Not if these societies are to carry on mission work through other agencies than their individual churches. If they are to act independently of these churches, what is to prevent them from acting in opposition to the wishes of their churches, since their action will be guided and determined not by the wish or voice of their churches, but of the societies themselves? Beside this, what they give will be properly funds belonging to the churches, they being the members. And being a compact and well organized body, what shall prevent the young people's societies from dominating the churches in other matters than that of raising and expending funds? If it be said this is an idle fear, or an unjust insinuation, my reply is, that cases have occurred so perilously near to such a realization as to be unpleasant to contemplate. And this I say with caution, and for a precaution. The "young people's movement" is most inspiring, and has grand possibilities, but is by no means without its

dangers as a religious movement growing out of, and still linked with the churches.

The monster gatherings of the young people, with the expenditure of vast sums of money for the exhibition, excite enthusiasm and apprehension. Could the money thus expended have been used for other, and for myself I must think for a better purpose, it would have paid all mission debts, and sent hundreds of willing workers to needy fields. But it could not have been secured for other purposes. Probably not. But with a high degree of Christian consecration might it not? But those monster gatherings must be self-limiting. They cannot continue to expand. They have their advantages. They inspire enthusiasm. The young people have a good time. Hilarity and exuberant spirits prevail, though sometimes they approach the verge of propriety for religious assemblies. As an "outing" for the young people they are as successful and as free from fault as could be hoped for. But how much do they advance the kingdom of Christ on the earth? That is an old-fashioned question, but I believe it is pertinent, and of prime moment in view of the spirit and teaching of the New Testament. And it is both unjust and unfair to set one down as inimical to young people, or to young people's societies, because while he does not condemn, he wishes to caution. We need to study the tendency of things.

## THE ENTHUSIASM OF THE CROSS.

Matthew Arnold bids us beware of the Time-Spirit, and dread its weakening and destroying influences. The warning should not go unheeded. Whatever the cause may be, the fires are dying low on many altars, and our generation is losing that enthusiasm which gave dignity and force to the life of our forefathers. The loss of enthusiasm is one of the worst losses that could befall a people. Emerson reminds us that "every great and commanding movement in the annals of the world is the triumph of some enthusiasm," and history abounds in illustrations of the truth of his contention.

True enthusiasm can only be produced and sustained by living contact with God, and open vision of the divine. Only a coal from the heavenly altar can kindle our fire. No other fire abides and endures. The little fires of socialism and altruism flicker brightly for a season, but they go out leaving the darkness blacker than before. The glow-worm's bead of light and the marsh lamp's fitful flame are better than nothing at all, but they are not to be compared with the fire that burns steady and warm. The passion kindled at the cross of Jesus Christ is not a thing of fits and starts, cold to-day and hot to-morrow. It is not like the impulsive sentiment called religion by many people which leads them into a frenzy of excited activity to-day, and allows them to sink back into torpor and inaction within a month. That is not the kind of enthusiasm which God desires us to have. He demands a steady and systematic devotion, an undeviating pursuit of one great object, a determination to press on to the goal of the Christian ideal. That demand can only be fulfilled in the strength of the enthusiasm of the cross.

The Time-Spirit affects even the Church of Christ by subtly leading her thoughts away from the cross. Dr. Stalker, the famous Scotch divine, said in a recent sermon that undoubtedly the chief theological temptation of the time was to make little of what took place on Calvary. He added the warning note that in proportion as our views grow shallow as to what took place on Calvary in exactly the same proportion will the motives of Christian work be weakened. The one supreme motive in evangelistic and missionary work ever has been, "He loved me, and gave Himself for

me." The enthusiasm of the cross is, as it ever has been, the inspiration and strength of all service that blesses humanity. History is eloquent in its testimony on this point. It was the enthusiasm of the cross as revealed in the Spirit—baptizing the speech of Peter on the Day of Pentecost—that led to the convention of three thousand souls, and the visible organization of the Christian church. It was the enthusiasm of the cross that enables the early Christians within three centuries to empty heathen temples of their deities, reclaim nations from bestial degradations to the worship of the God of purity and love, and place a Christian emperor on the throne of the Caesars. It was by means of the enthusiasm of the cross that the solitary monk made the Papal throne totter, and dispelled the darkness which had plunged Europe into a worse than Egyptian gloom. To the enthusiasm of the cross we owe all the revivals of religion that banish the winter of spiritual coldness, and bring the sweet summer season when the flowers appear on the earth and the voice of the turtle is heard in our land. The enthusiasm of the cross is the inspiration and strength of the numerous charities which soothe and bless humanity in suffering and distress. The enthusiasm of the cross is ever and everywhere the lever that lifts the race Godward.—Conor, in Presbyterianian.

## A NEED OF OUR CHURCHES.

gold and separate it from the dross. Times of heavy trial, dark persecution are needed to drive out the chaff and leave the pure grain of sincerity and truth. Ah! I well know such a test would cause a shaking of dry bones. Just as when the hurricane sweeps through the forest, I am sure the rotten branches would fall in every direction. The base hypocrite would assuredly desert the cause he has only professed to love. The covetous the worldly-minded, the unconverted in our churches would leave us.

All who are trying to serve two masters would go to their real master. Those who are with us but not for us, would abandon the cause in which they have only professed an interest. The mask of deception would fall from the face of all who are Christians only in name. Yes, I know our numbers would be lessened. But just there lies the real menace to our prosperity in the Lord's work. Our churches are full of members that are strangers to any work of divine grace. The unregenerate may fit well in other churches, but a true Baptist church, that is alive to its mission, is no place for an unconverted man or woman. But, alas! they are with us. Days of persecution would bring about a separation between the true and the false. All whose feet are on the Rock of Ages would still be with us. The living, vigorous branches, full of sap, would abide in the vine. There is an elect and spiritual church within the visible, professing church, and these no persecution, no trial, no suffering can move. Blessed be God, I know there are hundreds and thousands of true, earnest, consecrated, self-denying, thoroughly regenerate souls, who are ready to suffer even death itself, if need be, to testify their devotion to the cause of the Master. These "neither tribulation, distress, persecution, famine, nakedness, peril, sword, death, life, angels, principalities, powers, things present, things to come, or height, depth, nor any other creature can separate from the love of God, which is in Christ Jesus our Lord."—O. C. P., in Baptist Courier.

For the Western Recorder.

## THE NOBLE JONATHAN.

BY C. H. WETHERE.

When we consider what an ill-tempered, jealous and very singular man King Saul was, we are led to wonder at the wide contrast between him and his magnificent son, Jonathan. And yet, some of the best young men that ever lived had very bad fathers. Their good qualities, in many instances, were owing to their excellent mothers. But in Jonathan's case, it does not appear that he had a very good mother. Yet the fact is clear that he was a remarkably fine young man, the very soul of honor and perfectly free from that cruel jealousy which was the bane of his father's life. How nobly and unselfishly did he bear himself toward David! Jonathan had reason to expect that he would succeed his father as king. He possessed many kingly qualities and had become, when quite young, a famous warrior. He was brave as a lion. David said of both the father and son, "They were swifter than eagles, they were stronger than lions." Jonathan had a great, heroic spirit. His valor was of the highest order, and his military successes were remarkable. But he became aware of the fact that David, and not himself, was to succeed Saul. Yet this did not cause him to exhibit the least jealousy towards David. On the contrary, he continued to love David with the greatest ardor of affection. He stood between him and the jealous rage of his father, as true as steel. He risked his own life in defense of the persecuted and hunted David. He exerted all of his ingenuity to protect David from the cunning assaults of Saul. And yet Jonathan remained loyal to his father. He never once turned his back upon his father, although his father had forfeited every claim of respect and obedience which was naturally due to him. Many a son would have felt justified in severely turning against such a father; but Jonathan took no advantage of his father's meanness. He abided faithful to him, and so exerted a strong influence over him. Saul had great confidence in his son. When David told Jonathan at one time that he feared Saul had a murderous design against him, which he kept from Jonathan, the latter said, "Behold, my father will do nothing, either great or small, but that he will show it me." Thus he retained the respect and confidence of his father, while remaining loyal and loving towards his dear friend David. Was he not indeed a noble young man?

For the Western Recorder.]

## WALKING.

BY REV. J. G. BOW.

It is written, "Enoch walked with God." Again we are exhorted to "walk worthy of the vocation wherewith ye are called." To "walk humbly with thy God," etc. An incident of the present suggested to me that we ought also to walk for God. Here is the suggestive incident.

As I sit at my desk at the hotel a lady is walking on the veranda for exercise. The monotonous tip, tip, of her dainty slippers has been sounding in my ears while I have been catching a moment's rest for weary limbs and aching feet.

Exercise is a good thing, a necessary thing, but why not combine with this necessity a sacred duty and the highest pleasure?

I am very tired from too much exercise; and how grateful many a weary pastor would be if some of the pent-up energy of those who walk and ride, and row and swim, and dance and whirl, was put into active Christian work, where it would relieve the weary burdens of the over-worked man who is expected to be everywhere and go all the time, and do innumerable things, and never grow tired.

Listen. As I rose from the dinner table to-day, an alarm of fire was heard in the city; upon inquiry it was found to be in the neighborhood where some of my poor people lived. Supposing them to be in trouble I hastened to them. There were five cottages in a row; four of these were occupied by members of my church; in three of them old ladies lived, but it was the other cottage which burned. I went into these homes and tried to calm the people; together we thanked God that he had spared them.

Then I went a long distance to a poor

home where for days a babe had been hovering between life and death. The death-angel had just been there, and there was a poor bereaved young mother to comfort.

As I was leaving this house a timid little girl slipped her hand in mine, and said, "Mother is very sick, won't you come to see her?" I went and found a poor woman with fever, who had sent for the city physician, and he had refused to visit her. She had no money, no medicine, no physician.

I said, "I know a kind physician who always goes when I ask him. I will go for him." Making a trip to his office and then to his home, I found the good doctor. He kindly and readily agreed to go. Then I went to see another sick member, and prayed with the family in the chamber of the sick. Some one handed me a note; a man was sick, his family were destitute, would I please call? Found a poor, emaciated, sick man, and his wife and child without food. I gave them an order to the store for a small amount, and then told them I would call again.

The next was a woman who had been sick and needed nourishment. I ordered a chicken sent her from the store. At the post-office I met a poor woman in trouble, and after arranging for her relief, came to my room to catch a few moments of rest before prayer-meeting. (You know if you are very tired you can stay away from prayer-meeting, but the pastor must not—cannot.)

Now this lady who walks by the hour for exercise, could do so much with her surplus energy, money and time, if she would walk for God. If she would hunt up the suffering, help the needy, and comfort the distressed. And why should she not? Why should you not? Remember Jesus will say, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Eufaula, Ala., Sept. 26th.

## JESUS COMING INTO HIS GARDEN.

BY REV. THEODORE L. CUYLER.

Whatever of mystery there may be in regard to the Book of Canticles, it has been a favorite study with some of God's rarest and ripest saints, like Bunyan, Rutherford, and McChayne. They have banqueted on many of the passages which seem to typify the relation of the Redeemer and His redeemed church. Here is one of the fragrant passages: "My Beloved is gone down into His garden—to feed in the gardens and to gather lilies." All the trees in that spiritual garden are of the divine planting. Its vines are from the one prolific root; its goodly herbs spring from the seeds of truth sown in faith and watered by the Holy Spirit. This garden is laid out in a world abounding with the tares and the thorns of sin; it is separated from Satan's domain and enclosed by a wall of both precepts and promises.

Into this garden the Master descendeth to cultivate its beds, to harvest its fruits, and to gather its lilies. In some quarters He may discover only stunted plants and frost-nipped blossoms and half-ripened fruit. But where brotherly love abounds, He finds "an odor of sweet smell." Where He discovers a modest, unselfish disciple doing good quietly and not to be praised of men, He may say—Here is one of My violets. If He finds a young convert already diligent in duty, fervent in prayer, and consistent in daily conduct, He rejoices to find the young vine yielding first clusters of luscious grapes. That faithful daughter who is the good angel of the home, is in His sight a fragrant moss-rose; and that full-grown Christian, moist with the dews of the Spirit, and drinking in the sunshine, is one of His royal lilies. In spite of the sad fact that too many blossoms of profession have been blasted, or have yielded scanty fruit, yet there must be a divine delight in the heart of Christ when He beholds in His people "the travail of His soul" and the results of His redeeming sacrifice. For this very joy set before Him, He endured the cross and despised the bitter shame.

Is there not also a corresponding delight in the loyal and loving hearts of forgiven, converted believers who can exclaim, "My Beloved is mine and I am His?" We were once among the thorns and in the soil of sin. We were children of wrath and walking in disobedience. His love sought us and transformed us and transplanted us into His garden. Prayer was answered by

descending showers of blessing. The glimpse of His face was as a clear shining after rain. Sometimes when blasts of trial have smitten us sorely and withered our cherished "gourds," we have hugged the more closely to His infinite, unchangeable heart, and called in His open ear,

"Leave, ah leave me not alone,  
Sull support and comfort me!"

There are some of us who know literally what it is for the Master to come into our home-garden and take away our lilies. We found that when we needed the pruning of chastisement He knew where to apply the knife. It was but His own lilies that He was plucking. Some of them have shed their early white bloom into His own lap in heaven. O that we all had the grace to give our beloved Master a hearty welcome in whatever way He comes as a Chastener and a Correcter! Welcome be the storm if through its midnight watches we catch His cheering voice, "It is I; be not afraid." Welcome the couch of sickness when He draws nigh and whispers in our ears, "I will never leave thee." Welcome by-and-by the liveried footman called death which our Beloved sendeth to escort us home! Welcome heaven! For as holy Rutherford hath quaintly said, Jesus is "the Rose that beautifieth all that celestial garden of our God; and a leaf of that Rose, for fragrance, is worth all worlds." Ah, brethren, when the time comes that our cheeks grow pale and our breath grows faint, when the windows of the eye are darkening, and the poor tent is fluttering and shivering to its fall, then what a matchless joy it will be to cry out with holy confidence, "I am my Beloved's, and my Beloved is mine. He hath come into His garden to gather His lily!"—Evangelist.

## THE APOSTLE'S REMINDER.

BY THE REV. T. E. BARTLETT.

The picture of Eunice reading the Old Testament to her boy Timothy deserves high rank for its moral impressiveness. What is it that may be seen in it? At first only a Jewish mother teaching her son from a book. But the locality is significant. This scene is not placed in favored Judea amid the best traditions of Israel. Yonder window, whose light falls on the book looks out upon a pagan town, Lystra in Asia Minor, far away from the Holy City. Here, amid surrounding paganism, is a little group of the Dispersion maintaining with steadfast love the religion of the fathers. Who is this boy? He is the destined helper of the great apostle. He is to stand with Paul in many an hour of Christian work, and through years lift from his over-burdened life a part of its care. What is the book? It is the peculiar treasure of the Jewish people, their comfort in exile, the charter of their national hopes, above all their sacred national trust. That book is more; it is for the world a light shining in a dark place. That mother and son are bending over the fairest wisdom known to the ancient world, wisdom so far advanced that subsequent ages have acquired no power to set it aside.

How this picture comes once and again before the apostle's thought as he is writing his last letter. Timothy is in life's full prime, and Paul is on the verge of martyrdom. "From a child thou hast known the Holy Scriptures," writes the aged apostle. This reminder would serve as an argument and an appeal. While other professed Christians might disappoint the apostle's confidence, while some in that day, even under the apostle's teaching, were proving fickle, Paul will depend on Timothy. He seems to say, "You will not be unstable. I have a right to expect you to prove true and staunch. You have known the Scriptures from your boyhood and you know their value to you still."

Paul's appeal to Timothy's early training as a basis for Christian steadfastness is widely applicable in our time. There are many who in youth had Timothy's advantages. The simple fact is full of interest. Around our infancy stood those who trusted the Bible, and they were determined that whatever else might get little heed, the children should have a fair knowledge of Scripture. How deeply many of them felt that they were putting into our hands God's book with their own indorsement for us upon it! The future of their children they

could not discern. In many a quiet Sunday evening they were wont to peer into the darkness, trying to discover what the coming days would bring to their loved ones. They saw but little, but they could teach and they could pray. Their efforts and their prayers went up as a memorial before God.

It is well for a man to remind himself at no long intervals, that all fundamental Christian truth on human duty, and hope and need, has been known to him from his early years; that the knowledge of sin as horrible in the sight of God, of eternal life as a gift from above, thoughts of heaven as a home to be sought with utmost longing, are intertwined with his earliest memories; that earth's darkness is unrelieved for any mind that does not possess these truths of revelation, and that those who get them in childhood have them within reach till the end.

Many seem unaware what unmeasured advantage early training in Scripture gives them. They have anchorage in the wildest storm. In the midst of change they have some fixed points. For some things are settled. In controversy that can advance a few undebatable propositions. There are severe crises in the struggle of life when revealed truth, known from childhood, furnishes the only support.

It is not enough to tell a man drowning to hold out. He is dying because he has not found anything firm enough to keep him from sinking. Driftwood is grasped to no purpose; floating seaweed cannot support his heavy hand. Men are sinking in the waters of worldliness and doubt; but many of them are needlessly sinking. To these there is a message of instant hope. We know what they are just now unaware of, that the firm rock is really beneath their feet. Many a man has been drowned in four feet of water simply because he did not know how shallow the water was, and did not dare to attempt to stand. To many about us who are washed about, helplessly weak in the waters of a worldly life, carried by the currents this way and that, some of them once able to feel the inspiring example of saints now in glory and to live with heaven in view, but now on the point of sinking into the dismal depths of a ruined life, the call that ought to come instantly is this: "Stand upon your feet. Your feet can reach the rock. Make an effort to get a footing, and lift up your face to God." This is one blessing of having the Bible in childhood; we have firm standing place through life; and the apostle's reminder is in no peril of losing its timeliness.—The Standard.

## THE PARTS THAT DO NOT GROW OLD.

In his work on the senile heart, Dr. Balfour tells us that there are two parts of the human organism which, if wisely used, "largely escape senile failure." These two parts are the brain and the heart. Persons who think have often wondered why brain-workers, great statesmen, and others, should continue to work with almost unpaired mental activity and energy up to a period when most of the organs and functions of the body are in a condition of advanced senile decay. There is a physiological reason for this, and Dr. Balfour tells us what it is. The normal brain, he affirms, "remains vigorous to the last," and that "because its nutrition is especially provided for." About middle life, or a little later, the general arteries of the body begin to lose their elasticity and to slowly but surely dilate. They become, therefore, much less efficient carriers of the nutrient blood to capillary areas. But this is not the case with the internal carotids, which supply the capillary areas of the brain. On the contrary, these large vessels "continue to retain their pristine elasticity, so that the blood pressure remains normally higher than within the capillary area of any other organ in the body. The cerebral blood paths being thus kept open, the brain tissue is kept better nourished than the other tissues of the body."—Medical Record.

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



**SUNDAY-SCHOOL.**

INTERNATIONAL  
Bible Lessons, 1895.  
FOURTH QUARTER.  
SUNDAY, NOV. 3.

**SAMUEL THE JUDGE.**

1 Samuel 7:5-15.

MOTTO TEXT.—"Hitherto hath the Lord helped us."—1 Sam. 7:12.

Israel had fallen on evil days. The Philistines had conquered them and oppressed them, and they had themselves forsaken the true God for the idols of their conquerors. Samuel, after the death of Eli, was their judge and their prophet. For twenty years he had labored to bring the people back in penitence to their God. "Probably the life of the young prophet-judge was that of a fugitive going from place to place, that he might teach and preach, hiding in the caverns in the lime-ranges of Judea, emerging thence to visit now one quarter of the country and now another, gradually stirring up all Israel to a sense of the greatness of their sins."—Smith.

And Samuel's reward for twenty years of faithful preaching came at last in one of the greatest revivals ever known. All the house of Israel lamented after the Lord. There was not a selfish desire to be rid of the Philistines. They longed for the presence of God. And they brought forth works meet for repentance, putting away their idols and serving God alone. At last God's time came to bless and to deliver them, and there is no doubt it was by revelation that Samuel issued the command, "Gather all Israel to Mizpeh, and I will pray for you unto the Lord."—Mizpeh was a hill about half a mile from Samuel's home at Ramah, and was not far from Jerusalem. Samuel could judge of the extent of the revival among the people by their readiness to obey his command.

"And they gathered together at Mizpeh"—obeying him promptly. "And drew water and poured it out before the Lord."—A symbolic action intended to represent the thoroughness of their repentance and their surrender of idolatry. Nothing should be left of their old sins, as no water was left when it was poured out, was the vow which they made when they poured out the water before the Lord. "And fasted on that day."—Fasting is the expression of deep sorrow; one who is in deep grief has no desire for food. Their grief for their sin was deep and earnest.

Confession followed. "We have sinned against the Lord."—Confession of sin should always be without palliation or excuse, or effort to justify. All such things are proof that the repentance is not deep and sincere as it ought to be. The man who is truly convicted of sin does not blame God but himself. He says:

"Lord, should thy judgements grow severe  
I am condemned, but thou art clear:  
And should my soul be sent to hell,  
Thy righteous law approves it well."

