

# WESTERN RECORDER.

Faith, Hope and Love, these three.

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In view of the abuse now being showered upon Tennessee and Georgia for enforcing their laws, the New York *Observer's* words are refreshing:

This particular lawbreaker might claim to be the victim of persecution on religious grounds if he were hindered from worshipping on the seventh day of the week. If all of the saloons in New York were run by Seventh Day Adventists and these, shutting their doors on Saturday, should open them on Sunday, would not their prosecution be as much "religious persecution" as the instance in Georgia? As long as the Seventh Day Adventists have the right of meeting on the seventh day and can claim police protection if need be in the exercise of that right, they should cheerfully acknowledge their accountability as citizens to the state law which insures the Sabbath. The man is not a martyr, for his conscience is unevenly balanced. If his principles were thorough he would refrain from work on the American Sunday and keep his own holy day also. Then his conscience would cost something, as he would be suffering for conscience' sake.

TAKING the "organ" is the milk in the cocoon of these alphabet societies. The Presbyterians of California welcomed and pushed the "young people's movement." Now the report of the committee on young people's societies, which was adopted, says: "Already we find our young people holding conventions and organizing campaigns without any consultation of church authorities. Where this thing will lead, unless taken in hand, it is painful to contemplate. We find, moreover, that while the organ of the movement is widely taken by our young people, they almost wholly ignore our own denominational papers, and yet they are constantly declaring their loyalty."

In commenting on some recent appalling crimes, the *Advance* says: "When to speak of the wrath of God against sin is thought equivalent to proclaiming deity a monster, when nothing is thought gospel but the most complacent view of everything evil, there will certainly be crimes of sufficient magnitude and appalling frequency to shock us out of our folly. The church does more harm than good by any teaching about sin which does not make it exceedingly sinful."

THE *Watchman* says: "In too many of our churches congregational singing is very flat and uninspiring. We have trained up a generation on Moody and Sanky, and the hymns and tunes that our fathers loved are comparatively unfamiliar to them." And the *Watchman* calls for a return to the noble hymns such as are found in the Psalmist, published in 1847. The best of these, the best hymns ever written and none but the best, are in Manly's Choice.

THERE are people who imagine that if they will just keep busy working for Christ they will grow in grace whether they have time to think of their own souls or not. As if growth was a mere matter of exercise! As if a hard day's work was a substitute for a good dinner!

If you want to be miserable think about yourself, about what you want, what you like, what respect people ought to pay to you and what people think of you.—Charles Kingsley.

For the Western Recorder!

## BIBLIOLATRY.

BY J. H. SPENCER, D.D.

It is not a new word. But it has been subjected to the "higher criticism," and has received a new meaning. Formerly it signified devotion to books. Now it means, in the nomenclature of the "new theology," worship of the Bible. It is used by the "progressives" as a term of reproach, and is contemptuously applied to those who, in this "enlightened age," continue to contend for the infallibility of the sacred Book, and that it is the sole and all-sufficient authority in all religious concerns. The "progressives" deem such stubborn adherence to an ancient book a relic of the "dark ages," and a species of superstitious idolatry, which they sneeringly term Bibliolatry. Like most of the vapors of the "new theology," this charge against orthodox Christians is utterly false. The Bible has been, and still is, the most popular and influential Book in the world. The vast majority of "the common people"—the bone and sinew of society, and the strength of virtue, in all lands—bear it gladly, as they did its Author. But they do not make it an object of worship. It forbids idolatry under the most terrible of all penalties; and those who love it, or fear its Author, neither desire nor dare to make of it an idol. Those who despise it, or affect to do so, have no inclination to make it a god. The Bible is one of the few objects known to men, to which no altar has ever been erected. The charge of Bibliolatry against devout Christians, or any others, is but a malignant mocking sneer.

But the "new theology" has succeeded better in perverting truth, than have its advocates in defining terms. The former, in its covert attacks on the Word of God, has had the full sympathy of corrupt human nature; and, by its persistent sneering and ridicule, has brought the Bible into disrepute, among the two extremes of society. One result has been to give greater license, and increased infidelity and wickedness, in the "higher circles" of society; another, to remove the only effective restraints against vice, among the constantly increasing criminal classes. The inevitable consequence is an immense increase in both the measure and malignity of crime. Men without the fear of God before their eyes have nothing to restrain them from committing all the enormities to which their depraved nature incline them. No God above, no virtue below.

But another result of this mocking and sneering at the Bible, or, at least, at its most vital teachings, still more disastrous to the purity and power of the Christian religion, is that the vagaries and spirit of the progressive theology have gradually diffused themselves among the great, virtuous, Bible-loving masses. It has not destroyed their attachment to the Bible. But it has modified the teachings of the Sacred Book, and depreciated its dignity and authority in the popular estimation, and even in the minds of multitudes of Christians. They no longer handle it with the same reverence, or appeal to its authority with the same confidence, that characterized their fathers. They feel at liberty to criticize it familiarly, and conform its utterances to their reason and preconceptions, to pass by in silence its ungenial doctrines, as if it were a human production.

Yet the Bible, or what the Bible is conceived to be, was never before so popular as now. It is not, as has been charged, worshipped as a god, but is rather fondled as a pet. Never was it studied—if reading treatises concerning it may be called studying it—by as many people. It is investigated by all grades of intellect, from the infant class in the Sunday-school, to the learned professor in the university. Never were so many books written, and discourses

delivered, for its elucidation. All profess to love it. Even the higher critics, after rubbing it between their hands, and blowing the chaff to the four winds, profess undying devotion to the few grains of wheat left. But it is admired as an interesting book, containing some pleasing sentiments, rather than revered as the Holy Bible, expressing the will of God. In the Sunday-school we are taught the history, biography and geography it contains; in the university, we have deduced from it vague and subtle philosophies that were never in the minds of its inspired writers. In the one case we treat it as a mere human production; in the other, we make it an unsolvable mystery. No wonder the ignorant despise it, and question its authority.