"And Samuel judged the people of Israel in Mizpeh."—In some formal way he was acknowledged their leader in civil and military affairs as he had been in spiritual things. He became their general as well as their prophet.

"And when the Philistines heard that the children of Israel were gathered together in Mizpeh"—They scented danger to their supremacy in this gathering of the subjected tribes. Besides while they were there worshipping their God, unarmed and unorganized, and not expecting an attack it would be easy to defeat and scat-

ter them. There was just where the Philistines made a great mistake. Israel gathered before their God in penitence was safe from all the armies earth ever saw. There never was a time when any attack upon them was so utterly hopeless.

"And when the children of Israel heard it, they were afraid of the Philistines."—A natural fear for them. But they showed they knew whence their help would come. "Cease not to cry unto the Lord our God for us."—Ah! they could say "our God" now that they had put away their idols.

"And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord."—The priests offering the sacrifice under Samuel's direction. The whole lamb was burned, signifying a complete surrender to God. Samuel prayed as the smoke from the sacrifice went up. "And the Lord heard him"—As he hears all true prayer. Some commentators think that the Lord answered by thunder then.

"And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel."—From their station on the hill the Israelites could see the hosts of the enemy as they deployed in the plain below. Humanly speaking they had no chance whatever against the serried ranks of their oppressors, for they were undisciplined and practically unarmed. But nothing could harm Israel gathered thus round the altar of their God.

"But the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them."—So loud and so near was the thunder that the startled Philistines were thrown into a panic. Samuel seeing this ordered the Israelites to charge, and with such weapons as they had they hurled themselves down the hillside upon the panic-stricken hosts. Those who had no arms could quickly supply themselves by the ones thrown down by the fleeing enemy. The Philistines had had experience with this powerful God of the Hebrews in their sore discomfiture caused by the presence of the ark. And when such thunder came at such a time, they were thrown into the utmost confusion.

"And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came unto Bethcar."—Where Bethcar was is not known. It is supposed to have been some fortified place in which the terrified Philistines took refuge.

"Then Samuel took a stone and set it between Mizpeh and Shen."—Shen means tooth or sharp rock, but its locality is not known. However it was on the very plain over which Israel was pursuing the Philistines that the Philistines had conquered twenty years before when the ark was captured.

"And called the name of it Ebenezer"—meaning the stone of help. "Hitherto hath the Lord helped us."—Giving God the glory, and signifying, too, that they still needed His help.

"So the Philistines were subdued, and they came no more into the coasts of Israel."—They ceased from their raids. In fact they had all they could do to hold their own in their own dominions. For Samuel proved to be a most able statesman and general. The cities of Israel were all recovered from the Philistines, and the Amorites, a powerful tribe of Canaanites, were held in awe by Samuel's prowess.

"And Samuel judged Israel all the days of his life."—A most godly, able and patriotic ruler. And one of the noblest men who have ever shown to the world what the grace of God can make of a man.

**TEXAS BAPTIST CONVENTION NOTES.**

The Ministers' Meeting convened in Belton on the 9th inst. Dr. A. B. Miller, now of Bonham, and a native Kentuckian, was re-elected Moderator, and Dr. J. M. Robinson preached the annual sermon. The Convention met on the 11th. Dr. Buckner, of Buckner Orphans' Home, was chosen President, and Dr. T. B. Pittman delivered the Convention sermon.

Belton is a prosperous city of 6,000 people. The Miller family, of Adair county, and closely related by marriage to the Burrus family, of Mercer county, Ky., are among the most prosperous and leading citizens. We also had the pleasure of meeting General Edwards and sister, natives of Mercer county, Ky. The Texas Convention is never prosy or lacking in interest.

Questions of more or less gravity are continually coming up, and after awarding all questions a fair hearing they meet the issues like men, and settle them. The Texas Baptists can be relied on as loyal to denominational principles.

There are more white Baptists in Texas than any other State, except Kentucky, which to us is conclusive proof that in Kentucky and Texas the Bible is read more than in any other two states in the Union. There is no state developing more rapidly. The improvements in two years, since our former visit, astonished us.

In a discussion that arose in regard to "Church Sovereignty," in choosing of Messengers to the Convention, and the right of the latter to judge and decide who were entitled to representation, was ably discussed. We were greatly impressed with the ability of Pastor Mitchell, of Austin, and also with Dr. Hayden, of the Texas Baptist and Herald. The two brothers, in a fraternal and dignified manner, withstood each other greatly to the credit of both as men of rare intellectual power.

Deservedly the people of Texas are proud of their Governor who acted so promptly in stamping out the prize fight, and gave *thugs* and *roughs* to understand that Texas is on the side of morals and opposed to brutish deeds.

Governor Clark, of Arkansas, is no less determined, and no fears are entertained by those who know him that such disgrace as allowing the fight at Hot Springs can befall Arkansas. To their shame there were men in Dallas who wanted the fight, and no doubt there are men in Hot Springs who want it, but in proportion to population I believe that the moral and religious sentiment are as decidedly opposed to such brutality as any other state in the Union. The men who doubt that the Governor of Arkansas means what he says on this subject are risking their liberty if not their lives, for he will hinder it at any cost.

In Waco we were cordially welcomed by Dr. J. B. Cranfill, and reluctantly had to decline his generous invitation to spend a few days at his elegant home.

The Texas Baptist newspapers were all represented at the Convention. They are too numerous to mention, and I do not intend to discriminate when I say that the Texas Baptist and Herald and Texas Baptist Standard are the leading papers now, at least were last week.

Brother C. N. Ray was on hand in the interest of the St. Louis American Baptist Flag. Dr. Ford was present, representing the Christian Repository.—The RECORDER man was on hand, and one thing we are sure of, all visitors were welcome. People cannot get in one another's way in Texas, be-

cause it is so large, and their homes and heart are large. In other words, if we are not mistaken, there is nothing "mean or small" about Texas.

Let it be known that a man is from Kentucky and the old pioneers of the forties will come up, and his children and grandchildren and all will welcome you, and if you are not made happy and proud of the Commonwealth, it is because you are soulless and heartless, and dead to all gratitude and tender ties.

The Convention colleges—Baylor University at Waco, and Baylor Female College at Belton—are in a prosperous condition.

We were disappointed in not seeing Dr. B. H. Carroll. His church building no longer holds his Waco congregations. A Tabernacle has been built with a seating capacity of 4,000. He is protracting a meeting and preaching to crowded houses.

I am fully assured of the popularity of the WESTERN RECORDER in Texas. We are contemplating, but not seriously, the issuing of a Texas edition. If we do, we will have much the largest circulation of any Baptist paper in the world, as our present circulation is the largest we know of.

The Boards of our Convention were ably represented by Drs. Willingham, of the Foreign Mission Board; Tichenor, of the Home Board, and Bell, of the Sunday-school Board. The State Convention is doing a great work under the able leadership of Secretary M. D. Early. While J. M. Carroll has charge of the affairs of Baylor Female College, which is an assurance that the present indebtedness of over \$120,000 will be forthcoming. The greater and more difficult an undertaking in Texas, the more eager they are to undertake it, and the more certain they are of success.

The pastor at Belton, O. S. Lattimore, deserves great credit, as well as his corps of assistants, in the princely manner in which they provided entertainment for messengers and visitors. They could have entertained as many more, although the attendance was unusually large. It will be remembered that Brother Lattimore attended our Seminary, and how reluctantly Kentucky and his church at Dayton gave him up as pastor. The pulpits of the various churches were occupied mostly by visiting ministers, Dr. Ford preaching at the Baptist church in the morning, and your writer preached at night by request on "The Origin and Perpetuity of Baptists."

Dr. F. H. Kerfoot, of the Southern Baptist Theological Seminary, is very popular in Texas, as he is elsewhere. In his address in behalf of the Students' Fund he charmed them and got all the money he asked. The Baptist ministers of Texas in ability, labors and consecration are not second to the ministry of any state in the bounds of the Southern Baptist Convention.

M. P. Moody, the popular and efficient manager of the Dallas branch of the American Baptist Publication Society, was present. He distributed memorandum books gratuitously, and how can we forget such generosity.

Dr. C. C. Bitting was on hand looking after the interest of the Bible Department of the American Baptist Publication Society. His speech was well received. He was met by Rev. W. A. Mason, who was a pioneer missionary as early as 1858. The border was subject to Indian raids, and it was customary in those days for the preacher to carry a carbine and pistols, and there was a peg back of the pulpit

stand for the person to hang his carnal weapons. He has constituted fifty-seven churches. He is a well preserved man sixty-seven years of age. Was a soldier in the Mexican war and the war between the states. He is a cousin of Dr. Broadus, and lives in Cisco, Texas. The Texas Convention was composed not only of preachers, but leading laymen. Judge Freeman, of Corsicana, was on hand and rendered valuable services as an expert in parliamentary tactics. In this respect he reminded us of our own Col. T. C. Bell, of Kentucky.

The space allotted me is full and I must close, though there are so many brethren whom I would be glad to mention and our subscribers would be glad to hear from.

The courtesies to strangers were as boundless as their hospitality, and with pleasant anticipations we look forward to meeting the Texas brethren at their next Convention.  
W. P. H.

**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.

**A TEXAS PROPHET.**

REV. T. T. EATON:—My brother, I have just read the article "Missions in China" from New York Observer and am thereby induced to prophesy.

China will never be converted to the Christian faith. God has not so provided. Not even measurably so, considering the number of people.

The Chinese Empire will disappear as a nation. Europe and Japan will parcel it out, and the Chinaman become a slave in fact. "Unto thy seed will I give this land. And there builded he an altar unto the Lord who appeared unto him."—Gen. 12:7.

"Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute."—Joshua 17:13.

Still you will not believe me to be a prophet. Yours, etc.,  
E. A. MCKENNEY.

Waco, Texas.

We were glad to see in our office last week Brethren A. V. Sizemore, J. H. Boyet, J. S. Gattton, Fred D. Ray, J. M. Bruce and Amos Stout. Busy with pastoral work, we are in the RECORDER office very little, but we were fortunate enough to meet these brethren there. We hope the brethren generally will feel themselves at home in the office when they visit the city.

The pure in heart see God in everything, and see Him everywhere; and they are supremely blessed.—J. G. Holland.

**A WORD IN YOUR EAR**

THE SECRET OF BEAUTY OF the complexion, hands, arms, and hair is found in the perfect action of the Pores, produced by



**Cuticura SOAP**  
The most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

Sold throughout the world. British Agents: F. Mearns & Co., Ltd., 15, Abchurch Lane, London, E.C. 4.

FROM TEXAS.

BAPTIST STATE MEETINGS.

The Pastors' State Conference met in the First church, Belton, Oct. 9, 1895, and organized by electing Bro. A. B. Miller, of Bonham, president, Bro. E. E. King, of San Antonio, vice-president, and Bro. G. Wright, secretary.

The attendance was unusually large, and the discussion upon the various topics considered was timely, interesting and profitable. So much interest was manifested that many of the brethren predict that the Pastors' Conference will be regarded with increasing favor as the years go by, and that it cannot but prove a very decided blessing to the cause, as it becomes more and more helpful to the faithful and studious pastors. In the free and full discussions, which are not only permitted but encouraged in the conference, the brethren come to understand one another better, and they very naturally come to a more harmonious understanding of the teachings of the Holy Scriptures. The conference is really a very important one, such as should be held by pastors in every state. The sermon before the conference was preached by Bro. J. M. Robertson, of McKinney, in his usually able and interesting manner.

The General Convention convened Friday, the 11th inst., at 10 A. M., and was organized by the election of Bro. H. F. Buckner, of the Orphans' Home, president, with Brethren A. B. Miller, J. M. Robertson and L. B. Lamkin vice-presidents. Brethren A. E. Bacon and R. J. Truett were re-elected clerks. Much profitable discussion was had in the convention, and great good will no doubt be the result. The convention decided with the greatest unanimity that any church retaining a pastor whose teachings are known to be unsound and subversive of the plain teachings of the Bible as generally understood by our people, proves itself so irregular as to preclude the representation of such church in the convention. The application of this rule will save our people from much unnecessary controversy and strife, as it removes pending causes of division and promotes harmony among the members. The convention sermon was preached Friday night by Bro. T. B. Pittman, and it was a clear and forcible presentation of a very important subject.

The various objects coming before the convention were duly considered and the most desirable conclusions were reached.

Bro. M. D. Early, general superintendent of missions, made a clear, able and satisfactory report, fully showing that he is the right man in the right place.

Bro. J. M. Carroll, as the financial representative of Baylor Female College, made one of the clearest, strongest and most satisfactory reports ever made to the convention, showing the true condition of the college, and that the debt can be paid in a short time. The report showed business capacity of a high order, and the friends of the institution are very hopeful. Baylor College has a strong hold upon the good people of Belton, and they are doing their uttermost to make it the grandest success possible, and they are succeeding.

Bro. Buckner presided in his usual polite and manly way, dispatching business promptly, and making all feel at home. A noble man is he, and a noble work is he doing as manager of the Orphans' Home, of which he is the founder and president. Upwards of 300 poor, hapless children are now in the Home, and charitably disposed people could not find a better or more worthy object upon which to bestow their benefactions. Will not every reader of this gentle reminder send something to Bro. Buckner for the Orphans' Home? Do help, please.

A number of visitors were at the state meetings: Brethren W. P. Harvey, Louisville, C. C. Bittling, Philadelphia, S. H. Ford, St. Louis, R. J. Willingham, Richmond, I. T. Tichenor, Atlanta, T. P. Bell, Nashville, F. H. Kerfoot, of Louisville, and many others, all of whom were kindly received and heard with deepest interest. Bro. Kerfoot on Sunday. Bro. Harvey preached an able and interesting historical sermon on Sunday night, which so delighted his hearers that he was urged to have it published in permanent form. Texas Baptists are always glad to see big-hearted and wide-awake Harvey.

Sermons were preached Sunday by Brethren Ford, Willingham, Miller, Bell, Truett, Reeves and others. The visitors were royally entertained, all feeling that they had good homes and a true welcome. Your correspondent was entertained at the lovely home of Hon. and Mrs. G. W. Tyler, and he will never cease to be grateful for the beautiful hospitality so kindly and bountifully bestowed.

A. B. MILLER.

Bonham.

IS THE UNION COMING?

Very much is thought and said on the union of the Baptists and Disciples. Some seem to think that the differences are few and unimportant, while others, with a better understanding of the facts, regard them both many and great. Almost every Disciple preacher has a stereotyped sermon on Christian Union. It is a catch sermon, and always means that other people should leave their churches and join the Disciples. I have often heard it claimed by Baptists that the Disciples are changing and coming nearer to us, a thing that I have been inclined to doubt; yet a few things have come to my knowledge recently that seem to point that way, which I wish now to state.

Elder B. held a meeting of days with quite a number of candidates for baptism. He closed his meeting leaving the parties unbaptized, going his way, and after the lapse of several days, returned and baptized them. The same preacher afterwards held a meeting of two weeks in a certain town; a lady early in the meeting made "the good confession," and was not immersed till the close. Certainly this preacher's practice is not in harmony with the doctrine that immersion is in order to procure the remission of sins. He did not deal honestly with his converts if he believes that doctrine.

In the same town another meeting is held with an enlarged good confession. The applicant for baptism is asked: "Do you believe that Jesus Christ is the Son of God?" This is the old question

that has everywhere been asked by the Disciples, but now the additional question is asked, "and do you believe He is your Savior?" An affirmative answer to this last question could not be made in harmony with baptism in order to procure the remission of sins. According to that doctrine Jesus Christ is the Savior of none but the immersed for the remission of sins. Baptists baptize none that do not believe that Jesus Christ is their Savior. Disciples baptize none that believe that Jesus Christ is their Savior before and without baptism. This is the difference fought over for years. Are the Disciples getting nearer to the Baptists? Are they drifting away from the central plank of their heretical platform, "baptism in order to procure the remission of sins?"

Spending a Sunday night in Louisville in August, and seeing it advertised that Prof. McGarvey would preach the last sermon of a series of union services in the Broadway Methodist church, I decided to avail myself of the opportunity to hear this leader of the Disciples. His discourse was on the prayers of Christ. In his conclusion he insisted that the Christian should pray for his Christless friend, and that the sinner, feeling himself to be such, should pray for himself. These two points are emphatically against the former teachings of the Disciples, and are in harmony with what the Baptists universally believe and teach. Is their greatest living theological teacher coming toward us? I am told that the professor disputes with his brethren that the unimmersed will not be saved. Surrendering the doctrine of baptismal reunion, and baptismal regeneration wrecks the platform of Campbellism, and will let the system go to pieces.

A general formal union of the denomination is not only illogical, but absurd. We have nothing to compromise; our doors are open to receive all that give evidences of personal salvation and accept Scriptural baptism and church membership in the faith of the Baptists. A general union would be a sham union, and would not last. It could exist only in form, not in fact. Parties properly unite with Baptist churches positively by units and on personal qualifications. Each separate Baptist church acting independently of every other Baptist church would sit in judgment on the qualifications of each Disciple desiring union with the Baptists.

I. W. BRUNER.

It is only when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear.

NEVERWETT ROOFING PAPER.

NEVER LEAKS. NEVER ROTS. NEVER RUSTS.

1/3

THE COST OF SHINGLES OR TIN.

A Non-Conductor. Not Affected By Climate.

Requires no Mechanical Skill to be Applied

Send for Samples and Full Particulars

LOUISVILLE PAPER CO.

318 W. Main St., LOUISVILLE, KY.

AGENTS WANTED.

When writing please mention Western Recorder

COMBINATION SUIT.



SUIT, EXTRA PANTS AND CAP TO MATCH A. L. FOR \$4

Fine all-wool Scotch Cheviots, in two patterns, brown-mixed and gray-mixed; sizes for boys 7 to 16 years old only \$4. Also solid blue, all-wool Cheviot Combination Suits, a little better quality, for \$4.50. With each of these suits we give a first-class

FOOT BALL FREE, or on MAIL ORDERS to the amount of \$5 or over we PAY THE EXPRESS to any point in Kentucky or Indiana, but we do not give the foot ball and pay express too.

BOYS' SHOES \$1.25.

We sell a pair of good, solid calf shoes, sizes 13 to 5, lace or button, razor toe or broad toe, for \$1.25. We are sole agents for the "Little Spartan" Boys' and Girls' shoes—spring heel, button kid, with patent-leather tips, or goat, with sole-leather tips, price 95c; and the best shoes in the world for the price. In ordering shoes alone please include 25c a pair for postage.

Kleinbans & Simonson, Mammoth Shoe & Clothing Co.,

424 to 434 West Market.

Nerves

Are like Fire. They are

Good Servants

But make

Poor Masters

To keep your Nerves steady, Your Head clear, Build up your Strength, Sharpen your Appetite, You must have

Pure Rich Blood

The Best Medicine to Vitalize and Enrich the Blood, is

Hood's Sarsaparilla

The One True Blood Purifier Prominently in the Public Eye.

Hood's Pills cure all liver ills, biliousness, headache, etc.

a tapestry brussels carpet, made, laid and lined.

a tapestry brussels carpet, 45 cents a yard.

55 cents a yard.

handsome patterns, choice colorings, at w. h. mcknight sons & co....

225 fourth ave., 328-330 west main st., Louisville, ky.

Awarded Highest Honors—World's Fair, DR.

PRICE'S CREAM BAKING POWDER MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder, Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

For the Western Recorder.] THE TWO SLEEPERS.

BY H. E. B.

I have two brothers asleep to-night. Each in his quiet bed. One 'neath the roof-tree warm and bright. One midst the shrouded dead. On the brow of the one fell the good-night kiss. And his lips still wear a smile: He has gone from waking to sleeping bliss. To be absent a little while. The other? Yes, his brow too bears The kiss of a long good-night. He has only passed beyond our fears To rest till the morning light. The one must wake to work and weep. For life means care and loss. A fight to win, a watch to keep. A treacherous sea to cross. The other? Ah death's waking brings But light, and joy, and love. The soaring light of useless wings. And ceaseless growth above! Yes, none but happy thoughts I know Should shrive the happy dead. If these poor blinding tears must flow, 'Tis o'er the roof-tree best!

OUR PULPIT.

SELF-DESTROYED, YET SAVED.

BY C. H. SPURGEON.

O Israel, thou hast destroyed thyself; but in me is thine help.—Hosca 13:9.

It would be a very important subject for our meditation if we kept to the text, and thought upon its great truth, that the ruin of man is altogether of himself, and the salvation of man is altogether of God. These two statements, I believe, comprehend the main points of a sound theology. There have been divisions in the church over these points where there ought not to have been any. The Calvinist has said, and said right bravely, that salvation is of grace alone; and the Arminian has said, and said most truthfully, that damnation is of man's will alone, and as the result of man's sin, and of that only. Then they have fallen out with one another. The fact is, they had each one laid hold of a truth, and if they could have put their heads together, and accepted both truths, it might have been greatly for the advantage of the church of Christ. These two doctrines are like tram lines that you can travel on with safety and comfort, these parallel lines—ruin, of man; restoration, of God; sin, of man's will; salvation, of God's will; reprobation, of man's demerit; election, of God's free and sovereign grace; the sinner lost in hell through himself alone, the saint lifted up to heaven wholly and alone by the power and grace of God.