Not by all, as yet, but by far too many, and they the most popular and "successful," the Bible is used in the pulpit as a sensational love story. Jesus is represented as the sentimental lover, endeavoring to win a coy bride, instead of a holy God, commanding all men, everywhere, to repent. Everything is excluded from the sermons and "talks," and even the "Bible readings," which could offend the popular taste, or the advocates of error, or arouse the guilty conscience. Not only the truth in love, but only loving truth (or palatable error) is preached. The sentence, "God is love," is emphasized; but the text, "Our God is a consuming fire," is never quoted. Divine love and compassion are magnified, but divine justice and wrath are ignored. The splendors and delights of heaven are pictured with fervent enthusiasm; but care is taken not to offend ears polite, or arouse the guilty fears of the wicked, by any reference to the horrors and woes of eternal damnation. The unconverted do not believe in everlasting punishment, because it is not preached to them.

The sneers of the "new theology," and the effeminacy of what we call the "higher civilization," have caused us to turn back from the example of our Master. We have discarded the pattern shown us in the mount, and cut one, more in conformity to our broad-minded liberality. Christ emphasized the justice and wrath of God as forcibly as he did the divine mercy and compassion, and portrayed the torments of hell as vividly as he did the joys of heaven. If he said, "God so loved the world," he also said, "Ye hypocrites, how can ye escape the damnation of hell?" In all his teaching, he set the "everlasting punishment" of the wicked over against the "life eternal" of the righteous. But we present only the charming side of the picture. We entertain the people with a pleasing story, and depend on the civil law to restrain them from vice and crime, a task it has never been able to perform, in any country. I do not charge the criminality of the people, primarily, on the pulpit and the religious press: that originates in the corruption of the depraved human heart. But our religious teachers are fearfully blamable in the sight of God for failing to use the only effective means for restricting crime, that he has placed in their hands.

Men have comparatively little regard for human law. They persuade themselves that they can either escape its detection, or evade its penalty. The only code that they seriously fear is contained in God's law Book. Hide that from them, and they are without effective restraint. They fear and tremble at the thought of committing crime only when they recognize that the All-seeing Eye is upon them, and that the Omnipotent Arm will inflict eternal punishment on the wicked. The enormous increase of crime in the land is due to our having amused the people with a mere love story, instead of teaching them that "the wages of sin is death." Those doctrines of the Bible that would deter men from sinning, have been ignored, or passed over, by the religious teachers, until the people have been allowed

to lose sight of them; and we are reaping as we have sowed.

The only remedy is to seek out the old paths and walk in them—not to worship the Bible, but to honor and reverence it as the infallible Word of God, and allow it to speak its full message to fallen men—its threats and penalties, as well as its promises and rewards. Let it become again a terror to evil doers, as well as a comfort to the righteous; and represent the justice and wrath of God, as well as his love and mercy. Allow it full scope to portray the glories and joys of heaven; but do not force it to be silent about the horrors and woes of hell. Then shall God's holy Book be respected by the masses, as in the days of yore, and the people will tremble at his Word, and fear to sin.

Emmence, Ky., October, 1895.

## "ONLY TRUST HIM."

A fair test of loyalty is trustfulness. It is a taste to be added to the servant, the subordinate, the disciple. It is not the same as trustworthiness. Indeed, the two qualities are set over against each other; they are counterparts. The leader of a great cause may have many aids and agents. The trustworthiness of the latter being established, their loyalty would seem to be a settled fact. The one is involved in the other. But a readier indicator of their reliability is at hand. Are they trustful in respect to their leader? Do they obey him implicitly and promptly? Are they absolutely free from doubt as to his wisdom, his ability, and his purpose to keep faith with them? Do they trust him without reserve when he sends them on missions about whose favorable outcome they are not confident? Are they willing to suffer privation and pain at his command, feeling sure that he knows and will do what is best for them and the cherished cause? This is the kind of trust which makes them worthy to be trusted; the kind which fairly tests their own loyalty.

Consider the nature of the service likely to be rendered by a soldier who loses faith in his commander; by a clerk who doubts the honesty of his employer; by a son who trusts not the promises of his father. It scarcely can be, or long continue, loyal and whole-hearted. Now, how is it with our service as soldiers of the cross; as agents in a divinely appointed work; as sons of a Heavenly Father, who has made to us promises which are unshakably precious? We must trust God, whether we are working or waiting; in dark and bright days alike, in the face of apparent failure as much as when on the plain path to success. Every true disciple can find voice for his loyalty in such words as these:

"I cannot see, with my small human sight,  
Why God should lead this way or that for me;  
I only know that he said, 'Follow me,'  
So I can trust."

"I know not why my paths should be at times  
So straightly hedged, so strangely barred before;  
I only know God could keep wide the door;  
So I can trust."

"I cannot know why suddenly the storm  
Should rage so fiercely round me in its wrath;  
But this I know, God watches all my path—  
And I can trust."

"I have no power to look across the tide,  
To see while here the land beyond the river;  
But this I know, I shall be God's forever;  
So I can trust."

The greatest strain on the Christian's loyalty seems to come from a lack of trust in God's love; yet God himself is love and is so manifested unto a sinful world through the sacrifice of his Son. There may be firm trust in God's power and holiness; but personal disappointment and sorrow will weaken one's confidence in the divine care and affection, unless special efforts are made to cultivate that important phase of loyalty. We must hold our will and our apparent welfare wholly subjects to God's will, if we would make our trust unalterable and our loyalty without a flaw.—Interior.

For the Western Recorder.]

## CRISPI'S SPEECH.

Recently the Italians celebrated the twenty-fifth anniversary of Garibaldi's entrance into Rome, which overthrew the temporal power of the pope, with great rejoicing. A monument to Garibaldi was unveiled and a statue to Cavour. The first was erected by the kingdom at a cost of one million francs. The latter was given by the cities of Italy.

The contribution of the people generally was a column at Porta Pia, a marble shaft surmounted by a gilt statue of Victory. This was erected by popular subscription to commemorate the opening of the breach through which the Italian soldiers entered Rome in 1870.

This was the most distasteful to the papacy. The plea could be made that the monument to Garibaldi and the statue of Cavour were the work of the Government and that the people did not rejoice in the rescue of Rome from the temporal sovereignty of the pope. But the statue of Victory was the work of the people, and one hundred thousand men marched to its unveiling, to rejoice in the freedom of Rome and the unity of Italy.