Get those two truths thoroughly engraven upon your heart, and you will then hold comprehensively the great truths of Scripture. You will not need to crowd them into one narrow system of theology, but you will have a sort of duplicate system, which will contain, as far as the mind of man, being finite, can contain, the great truths revealed by the infinite God. I am not, however, at this time going so much into the doctrinal point as to try and make use of my text for practical soul-saving purposes.

There is nothing said here that is at all flattering: "Thou hast destroyed thyself." God bids a man look at himself as a blighted, blasted, ruined thing when he tells him that he is a self-destroyer. He has done it all; he has no need to ask, as Jehu did, "Who slew all these?" Thine own red right hand has done it. O thou guilty sinner, thou hast ruined thyself! See how plainly God speaks, how he lays judgment to the line, and righteousness to the plummet, and with his storm of hail sweeps away all refuges of lies: "O Israel, thou hast destroyed thyself."

But though he does not flatter,

observe that the Lord does not conclude his address to the sinner by leaving him in despair, for the second part of the text is, "In me is thine help." We should never so preach the law as to show only the naked sword of divine justice; the sweet invitations and promises of the Gospel must come in after the dreadful verdict of judgment. Let the thunders roll, let the lightnings set the heavens on a blaze, but conclude not till some silver drops have fallen, and a shower of mercy has refreshed the thirsty earth. No; God will not have us preach alone the law and its terrors, but the gospel must also be brought into our message: "Thou hast destroyed thyself, O Israel; there is no concealing from thee that grim and terrible fact. But in me is thine help; there is no keeping back from thee that cheering and blessed information." When these two things work together, breeding self-despair and hope in God, this is the way by which eternal life is wrought in the souls of men.

I. First, then, here is a sad fact: "O Israel, thou hast destroyed thyself."

Now, dear friends, I do believe that there is a message here to every one of us. The text speaks in tones of thunder to each unconverted person, and says, "O Israel, thou hast destroyed thyself." But if any child of God has lost his first love, his joy, his comfort, if he has become a backslider, if he has fallen into a sad, melancholy condition, he has done it himself, and the text tells him so, "O Israel, thou hast destroyed thyself." If there be about any of us that which we have to mourn over, by reason of an evil heart of unbelief in departing from the living God, the text puts its finger on the sore, and says, "Thou hast destroyed thyself done all this mischief."

But, addressing myself mainly now to those who do not as yet know the Lord, I want you, dear friends, to notice that this sad fact stared Israel in the face: "O Israel, thou hast destroyed thyself." He could see it, he could feel it, he could not escape from knowing it; for this was the singular fact, that God himself seemed to have turned against him. I read you, just now, those seventh and eighth verses where God says, "I will be unto them as a lion; as a leopard by the way will I observe them; I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion; the wild beast shall tear them." It happens to some men, as it has happened to many who have come under my observation, that they have gone on pleasantly in sin for a time, till, on a sudden, the hand of God has gone out against them. They have been smitten with sickness, those same strong young fellows, who never ailed anything, and who thought that they could indulge their passions to the utmost without fear, have been on a sudden laid low. Perhaps the hand of God has gone out against them in business. They were prospering, they added field to field, they could afford to spend money freely in various ways; but, by-and-by, the stream of business began to run low, and then to dry up altogether. What they attempted did not prosper, however hard they labored. They rose up early, they sat up late, they ate the bread of carefulness; but all went amiss with them. Whatever they did seemed to have a blight upon it. Truly God met them as a lion, and as a bear bereaved of her whelps.

At such a time as this the man begins to see that there must be

something wrong with him. He did not know it before; perhaps he even thought that his prosperity was a proof that God was not angry with him, and he went on from sin to sin, and said within himself, "Why, I do not suffer even as Christian people do! Surely, I must be right, after all, for I increase in riches, and my eyes stand out with fatness." O, if thou art one of God's chosen, there will come to thee a day of darkness in which thou shalt not see thy way along the road of sin! God will hedge up thy path with thorns, and dig deep ditches in thy way, and thou shalt stumble and fall, and then shalt thou say, "I perceive that something is amiss with me, I see that I am on the wrong track. O, how shall I escape, how shall I get into the right road?" I say again, when a man is in that condition, as Israel was in my text, then his sad state stares him in the face. You can not convince the worldling that he is an evil case when he is living without God, and yet prospering. O, no; he is satisfied as long as he gets the things of this world; what cares he for the world to come? Therefore, one of the first means that God uses to arouse men from the dangerous slumber of their natural estate is himself to go to war with them, and to be like one who is cruel to them, that he may tear them away from themselves, and from their follies.

Notice, next, that while this grief stared them in the face, it was attributed to themselves, it lay at their own door: "O Israel, thou hast destroyed thyself." There is always hope for a man when he knows this and confesses this. The worst of it is that, by nature, we lay our ruin at anybody's door but our own. "It was all the fault of our bringing up; how can we help it? It was God's purpose, or it was the devil's temptation." We put the saddle anywhere but on the right horse; we will not accept this great and certain truth, "O Israel, thou hast destroyed thyself." Now, be you sure of this, O man, that the sin which will ruin you is your own sin. That for which you will suffer, that for which you do suffer now, is the sin which you yourself have committed, the evil which you have wilfully committed.

Further, notice that, in the text, God himself reminds the sinner of this sad fact! Ought he not to have known it without being told of it? Yes, he should. Might he not have discovered it by listening to the prophets who would have told him so! Assuredly he should. But God himself breaks through all reserve, and comes to this guilty sinner, and says to him, "O Israel, thou hast destroyed thyself. See what has come of thine iniquity. Did I not tell thee it would be so! Look, and see for thyself. It is not a man like thyself who tells thee that it is so, but God who knows, God who never exaggerates. He tells thee that thou hast destroyed thyself." O my dear hearer, it may be that while I am speaking to you in truth and soberness about this weighty matter, God himself is speaking through my lips. Indeed, it is so; it is the Lord who says to thee, "Thou hast destroyed thyself; thou hast destroyed thine innocence, thou hast destroyed thy righteousness, thou hast destroyed thy tenderness, thou hast well-nigh destroyed thy conscience, thou hast destroyed thy hopes, thou hast destroyed thy best years, thou hast destroyed thy usefulness, and now thou hast brought thyself to death's dark door."

"Buried in sorrow and in sin." God himself can say no less than this to thee, "Thou hast destroyed

IVORY SOAP 99 1/4% 100 PURE

Those who think that imported soaps must be the finest, do not know that the materials for Ivory Soap are the best to be found anywhere. The vegetable oil of which Ivory Soap is made, is imported, almost in ship loads, from the other side of the world.

THE PROCTER & GAMBLE CO., CHICAGO.

thyself." God who loves men, God the tender-hearted and the generous, God who says, "How can I give thee up?" even he is forced to give this solemn verdict, "O Israel, thou hast not only hurt thyself, and wounded thyself, but thou hast damned thyself, thou hast destroyed thyself, thou hast ruined thyself; thy last hope is put out, like the last flicker of the candle, and thou art left in the dark."

It may be that some here will confess the truth of this fact. If so, bow your heads; solemnly bow before the living God, and own that it is so, "Yes, I have destroyed myself." It will be a bitter, bitter moment, and yet it will be the best moment you have ever lived in, in which you sob out this confession, "O God, I have destroyed myself!" How I wish that I could make men act thus, but I cannot. We try to preach truth with all the earnestness we possess, but we cannot get the truth into our hearer's soul. On such a sultry night as this you sit and listen to me with as much attention as you can in the closeness of the atmosphere; but O ungodly one, if this truth really entered your heart, I question whether you would be able to keep your seat! It would fill you with an inward anguish, and you would be ready to cry aloud, "What shall I do, what shall I do, for I have ruined myself?" If you could see the pit that yawns for you, if you saw the chasm that is just before you, your foot is even now well-nigh over a bottomless gulf, yet you do not perceive it; if you did perceive it, it would be another matter for me to preach, and for you to hear this message, "O Israel, thou hast destroyed thyself."

II. I am very happy to be permitted by my text now to change my strain, praying that what has been said already may have its due effect, and prepare the way for this more pleasing note. Here is, secondly, a hopeful assurance: "But in me is thine help."

Notice that this assurance came at a very fit time. Just when the man was made to know that he had destroyed himself, then it was that God said to him, "But in me is thine help." What is the use of a Savior when you do not need saving! The point is to have a Savior when you are lost; and this is the glory of Christ, that he is a timely Redeemer, who does not redeem those who are not slaves, but ransoms us when we are sold under sin. Thou wilt never know the gospel till thou hast known the law. If thou hast not felt the crushing power of the first sentence of my text, "Thou hast destroyed thyself," thou wilt not care for the cheering note that makes up the second sentence, "In me is thine help." Remember that, when you have sinned, it is then that Christ washes you from sin. When you are lost, it is then that Christ saves you; and if you are now full of sin, it is now that Christ can begin to bless you. If now you feel so leprous that there is not a sound spot in you, it is now that Christ can come and heal you. "O!" say you, "if I did not feel as I now do, I think that Christ could heal me." He can heal you as you now feel, or as

you do not feel; for if you be in such a condition that you do not even feel, but are brought to acknowledge that death has seized you, and seems to have petrified your very heart, yet where you are, and as you are, Christ is an all-sufficient Savior for you. If you have gone down seven pairs of stairs into the dungeon where the light never comes, yet Jesus can come to you even there, and set you free at once. I do not know where to pick words strong enough to make this truth quite plain and emphatic; it is not your goodness that makes you fit for Christ, it is your badness, in which Christ shall be glorified by delivering you from it. The need may be never so great, but Christ can meet it! The distress may be never so urgent, but Christ can come and remove it. So, then, this assurance was hopeful because it came at a fit time. When Israel was destroyed, then God was his help.

Notice, next, that it came as a contrast to their condition: "Thou hast destroyed thyself." Yes, you; "but—but in me is thine help." "Thou hast destroyed thyself. Thou canst not save thyself. Thou hast destroyed thyself: that is true; but then I have come, not to destroy thee; not to do the work which thou hast done, thou hast done that effectually enough. There is no need for me to come in and do more destroying; but I have come to undo the work that thou hast done. I have come to give thee a righteousness better than the one thou hast lost. I have come to give thee a tenderness of heart far better than any thou hadst by nature. I am come to give thee a new heart and a right spirit. I am come to work in thee again all that thou hast destroyed; yes, and to work in thee something better than thou hast destroyed, to make thee a new man in Christ Jesus. In me is thine help." What a contrast is this to the condition of the one who has destroyed himself!

Observe, also, that this assurance comes from God himself: "In me is thine help." O soul, I wish that I could make thee turn thine eyes once for all away from thyself and all that comes of thyself, for thou wilt never get help there; and I would have thee look to God, to God in Christ Jesus, to God the Holy Ghost, to God the Divine Father; for if ever there be help for such an one as thou art, that help must be in God. As an old friend said to me yesterday, "Nothing will do for you and me but grace." I said to him, "Yes, and that won't do unless it is the grace of God." It must be God's own grace, redeeming us from all iniquity, and working in us to will and to do of his own good pleasure, or else we never can be saved. But then God tells us that we can be saved, for though he says that we have destroyed ourselves, he adds, "But in me is thine help."

Sitting in the pew, over yonder, is one who says, "Oh, but I am full of the most accursed sin!" I know that thou art, but God is full of the most blessed mercy, and in him is thine help. "Oh, but I am all failure, and shortcomings, and unrighteousness!" Yes, but God is all righteousness, and

grace, and faithfulness; and there is where thy hope lies. "Oh, but I am powerless; I can do nothing!" I know that, and I would have thee know it; but the Lord is almighty, and he can do everything. Cast thyself upon him. This is faith, to go out of thyself to God, to get away from all this hampering mass of rottenness, this ruin, this destruction, this fallen manhood of the flesh, and the self-confidence that grows like a fungus out of it, and come to the eternal God who is pure holiness, and rest in him as he reveals himself in the person of his dear Son.

"I know," says one, "that there is help in God." Thou knowest something; but thou dost not know everything yet, for the text says, "In me is thine help," not only for Mary and for Thomas, but help for thee. "In me is thine help." "Surely," exclaims one, "it does not mean me, for I am a destroyed one." I tell thee that it means exactly thee, for this help is for the destroyed one. "Thou hast destroyed thyself, but in me is thine help." "Possibly there may be help for So-and-so, who has a good natural disposition, and has never gone astray as I have gone." That may be, I do not know anything about him; but I have to deal with one now who has no good natural disposition, and nothing whatever to recommend him. I have to deal with thee, thou destroyed one, thou who art like an old ruin, broken and cast down, inhabited by moles and bats, a foul and filthy thing. Thou standest in the darkness there, and it is Christ who comes to rebuild such as thou art, and make a temple for thyself out of even thee. I see thee black and foul, not worthy to be picked off a dunghill; and it is such as thou art that the splendour of almighty love has chosen, that in thee, in all thy rottenness and abomination, the glory of his grace may be manifested by making something out of thee though thou art nothing, making a glorious righteousness to cover thee though thou art naked, and thy very righteousnesses are but as filthy rags. "O Israel, thou hast destroyed thyself." Bury him. Bury him dead out of our sight. Cast him into the pit. "No," says Mercy, "stop that dreadful procession. Let the bearers stand still. Christ comes to this dead young man, and he says, 'Thou hast destroyed thyself; but in me is thine help.'" Look, the dead man lives! I see him sit upright. He is delivered to his mother, and God is glorified in the resurrection of the dead. "Thou hast destroyed thyself; but in me is thy help."

What sayest thou, sinner? Will thou have this help? "Have it!" thou sayest, "have it! Yes, but I am not worthy." Now, away with that nonsense! Have I not told thee that the Lord comes to bless thee, not because of thy worthiness, but because of his grace? "What am I to do to have it?" Thou hast nothing to do but take it. He freely gives it to thee. "But surely there is something expected of me." Thou art a fool if thou expectest anything of thyself but sin. All thy expectation of good must be from God. Thou mayest expect great things from God, and then there will be great things wrought in thee; but what thou hast now to do is just to accept the infinite mercy of God, and submit to him as the clay on the wheel yields to the hand of the potter, that he may mould and fashion thee, and make thee to be a vessel of mercy fitted for his use.

God bless these words of mine to the salvation of some of you! I travail in birth for you till Christ be formed in you. I remember times when, if I had heard such an assuring word as this, when I was

burdened with guilt and full of fears, I think I should have leaped forward to lay hold upon it; and if there are any such here, this message should be as though a rift were made in the clouds to let them see into heaven. "In me is thine help," says Christ on yonder eternal throne. "In me is thine help," says the Father in the splendor of his glory. "In me is thine help," says the Spirit who, like a dove, is hovering here, waiting to enter into some heart, and work his gracious will.

III. I close with what I mentioned to you, the rendering of the Revised Version, which has much to be said in its favour. This gives us an instructive warning: "It is thy destruction, O Israel, that thou art against me, against thy help."

Dear friends, do not any of you fight against your only true Helper. Is not this a dreadful thing for any one to do? We sometimes say of a man, "Now, you are standing in your own light. You know that it is only yourself that is hindering yourself." We say this to the drunkard, who is earning good wages, and yet spending so much of his money in poisoning himself. We say to him, "You cannot keep on like this; you are ruining your health, you are robbing your family, you cannot prosper while you act thus, you are standing in your own light." It is a very sad thing when this is the fact concerning a man's temporal prosperity; but what shall I say of a man when he himself is his own soul's destroyer, when he himself stands in the way of his own joy and peace through believing?

Let me close by beseeching you not to stand in your own light, any of you, or to act in antagonism to your only Helper. "How can we do that?" says one. Well, first, by disbelieving the Gospel. I have seen some do this very foolishly. I heard one say, the other day, "Well now, that is a very precious Gospel. I think, somehow, that I could believe it if it were not so good as it is, but it seems too good to be true." Well, if you keep on with that kind of talk, you will be very foolish, you will be standing in your own light. Suppose somebody were to come to your house, and say to you, "You know such a mansion." "Yes." "You know that it has a beautiful park around it." "Yes." "Well, I have brought you the title-deeds of that estate. I am going to make you a present of it." Perhaps you would smile, and say, "There are a great many practical jokes being played nowadays, and I suppose this is one of them." But suppose that this person said, "No, this is a reality, it is no joke, it is a fact, there are the title-deeds of this estate made out in your name." Suppose that month after month you said, "It is too good to be true," you would be very unwise. I think that, if it were said to me, I should go and see, for I should say, "There are so many strange things that happen nowadays that one begins to expect the unexpected; and, at any rate, I would sooner be made a fool of by being led to believe something more than is true, than I would make a fool of myself by not believing what is really true." If you were shut up in a prison, condemned to die to-morrow morning, and expected that, at eight o'clock, you would be hanged by the neck till you were dead, if any one stood at the prison door, and said to you, "There is a free pardon for you," I can imagine your saying, "Don't tantalize me. It is too good to be true." But if you actually went out to be hanged, refusing the pardon because you thought that it was too good to be true,—well, I do not know what I

should say of you. The Gospel cannot be too good to be true. Whatever God says must be grandly true, it must be divinely, infinitely good. Do you believe it? Do not quarrel with God's mercy because it is so great. Little mercy would not serve your turn. Therefore, do not cry out against it because it is so great, but come and accept it cheerfully, and say, "God be thanked for it! I will gladly receive this great favour which he so freely presents to me."

Then, do not fight against God by trifling with his mercy. How often are persons impressed and aroused, yet they go straightway into some silly or even wicked company! It is a terrible thing for some people that, on the Sabbath day, they are often rendered serious by what they hear, and then on the week day they go into amusements which distract them from better things, and lead them on to evil things; and so the good Word of God is forgotten. Their goodness is as the morning cloud and as the early dew. What have any of you to do with mirth while you are unsaved? What have you to do with sight-seeing till you have seen your Saviour? There is not a moment you ought to waste, not an hour that you can spare, till you have found Christ, and are saved in the Lord with an everlasting salvation.

Lastly, I pray you, do not fight against your best Friend, or contend against your only Helper, by hardening your hearts. Ask to have them softened. Better still, whether hardened or softened, obey that blessed Gospel precept, "Believe on the Lord Jesus Christ, and thou shalt be saved." Remember how he himself puts the matter, "He that believeth and is baptized shall be saved." Or as Paul put it, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Obey the heavenly message. Pause not, hesitate not; but hasten to obey the voice of Christ; and when this is done, then shalt thou find that, despite thy self-destruction, help enough was laid up in God even for thee, and thou shalt sing forever to the praise of his free and sovereign grace.

The Lord bless you, and this feeble testimony of mine, for Jesus Christ's sake! Amen.

WHAT IS BIRTH to a man if it shall be a stain to his dead ancestors to have left such an offspring!

**CHRISTMAS MUSIC.**  
For Sunday-Schools and Choirs.  
A Merry Christmas Concert Exercise for Sunday-Schools, Hartough & Fillmore, Boston, Mass., with supplement of recitations, songs, stories and dialogues for children. Price, 50c. per dozen, post paid, 50c. per 100, post paid.  
Happy New Year. A grand Christmas Eve and New Year's Eve. Price, 50c. per dozen, post paid.  
Christmas Carols, No. 2. A page collection of new songs to be sung at the Christmas and New Year's Eve. Price, 50c. per dozen, post paid.  
Christmas Recitations, No. 2. A collection of original and selected recitations for children of all ages, with dialogues, etc.  
The Small People. Suitable for part of a Christmas entertainment. Original scene and dialogue, 10c.  
Keeping Watch over their Flocks, and other fine new Christmas plays each 10c.  
Merry Christmas Games, and other Quizzes for female voices. 10c.  
Happy New Year. A Concert Exercise for Sunday-Schools by Hartough & Fillmore. New York, 50c. per dozen, post paid.  
The above are all new. Our Christmas music is unsurpassed. We supply every need. Full descriptive catalogue sent on application. A sample of our monthly Musical Messenger sent free.  
Fillmore Bros., 119 West Sixth St., Cincinnati, O. Rooms 25 & 26 Blue House, New York.  
PENNSYLVANIA. Pittsburgh, E. E. THE TRUSTEES OF THE COLLEGE FOR WOMEN. Fall term begins Sept. 18, 1895. Beautiful location. The best advantages in every department. Address for particulars, Miss E. J. DeVore, President.

**SHOPPING BY MAIL.** Established at Present Location Oct. 18th, 1848.  
**J. Bacon & Sons,**  
Importers and Retailers of  
**DRY GOODS,**  
MAIL ORDER DEPARTMENT.  
We have a regular organized department under the supervision of one of the firm for this branch of our business. Parties at a distance can send for samples, and may depend on having any order entrusted to us filled with the same promptness and care, and at the same prices as if personally selected. Write to us for samples and prices on any thing in the Fancy or Dry Goods line. Our store has been specially constructed for the purposes of a Dry Goods business. It is the largest, best lighted and best conducted, and contains all that experience can suggest to render it the most useful, comfortable and attractive of its kind. It is accordingly one of the sights of Louisville.  
"BACON'S ADVISER" Containing Price-Lists of FANCY & DRY GOODS. MAILED FREE ON APPLICATION.  
**J. BACON & SONS,**  
425, 427, 429 Market Street, Louisville, Ky.