The speech of Crispi, the Prime Minister, was the climax. All the proceedings in honour of the freeing Rome from the pope were humiliating to the papacy. But Crispi put the feeling of the people whom he leads in strong words. It shows that the priesthood is shorn of its power in Italy when the Prime Minister thought it expedient to speak so frankly. These are some of his words in his address at the unveiling of the Garibaldi monument:

"The enemies of Italian unity have endeavored to prove that the present celebration is an insult to the head of the Catholic church. Their object is to excite conscientious scruples against our country. But the common sense of the people is proof against such tricks, because we all know that Christianity is a divine institution, which is not dependent upon earthly weapons for its existence. The religion of Christ preached by Paul and Chrysostom was able to subdue the world without the aid of temporal arms, and we cannot conceive why the Vatican persists in wishing for temporal sovereignty to exercise its spiritual mission. It is not really for the protection and prestige of religion that our adversaries demand the restoration of the temporal power of the Holy See, but for worldly reasons, from lust of power, and from earthly covetousness. They do not consider that temporal power cannot be saintly and above sin, that it cannot aspire to celestial perfection in this world. Material weapons and legal violence justified by reasons of state should not belong to the Vicar of Christ on earth, who is to preach peace, to pray, and to pardon. Religion is not and cannot be an affair of state. Its mission is to console believers with the hope of an everlasting future, and to uphold the spirit of faith."

While the celebration was going on in Rome, there were two meetings in New York City, both held by Catholics. The Italian Catholics joined their brothers at home in rejoicing over the freeing of Rome from papal temporal rule, and in the consequent union of Italy. But the meeting of the German Catholics was a very different affair. Instead of holding a celebration, they held an indignation meeting.

Archbishop Corrigan presided over the meeting and made an address. He was very indignant at the thought of "the wrong which the Sovereign Pontiff has been suffering for twenty-five years." He condemned the taking of Rome as "an outrage and sin which cannot be condoned."

Bishop Messner spoke. He said: "We American Catholics accept the doctrine of the sovereignty of the people only so far as it is consistent with the principles of right and justice." Exactly. Every one will agree with that utterance. The doctrine of the sovereignty of the people and every other doctrine is accepted by all good men and true "only so far as is consistent with the principles of right and justice."

But the point of difference is as to who is to decide how far it is consistent with those principles. Bishop Messner would say the pope or the college of cardinals, and there we differ from him *totò calò*. In Italy the people decided that Rome should be free, and the people were right.

Strong resolutions were passed favouring the temporal power of the pope over the

city of Rome. That is very easy for German Catholics. Rome is not the capital and the chief city of their fatherland. But I venture to assert that had the question been upon giving Berlin and its suburbs to the pope not a German of them all would have favoured it.

## BUSY BEES AND BUSYBODIES.

BY REV. THEODORE L. CUTLER.

There are two kinds of activity: one is to be commended and the other is to be condemned. The first is the activity of the honey bee; the other is the activity of the hornet or the mosquito. The first class of active folks are described by the apostle as "diligent in business, fervent in spirit, serving the Lord." This class are the joy of every pastor and the sheet-anchor of every church. The Master ordained his church on the principle of the subdivision of labor, and there is a place in it for everybody, rich or poor, who believes that if he eats he ought to work. Dorcas serves that Master as efficiently with her needle as Apollous serves him with his tongue; Tertius uses his pen to be Paul's stenographer, and Phebe uses her satchel to carry the completed epistle to Rome. Everything from Christ, everything for Christ, is the true Christian motto. He or she that will not labor for Jesus, shall not eat of the bread which cometh down from heaven. The simple reason why so many church members have no relish for prayer, or for the word of God, or for the "body of Christ" as set forth on the sacramental table, is that they have not worked hard enough to give them an appetite. The hardest toilers and the hungriest feeders—they banquet on food that the world knoweth not of. "My meat," said their Master, "is to do the will of him that sent me, and to finish his work."

Next to the outpouring of the Holy Spirit, what our churches most need is the development of all the members. While pastors are often overworked, a large proportion of the people are underworked. In every church here there is a lamentable lot of drones. In seasons of revival nearly every member is alive and busy; but what we call a "revival" ought to be the normal condition of every healthy church. A gift to every man, and no one neglecting his gift; a place for every one and every one in his place. And the special place for each Christian is the one that God made him for, and for which the Holy Spirit converted him. To mistake it is a sad blunder; to desert it is a disgrace and a crime. My friend, are you a honey-making bee in the Lord's hive, or only a drone?

Nearly as great a nuisance in the church as the drones is that class of whom the apostle wrote: "We hear of some that walk among you disorderly, that work not at all, but are busybodies." This latter class are not exactly slothful, but are serving the evil one. When writing to Timothy, Paul photographs them at full length in this wise: "Withal, they learn to be idle, going about from house to house, and not only idle, but tattlers and busybodies, speaking things they ought not." It seems that we could write certain names under these photographs, they are drawn so actually to the life. Peter also points out the same character when he says, "Let none of you suffer as an evildoer or as a busybody in other men's matters." He, too, would seem to have been stung by the hornets, and he hits the secret of their mischievousness in that word "other." Instead of minding their own business they meddle with the affairs of their neighbors, not in the line of needed aid or timely sympathy, but in the line of officious interference. Instead of visitations of mercy, they go out on visitations of gossip, sowing the tares of tattling and scandal. Gentle-spirited Albert Barnes is moved to pungent indignation when he declares that "one of the most pestiferous of all persons is he or she who has nothing to do but to meddle in the affairs of their neighbors."

The apostle's cure for this disease of the meddling finger and the tattling tongue, was an "alterative." Them that are busybodies he exhorts by the Lord Jesus that "they work with quietness and eat their own bread." That is, they should devote themselves to their own duties in their homes, in their business, and in their appointed place of church activity. Then they would have no time to pry into their neighbor's affairs, or to peddle scandal through the community.—Evangelist.

For the Western Recorder.]

## THE WHOLE CAMEL IN THE TENT.

BY THE REV. ROBERT MORRIS RABB.

It was with great surprise (on the part of some) that the evolutionary position of Prof. Bruce of Scotland was heard announced in his first lecture in Chicago University. His tent was wholly pitched on evolutionary ground; no arm raised in defense of the belief, that man's body was an immediate creation of God. The lecturer dwelt under evolutionary skies, and breathed evolutionary air. But he planted himself there to aid faith—hard by the enemy's camp whose Goliaths stride up and down before trembling Israel. Scarcely one stone out of David's sling shall be hurled—none, indeed, that will bring a Goliath with mighty spear to the ground. "While we come over into the evolutionary camp, we don't mean that we give up everything; O no! we will take your own weapon, and turn it on you. If you convince us of man's bodily evolution, I shall contend that this may have been God's method of making man."

But how about Genesis? "Well, Genesis is not to be too literally taken. The teaching of Genesis is so vague, so indefinite, we shall throw it like a harness over every theory science can invent." That is it, exactly; and the kind of exegesis in which our scientific, Christian apologists are indulging will sweep away every atom of respect for the first chapters of Genesis.

After Prof. Bruce had given his reasons for believing that man's body is the result of evolutionary processes, he had to settle down to face the question of the soul's evolution. But he was not bothered much over this question in its worst phases. As the body of an animal (say an ape) was prophetic of man's body; so the intelligence of an animal might have prophesied man's soul. Where is the trouble in granting that the soul is the product of evolution? Of course there are conscience and the moral nature to be accounted for; but who knows that evolution cannot account for these? So, as far as Prof. Bruce is concerned, the camel of evolution may come straight into the tent.

If we are agreed that man is altogether the product of evolution, what must we say about angels? This will likely be a future task of the Christian evolutionist, to show how angels were evolved.

If man was evolved, what about the evolution of woman? Did she come along with him from a low-browed ape, and could she trace her lineage back through so illustrious an ancestry? Of course, the story of her being made of a rib out of man's side must be set aside under evolutionary pressure.

The great thing that bothers the evolutionist is the idea of God's interposing in the history of this world and making a man, soul and body, outright and on the spot. That is too hard to imagine!

East Aurora, N. Y.

CHRIST did not seek to regenerate society, but the hearts of men. He said: "The kingdom of God is within you." He began with the units, and not with the masses. We cannot have Christian institutions without Christians. Our first great duty is to preach the gospel to every creature. When a majority of the race adopt the Golden Rule as the law of their lives, it will be easy to embody its spirit in our statutes, our social customs and our business methods. We must not be lured away from our great business of preaching Christ crucified by dreams of civic federation that shall be potent enough to eliminate poverty, vice and crime. I am not opposed to the movement which takes the name of applied Christianity. I believe in it heartily. I think that Christians ought to work together in every community to purify politics, to diminish poverty, to elevate the masses, to make the world better in all possible ways. But they must not think of this as their first great business—the fulfilling of their divine mission. No, no, that is to save men—to save souls—to make them fellow-citizens with the saints, and heirs of that kingdom which is righteousness and peace and joy in the Holy Ghost.—SENEX SMITH in Journal and Messenger.

A FRIEND may well be reckoned the masterpiece of nature.—Emerson.

For the Western Recorder.]

## THEATERS IN THE UNITED STATES.

It was not a preacher nor the editor of a religious paper who said this of the theaters, but the Century Magazine:

Nobody with any knowledge of the facts will deny that the American theater, considered merely as a rational means of entertainment, without reference to its relations to literature and art, is in a most forlorn and debased condition. Tragedy, high comedy, the historical and romantic drama, have been virtually banished from the stage or find few worthy interpreters, and have been replaced to a large extent by worthless melodramas, the extravagant buffoneries of so-called farce comedies, or the feverish and unwholesome society play, in which the most vicious topics are discussed openly under the pretense of solving social problems.

And this estimate of the theater—not as it was, not as it may be some day, not as it is in Utopia, can be heard on all sides. No one with any reputation for culture to lose will contradict this plain statement of the Century.

And there is no remedy; because the experience of the world shows that theatrical performances always have a tendency to deteriorate.

Take an audience in any city of the best people. Let a theater play only the finest of Shakespeare's dramas. Let the actors and actresses be persons whose private lives are above suspicion. This is supposing a case in which the theater is at its very best. Now let those actors play Shakespeare for three or four months to the same audience. It will be found that the audience has deteriorated. Shakespeare will be tame to them. They will demand something more exciting. Either the theater will yield to this demand or they will go elsewhere, and the theater fail for lack of an audience.

Invariably, all the world round, has this been the history of the modern stage. The best dramatic representation lowers the mental and spiritual tone of its audiences. It is not that a different audience of inferior caliber comes in; given the same people, and the deterioration is seen.

Why this result should follow is not clear. Some explain in one way and some in another. The fact remains, and wise men will act upon facts. They will not go where their taste will be vitiated, no matter if they do not see why the result will follow. No man in his senses will sleep in the Roman marshes of the Campagna because he does not understand why the air causes fever. Hence, it is useless to try to elevate the stage. It will not stay elevated. Sometimes it is better from an intellectual point of view. Sometimes it is higher morally when it can secure an audience of those who were trained by those who did not frequent theaters. But the moral decline is sure, and things which are morally bad do not long remain intellectually excellent.

The arraignment made by the Century is just and true; is, even in view of the facts known to all in the cities, mild. There are no theaters in which one can be sure of hearing no double-meaning word, seeing only decently clothed persons. Therefore, now as never before, and for added reasons, should all who profess to be separate from the world, and even all who have any culture and refinement, refuse to go to the theater.

There are a good many people who, if they think that a child is not receiving the care or training that he ought to have from his parents, want to take that child and put him in some institution or transplant him into another family. Now, this is a very delicate matter, and involves issues that these reformers do not think of. There is some kind of sacredness in the relation of parent and child, and it is not wise to disregard it, even for the sake of doing what appears to be good. Even if the child is taken away from its parents, the success of institutions in the management of children has not been very conspicuous; and it is by no means certain that the child will come into ideal circumstances if it is transplanted into another family. However excellent the family may be, one thing will be wanting—the tie of nature between it and those to whom it is in subjection. More than this, we should radically differ from some of these reformers as to what is desirable for the child any way. In our opinion he would be better trained, in many cases, where he is than where they propose to put him.—Watchman.

An applicant for a vacancy in a desirable position is not sought by advertising.

QUESTIONS ANSWERED.

BY SENEX.

A man who is an ordained Baptist minister is a recent convert to the Seventh Day worship, and would work on the first, or Last Day, but for the laws of the state. He still insists that he is a Baptist. What steps, if any, should the church take?