**MANGLES FOR HOUSEHOLD USE.**  
An ordinary family ironing can be done with the "Racine" Mangle in twenty minutes. No HEAT. No FUEL. NO WASTING. Saves Time, Heat, Fuel, and the Clothes. Made in six styles and from wire for Families, Hotels and Institutions. PATENTS WANTED IN EVERY CITY & TOWN. Send for Illustrated Catalogue A.  
**THE RACINE MANGLE CO., Racine, Wis.**

**Horse Flesh**  
Is subject to injury or disease which neglected may result in serious loss.  
**Dr. J. H. McLEAN'S VOLCANIC OIL LINIMENT**  
Cures Colic, Bots, Farcy, Spavin, Curbs, Charbon, Flesh Wounds, Galls, Sweeney, Lameness, Scratches and Mange.  
**AND EXTERNAL AILMENTS OF THE HUMAN BODY.**  
SOLD EVERYWHERE AT 25c., 50c. AND \$1.00 PER BOTTLE.  
THE DR. J. H. McLEAN MEDICINE CO. ST. LOUIS, MO.

**BRECKINRIDGE NORMAL COLLEGE**  
Opens its Fall Term Tuesday, Sept 3, 1895.  
School 48 Weeks in the Year.  
COURSES:—Teachers', Scientific, Classical, Business, Telegraphy, Music. Terms reasonable. Advantages first class. Enter at any time.  
Address,  
**R. P. Shacklett, Pres.,**  
Hardinsburg, Ky.

**BEAUMONT COLLEGE,**  
(FORMERLY DAUGHTERS COLLEGE)  
Stands as the Substantial of Higher Education  
In the Front Rank of American Female Colleges.  
An invitation for the highest culture of girls and young ladies only. Each teacher a specialist. Five degrees. Every step for solidity. Perhaps the most extended curriculum to be found in any Southern Female College. Musical Director received the Doctorate from Oxford, England. Best advantages offered in Art and Education. Six languages taught without extra charge. Superb course in Literature and Criticism. Excellent Normal Course etc.  
Session 1895-96 begins Wednesday, September 4th.  
**Th. SMITH, A. M., Pres.**  
(Alumnus of University of Virginia, and eight years Professor in Georgetown College)

**DO WE SELL WE DO**  
Song Books? Commentaries? Religious Books? Standard Fiction? Sunday-school Supplies? Sunday-School Libraries? Bibles? Tracts?  
We sell not only these, but ANYTHING you may want in books or stationary.  
**Baptist Book Concern,**  
307 West Jefferson Street, LOUISVILLE, KY.

## WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY.....OCTOBER 24, 1895.

## SOUTHERN B.Y.P.U., AGAIN.

Some of the brethren asked to take steps toward forming a Southern B.Y.P.U. have accepted the work assigned them, and have issued a call for a meeting in Atlanta to organize the desired body. We notice the absence of several names, in the list of signers to the call, of those who were asked to serve. For example, Bre'n R. R. Acree, N. A. Bailey, B. H. Carroll, J. P. Eagle, W. E. Hatcher, J. H. Kilpatrick, Malcolm McGregor, A. B. Miller and W. R. L. Smith did not sign the call. Gov. Eagle and Dr. Smith are away traveling, and we suppose the brethren at Macon knew this, and therefore we were surprised that these names were on the list. Why were they put there?

We take it that Drs. Acree, Bailey, Carroll, Hatcher, Kilpatrick, McGregor and Miller disapproved of the proposed Southern B.Y.P.U. They are within as easy reach as are those whose names are signed, and we take the absence of their names to mean their disapproval of the call. We congratulate them.

The call is addressed "To the churches of the Southern Baptist Convention." After reciting what was done at Macon, and telling of their acceptance of the duties asked of them, these brethren say: "We therefore invite your pastors and representatives from your Young People's Unions or organizations and from your membership generally to meet on the above dates, beginning at 7:30 p. m., November 21st, to form a Southern Baptist Young People's Union, auxiliary to the Southern Baptist Convention." This is signed by those appointed at Macon, except the names above given.

We confess our surprise at the course these brethren, all of whom we sincerely respect, have seen fit to pursue. We believe they are doing themselves a great injustice and the cause a serious injury. In addition to what we have previously said on the subject we wish to say:

1. Since these brethren do not feel bound (for if they felt bound they would act differently) to submit to the action of the Conference which they joined in calling in Washington last May, they owe it to themselves, as well as to the organization they propose to form, to the denomination and to the public, to make it very clear that they are free from obligation to submit to the action of the Conference. Even men of the world hold that when a man joins in calling a meeting to consider a given question, he is bound to submit to the vote of that meeting, or else to protest at the time and say he will not submit. Shall men of the world have a higher standard than ministers of Christ? This identical proposition, viz., to form "a Southern B.Y.P.U. auxiliary to the Southern Baptist Convention," was fully and freely discussed in the Conference at Washington, called by these very brethren and others, and was voted down by a large majority. If these brethren were not going to submit to the action of that Conference, they should have said so at that time.

What an object lesson it will be to our young people, if brethren start an organization to train the young in Christian service by violating what even men of the world regard as a solemn obligation!

Dr. M. B. Wharton protesting against this call, in the *Religious Herald* says: "I would like to ask if there is an oligarchy determined

to ram this Southern organization down our throats! I am surprised at the *Herald* for its quasi endorsement of this exhibition of bad faith after the question was settled at Washington." This is not our language. We cherish too high a regard for these brethren to call them "an oligarchy" or to charge them with "bad faith;" but the fact that such a man as Dr. Wharton should feel so strongly as to deliberately publish such language over his own signature, indicates how the denomination will regard the course these brethren have decided to pursue. That they do not intend it so, will not change the effect on the public mind. The matter is more serious than they seem to think. They owe it to themselves to vindicate their course. Our columns are open to them.

2. By the conditions of this call all who are not in favor of a Southern B.Y.P.U. are excluded. The call is "to form a Southern Baptist Young People's Union, auxiliary to the Southern Baptist Convention." Not to consider the matter; oh no; but "to form the organization." Nobody except the representatives of thirty-one Georgia churches in Macon have had any voice in this affair. The brethren in the other states were chosen by these Georgia brethren, and all who differ with them are cut off from a hearing. Thus we have the remarkable spectacle of the representatives of thirty-one Georgia churches attempting to dictate to all the churches of the Southern Baptist Convention. Do these brethren imagine that if once they get a Southern B.Y.P.U. organized, the denomination will then meekly fall into line and wear the garments that have been prepared for them? Any who cherish such a hope do not know the stuff that Baptists are made of. Of course any number of men can meet and organize any sort of a body they please, so it is not seditious or illegal, and no doubt these brethren will meet and effect an organization—but they will not have the support and co-operation of the denomination.

3. If whenever any number of brethren want an organization to do denominational work, they rush ahead and form it, without regard to the views of the denomination, there is at once an end of all unity of action and of all co-operation. Brethren, of course, may advocate what they believe; but until they can convince a majority of the representatives called to consider the matter, when all have a fair chance to be heard, let them not rush ahead and run a line of division through those who ought to be united. The Baptists of the South are not co-operating even now, as they should do, and we should strive to strengthen rather than weaken the spirit of unity. These brethren, whose motives we respect, are sowing dragon's teeth. We wish, though we hardly dare hope, that they would halt even now before it is too late.

The Presbyterian Synod of Kentucky, at their recent session, specially commended "the special efforts now being made to prevent especially the opening of liquor saloons on the Sabbath." This is well, but it was just what was to be expected, since the Presbyterians are known to be stalwart on the subject of Sabbath observance.

The Louisville Law and Sunday Observance Association held their first semi-annual meeting last Thursday night. There were speeches by Col. Stone, Dr. Marquess, Dr. Hemphill, Mr. Tabb, L. L. Parks, Esq., and the editor of the RECORDER. It was a good meeting, and a determination was manifested to press the work of the

Association. Our lawyers, since the adverse decision of Judge Jackson, have prepared criminal cases against certain saloon keepers in this city, who have violated the Sunday laws. But it is necessary that these suits be brought in the name of the Commonwealth's Attorney, and our lawyers have so far been unable to get the consent of this official to the use of his name. And this too, although he has solemnly (?) sworn to prosecute all violations of the law that come to his knowledge.

The saloonists have banded themselves together to boycott any business man who favors closing the saloons on Sunday, and to defeat any candidate for any office unless he favors open saloons seven days in the week. They are determined to elect to the next legislature only such candidates as they can control. They are active and vigilant, and are not sparing expense to destroy our American Sunday. It behooves law abiding people to wake up, else the saloons will have us by the throat.

Judge Scott, in Richmond, Ky., a judge of the same grade as Judge Jackson, has decided a case of the same sort in exactly the opposite way. In neither case was an appeal taken. In this city his high mightiness, the Commonwealth's attorney, refused to take an appeal, and in Richmond the fine was not enough to admit of an appeal. So there we stand! But we do not propose to remain there. We advise our readers to let the candidates for the legislature, in their respective districts, understand distinctly that they are not to legalize open saloons on Sundays.

## THE ATLANTA EXPOSITION.

We heartily advise all our readers who can do so to visit the Cotton States and International Exposition now in progress at Atlanta, and we advise them to go before the weather gets cold. Everything is ready now, and is bright and fresh. Every day's waiting detracts something from the exhibit, which is now at its best. Then too when the weather gets cold the sights cannot be seen with the same comfort as now. So, if you are going, by all means go before the middle of November.

It is impossible, in the space of an editorial, to convey any adequate idea of the points of interest. As you enter the grounds, and be sure to do so at the main entrance, you have a beautiful picture before you. The many pure white Corinthian and Ionic columns surmounted by allegorical figures; the large and handsome buildings, tastefully grouped; the grass, still green, and the evergreens; the Clara Meer, as they call the artificial lake, with the landscape gardening, especially at night when illuminated by electricity, form a picture not soon to be forgotten. Turning to the left, you see first the Pennsylvania building, in front of which hangs the famous Liberty Bell, loaned for exhibition. Some citizens of Philadelphia brought suit against the city to prevent the loan, but they were defeated, and the bell is there, seen by many thousands every day. The New York building is near and is very fine. By no means all the states have buildings. Georgia, Alabama, California, Florida, along with New York and Pennsylvania, do themselves special credit in this line. That beautiful white building to the left with its Corinthian columns is the Art Gallery, filled with paintings and statuary well chosen and well arranged. The pictures we liked best were those by J. G. Brown, and the "Sad News" by Vonnoh.

We decline so early in the day to take lunch at the "Colonial

Restaurant," near which we pass going to the Government building, which contains the richest exhibit of all. The live fish first attract attention, then the articles from the National Museum, and then the exhibits of the various departments. Specimens of all the coins of the United States and the paper money issues, and all the postage stamps of all the nations, are arranged in order. It is of surpassing interest to examine the original documents shown; e. g., the papers of Washington, of Jefferson, of Franklin and the rest; the letters of Louis of France, of the Shah of Persia, of Robespierre and others to our Government; the proclamations of the Presidents with their autographs, etc., etc.

But we cannot undertake to describe what one sees in such rich abundance. All the departments are well filled and are up to date. The Electric, the Machinery, the Liberal Arts, the Agricultural, the Woman's, the Transportation, the Auditorium buildings are satisfactory in all respects. The Negro building was a genuine surprise, and it was a most gratifying exhibition of the progress the Negroes have made. The Confederate building has an interesting collection of relics.

The exhibits of foreign nations are very attractive and interesting. We were most absorbed by the statuary from Florence, Italy. The foreigners themselves constitute a fine attraction. The Germans, French, Austrians, Swiss, Mexicans, Hindus, Japanese, Chinese, Africans (from Dahomey), Egyptians, Arabs and American Indians, are all represented, as well as the English. The exhibits of some of these constitute side-shows for which extra admission is charged. And there are various "shows" on the "Midway Plaisance." Perhaps the most attractive of these side-exhibits is the "Street in Cairo," which if one visits, he should take a ride on a camel. To one who has never ridden a camel, this exercise is peculiarly exhilarating.

The facilities for reaching the Exposition and for accommodating visitors are ample. Do not take a street car, but take a herdic or omnibus. The street-car company charge you an extra nickel for the privilege (!) of going through a turnstile they have erected and which is in no way connected with the Exposition. They run you into a corner, and you must either submit to this imposition or take a long and disagreeable walk. The thing to do is to use the herdics and omnibuses, which are very comfortable, the herdics especially. They put you out at the main entrance and charge you only five cents for the trip. Then too the street-car conductors and drivers do not know the streets they cross.

Another caution. You cannot rely upon what the entertainment agents, even those who claim to be "official," tell you on the cars. Either write ahead and make arrangements, or else apply on arrival to the Bureau of Information, just by the depot.

We ought not to close without mentioning Pain's Fire Works, Wednesday and Saturday nights, and Gilmore's concerts every day. The L. & N. runs through trains to Atlanta avoiding all delays and transfers. This is decidedly the best way to go.

Dr. H. L. WAYLAND, editor of the *Examiner*, has come out strongly against teaching Latin and Greek, etc., to the Negroes. Bishop Tanner, a Negro, replies to him vigorously, advocating teaching the Negroes all that is taught anybody. Dr. Wayland urges that only "industrial and practical" branches be taught to the colored people. Bishop Tanner opposes all restrictions.

## Editorial Varieties.

Rev. Dr. Boyet, pastor Upper-street church, Lexington, called at our office on his way to Owensboro. He reports his church in a prosperous condition.

Our old time friend, Dr. William Shelton, has taken charge of the Stanford Female College, Stanford, Ky. Pastor Sizemore reports that Dr. Shelton and the college are doing finely. We are glad to have him in Kentucky.

The Rev. Thomas McCloy, for several years a missionary in Canton, China, is pursuing a course of medical study in this city before returning to his field. He and his wife have been faithful workers. We hope the new equipment will greatly help his usefulness.

The President of the Chicago Baptist Social Union, Mr. Wallace Heckman, is not a Baptist, but a member of "another denomination" which one the Standard does not tell us. He has a Baptist wife, however.

When Dr. Lorimer closed his engagement as pulpit supply for the Marylebone church in London in September, one of the members remarked: "What a pity there should be a period to Dr. Lorimer's visit." Another promptly replied: "It is not a period. It is only a comma."

The Mills' meetings began on Tuesday night. We hope much good will come from them. We will watch them closely and keep our readers posted concerning them. We will also probably give our views of the leading features of the meetings, from time to time. We do not adjourn any of our regular meetings at Walnut-street, though we heard that one of our churches would omit weekly prayer-meeting.

If you are going to the Atlanta Exposition, by all means go as soon as possible. It is well worth going, but there is no way to earn the large buildings, and when the weather gets cold a visit to the Exposition will be uncomfortable and dangerous. It gets cold in Atlanta. One of the coldest days we ever felt, we felt there. By all means make your visit before the middle of November.

While we were in Atlanta, we were startled to see in the daily papers an announcement of the death of the proprietor of the *Christian Index*, Mr. J. M. McMichael. We had heard he was sick, but had no thought that the sickness was unto death. We tender our condolence to the bereaved. We learned on visiting the office of the *Index* that the paper would go right along its old line, just the same. We were glad to hear of the prosperity of the old business.

The climax of absurdity was reached recently by an Episcopalian minister who wrote of the Presbyterians of this country as "one of the most learned and most respectable dissenting bodies." Let it be remembered that there are, in round numbers, 300,000 Episcopals in this country, and that there are only 100,000 dissenting ministers. In other words, there are forty others to one Episcopalian, and yet that one naively calls the forty "dissenters" because they do not agree with him! Said we not truly that Episcopalian preachers are sadly lacking in the sense of humor?

Drs. Whitsett and Jones were appointed by some brethren in Georgia to represent (?) the Presbyterians in the organization of the proposed Southern B. Y. P. U. We have great respect for Georgia, but we are not prepared to admit her right to select brethren to represent Kentucky Baptists in anything. The Baptists of Kentucky have always been entirely competent to select their own representatives, and they are equally competent to manage their affairs over to brethren in Georgia. When Kentucky wants to be represented, she will select her own representatives.

The Kentucky Grand Lodge of Masons met in this city last week. Among other things, they passed a resolution condemning any Mason who should keep a drinking saloon. Time was when there were some good men who sold liquor by the drink. Time is when some churches are still in the wholesale liquor business. But the time is coming, and coming rapidly, when all good men will be out of the business and will be arrayed against it. Up to the time of the war, a prominent Baptist preacher in East Tennessee owned a distillery and was pastor of Baptist churches at the same time. Such a thing is impossible now. No church would now have a pastor who owned a distillery. The progress of the temperance sentiment has been gratifying and encouraging; and while not relaxing our efforts, we can afford to be patient.

The Baptists of New York City are proposing to have a "Permanent Council" and a "Pastor at Large." They are not satisfied with the conduct of the churches in the metropolis—for which dissatisfaction they have abundant cause—and they want to do something about it. We submit that the thing to do about it is to get closer to Scripture teaching and to rely upon the Holy Spirit. Our brethren in New York have been seeking to attract the people by "enriching the services," and so they have introduced responsive readings, Easter celebrations, etc. This has failed, as any one might have known it would fail. The strength of Baptists does not lie in that direction, and whenever they start out on that line they are easily distanced by the Episcopals and Roman Catholics. Moreover, they, in such cases, train their young in tastes which can be gratified only by ritualism, and thus the young drift away. The Baptist appeal has ever been and must ever be to men's conscience and judgment, based on strict obedience to Scripture teaching. Alas that line no denomination can afford to forsake; but in the ecclesiastical millinery business we are a failure.

Among the Churches.

LOUISVILLE. Walnut-st.—Pastor Eaton preached. Three joined by letter and two received under watchcare. Prof. Harris will preach his first sermon in Louisville next Sunday night on "A Gentle Conviction."

Broadway—Pastor Pickard preached. One received by letter.

Chestnut-street—Pastor Weaver preached as usual.

East—Brethren Burlingame, Quick and Farrar made addresses in the morning, followed by a collection for a gospel wagon to be manned by a band of students in the Seminary. Pastor Christian preached at night. During the week previous he aided Pastor Blake in a meeting at Dayton, Ky., with good results. One received by letter, one under watchcare and one baptized.

McFerran Memorial—Pastor Jones preached.

Twenty-second and Walnut—Pastor Burnett preached. Four received by letter and two for baptism.

Franklin-street—Pastor H. C. Roberts preached at both hours. He aided Pastor Petty in a ten days' meeting in Mayfield, with good results.

German—Bro. Ragowsky preached in the morning and Bro. Anderson at night.

Highlands—Pastor Dawes preached as usual.

Logan-st.—Pastor Ewing preached. An out-door meeting was held at 4 P. M. on the corner of Shelby and Ormsby streets. Brother Forrest Smith preached.

Portland-avenue—Pastor Thompson preached as usual. At 3 P. M. he preached at Masonic Home.

Southgate-street—Bro. McFarland has accepted the call, and he begins work at once.

Third-ave.—Pastor Taylor preached. Three received by letter. He is being assisted by Pastor B. F. Taylor in a meeting at Perryville. Fourteen baptized and church revived.

Clifton—Pastor Roddy preached as usual.

City Mission—Pastor Ragowsky preached. Five requested prayer. One hundred and forty in Sunday-school.

The Point—The congregation greatly increased. Bro. Duke preached.

Greenview and Eight Mile—Pastor Martin preached. One received for baptism.

Bro. Farrar reported four street meetings held with the Gospel Wagon by the students. The brethren received to 700 people.

SEMINARY NOTES.

Bro. L. A. Little has been called to the church at Jeffersonville, Ind., for all his time.

Dr. Dargan represented the Students' Fund at the Association of West Virginia last week.

Bro. J. S. McLemore has been compelled to give up all his churches on account of throat trouble. He hopes to enter the Seminary in January.

Bro. C. L. Anderson is back at his post again after preaching and visiting among his flock for the past two weeks.

Prof. Harris left Tuesday night to attend the Missouri Convention. He will be gone until Friday.

Owing to the continued arrival of new students' the faculty have had two of the rooms in New York Hall, formerly used as lecture-rooms, converted into dormitories.

Bro. W. H. Sledge, superintendent of Seventeenth and Main Mission, has just closed a two weeks' meeting in the neighborhood of his school. Bro. T. M. Martin did all the preaching. There were some 20 or more professions of faith.

Supplies for Sunday were: E. A. Forbes, Elizabethtown; D. C. Truman, Liberty; J. W. Lowe, Jeffersonville, Ind.; C. J. F. Anderson, German, at night. H. B. T.

THE STATE.

Pastor Phillips, of Pembroke, writes: "My usual protracted meeting here begins next Sunday. Bro. W. G. Godden, of Nashville, is to help me. The members of my congregation celebrated the 24th anniversary of our marriage by generous contributions to our pantry and larder. My wife and I were taken completely by surprise, as we had no intimation of it before it occurred. Bro. W. J. Crouch has resigned care of our church at Trenton, and has engaged to act as missionary of Bethel Association this year for half his time. The rest of his time will be given to evangelizing elsewhere. Bro. Crouch is a successful and efficient evangelist."

Pastor A. V. Sizemore, of Stanford, reports a recent meeting at Buck Eye, where he aided Pastor A. J. Pike. Forty-two were baptized. During the

past year Bro. Sizemore has aided in meetings in which 225 were baptized, not including 43 baptized in Kentucky. He is now aiding Pastor Pike in a meeting at Gilead.

Pastor John S. Cheek writes from Elmo: "I have been here at Salem church about six months. There have been several additions during the time. We closed a two weeks' meeting Sunday. There were 700 applications for baptism. The pastor did all the preaching. This is a good field, and these are good people. Everybody has been exceedingly kind to us since we located with them."

Pastor Malcom Thompson writes: "We closed on Tuesday night, Oct. 8th, a meeting of 16 days at Mt. Vernon church, Woodford county. In many respects the most successful one in many years. God's presence was with us and the work of grace wonderful. We closed a two weeks' meeting Sunday. There were 361 applications for baptism and 8 by letter and watchcare. Bro. J. W. Porter, of Pewee Valley church, did the preaching in his strong and convincing manner and endeared himself to all. The larger number of the converts were young men from 16 to 25 years of age. To God be all the praise."

Pastor W. W. Foree writes: "I send notice of meeting held at Covington church, Oldham county, beginning Sept. 21st, in which Bro. Fowler assisted the pastor. We had a grand meeting. The church was greatly revived and also with many of our converts received for baptism. If Bro. Fowler was not a very modest man I would like to use some strong language in regard to his ability and fidelity in the handling of God's truth, but I forbear. To God be all the praise."

Pastor J. W. Pigg writes: "We had a two weeks' meeting at the church at this place in which we had the efficient services of Bro. Otis Hughson, of Lexington. The people were delighted with his plain, practical way of presenting the gospel and also with his manner of conducting revival meetings. Both pastor and people feel very much strengthened by his ten days with us. There were added to the church by experience and baptism, 9; by letter, 4, and one restored."

Pastor W. E. Powers writes: "The church at this place in this county, has just closed a meeting of ten days. The pastor preached, the church prayed and worked and the Lord blessed. Visible results: The church revived, 12 baptized, one by letter. This has been one of the most enjoyable meetings ever engaged in by the church. This closes my meetings with my own churches, three in number, with 65 additions and health better than usual."

Pastor William Jayne writes: "We closed a meeting at Oak Ridge church, Lincoln county, on the 13th of this month. There were 20 accessions to the church. Sixteen were baptized by the pastor on Sunday afternoon in the presence of a large congregation, three by letter, and one was received by relation in a field. I gave promise for Baptists if properly worked. The brethren are struggling under the burden of a new building just roofed in, with some hope of getting it ready for the winter. But the loss of the tobacco crop, which was nearly all destroyed by the freeze, has done much to discourage them. But we know the Lord will provide."

Pastor Paul V. Bomar writes: "On last Sunday the Versailles church took a forward step. The church agreed to support the Sunday-school, and what is more, paid down the amount necessary to run the school during the coming year. This is what I have long believed every church ought to do. I could give reasons for this if it were necessary. I will not give my reasons now, but I will say that the pastor is happy because his people agree with him, and that the Sabbath day is being observed more efficiently than it has been in the past. No pastor ever had a truer helper than Supt. Geo. B. Minary."

Pastor W. R. Davidson writes: "We have just closed another glorious meeting: 9 by experience and baptism, 2 by letter, 2 restored, and the church greatly revived over the results."

OTHER STATES.

Pastor G. N. C. Taylor writes from Beaver, Ohio: "Our little church—Fairview, Pike Co., Ohio had a good meeting on fourth Sabbath in September. It was convenient meeting and communion day. The right hand of fellowship was given to the two brethren lately baptized. One, the ex-Winebrenerian preacher was licensed to preach as a Baptist in our Jackson Association. The other, Bro. H. H. Strathern brother, was elected Deacon, and was ordained the following Wednesday night at a meeting called to hear Bro. Nyeth, who is visiting the churches in Southern Ohio. I regret that these

meetings have delayed my coming to the Seminary on time."

A recent meeting in the Jacksonville church, Virginia closed with 4 professions of religion and 10 baptisms into the fellowship of the church.

The Shady Grove church, Kaufman Co., Texas, warns its sister churches against one A. F. Ball, who was a preacher, but from whom the church has withdrawn fellowship.

A meeting in the New Prospect church, Laurens county, S. C. closed with 27 additions by experience and baptism, and 5 by restoration.

An eight days' meeting in the Rock Spring church, Robertson county, Tenn., closed with 14 additions to the fellowship of the church.

A meeting closed in the Central Hill church, Virginia, with about 35 professions and restorations; 21 have been baptized into the fellowship of the church.

Nineteen have been added to the fellowship of the Mill Swamp church, Virginia, all by experience and baptism.

Eleven have been added to the fellowship of the Mountain View church, Virginia, by baptism, and 4 by letter.

The First church of Shreveport, La., celebrated its jubilee on the 13th Pastor W. S. Penick read the covenant made by the members in 1845, only two of whom now survive, Mrs. George and Mrs. Sam Purman. The church and pastor have every reason to thank God and take courage.

Elder N. H. Terry is pastor of five churches in Red River county, Texas. In the five meetings 80 joined the churches, 15 of those baptized having been Methodists.

Elder J. M. Newman closed a meeting in the Bellone church, Texas, in which there were 20 professions of religion and 17 baptisms into the fellowship of the church.

Lindale church, Texas, was greatly revived in a meeting in which 43 were added to the fellowship of the church, with others to follow.

Elder E. Nelson held a meeting in the New Providence church, Texas, which closed with 5 additions by letter and 10 by baptism.

A two weeks' meeting in the Itasca church, Texas, resulted in 11 additions to the fellowship of the church.

There were 46 additions to the fellowship of the church as the result of a meeting held in the Franklin church, Texas.

The Running Water church, Swisher county, Texas, held a meeting in which 14 were received into the fellowship, all by experience and baptism.

In a meeting in the Friendship church, Alabama, there were nine baptized and 2 received by letter.

A 12 days' meeting in the Brewton church, Ala., closed with 32 additions to its fellowship, the oldest being 74 years old.

Sixteen have been added to the fellowship of the Sterrett church, Shelby county, Ala., all by experience and baptism.

A series of meetings in the Dundee church, Geneva county, Ala., closed with fourteen additions to the fellowship of the church.

A meeting in the Sumterville church, Alabama, closed with a general revival in the church and the addition of 12 to its fellowship.

OUR MEETING.

Tuesday evening, October 8th, Bro. M. P. Hunt, pastor of Twenty-second and Walnut-street church, Louisville, Ky., began a series of meetings at this place, and preached two sermons a day for nine days, save Sunday, when he spoke four times—9:30 A. M. to all the Sunday-schools of town on masses; 11 A. M. he preached to a crowded house; 3 P. M. to my church three miles out on the pike; and 7 P. M. in town. Our congregations continued to grow from the first. It is needless to say that Bro. Hunt preached with great power and general acceptance to all. His preaching received the highest commendations of both saint and sinner. Under God he did us great good. The town was generally revived.

So far we have two for baptism and one by letter. Others will follow soon. Yesterday we called our little band together, and after a talk from Bro. Hunt and a brief consultation, we heartily decided to go right to work to build us a house of worship. This is the only salvation for our cause in these parts, so far as we are concerned. Our business are going to put forth our efforts to the uttermost.

Eternity alone can tell the great good our dear Bro. Hunt has done us. This is a stronghold of the Disciples. They have been here for years; yet they give us the credit for being conscientious. It is our belief that a "sinner must be born again, or from above, before he can see or enter the kingdom of God." Baptists were once the dominant people in these

parts, but they have moved away or died away and neglected their opportunity. A recent work is suffering. One great trouble, perhaps the greatest, is we have no ministry in these parts scarcely. I find quite a number of churches rotting down, no services, members drifting into other churches. Yet one is surprised at the number of Baptists to be found in these parts. We have taken hold of this work and by God's help we expect to win it for Christ and back to New Testament principles. We beg and expect the prayers and hearty cooperation of the Baptists of Kentucky for this field.

Burkeshire, Ky., Oct. 17th. C. M. MORRIS.

ON last Saturday and Sunday I accepted the invitation of the newly organized Otter Pond church to visit and preach two or three times for them. While they had me in their clutches they appropriated their opportunity and unanimously claimed that I must assume the pastoral charge for the remainder of the year. On Sunday 4 united with the church, having already been baptized. A number of others are expected to join at the next meeting. The entire membership without exception is alive to the interests of the cause and are ready and willing to do anything they can to promote it. I think I never saw a more uniformly determined band of God's children. I anticipate much pleasure in the pastoral relation, as may be supposed. The church was organized in a large tent, and the services will be continued in it until next spring. Then the intention is to build a house in close proximity to the Otter Pond depot on the O. V. R. R. Quite a number have already promised liberal donations for this purpose and it is hoped and believed that no great trouble will be encountered in the line. May the divine blessing be upon the young but vigorous vine. T. E. RICHY.

Princeton, Ky., Oct. 15th.

I HAVE just closed a fifteen days' meeting with the Mt. Vernon Baptist church, of which Dr. J. S. Sowers is the popular and scholarly pastor. The meeting resulted in forty-four additions to the church, forty by baptism; and a deep and wide reviving work within the church. In accordance with the desire of the pastor, the great doctrines of grace were emphasized and all of our distinctive doctrines kept prominently before the people. This church, too, merits the name "Missionary," as it leads in proportion to membership all the churches of the association in contributions to missionary enterprises. This is due in large measure to the personal work and solicitation of the pastor in this connection. It is both a pleasure and a blessing to be associated with such brethren, for spirituality and hospitality, still maintain their old-time meaning with the brotherhood of Vernon.

J. W. PORTER.

MR. DAVID H. DOLL, son-in-law of Dr. W. M. Pratt, died suddenly early last Sunday morning. He had not been well for some time, but no one expected his death would come so soon. He was found dead in his bed at 9:30 A. M. which he did not rise at the usual time he was supposed to be asleep and was left undisturbed. Finally the family thought something must be the matter, and examining him they found him dead. The funeral was at 3 P. M. Monday. At the same hour was the funeral of Mrs. Edith B. Clarke, who died suddenly Saturday night. She was the mother of Mr. Peyton N. Clarke, from whose home she was buried. We tender our condolences to the bereaved.

Not a Patent Medicine. Nervous Prostration. Mental Depression. Nervous Dyspepsia. Mental Failure. Freleigh's Tonic (A Phosphorized Cerebro-Spinant)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c. 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. I. O. Woodruff & Co., Manufacturing Chemists, 106-108 Fulton St., New York City. Formula on Every Bottle.

"What makes my lamp smell so!" Wrong chimney, probably. "Index to Chimneys" will tell you.

Write Geo A Macbeth Co, Pittsburgh, Pa, for it—free. Pearl glass, pearl top, tough glass.

Temperance Cause Made Interesting!

Temperance lectures are many; good temperance lectures are few; choice illustrated temperance lectures are almost non-existent. But the demand is great, and we offer to meet it. How? By furnishing good lanterns on easy terms, and keeping 10,000 choice temperance views, which we rent at twenty-five for a dollar. Send for free literature.

RILEY BROTHERS, Branches: 15 Beckman St., New York, N. Y.; 108 W. 12th St., New York, N. Y.; 100 W. 12th St., New York, N. Y.; 100 W. 12th St., New York, N. Y.; 100 W. 12th St., New York, N. Y.

NOTES OF TRAVEL.

The church at Sulphur recently closed a meeting which resulted in six additions by experience and baptism. Pastor Lewis Theobald was aided by Bro. J. M. Fowler, Bro. D. Morris of Sulphur is one of the "Old Guard," having been a subscriber for forty years to the WESTERN RECORDER. He has raised a large family, and all but two are subscribers. From Sulphur I went to Bedford, which is the county-seat of Trimble. It has a population of about five hundred. The Baptists have a church here, but it is not strong numerically. They are building a new house of worship. The house is now closed in and when completed will be one of the best church-houses in the county. Bro. W. L. Coleman is a member of this church and another one of the "Old Guard," having been a constant reader and contributor to the RECORDER since the days of Pastor Buck. Bro. W. M. Foree of Sulphur, R. J. has just closed a meeting with the Covington church, Oldham county, which resulted in six additions by experience and baptism and the church was greatly revived. Bro. J. M. Fowler of Campbellburg aided him in the meeting. Bro. Foree has been pastor of this church for six years and of the Hillsboro church, Henry county, for forty-three years, and they would not exchange him for any preacher under the sun. Happy pastor and happy people. I am indebted to Bro. W. L. Coleman for courtesies extended.

A. J. ANSHUR, Louisville, Ky., 210 E. Chestnut st.

OHIO RIVER ASSOCIATION.

The Baptist Sunday school Convention held with Caldwell Spring church, Crittenden county, Ky., September 28 and 29, was quite a success. It was well attended and the various themes enthusiastically discussed. Among the visitors were Bro. W. J. Stone, Little River Association, and Rev. J. H. Spurlin from Sturgis, Ky. The object of this convention is to more thoroughly arouse our churches to the Sunday-school work generally, and to supply the destitution in our association. A committee was appointed to look after such destitution and report at our next meeting to be held on Friday and Saturday before the fifth Sunday in March. We hope at that time to have a full representation from all our churches.

Pastor T. C. Carter held with his Good Hope church, Livingston county, in September, an interesting meeting in which he was aided by Elders H. H. Spurlin of Sturgis, and C. Hodge of Bethel College. There were 16 additions to the church, 15 by baptism.

Pastor H. B. Cox held meetings with his churches both at Dycusburg, Crittenden county, and Mint Spring, Livingston county, during the month of September, in which he had the assistance of Elder Fred Woolf. Results at Dycusburg 13 professions of faith, 8 baptisms; at Mint Spring, 9 added to the church, 6 baptized.

The writer has just closed a meeting with his church at Hampton, Ky., in which Elder J. H. Spurlin did all the preaching and did it well. The church was revived, three professed faith in Christ, two were baptized. While the results were not what we had hoped for, yet when we consider the discordant elements in the town of Catholicism, Campbellism, Universalism and Second Blessingism, we have reason to thank God and take courage. Fraternally, J. S. MILLER.

FAMILY CIRCLE.

IF WE HAD BUT A DAY.

We should fill the hours with the sweetest things
If we had but a day.
We should drink alone at the purest springs
In our upward way;
We should love with a lifetime's love in an hour.

We should keep our eyes on the heavenly hills
If they lay in sight;
We should trample the proud and the disconsolate

We should waste no moments in weak regret
If the day were but one;
If what we remember and what we forget
Went out with the sun;

We should be from our clamorous selves set free
To work or to pray;
And to be what that other would have us be
If we had but a day.

BY E. L. WESSON.

Uncle John and Stephen.

NO. V.

"Well, Stephen, you have got me somewhat stirred up on the question of baptism, and, believing that I have settled the matter, I concluded not to wait for you; so I am here to give you my conclusion."

"I am glad you have come, Uncle, and glad you have settled the matter. What is your decision?"

"Why, about this: It is a stated fact that the Holy Ghost was poured out upon the people. Joel said it should be so and it came to pass. And my conclusion is that we are to imitate, in water baptism, the expressing that Christ did in the Holy Ghost baptism. It is written, 'I will pour out my Spirit, and thou shalt be baptized; and we are to pattern after his act and not after the results of his act. We know that water won't produce the results the Spirit did; so we are to look at, and imitate, the act and not the results.'"

"I am glad you are looked at it so closely, Uncle John, but I fear you have been hasty in making your conclusion. There are several things in the way of my accepting your decision. First, the Spirit is not liquid, but a living being. Second, the people, and not the Spirit, were baptized. Third, the Scriptures describe the effects upon the people. Fourth, all allusions to the pouring out of the Spirit point to the results. You know that the expression, 'I will pour out my Spirit,' etc., is a figurative expression, referring to the influences, blessings, of the Spirit. God being above, and the Spirit proceeding from himself, simply used language suited to man's understanding. You know that Peter says, Acts 1:5, 16, 'And as I began to speak, the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized you with water; but ye shall be baptized with the Holy Ghost.' You see by referring back to chapter 10:44, that the Holy Ghost fell. And in the 44th verse it is stated that the gift of the Holy Ghost was poured out on the Gentiles. And in the 46th verse, you see how the visitors knew of it. 'They heard them speak with tongues and magnify God.' The influence on the people is the thing described, just the same as in Acts the second. Now, Uncle, which was the baptism, the pouring out, or the influence upon the disciples? We are bound to say the effect on the people, for had there been no effect on the people, there would have been no baptism. Is that not true?"

"Yes, Stephen, that is true: God sent forth the Spirit from himself—that was the pouring out—but I must confess that his effect upon the people was the baptism of the people."

"That is right, Uncle. The Spirit is spoken of as poured out upon, and the people were said to be baptized. Now the question is, What was done to the people? The Scriptures say, first, 'There came a sound as of a rushing mighty wind, and it filled the house where they were sitting'; second, 'There appeared upon them cloven tongues like as of fire, and sat upon each of them'; third, 'They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.' You notice, Uncle, that that was a most wonderful occurrence. There was a most

terrific sound; an unheard-of sight; then a complete filling with the Spirit. Now, granting that the Spirit was poured out, what mode, or act, of water baptism would best represent the baptism of the people by, with, or in, the Spirit?"

"I must confess, Stephen, that nothing short of a complete, deep submersion will represent it."

"You will agree with me then, will you not, that the thing we are to look at is what was done to the people?"

"Yes, I reckon I must, for had not the people been reached, it would not have been a baptism at all."

"All right, then; we are ready now to examine two or three passages of the same subject which, I think, will enforce our conclusions. In the Gospel of John 7:38, 39, we have this, 'He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water. But he that believeth in the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified.' There you see a reference to the effect of the Spirit, and the figure is very strong—rivers, not merely a river of living water. So, I think, we can safely say, letting Christ explain the effect of the Spirit, that nothing short of a perfect overwhelming in water will represent it. Run the references from this passage, and in Isaiah 44:3, 4, we find God saying, 'I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up as among the grass, as willows by the water courses.' Then in Isaiah 55:1, where God is speaking of the blessing to come upon the people, He says, 'The parched ground shall become a pool, and the thirsty land springs of water.' God's idea seems to be abundance. There is no likeness nor scantiness in any of his words. Once he says, 'I will sprinkle clean water upon you; and ye shall be clean from all your filthiness, and from all your idols will I cleanse you.' But the language seems to refer to the imperfect ceremonial cleansing of the law, by sprinkling the impure mixture of water and the ashes of a heifer. Types, or representations, may fitly be little, but the things represented cannot. Therefore the gift of the Holy Ghost, said Christ, should be as rivers of water flowing out of those who received it. So when the Gift came it deluged them in sound 'as a rushing mighty wind.' It started them by the appearance of forked tongues 'as of fire' resting on each one. It 'filled' them so that at once they began to speak with other tongues generally. Uncle, it seems that other languages followed out of them. Now do you say we are to represent that occasion, that act of the Spirit, in our baptism?"

"No, no, Stephen, but we are to represent the cleansing of the Spirit in our baptism."

"Well, Uncle, the baptism of the Spirit and the renewing, or cleansing, of the Spirit are two things. You remember that those Scriptures which speak of the regenerating, renewing, cleansing work of the Spirit, represent the Spirit as cleansing, or purifying certain things, while those Scriptures which speak of the Spirit baptism, represent the Spirit as passive and Christ as the actor. We see in every instance that the work of Christ in baptizing the Holy Ghost was to impart miraculous gifts. The renewing work of the Spirit is not called a baptism. While I believe that to even faintly represent the baptism of the Spirit, we would have to immerse completely. I do not find that we are to represent Spirit baptism by water baptism. John did not say I baptize you in water like He will baptize you in the Holy Ghost. But simply said I do one thing and Christ will do another. Now, Uncle, it seems to me that all the time spent studying Spirit baptism is useless, for we are to be 'baptized' by us in baptizing. Don't you think that since we are to practice water baptism, it would be more acceptable to Christ for us to learn how the inspired apostles administered water baptism, and follow their example?"

"I must acknowledge, Stephen, that I think it would. Really I feel somewhat troubled over the question. I thought that my statement that the Spirit was poured out would end our investigations, but I see now that the people had to be reached to produce a baptism of the people. The people were to be baptized, not the Spirit. The effect upon the people was more than an immersion. They were immersed in sound, crowned with tongues as of fire, and filled with the Spirit. I hardly know what to say or do."

"I think it would. Really I feel somewhat troubled over the question. I thought that my statement that the Spirit was poured out would end our investigations, but I see now that the people had to be reached to produce a baptism of the people. The people were to be baptized, not the Spirit. The effect upon the people was more than an immersion. They were immersed in sound, crowned with tongues as of fire, and filled with the Spirit. I hardly know what to say or do."