If any ordained Baptist minister, or minister of any other denomination, comes to hold views on any point, so different from the faith of his people, that he has maintained those views, and the presbytery and the church he would not have been ordained, he ought to surrender his credentials. The honour even of a worldly gentleman should constrain him to do that; much more the higher standard of Christian honour. It is not enough that a preacher keep silence on such points; he is set for the defense of the doctrines of his church.

The question may arise as to whether the point on which he has changed his views is one of sufficient gravity to have made a difference in the advice of the presbytery and the action of the church in ordaining him. He may think his views would have been allowed to pass; others may think differently. In such a case the straightforward course for a man who cares for the peace of Zion would be to ask the church to call a presbytery again. Let him appear for examination and state his opinion honestly and frankly. If the presbytery think the matter is one on which the Scriptures are so far silent that a difference of opinion is not of vital consequence, let them advise the church that the preacher is sound in doctrine, and there is no reason why he should not continue to be an ordained Baptist minister. If the church, on the other hand, think his credentials, and the church agrees with them, the brother should surrender his credentials quietly, without making a disturbance in Zion.

Whether the church should demand his credentials, if instead of taking this many course he refused to comply with the request of the council would depend upon what the church thought of the gravity of the difference of views between himself and his brethren, and also upon his course of action. If he kept still, and made no effort to propagate his errors, then, while not having him as pastor, the church might bear with him for awhile, as she would with a layman in similar circumstances.

In regard to a layman who believes in the Seventh Day Sabbath, the case is different. So long as he does not work upon Sunday, and does not cause dissension in Zion by arguing with his brethren, and by making a disturbance, and so long as he goes to church regularly on Sunday, let him alone. If he chooses also to rest from labour on Saturday, and devote that day also to worship, prayer, meditation, etc., that is his right. Let him alone.

But if he insists on bringing others to his views, then the deacons should labour with him. They should show him that innovators must always yield. He joined the church knowing what day they kept as the Sabbath day, and he has no right to make a disturbance afterwards in the church. They should insist on the necessity of all the church keeping one day for the maintenance of public worship, etc., the ruin which would overtake the church which divided on days, they should urge him by these and other considerations, which will readily occur to all, to cease from preaching his views, and to join some other body with whom he is in harmony. If he refused to heed their admonitions, they should tell it to the church, and the church exclude him from her fellowship for being a disturber in Zion.

"A brother in the church does not believe in Sunday-schools, and will not allow his children to attend. What should the church do with him?"

There is a tendency in many quarters to exalt things into matters for discipline which are not legitimately such. I notice this tendency in many of the questions which I receive. There is room for wide difference of opinion among good Baptists in regard to matters of practical detail, and even in some points of doctrine. Take, for example, the second coming of Christ. While a Baptist church would not be justified in calling as a pastor, or in ordaining a man who said there is to be no second coming of Christ at all in the future, that the coming was a "process," and not an event. But the church can ordain and ordain a man in absolute indifference as to whether he believes our Lord will come before or after the millennium. And the pastor can preach what he believes on that subject fearlessly. He must preach his faith in love, not abusing those who differ with him; and he must insist on his own views, and not subject the faith of others, should not be excluded from the church, but should be bound with and taught the way of the Lord more perfectly. But no man should be ordained to the ministry who believes in falling from grace. But no man should be received into the church, or allowed to remain in it, who does not earnestly believe in the vicarious atonement, eternal punishment, the duty of Christ, the inspiration of Scriptures, etc.

Churches must beware of making unnecessary

and un-Baptistic tests of fellowship, and of disciplining members for trivial things. A church which strains at gnats will be in great danger of swallowing a camel. This brother has a perfect right to keep his children at home from Sunday-school, and he should neither be disciplined nor persecuted for doing so. If I were the pastor of the church, I should ask him privately his objections, and learn whether they applied to that special Sunday-school, or to all Sunday-schools. If it proves that his objections were to things done in that one Sunday-school, then I would try to persuade him of his error, if he were wrong, or to reform the evils of which he complained.

If in a Sunday-school things are done, or doctrines are taught which are wrong and un-Baptistic, it is the duty of God-fearing and God-loving parents to protest, and if the evil is not remedied, to keep their children from the Sunday-school. But in a majority of instances such things are introduced by some zealous person, not well posted in church history, nor given to considering the consequences which will follow, and the others yield without thought to the innovation. An earnest protest from some thorough-going Baptist will lead them to give up the new thing, no matter with how great a flourish of trumpets it may have been introduced. And the brother will only guard his own children, but do a vast good to his brethren who are not watching as they ought to be, by attempting to have the evil removed, than he will by denouncing the Sunday-school.

If his objection is to all Sunday-schools, the pastor ought to weigh with him so far as to say that it is a most undoubted duty of parents to train up their children in the nurture and the admonition of the Lord. This is a responsibility which they cannot transfer to others, and for their faithfulness in doing it God will hold them to a strict accountability. If the brother knows that he would not do the whole or the right part of his duty to instruct his children in the law of the Lord upon the Sunday-school teacher, then he is right to keep them at home provided always he will do his whole duty to them there. Let him get Spurgeon's catechism, which is the best, and have his children learn that and the proof-texts. Let him see to it that they memorize much Scripture and the best hymns, showing them the high value which he places on such knowledge by hearing them recite what they have learned, and talking over the meaning of the verses with them. By leading him to feel the weight of the responsibility resting on him the pastor will have secured the instruction of the children which is the principal point.

After that he can lay before the father the three chief reasons for sending children who are well instructed in the law of the Lord to Sunday-school. The one is that they work at home—and let it never be lost sight of that this is by far the most important—may be supplemented by the instruction in Sunday-school. Another, because there are so many irreligious parents who will not instruct their children, but leave them to grow up without a knowledge of the Lord, but who will allow them to go to Sunday-school. And unless godly parents send their children, Sunday-schools will not be kept up, and these children will grow up in woful ignorance of Scriptural truth.

A third is, that the brother's children may meet and know the children of his brethren. The church is one family; they ought to know and love each other. In these days, when so many children are sent to the public schools instead of to Baptist schools, as all ought to be, at least Sunday-school is the only place where the children of the Lord's family can learn to know each other. It is a great thing in these days of worldliness for piously reared children to be in touch with each other, that when they are grown, those who are trained not to dance nor go to the theater, and not to keep in with each other, should find other reasons, but these are the chief why children who are thoroughly instructed at home should go to Sunday-school also.