"I think it would. Really I feel somewhat troubled over the question. I thought that my statement that the Spirit was poured out would end our investigations, but I see now that the people had to be reached to produce a baptism of the people. The people were to be baptized, not the Spirit. The effect upon the people was more than an immersion. They were immersed in sound, crowned with tongues as of fire, and filled with the Spirit. I hardly know what to say or do."

"I think it would. Really I feel somewhat troubled over the question. I thought that my statement that the Spirit was poured out would end our investigations, but I see now that the people had to be reached to produce a baptism of the people. The people were to be baptized, not the Spirit. The effect upon the people was more than an immersion. They were immersed in sound, crowned with tongues as of fire, and filled with the Spirit. I hardly know what to say or do."

"I think it would. Really I feel somewhat troubled over the question. I thought that my statement that the Spirit was poured out would end our investigations, but I see now that the people had to be reached to produce a baptism of the people. The people were to be baptized, not the Spirit. The effect upon the people was more than an immersion. They were immersed in sound, crowned with tongues as of fire, and filled with the Spirit. I hardly know what to say or do."

"I think it would. Really I feel somewhat troubled over the question. I thought that my statement that the Spirit was poured out would end our investigations, but I see now that the people had to be reached to produce a baptism of the people. The people were to be baptized, not the Spirit. The effect upon the people was more than an immersion. They were immersed in sound, crowned with tongues as of fire, and filled with the Spirit. I hardly know what to say or do."

"I think it would. Really I feel somewhat troubled over the question. I thought that my statement that the Spirit was poured out would end our investigations, but I see now that the people had to be reached to produce a baptism of the people. The people were to be baptized, not the Spirit. The effect upon the people was more than an immersion. They were immersed in sound, crowned with tongues as of fire, and filled with the Spirit. I hardly know what to say or do."

ROBERT AND MAGGIE FAIR.

Both the Fairs are dead—Robert Fair and Maggie, his wife. Nothing strange in that, to be sure; people are dying every day. But in the manner of their death there was something very horrible, something, in fact, uncanny and horrible. For Robert Fair, in a fit of drunken rage, had first killed Maggie, his wife, and then himself.

Twelve years ago Robert Fair, a handsome, well-built, athletic fellow, twenty-eight years old, who had just received an honorable discharge from the Royal Artillery after five years' service, married Maggie O'Flaherty, a bright and comely school-teacher, in County Galway, Ireland. Eight years ago they came to this country, and three years later they took the apartments at No. 201 East Twenty-fourth street, where, Wednesday morning, they lay dead. To those who in the exercise of official functions, or from neighborly interest or morbid curiosity, visited the scene of the tragedy on Wednesday morning, there were, in all the belongings of the apartments, the furniture and household equipment, the books and pictures and bric-a-brac, and the small trifles which go so far to define the character of the home they adorn—in all these appeared and presented unmistakable indications of refinement and taste. But there were one or two things that had deeper significance; things that appealed to the tenderer sensibilities. For over the body of Robert Fair, the murderer and suicide, hung the portrait of his mother, on the table not far from where his victim lay was the Bible that belonged to Maggie's mother. Sharp contrasts these suggested between the beginning and ending of the two lives.

No need to dwell on the story of this tragedy or its cause. The story is, unhappily, too familiar; and these are, in a stale, worn out. In briefest outline, Robert Fair was successful in business to such an extent that he was able to build up and adorn with simple taste a home for himself and Maggie, his wife. The portrait of his mother, and the portrait of one mother and the treasured Bible of another sufficiently attest. And it could hardly have been otherwise than that these conditions were attended by mutual affection and kindness, and the domestic virtues which diffuse happiness and sweeten toil. It seems such a pity that Robert Fair could not have been content with this simple domestic life. Such a pity that he had not sufficient strength of character, after he had become accustomed to the ease and the attractions of the "poor men's clubs" to give them only a portion of his time without sacrificing to them both his business and his home. It is not the fault of the "poor men's clubs," of course, that they are so attractive that such men as Robert Fair are drawn to them irresistibly. It was just Robert's weakness, that was all. So the "poor men's clubs" being open day and night seven days in the week all the year round, Robert succumbed to their fascinations—first he heavily, and then he was his own fault, of course. The "poor men's clubs" were not responsible for that.

Then he began beating and abusing Maggie when he went home. And Maggie—proud-spirited little Galway County woman—put her hands over her mouth and stood and took it, and tried in a plucky way to make the neighbors think that Robert was good-hearted and kind, only that sometimes when he had been drinking he was irritable, and perhaps she wasn't herself so comely as she might be—was all that—the old, old story. Ah! the saintly woman, old of all creatures and all things that enter human consciousness, worthiest of worship—who sit in weariness, terror and dread for the homecoming of besotted husbands from "poor men's clubs" to be beaten and bruised, and who walk with the serenity of self-sacrifice amid it all, with fingers on their lips. Verily, the Lives of the Saints are not in books. They have been lived, but never written. So Robert Fair, in his club, was not the fascinations of the "poor men's clubs," became a worthless, drunken brute. Not that the clubs were to blame. He was weak. That was all. And Tuesday night he shot poor faithful Maggie to death. They found her lying on the table of which she was the owner's Bible. Then he blew out his own brains. They found him stretched out under his mother's portrait. Neither of them had for a long time had any rest. For though there was a lull in the prevailing day of rest, in seven for tired and bruised bodies and for overtaxed brains, it was not enforced. While the "poor men's clubs" were constantly in his way, and open, Robert Fair never gave his muddled brain or his tired stomach rest, and Maggie had no rest from beatings, bruises and wounds. Doubtless she wished many times that by some means a little rest could be afforded her; say one day in seven. Poor creature! She

did not know that it would be an infringement of personal liberty to enforce a law already passed, the ostensible purpose of which was to afford just such relief. But she is at rest now, and so is Robert. The "poor men's clubs" will never disturb either of them any more.—N. Y. Tribune.

"LET YOUR BABY ALONE."

"What, not talk to my baby?" exclaimed the young mother, who sat holding her three-months-old baby and chattering to it with the fond foolishness of which young mothers are capable.

"No, my dear; don't talk to him so much, not nearly so much," replied the older woman. "Dear as he is, you must not forget how delicate in every way a tiny baby is."

"The young mother was sobered, but not convinced. "How can it possibly hurt him?" she asked. "He cannot understand me, and I do so love to see him smile and answer my talk with his happy look."

"Which proves that he does understand, and in his way replies to your loving talk; and it is that which is the strain. To take beautiful care to feed the baby with the greatest exactness and to keep him clothed daintily and comfortably, and that is his part. His brains, however, are just as weak and undeveloped as is his body. What his small mind needs more is rest, and when you talk to him the tax on his mentality is beyond its strength. It is like carrying the unfolding of a rose by pulling the leaves of the bud apart."

"Of course, all babies are not so sensitive, but I know of a little six-months baby, a little girl, who has been very ill of serious brain trouble, wholly brought on by the continued attentions of her mother, and an admiring circle of friends proud of an unusually bright baby. Another baby girl of eighteen months began to droop, apparently for no reason; nothing helped her, though much was tried. The puzzled physician instituted careful inquiry, and found that she had been coaxed to dance a little each day, because 'it was so cute to see her.' An immediate stopping of the practice, with rest and quiet, restored her to health again. A young babe cannot be kept too much like a child, and admiring him too much, and eat, and sleep again, keeping him in cool, well-ventilated rooms and not too much in strong light, either of the sun or artificial light."

Be advised early, and let your baby alone in his play. Don't give him attention by any means. Only, and not by any means, to cry. Don't cry. Don't. Don't send him to ride on noisy streets, under the elevated roads, or along the trolley or cable lines. Those are not nerve-soothing places for an outling of an adult, much less to a tender, delicate baby.—N. Y. Times.

ONLY ONE COULD DO IT.

"Last Sunday" said the clergyman to his congregation, "some one sat at a button in the collection-bag. I won't mention names. I will merely say that only one individual in the congregation could have done so, and I will expect the same member after the service to replace the button with a coin of the realm."

"After church a well-to-do but closed individual sought an interview with the clergyman in the vestry."

"—er," he began, hesitatingly, "I don't apologize for the—or button incident, which I can assure you was an accident. I happened to have the button in my waistcoat-pocket, together with a shilling, and took out the former by mistake. However, sir, here is the shilling."

"Thank you," said the clergyman, taking the shilling and gravely handing him the button.

"By the bye, sir," said the man, "I cannot understand how you should have known that it was I who—committed the—or—much to be regretted mistake."

"I didn't know!" replied the clergyman.

"Didn't know! But you said, sir, that only one individual in the congregation could have done so."

"Just so. You see, sir, it is scarcely possible that two individuals could have put one button in the bag, is it, now?" said the clergyman, with a bland smile.

It was so much easier for the button contributor to say "good-day" than to answer the puzzling question that he made his bow at once.—Christian Advertiser.

EVERY one of our actions finds its reflection in the life of some one else.



Are you taking SIMMONS LIVER REGULATOR, the "KING OF LIVER MEDICINES"? That is what our readers want, and nothing but that. It is the same old friend to which the old folks pinned their faith and were never dissatisfied. But another good recommendation for it is, that it is BETTER THAN PILLS, never gripes, never weakens, but works in such an easy and natural way, just like nature itself, that relief comes quick and sure, and one feels new all over. It never fails. Everybody needs take a liver remedy, and everyone should take only Simmons Liver Regulator.

Be sure you get it. The Red X is on the wrapper. J. H. Zedlin & Co., Philadelphia.

C. P. BARNES & BRO. 824 W. Market

WATCHES. Our 96-page catalogue sent to any address, Illinois, Kansas, or Missouri, for a gold, silver, or nickel watch, suitable for ladies, gentlemen, and boys.

WATCHES. LOUISVILLE, KY. This firm verifiable—Publishers Western Recorder.

Clemens Oskamp, 175 Vine St., CINCINNATI, OHIO

Wedding Presents. STERLING SILVER CHESTS, CANDELABRA CLOCKS, BRONZES AND NOVELTIES.

GERMAN BANK. Fifth and Market, LOUISVILLE, KY.

CAPITAL, \$100,000. SURPLUS, \$25,000.

General Banking. Savings Bank.

Interest Paid on Deposits. P. VIGLINI, President.

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

ST. LOUIS AIR-LINE (Louisville, Evansville & St. Louis Consolidated Railroad Company)—St. W. Corner Third and Main sts. Depos—Pennsylvania station, corner Fourth and Main streets. Evansville & Henderson, leaves at 4:30 a.m. and arrives at 4:30 p.m. St. Louis & Evansville, leaves at 4:30 a.m. and arrives at 4:30 p.m. Evansville & Henderson, leaves at 4:30 a.m. and arrives at 4:30 p.m. Evansville & Henderson, leaves at 4:30 a.m. and arrives at 4:30 p.m. Evansville & Henderson, leaves at 4:30 a.m. and arrives at 4:30 p.m.

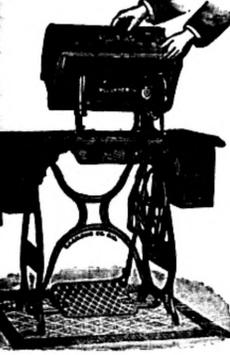
NEW MACHINE! HANDSOMER MACHINE! A Better Machine!

Latest and Best Heretofore Unheard of Values.

Only \$22. FREIGHT PAID.

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

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



LOOK AT THIS.

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

OUR WARRANTY.

Read our ten-year guarantee and terms which you can buy one of these machines without a possible risk. We will warrant every new Improved RECORDER high arm machine for ten years from date of purchase. After thirty days trial, if perfect and entirely satisfactory is not given, the machine may be re-shipped at our expense and the money paid will be promptly refunded. If you are wearing your life out in the use of an old "back-breaking" sewing machine, let us show it aside, compare it to the garment seller, and buy one of the late, modern "up-to-date" light-running RECORDER machines for only \$22. We can only continue these offers for a short time. Act now!—to-day, and take the advantage of this heretofore unheard of opportunity.

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

Traveling salesmen sell no better machines than the RECORDER and half of them not at all, for prices ranging from \$40.00 to \$60.00. Let us show you their best arguments to convince you that our machine is not first-class, but in the same time that you are paying us a profit of from \$30.00 to \$40.00. Remember, it costs more to buy a good machine through agents than it does to make them. There is no big expense in selling our machines. No agents, no high prices, no salaries, no fancy store rents and no loss through credit sales. We contract for these machines in large quantities, they are manufactured by one of the oldest sewing machine makers in the United States. We pay cash for them in this way we are enabled to furnish them to readers at bottom wholesale prices, and in a trifle above cost to furnish them to our agents. Local agents will try to convince you that we can furnish this same machine, or something, at a good price for a small money. Don't believe a word of it. It is simply impossible. The RECORDER Sewing Machine is manufactured exclusively by the WESTERN RECORDER.

We do not confound the new Improved RECORDER with sewing machines offered by other agents for premium purposes. There never has been a liberal offer as this before made, and it is not to be repeated. If you are buying a new machine you are buying an article that compares with any in the American market, and is the most reliable of all. It is traveling or local agents. Use your own eyes and ears, and do not be misled by the many imitations. It is shipped on approval fully warranted for ten years.

WESTERN RECORDER

ABIGAIL, THE BEAUTIFUL INTERCESSOR.

By REV. F. B. MEYER, B. A.

She was a woman of good understanding and of a beautiful countenance— a fit combination on her character had written its legend on her face. The two things do not always go together. There are many beautiful women, wholly destitute of good understanding; just as birds of rarest plumage are commonly deficient in the power of song. But a good understanding, which is moral rather than intellectual, casts a glow of beauty over the plainest features.

It is remarkable how many Abigail's get married to Nabals. Good-looking women, tender and gentle in their sensibilities, high-minded and noble in their ideals, become tied in an indissoluble union with men for whom they can have no true affinity, even if they have an unaccountable repugnance to Abigail's case, this relationship was in all probability not of her choosing, but the product of the Oriental custom, which compelled a girl to take her father's choice in the matter of marriage. As a mere child she may have been led to Nabal's home and become bound to him by an apparently inevitable fate. In other ways, which involved equally little personal choice, compelled by the pressure of inexorable circumstances, misled by the deceitful tongue of a flatterer, her instinctive hesitancy overcome by the urgency of friends, a woman may still find herself in Abigail's pitiful plight. To such an one there is but one advice— You must stay where you are. The dissimilarity in taste and temperament between you and Nabal is a sufficient reason for leaving your husband to drift. You must believe that God has permitted you to enter on this awful heritage, partly because this fiery ordeal was required by your character, and partly that you may, by acting as a counterbalance to the dissimilarity, be a sufficient reason for leaving your husband to drift. You must believe that God has permitted you to enter on this awful heritage, partly because this fiery ordeal was required by your character, and partly that you may, by acting as a counterbalance to the dissimilarity, be a sufficient reason for leaving your husband to drift.

But if any young girl who reads these lines, of good sense and earnest faith, and pure heart, that if she had the chance, she would wed a carriage and pair, a good position, or broad acres, irrespective of character, let her know that to enter the marriage bond with a man, deliberately and advisedly, for the sake of money, is a profanity against the Divine ideal, and can end only in one way. She will not raise him to her level, but sink to his; her marble will not change his clay, but coarsen to it.

Nabal's servant knew the quality of their mistress, and could trust her to act wisely in the emergency which was upon them. She immediately grasped the situation, despatched a small provision bearer along the way that David must come, and followed them immediately on her ass. She met the avenging warrior, and the interview was so creditable to her woman's wit as to her grace of heart. The lowly obeisance of the beautiful woman at the young soldier's feet, the frank confession of the wrong that was done, the expression of her true remorse—all this was kept from blood-guiltiness and from averting his own wrongs, the depreciation of the generous present she brought as only fit for his servants, the chivalrous appreciation of his desire to fight only the battles of the Lord and to keep an unbiased name, the sure anticipation of the time when his fortunes would be secured and his enemies silenced, the suggestion that in those coming days he would be glad to have no shadow on the sunlit hills of his life, no haunting memory—all this was as beautiful, and wise, and womanly as it could be, and brought David back to his better self. Frank and noble as he always was, he did not hesitate to acknowledge his deep indebtedness to this lovely woman, and to see in her interesting memory—all this was as beautiful, and wise, and womanly as it could be, and brought David back to his better self. Frank and noble as he always was, he did not hesitate to acknowledge his deep indebtedness to this lovely woman, and to see in her interesting memory—all this was as beautiful, and wise, and womanly as it could be, and brought David back to his better self.

What a revelation this is of the ministries with which God seeks to avert us from our evil ways. They are sometimes very subtle and slender, very small and still. Sometimes a gentle woman's hand laid on our wrist, the words of her husband, the words of the wife of early vows, the child with its pitiful, beseeching look; sometimes a thought, holy, pleading, remonstrating. Ah! many a time, we had been saved actions which have caused lasting regret, had we only heeded. And

above all these voices and influences, there has been the gracious arousing influence of the Holy Spirit, striving with passion and selfishness, calling us to a nobler, better life. Blessed Spirit, come down upon me, stay in me, our mad career, and let us not press past thee to take our own wild way. The Christian (London).

HOW BOB WON THE PRIZE.

A group of boys were standing one day by a village pond. They were evidently tormenting something in the water and enjoying themselves very much. Only now and then one less hardened than the others would exclaim—

"Let the poor little wretch be!" Fortunately for the poor little kitten which was struggling in the water, there was more grass than stones at hand, or it must have been killed, and then the great bull-dog Bob might never have seen the prize.

Suddenly a deep-toned bark sounded near at hand. At the first notes, the bullies dropped the pebbles or grass they held and listened; but when the second bark came nearer still, there was a cry from all—

"It's Bob!"

And all the boys took to their heels like the cowards that they were. Bob, the squire's bull-dog, came bounding to the scene of action. He hated boys of any kind, but most of all he hated such naughty boys, and he never saw a knot of them together without considering it was his duty to disperse them. He caught sight of the youngsters at the pond as he was starting for his morning walk, and he dashed up like a steam engine to see what they were after.

The boys, meanwhile, had scrambled into various trees, and watched the enemy's proceedings. Bob looked round with a sneer on his purple well-turned-up nose, and was about to bark at the cowardice of the bullies, when he caught sight of something struggling to climb up the edge of the pond.

"My!" exclaimed Jack Hunter, the boy who had pleaded for mercy. "I wouldn't give much for the little beggar's life if Bob gets hold of it!"

But Jack was wrong. Bob could be gentle as he was strong. He seized the poor, exhausted kitten and trotted gravely home with it in his mouth.

"No, Bob, no; we don't want any dog's rats here," said the squire, as he met his favorite dog.

But Bob trotted majestically on till he reached his own kennel, then he dropped the poor kitten on the nice clean straw and began licking it all over. Half an hour afterwards Squire Strange, looking in, found Bob lying fast asleep with the kitten nestled between his big paws.

That was the beginning of the strange "friendship" between the wee kitten and the big bull-dog. When Bob went, every pussy was bound to go too. Sometimes she would ride on his back, sometimes Bob would carry her in his mouth, and sometimes the kitten would leap about by his side; but wherever one was, there you would find the other.

Now it happened one day that a dog show was to be held about three miles off, and Bob's master determined that he should go.

"He's bound to get a prize," the squire said to his coachman.

"Yes, sir, if he don't get up rusty at Bob's side in one of them cages."

Bob got a tempo, sir, and if they do anything he don't like he'll let 'em know it."

The squire laughed.

"Never fear, Bob will be all right. You'd better take that kitten away over night. Look her up in the loft, and tell your boy George to feed her, but not to let her out all day to-morrow."

The kitten was taken away, and Bob spent the night howling, till the coachman got out of bed and whipped him. "I suppose it was the moon," he remarked next morning to the squire, but his eight-year-old son knew better.

He fed the kitten as his father had told him, then he tied a piece of blue ribbon round her neck and crept out of the loft very quietly with pussie in his arms.

Meanwhile Bob had been dragged most unwillingly to the show. He was accustomed to freedom, and resented the chain by which the coachman led him. Still more did he resent being thrust into a sort of cage, and having numbers of people staring at him. Finally he turned his back on every one, curled himself up in the farthest corner of his box, giving an occasional growl if any one rattled the bars to rouse him, and looking a perfect picture of sulksiness and discontent.

"I thought Squire Strange's bull-dog was to be here," said one of the judges. "He ought certainly to take the first prize."

"He is here, I believe," was the reply; "but he is in such a bad temper that no one can get to look at his points. Hallo! what's that? This isn't a cat show!"

A tabby kitten with a blue ribbon round its neck was rushing about from cage to cage, meowing piteously, as if looking for somebody. Suddenly Bob gave a start, shook himself out of his bad temper, and uttered one loud glad bark. The kitten sprang through the bars, and when the judges came round again, they had no difficulty in finding Squire Strange's Bob, for there wasn't another dog to equal him.

As for the kitten, she was just bubbling over with delight at having found her big friend, and began playing with his tail as if it were a mere reel of cotton.

"How on earth did the kitten get here, I wonder?" said the squire, when he saw them together. He did not know for a long time that little George had carried her all the way, and then given her a push in among the dog kennels, to find her friend—Little Fols.

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.