It is probable the pastor can by such a course persuade the brother out of his opposition to Sunday-schools. But Sunday-schools cannot be maintained in a Baptist church. The brother must be left at liberty to do as he thinks right, and his freedom of speech cannot be abridged. The church of course can admonish him if he fails of his duty to instruct his children at home, and if he persists in neglect of that duty, can discipline him. But in that case justice would require a similar admonition and discipline for those parents who send their children to Sunday-school and let that do instead of proper home instruction. That a child goes to Sunday-school does not relieve its parents of their duty. They cannot shift their responsibility in any such way.

It was not without some emotion that I found myself, for the first time, in one of those upper chambers, in the world's notice, chosen for this purpose an upper chamber; whilst we generally see Him take His meals, as still the custom in Palestine, in the open courtyard of the house, accessible to all comers.—Bovet.

THERE are briars besetting every path Which call for patient care; There is a cross in every lot, And a need for earnest prayer; But a lowly heart which leans on God Is happy anywhere.

THE PRIMACY OF FAITH.

BY WILLIAM ASHMORE, D. D.

In the fifteenth chapter of First Corinthians are found three everlastings. Not the greatest but the first of them all is Faith. Faith "abideth," and faith is the leader of them all. Faith is at the foundation; it is the protoplasmic basis of character; it leads, and it precedes all the graces. The indispensable requirement of every agent, man or angel, before he can safely be allowed the free run of the universe, is that he shall implicitly believe what his Creator tells him. (Causa habens effectum.) The workings of the universe are too complicated even for an archangel to get hold of with certainty. The first thing to be wrought in the character of a perfect being is the readiness to believe God what He has said, and because He has said it. Until that is achieved nothing is final; after it is established, then everything is possible and easy. Faith puts the wisdom of the infinite God in the forefront of everything, and not only the wisdom of God, but in very deed and truth every other attribute of God is put there too. That is a reason why faith is so honoring to God—why it is so easy to get along with Him on a faith basis and impossible without it. Faith in God is the recognition of God as God—nothing less than that. In our reasoning about the fall of Adam we dwell on the fact that he was tested in the matter of obedience to a positive precept. He was forbidden to eat a certain kind of fruit. The initial failure lay back of the act of disobedience. He failed to believe God's word about the fruit. The test was, therefore, a test of faith. That was then the test, it is still the test, and always will be the test. It is easy to see why faith should be made so prominent and essential as a condition of salvation. Faith is, in a certain sense, itself a righteousness—a righteousness above all else that we can do. Therefore does the Spirit exact the "obedience of faith"—it is the germinal obedience out of which all other obedience follows. It is "the root and essential of all other graces which God requires; believing is the work which generates all other works. So Faith leads the host of graces elect. As a man thinketh in his heart so is he. His faith makes him, and his faith, or lack of faith, unmakes him. No fountain ever rises higher than its source, and no man is ever better than his faith. It may appear to be a mere means, but the end truth will vindicate itself. In the long run and at the end it will be found in every case that the real man is the inside man of actual sentiment, whatever that may be. "Know thyself" know thy inside self, and thou wilt know thy real self and thyself, the fruit of that is now in process of eternal making. Faith is character. Watchman.

GENERAL RULES.

There are some general rules which it will always be safe to follow in church work. One is, to spend little or no strength in trying experiments. A good many of the heralded movements in modern church methods are still in the experimental stage. Their apparent or real success is too new to be set down as permanently valuable. Most likely the first stages of drunkenness are very like a better state of health. Brightness of the eye and glibness are, in some people, the accompaniments of a rising fever. Satan always puts the best he has in the show window. Not a perversion of theology but that holds out some immediate benefit in its acceptance. It may take decades for a heresy to ripen to its full fruition, or an unsanctified method to work its full damage. History of church enterprises is a history of defeat experiments as the Patent Office is of models that brought no return to the lives wasted in their creation. There is no time to be trying for some new and easy way of getting things to go. There is not here the same field for invention and labor-saving machinery that there is in physical science. Three forces remain the same—divine law, human depravity and the means of salvation. Since the beginning of Christianity there has not been one discovery, one invention, one make shift that revolutionized or readjusted the manner of bringing souls to the Kingdom of Heaven, but the nations have grown close together, but not closer to Christ. Universal education has not taught one poor heart to love righteousness and hate iniquity. If any one accuses us of lacking in progressiveness, of being behind the times, we may answer that two and two make four just as they did in the garden of Eden. The deep things of life are what have ever been. The service of God in worship and work is not a matter to be altered with every whim that seizes our restless spirits. And, if we have no time to squander on experiments, neither have we time to waste in watching or quarrelling with the best things that are in the Bible, and using a flying machine. One is about as bad as another. Satan would be glad to get one-half the Christian world to riding hobbies and then have the other half stand around making faces at them. Life is too short at best for the service we want and ought to render.—Central Baptist.

"Who is the elder son?" The question was once asked in an assembly of ministers at Eberfeld, and Dr. Krumboltz made an answer which moved him very well; I met him only yesterday. "Who is he?" they asked eagerly, and he replied solemnly, "Myself." He then explained that on the previous day, hearing that a very gracious visitation of God's goodness had been received by a very ill-conditioned man, he had felt not a little envy and irritation. That was the true reading of the story, and it is capable of manifold application.

"Ah! if preachers did but realize what a Sunday service may be to those ready to faint under the load of life they would take more pains to be encouraging."—Jonathan Merle.

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**GENERAL ASSOCIATION OF MISSOURI.**

At 10 o'clock, A. M., October 29d, this body convened with the Patee Park church, St. Joseph, Mo., in its sixty-first annual session. Twenty years ago it met with the First church here. A quite remarkable growth in the denomination in the state has been witnessed since then, as is shown in part by the following facts relative to the association at that time. There were in attendance 108 delegates, 27 of whom have fallen on sleep. For State Missions \$4,916 50 had been collected, \$3,248 of which had been consumed by salary of secretary, office expenses, etc. For ministerial education \$1,153 15 had been contributed. There were 1,274 white Baptist churches, 750 ministers, 4,302 baptisms reported, and a total membership of 78,144. Last year there were reported more than \$13,000 for State Missions, 56 missionaries employed, who reported 1,318 baptisms; \$2,080 33 collected for ministerial education; 85 students for the ministry; 1,680 white Baptist churches, 1,263 ordained ministers, and a total membership of 130,188.

The association was called to order by the moderator, Dr. W. Pope Yeaman, one of the greatest of Kentucky's contributions to Missouri, who was again re-elected to the position which he holds for the nineteenth time. Rev. S. Y. Pitts was made assistant moderator, Rev. Sam. Frank Taylor secretary.

An eloquent address of welcome livered by the pastor of the church, Rev. John L. Lawless. Dr. Lawless was pastor of the First church here before going to Alabama, and made such a record that when the Patee Park church became pastorless by the resignation of Bro. N. R. Pitman, Dr. L. was asked to come back. Rev. S. M. Brown, of Kansas City, responded for the association.

The report of the Board of Home and Foreign Missions was read in the afternoon by E. W. Stephens, Esq. It states that since the mission plan went into operation six years ago \$90,000 have been contributed to Home and Foreign Missions. For the last year contributions have been to Foreign Missions \$9,114 at an expense for collection, etc., of \$2,224 93; to Home Missions \$7,355 62, at an expense of \$2,265. By the plan the Home Mission Society received \$624 72, and the Home Mission Board of the Southern Baptist Convention received \$4,465 88; the Missionary Union received \$1,757 01; the Foreign Mission Board of the Southern Baptist Convention \$5,132 01. This board employs two secretaries, one for Home and one for Foreign Missions.

Dr. R. J. Willingham was recognized, and spoke to the report in a thrilling address.

The report of the committee of ten appointed last year to report on the unification of the work of the association was read by Dr. M. J. Breaker. The object aimed at was the reduction of the expenses of the boards of the association. The report recommends that one secretary be employed instead of two by the Board of Home and Foreign Missions, and that changes to correspond be made in the constitution.

This report precipitated a discussion involving the Missouri plan, the employment of agents more or less, the reduction of expenses by increasing contributions, the responsibilities of pastors, parliamentary law (for some of the brethren get mixed if the moderator never does), and other issues, by Dr. M. J. Breaker, Dr. J. O'B. Lowry, Revs. A. E. Rogers, J.

Reid, T. M. S. Kenney, W. I. Cole, Drs. S. H. Ford, W. I. Patrick, E. S. Graham, and others. The question was still pending at the hour of adjournment.

**TUESDAY NIGHT.**

A committee was appointed to report at this session on the celebration of the centennial of the first settlement of Baptists in this State at the annual meeting of the association.

The introductory sermon was preached by Dr. W. Pope Yeaman from Eph. 5:16: "Redeeming the time because the days are evil." These days are as evil as those of which the apostle wrote. Good in the world, much of it, else human depravity could not be fathomed, and life would be intolerable. But a hundred good trees in an orchard of a thousand would not constitute a good orchard. One in ten of the population of Missouri professing to be Christians, many merely nominal Christians, leaves room for evil days.

I. Evil days, because  
1. There is in them a crisis of unbelief. Many forms of it—bold and aggressive as it once was, but more subtle, erudite, specious. Idealism, agnosticism, naturalism, vitalism, the atmosphere, render it murky for seeing and breathing, are assaulting the oracles of God and finding entrance into the church. It is in current literature, science, philosophy, newspapers, novels. Unbelief, not faith, colors every phase of thought.

2. Because the spiritual is dominated by the carnal. Faith is the only force which antagonizes carnality. Impossible to please God without it. Faith overcomes—the this end of the Christian's conflict. The pride, the pomp, the circumstance, the struggles, the conflicts of to-day declare the supremacy of the physical, the material, the carnal over the spiritual. The spiritual law of bearing one another's burdens flouted and every man for himself, etc., in its stead. Divorce of business from religion, the placing of self before the kingdom of God, the meeting of every other obligation before the religious, show the days are evil.

3. The prevalence and effrontery of criminal propensities. Crime is increasing, growing more shameless, is more tolerated. Society is partly responsible.

II. Present duty.  
Legislation and alphabetical societies do not meet the demand, cannot; the hope of the world, eternity aside, is in a pure gospel and a live church.

1. A higher appreciation of the gospel is needed. Jesus came to be the light and life of the world, the light of the life. He did not come as a sort of life insurance policy against eternal burnings only; he brought hope for the life that now is as well as that which is to come. Paul knew it. On Mars Hill he set against the philosophies of the schools that of Calvary.

2. A higher conception of the nature of the church and its missions is needed. The church is the body of Christ, and in the world not to be ministered unto but to minister; not so much as an institution as an inspiration, the new Jerusalem let down out of heaven to be the manifestation of Christ to the world as he was of God; not to be identified with Judaism, but with Christ.

3. A ministry understanding the age and able to make itself understood by it and to lead it is needed. This is a thinking age. But Herbert Spencer, perhaps its foremost thinker, illustrates ever learning and never coming to the knowledge of the truth. Much thought doesn't imply right thinking. Preachers should lead, should

know the truth and apply it. The sermon closed with a tribute to the work of the fathers, a statement of the difficulties of the work of the present, and an appeal to men of the present and of to-morrow of surpassing eloquence which swayed the vast audience as a storm the growing corn. A great sermon—the product of the observation, the experience and the study of a lifetime of one having eyes to see and a heart to understand.

Dr. T. P. Bell followed with a brief but clear statement of the work of the Nashville Board.

**SECOND DAY.**

After devotional exercises the report of the Board of State Missions and Sunday-schools was read by Cor. Sec. W. T. Campbell. The report shows that the board limits its work to the aiding of weak churches and district associations, the Swedish and the colored brethren. From the detailed account of the work done attention is called to the fact that a church which had been assisted up to last year, this year sends an invitation to the association to meet with them next year. Also to the work done in Kansas City at the Tabernacle church, Rev. S. M. Brown, missionary pastor. It was organized in 1889 with a membership of 67. It now has 424 members. It has two mission stations, three Sunday-schools, has built a church seating 600 people and costing \$3,250 on which they have paid \$3,505. They hope to be self-supporting after Jan. 1, 1896.

The board has employed 60 missionaries and missionary pastors, aided 47 churches, 13 district associations; 1,523 conversions were reported; 1,113 baptisms, 11 churches organized; about \$12,000 collected, leaving a debt of some \$1,700 to be provided for during this session. The district associations, beside this work of the State Board, have expended about \$25,000 within their own bounds. The report was discussed by Dr. Campbell, who made a great appeal for the debt; by S. M. Brown and others. The board will begin its next year's work without debt.