FINANCIAL.

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

DIRECTORS.

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

Send TEN CENTS and we will send you enough Ink Powders to make a half lb of good ink as good as any is sold anywhere. Take your choice of Black, Blue, Green, Violet, or Scarlet. C. P. BARNES & BROS., 504 W. Market St., Louisville, Ky.

JUST OUT—NEW EXCELSION EDITION. GOSPEL HYMNNS NOS. 1 to 6. WORDS AND MUSIC CLOTH, by mail, each 15c. Express not prepaid. 75c per 100. Words only Small Type Cloth 10c. Nonpareil Type Cloth 15c. Large Type Limp Cloth 20c. Boards 30c.

The Gizelew & Main Co. The John Church Co. 716 Ninth St. N. Y. SEC. at Elm. Cin. Ohio

For Beauty, for comfort, for improvement of the complexion, use only Potosi's Powder; there is nothing equal to it.

CINCINNATI BELL FOUNDRY. THE BELL FOUNDRY CO. CHURCH BELLS. Castings of all kinds, by our little-for Church and School, in Fire, Brass, Bell Metal, Copper and Zinc. Catalogue, J. W. WARRATT & Co., 202 1/2 W. 1st St. LOUIS, MO.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS AND BELL METAL. PURE BELL METAL, COPPER AND ZINC. Castings of all kinds, by our little-for Church and School, in Fire, Brass, Bell Metal, Copper and Zinc. Catalogue, J. W. WARRATT & Co., 202 1/2 W. 1st St. LOUIS, MO.

Buckeye Bell Foundry. Castings of all kinds, by our little-for Church and School, in Fire, Brass, Bell Metal, Copper and Zinc. Catalogue, J. W. WARRATT & Co., 202 1/2 W. 1st St. LOUIS, MO.

BELLS. Steel Alloy Church & School Bells. Send for Catalogue. The Gizelew & Main Co., 716 Ninth St., Cincinnati, Ohio.

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

Be sure your ticket reads "BIG FOUR" ROUTE. Solid Vestibuled trains, illuminated with Pinch light, between Louisville, Indianapolis, Chicago, Lafayette, Benton Harbor, all points North, Northwest and Northeast. Trains arrive and leave Union Station, Seventh street and river.

Table with train routes and times. Columns: Destination, Time, Departure. Rows include Louisville to Indianapolis, Chicago, Lafayette, etc.

Don't you BELIEVE IT! When The Western Recorder tells you that the Big 4 is the best and most reliable route from either Louisville or Cincinnati to Chicago and all points in the Northwest we know you will believe it. B. J. GATES, General Agent, Passenger Dept., 218 Fourth Ave., Cincinnati, O. D. B. MARTIN, G. P. A., Cincinnati, O. E. O. MCCORMICK, Passenger Traffic Manager, Cincinnati, O.

B. & O. S. W. RY. TIME TABLE. Trains leave Louisville as follows for Cincinnati, St. Louis, Parkersburg, Columbus and Pittsburg. Daily. For suburban trains see local time card which can be procured from agent. For detail information regarding rates, time, connecting lines, sleeping parlor, dining cars, etc., address B. & O. S. W. R. R., Louisville, Ky. or G. M. Chesbrough, G. P. A., St. Louis, Mo. or G. B. Warratt, Asst. G. P. A., Cincinnati, O.

Gleaner Department.

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

[All matter intended for this department should be sent to J. N. Hall, Ky., as above, while all business letters should be sent to WESTERN RECORDERS, Louisville, Ky.]

I HAD the pleasure of attending the meetings of the West Union Association last week, at Olivet church, near Paducah. Bro. T. M. McGee was re-elected moderator, and J. R. Stewart, clerk. The body showed some evidences of good work during the year, and the present session was full of life. Some very able speeches were made, and the usual questions received fine attention. The body was well entertained, and every one felt in fine spirits. A goodly number of visiting brethren were on hand, and all took part in the proceedings.

Bro. J. F. CARROLL, of Georgia, has been in our midst for a few days, and preached for us at Fulton, a very acceptable sermon. He is on his way to Brazil, as a missionary on the Gospel mission plan. He is a very enthusiastic and sweet spirited brother, and would make a good missionary in any country, and on any plan. If the gospel missionaries can always secure brethren of such decided merit, I shall always hail them God-speed in their good work, for I am of that sort, on missions, myself.

I GUESS that Roman Catholic priest in St. Joseph, Mo., who has been compelled to marry the unfortunate girl he so abused in the confessional, is wondering why the law is so hard on him, while so many of his ilk do the same thing and go scot free. The idea of purity in the Roman Catholic priesthood is suggestive of a possible purification of the pit of perdition. It never was a pure priesthood, and it is more abused now than for a long time before.

MOST of our big Baptist exchanges are not only mum themselves on the Gospel Mission movement, but many of them have closed up their columns to the discussion of the question by their contributors. Speaking of the usually wide awake WESTERN RECORDER, Our Missionary Helper says: The field editor, Rev. J. N. Hall, is very much in favor of Gospel Missions, yet the autocratic editor shuts him off on that subject. But then I suppose the boards and their advocates have cracked their wise, and even Dr. Eaton, with all of his greatness has covered under it.

What about that Bro. Eaton? Is it so that "the boards and their advocates have" shut you up and that you have succeeded in packing J. N. Hall, who was never before known to surrender his freedom as a Baptist?

Bro. Hall have you been won over to the boards after such outspoken convictions, or is it a fact that the bosses have set down on you if you speak out your honest convictions and you have cowardly surrendered rather than to lose their favor?—Baptist Helper.

With pleasure I assure the brethren that they are waiting at a matter that does not exist. If there has ever been more than one short paragraph that I have written on any subject that has been rejected by the managers of the RECORDER, I do not now call it to mind. As a rule they let me say what I please, and they don't even write me to quit it. I have been astonished myself that they let me have so much freedom. It is known by everybody that knows me, that I am an out and out "Gospel Mission plan" man, and whenever I have had anything to say on the subject, I have said it in the RECORDER. No word of complaint has ever come to me about it, and my articles have always gone in, except one, and as I heard nothing of it, I attributed it to an oversight. Others have been published that were stronger on the subject than the one that

failed to appear. I think the brethren owe the manager of the RECORDER an apology for drawing on their imaginations as to what he is doing against Gospel Missions, when he has nothing to do with my department, and don't try to. I expect to speak out when occasion seems to require it, and I anticipate no hindrance. If Dr. Eaton rejects articles of a fiery nature that are sent him, I suppose he can give a reason for it.

Bro. BROWN, the pastor of the church at Bells, Tenn., where the debate with Bro. Minton took place, writes me as follows: "We had a glorious meeting. I baptized twelve at the close of the meeting, and will have more to baptize at my next appointment. My children and the orphan boy that I raised were converted, also the young man who lives with me. As to the debate, I may say it was a glorious victory for Baptist faith, and in this statement I but voice the universal sentiment of all Methodists, Presbyterians and disinterested outsiders. Our own people have been more firmly established in the faith, and others are seriously considering the truths you were enabled to bring out in that debate. Many who were opposed to debates prior to this one, now say that they think they do much good, if they are conducted like this one was. Had I time I might tell you of quite a number of highly complimentary things said about you here, and some of them by those who were considered your enemies. You have certainly won the hearts of our people, and I hope you may be permitted to be with us again soon, and preach us a series of sermons, for I am sure we will not need another debate here soon. Eternity alone can reveal the vast amount of good your defense of the truth here has done." Now, it is encouraging to a fellow to have such kind words said about him after he has gone through the heat of a battle that was calculated to stir up opposition. I am always glad to know that a debate in which I have had a part has made friends out of those who said hard things about me before the discussion came off; and it is always a pleasure to win the good will of those who are naturally averse to our views, and know that they will henceforth seriously consider them. It is a mistake to suppose that a public discussion genders strife. It is the most effective way to settle differences. There ought to be a debate in two-thirds of the churches of this state before another year goes by, simply as a matter of revival interest and peace-making. I am not bidding for the work, for there are many others who are more fully up to the business, but it should be done for the cause's sake. We are trying to compromise the differences between the Baptists and the rest of the world by "union meetings," on liberal lines, where we always fall out about the "stringing of the fish," when the "fish" caught in such nets are not worth a quarrel, as a rule; and when the meeting is over the community is in a worse fix than it was before. Let's try a few debates in which the truth will be declared without fear or favor, and the Lord will honor us as he did the fighting preachers of the early ages with an occasional pontecost. The most of us are entirely too goody-goody to be entrusted with the Lord's rich blessings. We would take it as a premium on our large-heartedness, and renew the attack on the brother that was not liberal. The Lord will bless the truth, and in the place where it is hated most he will have it preached most faithfully.



is the greatest achievement of this age of invention and discovery, for the relief of suffering humanity. A cure for disease without medicine. Cures when all else fails.

TESTIMONIALS.

From New York Observer, Feb. 22, 1894. The use of the Electropoise has been attended with highly successful results. F. H. WILSON (of E. and W. Collars and Cuffs), New York. Three years' experience with Electropoise confirms the truth of your claims. I would not part with mine. A. P. COLLIER, Chicago Inter Ocean. Professor Totten, on page 222 of his work, "Our Race," says: "But thanks be to God, there is a remedy for such as he sick as instrument called Electropoise." "MULTITUDE MUST DIE." Without a doubt the Electropoise has the gift and power to cure multitudes who without it must surely die, and that, too, in early life, or in the very maturity of strength, and the mystery of their untimely death is most terribly difficult of solution. C. COLTRIVER, M. D. Protection, N. Y. My wife had been a helpless invalid for sixteen years when she began treatment with the Electropoise. She now does her own house work and cooking. We never dreamed of anything working such a change. E. B. WOODWARD, Hardysville, Ky. Electropoise cured me of vertigo and nervous dyspepsia. Rev. Geo. H. MEANS, Covington, Ky. The Electropoise is worth \$100 a day to me. M. S. CRALLE, Meeting Creek, Ky. Typhoid fever left me in such a condition that I had despaired of ever getting better. The Electropoise relieved me of all pain on first application. I am surely cured by this great remedy. W. T. RICHARDSON, Corbin, Ky. A recent letter from Petersburg, Ky., says: "The more I see of the Electropoise, the more I appreciate it." The Electropoise cured me of Bright's disease after everything else failed. ED. W. SHARPLEY, Carlisle, Ky. The Electropoise is a quick cure for insomnia. I am much improved in every way. G. M. PHILLIPS, Bradfordsville, Ky. The Electropoise has never failed in any case that I have tried it and I have tested it every day. ED. W. SHARPLEY, Carlisle, Ky. Mr. G. R. Berry of the Louisville Commercial says the Electropoise has given him more relief than all the doctors and Hot Springs combined. I cured a young calf that I am sure would have died had I not used the Electropoise on it. The result was quick and satisfactory. Mrs. D. H. PERRY, Epperson, Ky. I always get relief from its use. T. W. M. HOLT, Gov of North Carolina. The physicians will have to adopt the Electropoise in their practice. DR. A. B. LOVE, Bedford, Ky. We have had good results in curing various ailments with the Electropoise. J. W. COTTON, Hardtstown, Ky. The person who owns an Electropoise possesses a treasure of immense value. W. O. FLORENCE, Avena, Ky.



OXYGEN! FREE OXYGEN—OZONE direct from the atmosphere, not some compound to be taken from a bottle. With the Electropoise we make the entire surface of the body a magnet as it were to attract this extra amount of vital force from nature's abundant storehouse, the atmosphere all around us.

MOTHERS AND DAUGHTERS A Woman's Word to Women.

"In undertaking to write a short pamphlet to women, I wish it clearly understood that my knowledge comes from many years of painful experience, much of which might have been saved me by a little well-directed information." The pamphlet referred to can be had for the asking. It gives a lot of good, wholesome advice, and just a little about the application of the Electropoise.

Tired Nature's Sweet Restorer. Insomnia, Constipation, Rheumatism CURED WITH THE ELECTROPOISE.

I am delighted with the Electropoise. It has cured me of rheumatism, insomnia and constipation. Have also found it effective in croup and bilious colic. Nothing would tempt me to part with the little instrument. I sometimes call it "tired nature's sweet restorer." Often when tired after some unusual exertion, I use it for an hour, and feel afterward as though I had taken a tonic. Yours truly, Mrs. FRANK LOCKETT, Henderson, Ky. Unless about ten thousand men, mainly professional men, lawyers, doctors, editors, preachers and all other classes, including the writer—are very much mistaken, the Electropoise effects cures and gives relief where all other known remedies have failed. Especially is it efficacious in cases of feeble women and delicate children. I have used the Electropoise for the past two years, and find it invaluable as a curative agent. Rev. F. MEX, Editor Central Methodist, Catlettsburg, Ky.

VITALITY.

What is disease? Simply a decrease of vitality. What, then, is the greatest need of the sick? Increased vitality. Nothing gives strength and vitality like pure oxygen absorbed through the entire surface of the body, and the Electropoise is the only known means of inducing this extra amount of oxygen into the system.

Electropoise Rented 4 Months for \$10. DuBOIS & WEBB, 518 Fourth Ave., Louisville, Ky. Send for valuable book free. Mention this paper when writing.

FRIENDS OF THE SOUTHERN BAPTIST YOUNG PEOPLE'S UNION IN KENTUCKY.

At a session of the Georgia Baptist Young People's Union, held at Macon on the 17th of September 1895, it was resolved as the sense of that body that the cause of religion would be promoted by the organization of a Southern Baptist Young People's Union auxiliary to the Southern Baptist Convention.

Accordingly a committee of brethren chosen from each of the Southern states was requested to take the subject under consideration, and in case they should deem it wise, to call a meeting of those friendly to this interest from Baptist churches within the bounds of the Convention to organize a Southern Union.

After consultation, the majority of that committee have now sent forth a call for a convention to organize a Southern Baptist Young People's Union, and have appointed Nov. 21st and 22nd, 1895, as the time, and the First Baptist church of Atlanta, Ga., as the place of meeting.

As members of that committee from Kentucky, the undersigned beg leave to bring this interest to the attention of all Baptists in Kentucky who favor the organization of a Southern Baptist Young People's Union.

Likewise we cordially invite our friends, whether as representatives of churches, of Young People's Unions, of Young People's Organizations of any other name, or as individual members of churches, to attend the convention in Atlanta and participate in its counsels.

Finally, we entreat that fervent prayer shall be made for the blessing of God upon the convention, that the Holy Spirit may preside over its deliberations, and that whatever shall be done or decided may be shaped in such a way that all shall redound to the glory of God through Jesus Christ our Lord.

WM. H. WHITSITT, CARTER HELM JONES. Louisville, Oct. 21, 1895.

You can put into a minute of time only just so much manual labor, but you can add to the same minute thought and love.—James Freeman Clarke.

THE BACKSLIDER'S EXPERIENCE

One of our busy bankers, ever ready to turn a listening ear to the cry of a soul for light, however pressing is his secular work, was interrupted by a mechanic who entered his office, evidently born down by a heavy burden. His first remark was: "Mr. —, I am bad off. I'm broke. I must have help."

"Myself and wife are members of — Church. We have not been inside its walls for more than two years. I have drifted out and away into darkness, and I am at unrest. Will you, can you, help me?"

"But tell me the cause of this backsliding. Where did the departure begin, and what has brought you to me in such a condition?"

"Well," said he, "my little girls were at the Sabbath school concert last Sabbath. On their return I asked as to the lesson of the evening. Their reply was, 'Prayer,' and, turning to me, one of the dear pets said, with such an appealing look: 'Papa, you used to pray with us; why don't you now?'"

"With the omission of family prayer. At first morning devotions were omitted. I was in haste to get to my work. I excused myself because of the lack of time. Then at evening I gradually left off the habit on the plea of weariness or some other excuse. The neglect of Sabbath service followed, till at last I am here, with no rest, no comfort, no peace. Neither my wife nor myself has been to church for two years."

"Begin where you left off. Commence tonight. Call your family together and pray with them."

"Very well, if you will not do this you will have no rest, and I hope you will continue in this condition till you again resume the duty which you never should have laid aside."

With a few kindly words they parted, but not till the tired soul had made the promise desired. The burden was taken up, duty became a pleasure, new life and joy came to the household, and with loving harmony the family are now walking upward toward their Father's house—Congregationalist.

A Great Chance to Make Money I want to tell you of my wonderful success. Being a poor girl and needing money badly, I tried the Dish Washer business and have cleared over \$200 every month. It is more than I ever had before and I can't help telling you about it, for I believe any person can do as well as I have if they will only try. Dish Washers sell on sight; every lady wants one. The Mound City Dish Washer Co., St. Mo., will give you all necessary instructions, so you can begin work at once. The Dish Washer does splendid work; you can wash and dry the dishes in two or three minutes without putting your hands in the water at all. Try this business and let us hear how you succeed. ELIZABETH G.

ANY Christians, in a very important sense, will go to heaven alone. Others will be there surrounded by scores whom they have pointed to the Saviour. The first class will have been saved, but without having saved others. The second class will bring sheaves with them.

Christmas Music

CHRISTMAS SELECTIONS FOR 1895. Contains new and beautiful songs, etc. Price, 5 cents a single copy.

THE PALACE OF SANTA CLAUS. Price, 5 cents a single copy.

OTHER X-MAS CANTATAS. Price, 10 cents a single copy.

A CHRISTMAS REVERIE. Price, 10 cents a single copy.

A CHRISTMAS BAZAAR. Price, 10 cents a single copy.

BETHLEHEM. Price, 10 cents a single copy.

A CATALOGUE. Price, 10 cents a single copy.

THE JOHN CHURCH CO., CINCINNATI, NEW YORK, CHICAGO

WEST KENTUCKY ASSOCIATION.

The following is the programme of the Ministers' Meeting of West Kentucky Baptist Association to be held with Clinton church, beginning Tuesday night before the third Sunday in November, 1895.

Introductory sermon—W. B. Hall.

The work of the Holy Spirit in the churches—F. M. Sharp, Q. Y. Brown.

Effectual prayer—J. H. Lindsay, J. K. P. Baird.

The power of the Sunday school—W. S. Roney, D. N. Rozzell.

Romanism as a political and a religious factor in this country—J. N. Robinson.

Our obligations to carry out the great commission—E. K. Chandler.

Motives that should prompt us to our Master's service—W. D. Nowlin, J. H. Lindsay.

Church discipline—when and how should it be administered—W. H. Williams, B. F. Hyde.

The relations and mutual obligations of pastor and people—R. D. Wilson, W. H. McMurray.

Nor more necessary are constant supplies of water to the growth of vegetation in the sultry regions of the East, than the influence of divine truth to the existence of human happiness. If a tree, planted by the margin of a refreshing river is proof against the heat of the sun, or the unfavorableness of seasons, be, also, who into a well-prepared heart receives continual infusions of religious wisdom, is flourishing and happy amidst all the inconveniences of life.—Bishop Jebb.

He often acts unjustly who does not do a certain thing; not only he who does a certain thing.

Where Are Your Books?

And do you carry books in stock? These questions are being asked continually. We do carry quite a stock of books, and will be glad for our friends to call on us when in the city, and if they want a book of any kind let us furnish it. We are in the book business, and fill all mail orders promptly.

Yours truly, Baptist - Book - Concern, 307 West Jefferson St., LOUISVILLE, . . . . . KY.

STEWART DRY GOODS CO

Louisville, Ky.

We Mention 1,000 Boxes

Crochet and Knitting Silk.

Pure Silk, Fast Dye, only 12c a ball. This Silk is worth 25c. We made this price of 12c to advertise the

Opening of our Art Department.

A few of the many interesting items that can be seen at the NEW YORK STORE this week.

12C Towels—All linen, hemstitched, fancy borders, hemmed borders, Huck and Damask. We have placed a large lot on center table. Your choice of lot for 12c.

19C A finer lot than above, hemstitched or hemmed, Huck or Damask, plain or fancy border. Your choice for 19c.

39C Men's Neckwear This lot is of the latest styles, Four in Hand or Tecks, dark Fall colors, and made to sell for 50c. Your choice for 39c.

12C Crochet and Knitting Silk—Fast dye, pure silk. We have sold a great deal of this lot, but we have some left, and as long as it lasts it is 12c.

35C Cheviot Serge—Pure wool, cheviot finish. It comes in Navy and Black, and at price offered is the best value in Louisville.

Black Goods Counter.

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

Goods piled up in seemingly inextricable confusion. Salespeople, with dress lengths hanging over their arms, followed by customers with SATISFACTION stamped on their features, can be seen coming away from this counter any minute in the day. There is movement, upheaval, bustle and stir in the BLACK GOODS DEPARTMENT that speaks volumes for our low prices on desirable goods. The other Dress Goods counters are beginning to partake of the same activity. Enumeration of particulars out of the question. Come to headquarters for your new dress. Trimmings of all kinds for any kind of a dress.

Send for Samples.

THOSE NEW SILKS.

In years of silk selling we have never seen the time when designer, dyer and weaver worked in such harmony. Cold type can tell next to nothing about these new Silks. It is best to see them at the NEW YORK STORE. Plaid Silks are in great demand, and we have a beautiful assortment at all prices. JUST TO OPEN THE BALL, we have placed two qualities Scotch Plaids on our counter at 30c and 60c. These goods should sell for 75c and \$1.00. So they won't last long at the above prices.

Send for Samples.

Boys' Clothing

and Ladies' Cloaks keep our Cloakroom busy, but as we receive new goods every day, our assortment is yet unbroken.

Wool wadding, better than eider down, 75c per pound.

Mail Orders Given Prompt Attention. The Stewart Dry Goods Co. (INCORPORATED) NEW YORK STORE LOUISVILLE, KY.

GUNS

BREECH-LOADING, \$5 \$5 UP. REVOLVERS, \$0.95 UP. RIFLES, \$1 \$0 UP.

All who take an interest in Hunting and Fishing should send stamp for our 100 page catalogue No. 1. In fact every Farmer, Planter and Housekeeper should have it. Bottom prices on everything.

J. H. SUTCLIFFE & CO., Louisville, Ky. Mention Western Recorder when you write.

WE FURNISH

Harvest Bells, Manly's Choice, Gospel Hymns, Select Gems, New and Old, Baptist Hymnal.

Also any other song book at the lowest price. BAPTIST BOOK CONCERN, 307 WEST JEFFERSON STREET,



Items of Interest.

George Muller, of Bristol, received many congratulations from all over the world on his nineteenth birthday. He has received since March 8, 1894, more than \$6,000.00, and 130,703 orphans have been cared for by him.

Among the dead of last week were Mrs. Clara Doty Bates, the well-known authoress. Gen. R. J. Baumgartner, who died in England in his eighty-second year. He served in the Crimean war, having been wounded at Sevastopol.

Dr. Richard Durnford, Bishop of Chichester, England, died suddenly in Italy, Switzerland on the 14th. He was ninety-three years old but preserved his physical and intellectual vigor to a wonderful degree.

The story is confirmed that the Queen of Corea was murdered while Japanese soldiers were at the palace gates in Seoul. The king is held a prisoner and a new cabinet has been made which favors Japan.

A dispatch from Valparaiso, Chile, gives the news that the United States ship Partida, Capt. Carter, was burned at sea Oct. 1st. Several of her crew landed at Valparaiso in a boat, but the other boats, in which were the captain and twenty others, are missing.

It has been said that the world is just now having a spasmodic reaction, recoil from radicalism of all kinds, and return to conservatism. It does not wish to shut Carlgie's Niagara. In politics the liberals are being snuffed under the ballots everywhere.

The trolley car in Brooklyn continues its deadly work. John Kirkman made his 12th victim yet the citizens seem powerless to control the corporation. It cholera had killed that many, they would have found law enough somewhere to enforce regulations for safety.

The corner-stone of the Fine Arts building for the Centennial at Nashville was laid on the 19th. There were appropriate ceremonies and eloquent speeches. Among the speakers were Governor Turney and Congressman Patterson.

Earthquakes are reported from various places in New Mexico. Three distinct shocks were felt in Albuquerque, but they were very light. At Sabinal the houses were so shaken that the people ran out of their homes.

The Journal of Commerce has received adverse estimates from the Mine Bureau of the world's gold production for 1895. Last year the production was \$180,000,000, an increase of \$23,000,000 over 1893, and greater than any previous year, even when the California mines were doing the most.

We are sorry to believe this, but the Christian Observer, which is trustworthy, says that the insurgents in Cuba are using dynamite largely. At one place some insurgents, disguised as farmers, exploded twelve pounds of dynamite under a platform under some Spanish soldiers, killing 70 and wounding 113. Such deeds will destroy all sympathy with the insurgents among civilized people.

There has been much curiosity and many conflicting statements as to the reason of the summary dismissal of Prof. Bemis from Chicago University. The New York Evening Post says that Prof. Bemis has made a statement. He made a speech in which he said that "the railroad companies in the past had broken the law equally with their employees."

A device to protect buildings from fire in adjacent structures has been tested in Boston and is said to be a success. Perforated pipes are placed on the exposed sides of the building by means of which a sheet of water can be kept running over them during a fire.

Rev. Mr. Starkweather was elected mayor of West Superior, Wis. As was expected of a preacher who quit the Gospel for politics, he was impeached from office by the city council, and the Supreme Court, on appeal, has just decided the case and sustained the impeachment, and in the decision the Court scored the preacher severely.

Ten years ago there were 7,000 lakes and ponds in Minnesota. One-third of these are now dry, and the others are largely shrunken in area. Similar changes have taken place in the Dakotas, where large lakes, miles in extent, have disappeared in ten years. The cutting down of forests is working the usual result. And there is no growing better and the cold, colder over the country.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent per word, in advance. Count the words and you know at once what the charge will be. Unless the most moderate compensation is made, it will be brought down to 100 words.

RICHARDSON.

Idaline T. Richardson was born March 18, 1865, was converted in 1882 and joined Lombard Baptist church, Hart county, Ky. Was married to Elder A. W. Richardson Oct. 18, 1883. She came to Texas in 1890 and with her husband united with the church at Era, Cooke county. She died Sept. 19, 1895. We know her. She was bright, cheerful and true. She knew why she was a Baptist, having strong convictions in doctrine. She was loved by a host who knew her. To her husband she was a delightful and helpful companion. She often said "It were better that she die than to hinder her husband in his preaching." To her children she was a loving, instructing mother. In her Savior's church she proved herself a good soldier, always found at her post of duty. Her life is one we will always cherish. Her last day is one of triumphant joy, as she died resting on the Everlasting Arm. God help us to emulate her worth and path.

R. H. GAINES AND W. A. MANSFIELD.

CAMPBELL.

Mrs. Elizabeth Campbell died on October 9th in her 96th year. She was born in Caroline county, Va. and came to Kentucky in 1814. She was the daughter of Peter and Nancy (Stover) When quite a child she was converted by the light and united with Campbell's church and was baptized by Bro J. M. Metcure. She married Bro Levi Campbell. She was a quiet, consistent Christian mother. Hence the Lord honored her in the conversion of her children who have the consolation of the Christian hope to cheer them in the hour of bereavement. The funeral services were conducted by the writer at the old homestead on the evening of the 19th inst. W. W. FERRIS.

HARLAN.

In Boyle county, Sept. 4th, John Wellington Harlan, only son of Jacob Harlan, aged 28 years, 11 months and 24 days. In the 23rd year of his age Bro Harlan professed faith in Christ and united with the New Providence church and was soon chosen deacon, in which capacity he served until he moved to his present home at Danville. In May 1890, he married Miss Annie Harlan of Sedalia, Mo. who with three jovial children mourn a great and grievous loss. Bro Harlan was a Christian gentleman, highly esteemed by all who knew him and leaves a record of which his family may justly be proud. The funeral services were conducted by Revs J. M. Bruce and J. S. Smith, and his remains were followed to the Danville Cemetery by one of the longest processions ever seen in the county. W. J. BRUCE.

DYING WORDS OF A LITTLE CHILD.

Muretta F. King, the seven-year-old daughter of W. G. and Mrs S. A. King of 1860 county, Ky. died of diphtheria Sept. 2, 1895, and when death struck her she said to her mother, "Come and go with me. Her mother asked where she was going. She replied "I am going to God." Then she shook hands with all present and said "Good-bye, come and see me. I am going to God." Her mother asked what she must tell Aunt Fannie, she replied "Tell her I am dead and gone to heaven. Then she clasped her hands and said, "Bless Jesus, bless Jesus." She threw her arms round her Aunt Tinnie's neck and said "Come and see me when I get to God." She also exclaimed, "Bless the Lord. In telling her sister and brothers good-bye she came to her five-year-old brother and said, "I will be by myself." Sure enough in two days after the little brother died of diphtheria, and they met in the spirit land. Her last words were "Uncle Willie, good-bye, come and see me." When she could speak no more she looked at her papa, and with a smile pointed to heaven. Thus she silently passed away and her eyes were opened to behold the beauties of the paradise of God. W. J. PICKETT, Powder Mills, Ky.

There is more cholera 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 the local trouble, pronounced it a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Remedy, manufactured by F. J. Cheney & Co., Toledo, Ohio is the only constitutional remedy that has ever been offered internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. It is guaranteed to cure. Send for circulars and testimonials. Address F. J. CHENEY & CO., Toledo, Ohio. Sold by Druggists.

Utah Hot Springs.

Located nine miles north of Ogden, on the Union Pacific, at the foot of the Wahsatch mountains are the Utah Hot Springs. They are an elevation of about 4,500 feet above sea level, and are far superior to the celebrated Hot Springs of Arkansas. The water is about 150,000 gallons of water per day, which is conducted into the hotel from the springs in pipes, for private use. The water is pure and is said to be the best in the world. The natural combination of marvellous curative properties, and many cases of rheumatism have been cured when other remedies have failed. It is highly recommended by the Union Pacific. J. F. Aglar, Gen'l Agent, St. Louis, Mo.

SALESMEN WANTED, \$100 per month and expenses. Address: [illegible]

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Coughs, Asthma, Bronchitis, all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all the various Complaints after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this receipt in German, French or English, with full directions for preparing and using. Sent by mail in plain wrapper, with stamp naming this paper. W. A. NOTES, 820 Powers' Block, Rochester, N. Y.

A Generous Offer—\$200.00 In Gold Given.

R. H. Woodward Company, Baltimore, Md. are making a very generous offer of \$200.00 to anyone who will, within three months, send copies of "Tales to Children about Jesus." This is one of the most popular books of recent years. Agents of one sell from 10 to 100 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 35 cents. It is just the book to be sold for the holidays. They also offer an Easy Organ, retail price \$27.00 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 copies to be given for selling 50 copies in two 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, "Tales of Religious Thought," by Talmage, which is having a large sale. Agents who do not sell any of these items are given a liberal commission. They also make a specialty of other books and Bibles for Xmas holidays. Write them immediately.

SHEEPVILLE Ky Sept 24 1895. LOST SHEEP PAPERS. LOUISVILLE KY. Lost \$100. I carried a large team with the paper I bought of you and like it very much as a roofing. A big storm of rain and wind came so it before I got the paper on and it did not leak a drop. Think I will need more after awhile. Write me. JAMES JESSE. See advertising page.

Advertisement for DOLFINGER'S Cut-Glass. Price list: \$4.00 for one Column, \$4.50 for one Fine, \$3.00 for one Set, \$9.00 for one Set, \$22.00 for one Set, \$2.50 for one Extra Fine. Also mentions a Splendid Line of Rich Cut-Glass, Novelties in Decorated China and Fancy Glass.

Advertisement for C. O. & S. W. R. R. (The Mississippi Valley Route). Routes listed: LOUISVILLE, EVANSVILLE, CINCINNATI, MEMPHIS, VICKSBURG, NEW ORLEANS, ST. LOUIS, CAIRO, CHICAGO, NORTH and WEST. Also mentions T. B. LYNCH, General Pass. Agent, LOUISVILLE, KY.

Fast Time to Denver and Western Points.

The Union Pacific are now running special fast trains, leaving Kansas City daily at 6:45 p. m., arriving at Denver at 1:40 p. m. the following day. St. Louis passengers can leave St. Louis at 9:00 a. m. and arrive at Denver at 1:15 p. m. the next day, only one night en route. The time to San Francisco is reduced ten hours via this route. For full particulars, address Jas. F. Aglar, General Agent, St. Louis, Mo.

SUMMERING IN THE NORTH



At the resorts reached by THE NEW ORLEANS AND CHICAGO LIMITED. Such is the titling of an attractive pamphlet containing a list of resorts in the North, giving hotels, rates, etc., to be had by the ILLINOIS CENTRAL R.R. For a free copy, send the title of the pamphlet to the Central R.R. at St. Louis, Mo. The Limited is the best of the South for reaching the Northern Resorts. Ask your local railroad agent about it. He will also advise as to best rates and connections. A. B. HANSON, Gen'l. Pass. & Ticket Agt., Chicago.

Advertisement for Beautiful California. Through Pullman Buffet Sleeping Car or Through Pullman Tourist Sleeping Car from St. Louis to Los Angeles. DAILY WITHOUT CHANGE, VIA THE True Southern Route, Comprising the lines of the IRON MOUNTAIN ROUTE, TEXAS & PACIFIC and SOUTHERN PACIFIC RY'S. Forming an ideal Winter way to the land of Sunshine, Fruits and Flowers. For full particulars address your nearest Ticket Agent, or R. T. G. Matthews, Southern Traveling Agent, 304 W. Main St., Louisville, Ky., and H. C. Townsend, Gen. Pass. and Ticket Agt., St. Louis, Mo.

Advertisement for Arkansas & Texas. THE ONLY LINE WITH THROUGH CAR SERVICE FROM Memphis to Texas. NO CHANGE OF CARS TO Fort Worth, Waco OR INTERMEDIATE POINTS. TWO DAILY TRAINS CARRYING Through Coaches & Pullman Sleepers. Traversing the finest Farming, Grazing and Timber Lands, and reaching the Most Prosperous Towns and Cities in the Great Southwest. Ask your nearest Ticket Agent for maps, time tables, etc., and write to the following for all information you may desire concerning a trip to the Great Southwest or for a copy of the pamphlet, "Texas Lands," "Homes in the Southwest" or "Through Texas." W. A. Mc QOWN, Travelling Passenger Agent, LOUISVILLE, KY. A. B. DODGE, E. W. LEBEAUME, Gen'l. Traffic Mgr., Gen. Pass. & Ticket Agt. ST. LOUIS, MO.



Advertisement for KNOWLEDGE. Brings comfort and improvement and leads to personal enjoyment when rightly used. The many who live better than others and enjoy life more, with less expenditure, by more promptly adopting the world's best products to the needs of physical being, will attest the value to health of the pure liquid laxative principles embraced in the ready, Syrup of Figs. Its excellence is due to its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect laxative; effectually cleansing the system, dispelling colds, headaches and fevers and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kidneys, Liver and Bowels without weakening them and it is perfectly free from every objectionable substance. Syrup of Figs is for sale by all druggists in 50c and \$1 bottles, but it is manufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, Syrup of Figs, and being well informed, you will not accept any substitute if offered.

Advertisement for ROYAL Insurance Co. OF LIVERPOOL. Barbee & Castleman, Managers Southern Dept. COLUMBIAN BLDG., Louisville, - - - Ky. Agents in all towns in the south.

Advertisement for LADIES! Do you like a cup of Good Tea? If so send this "Ad" and life in stamps and we will mail you a 4 lb sample Best Tea Imported. Any kind you may select. Good Incense, Big premiums, Tea, Cosmetics, Baking Powder and Spices. Send for terms. THE GREAT AMERICAN TEA CO., W. R. F. O. Box 228, St. Louis, Mo., 15 N. Y.

Advertisement for ENGAGEMENT AND WEDDING RINGS. Besides many other styles of gold rings in stock. Make to order or reparatory ring. New illustrated catalogue of over 50 different patterns sent. J. P. Barnes & Bro., 154 W. Market, Louisville, Ky. This firm travelable. - Publishers Western Recorder.

Advertisement for 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

Royal Baking Powder ABSOLUTELY PURE

Items of Interest.

This is a day of monuments. On Tuesday two brown stone monuments were unveiled with appropriate ceremonies on the Delaware River.

A monument has been erected by the State of Connecticut at Winchester, Va. It is in honor of the memory of the soldiers of the Eighteenth Connecticut Volunteers who were killed during the war.

Mr. Frank Rockefeller of the Standard Oil Co., and the Vanderbilt have bought and are operating the sulphur mine in Calcasieu Co., La.

Prof. Alexander, of the Smithsonian Institute has returned from a trip to Alaska. He reports four volcanoes active on the Aleutian Islands.

A dispatch from Shanghai states that an explosion occurred on a Chinese steamer at Kung Kai near Kia Chow.

The National Medical Congress of Switzerland has made a request of the Swiss papers which we hope they will heed, and that the U. S. papers will follow their example.

Are you Low-Spirited?

Take Horsford's Acid Phosphate. Worry is worse than work—makes a man sick quicker.

A GREAT MEETING.

We are in the midst of a great meeting. Bro. S. Y. Williams, of San Antonio, Texas, is doing the preaching. Yesterday was a great day with us.

PLACE OF THE LAW.

Undoubtedly it was much more common aforesaid to dwell upon the exact requirements and the awful retributions of the law than it is at present.

There is an almost universal protest against the preaching of the law, on the ground that it is an attempt to "scare people" into the kingdom, and whatever else may be done for man, he must on no account, at any time be scared.

PROVIDENTIAL.

A man had come to Chicago hoping to find there a friend whom he was particularly anxious to see. He examined the city directory, but the name was not there.

But some Christian people, accepting all that comes to pass as providential, yet select certain providences favorable to themselves and call them good or gracious.

He believed that the same hand which opened the door aroused the adversaries. Both the opening and the opposition were necessary to the success which God meant should follow the efforts of his apostle.

MAKE YOUR LITTLE FRIENDS HAPPY



Out of our toyhouse apartment of afterwards we have made an extra little child's set consisting of train, boat and engine.

LEONARD MANUFACTURING CO., 152 & 153 NICHOLS AVE. CHICAGO.

MUCH FOR LITTLE

When PIANO PLAYERS, SINGERS and those interested in Musical Matters, will see MUSICAL VISITOR, they will be interested in the contents of this magazine.

THE JOHN CHURCH CO.

CHICAGO, ILL. NEW YORK, N. Y.

WANTED—Correspondence with teachers desiring to change their present positions.

Teachers Exchange, Franklin, Tennessee.

IN YOU LIVE WITHIN

200 MILES

of 'onsville in any Direction,

WE PAY EXPRESS CHARGES

—ON ALL—

MAIL ORDERS

Amounting to \$5 or over.

We are the Originators in Louisville of this most liberal offer to out of town Customers, and we have Imitators, but we receive more MAIL ORDERS than all the rest combined.

If YOU can't come write

LEVY'S,

3RD. & MARKET, LOUISVILLE, KY.

THE MARKETS.

Report for the Week Ending Saturday, Oct. 19, 1895.

Cattle—Receipts of cattle were light to-day and but little sold.

Hogs—Receipts of hogs to-day were light and market steady at Friday's prices.

Sheep and lambs—The receipts were light and market very bad.

Extra shipping cattle, 1,500 to 1,600

Light shipping, 1,300 to 1,350 lbs. .... \$4 00 to 4 10

Best butchers ..... \$4 00 to 4 10

Table with 2 columns: Item and Price. Includes 'Pair to good butchers', 'Common to medium butchers', 'This, rough steers, poor cows and heifers', etc.

HOEG

Choice packing and butchers, 225 to 300 lbs. .... \$3 75 to 4 00

BEEF AND LAMB

Good to extra shipping sheep ..... \$2 50 to 2 75

Fair to good sheep ..... 1 50 to 1 75

Common to medium sheep ..... 1 25 to 1 50

Extra Kentucky lambs ..... 2 00 to 2 25

Fair to good lambs ..... 1 75 to 2 00

Common to medium lambs ..... 1 50 to 1 75

Tail-ends or cuts ..... 1 50 to 1 75

LEAF TOBACCO MARKET.

Report for the week ending Saturday, Oct. 19, 1895.

BURLY—1894 CROP.

Red. Color

Trash, green mixed ..... \$2 00 to \$4 00

Trash, sound ..... 4 00 to 6 00

Common lug ..... 7 00 to 8 00

Medium lug ..... 5 00 to 6 00

Good lug ..... 6 00 to 7 00

Common leaf, short ..... 6 00 to 8 00

Common leaf ..... 6 00 to 8 00

Medium leaf ..... 10 00 to 12 00

Good leaf ..... 12 00 to 14 00

Fine and selections ..... 17 00 to 20 00

DARK—1894 CROP.

Trash, green mixed ..... \$1 00 to 1 25

Trash, sound ..... 1 25 to 1 50

Common lug ..... 1 75 to 2 00

Medium lug ..... 2 25 to 2 50

Good lug ..... 2 50 to 3 00

Common leaf, short ..... 3 00 to 3 50

Medium leaf ..... 4 00 to 4 50

Good leaf ..... 7 00 to 8 00

Fine and selections ..... 7 00 to 8 00

SALES, WITH COMPARISONS.

Following were the sales for the week ending Oct. 19, with comparisons:

Table with 3 columns: Year, Week, and Amount. Includes 'Year 1894', 'Year 1895', 'Total new crop sold to date', etc.

REJECTIONS.

Rejections this week ..... \$100,000

Rejections same time in 1894 ..... \$100,000

Rejections same time in 1893 ..... \$100,000

Rejections since Jan. 1 to date ..... \$100,000

Rejections same date in 1894 ..... \$100,000

Rejections same date in 1893 ..... \$100,000

Percentage of rejections to auction sales, '94 ..... 100%

Percentage of rejections to auction sales, '93 ..... 100%

RECEIPTS.

Receipts this week ..... \$100,000

Receipts same time in 1894 ..... \$100,000

Receipts same time in 1893 ..... \$100,000

Receipts since Jan. 1 to date ..... \$100,000

Receipts same date in 1894 ..... \$100,000

Receipts same date in 1893 ..... \$100,000

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 J. K. NUNNELL.