The discussion of the recommendations of the committee of ten on unification was resumed. They were finally withdrawn, and the "plan" stands.

The report on Orphans' Home at St. Louis, now in the ninth year of its existence, shows the whole number of children cared for to be 135, an average for the year of 70. Running expenses, \$6,222 76, have been provided for, and a debt of \$1,500 reported last year has been liquidated. Several conversions among the orphans during the year are reported in evidence of their care, education and religious training. Rev. M. L. Thomas spoke to the report and a collection was taken.

Dr. Harris, of Chicago, agent of the American Baptist Publication Society, addressed the association on the colportage work of the Society. He thinks if the masses of our country are reached by the churches, methods akin to the new commercial methods will have to be adopted, and have been adopted by the missionary colporteurs of his society. Experiences of some of these and the success of their work greatly interested the brethren after a long session spent in discussing methods.

At night the subject of Home and Foreign Missions was again discussed. Dr. I. T. Tichenor was present to represent his board, and did so in his uniformly able way. Dr. E. H. Sawyer, of St. Louis, spoke for the Northern Societies. Dr. B. G. Tutt, W. L. Boyer, Dr. J. O'B. Lowry and Rev. W. J. Todd discussed the general subject

and held the interest of the great audience to a late hour.

**THIRD DAY.**

The association was embarrassed by the heartiness of a number of invitations for the next session. There were not less than four. It goes to Cape Girardeau.

The board of curators of Stephens College, a school for the education of girls, with a plant worth \$100,000 belonging to the association, reported the school in a most prosperous condition and needing additional endowment and facilities to meet the growing demands on the institution. The board was instructed to put an agent in the field at once to secure the funds needed.

The trustees of William Jewell College reported that the school opened with the largest number of students in its history, the enrollment to date being 308. Of these 120 are studying for the ministry and 22 are sons of ministers. The finances are in good condition. Dr. Greene lays the college and its interests on the hearts of the brethren, and they do very much as he wants them to do.

The special order for Thursday afternoon was the report of the board of education. It has for its object the securing of accurate and definite information about the denominational schools of the State. Copies of the charters, statement of the condition and needs, facts about the amount and quality of the work done, etc., have been secured and summarized in part in the following: Fourteen colleges distinctively Baptist for boys and girls, with a teaching force of 119 professors; 1,545 students, of whom 831 are members of the Baptist churches, and 136 ministerial students; 685 of them are doing regular college work; needy students were aided in the sum of \$5,135; income from tuition and endowments \$76,465; expenses for instruction \$58,809; endowments on hand \$292,000; real estate \$158,800; buildings \$296,000.

The report was discussed by representatives of the several schools.

Following the report on ministerial education and a collection for it by Dr. Greene, came the Seminary representative, Prof. H. H. Harris. He was known to many of the brethren, having greatly impressed them some years ago when representing the Foreign Mission Board. He was unfortunate in having to appear late in the day the third day, after many of the delegates had left the association; but his address was most happy and the collection he received from those still present almost phenomenal.

Thursday night was a great young people's rally, addressed by Revs. D. T. Denman of Hannibal, W. J. Wilkinson of Kansas City, and others.

There remained for Friday morning consideration of the Baptist Sanitarium of St. Louis, religious publications, obituaries and incidentals, closing a most interesting and inspiring session of the association.

J. M. McMANAWAY.

**NOTES OF TRAVEL—OHIO VALLEY ASSOCIATION.**

Hebbardsville, Henderson county, Ky., is a town of about three hundred people. The Baptists have a church here with a neat house of worship. Bro. W. W. Schwedtfeger is pastor. With this church the Ohio Valley Association convened on the 15th ult. Bro. Wittenbraker preached the introductory sermon, after which the letters were read and the association organized by electing Bro. J. M. Sallee moderator and Bro. A. T. Cinnamon, of Morgansfield, clerk.

This association is composed of

thirty churches and has a membership of about three thousand Baptists. There were five churches that did not send letters or messengers. The treasurer's report showed that \$660 were contributed to the various missions during the year, and the churches reported 151 baptisms.

After the report on Orphans' Home had been spoken to by various brethren, a collection for the same was taken which amounted to \$54. All other interests of our great denomination were presented and discussed by both laymen and preachers.

The report of the trustees of the Sturgis Institute, which is the property of this association, showed that there was a debt of \$6,000 on the property. Four thousand of this debt was provided for, and Bro. I. M. Wise agreed to take the field and raise the other \$2,000. And Wise will do it, for he is full of enthusiasm and intensely interested in the welfare of the institute. The building, which is about completed, with other property is valued at \$25,000. The school opened with thirty or forty pupils. Bro. Wise teaches three days in a week, making no charge for his services. It is not designed to make this a college, but a high school where our girls and boys can be prepared to enter our colleges, Bethel and Georgetown. I would that all associations had such schools.

Among the leading preachers of this association are J. H. Spurlin, C. H. Gregston, J. M. Sallee, W. L. Ways, T. A. Conway and W. W. Schwedtfeger. Among the laymen are S. C. McGill, H. C. Snider, John McGill, Jerry McGill and Agnew.

All the speeches made were of a high order. Among the visiting brethren I noted W. S. Ryland, President of Bethel College, Russellville; J. T. Barrow, pastor Walnut street Baptist church, Wensboro; E. H. Maddox, of the same city; Bell, of Central City; W. T. Cox, McDaniel, and J. W. Warder, Cor. Sec. General Association.

I was surprised at the number of laymen that took part in the proceedings, and their speeches showed that they were informed on every subject presented. The body was well entertained, and will meet next year with the Sturgis church, on the Ohio Valley R. R. The church at Stanley dedicated their new house of worship last Sunday, Bro. J. S. Coleman of Hartford preaching the dedicatory sermon. There was a large attendance.

Mount Eden church, Hancock county, have built and paid for their new house, which will be dedicated the first Sunday in November. Bro. Burch will preach the dedicatory sermon.

Bro. G. M. Younger of Cloverport is one of the "Old Guard," having been a subscriber to the WESTERN RECORDER ever since

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1835.  
Bro. G. B. Thrasher of Beattyville has accepted a call to Trinity Baptist church, Memphis, Tenn., and will begin work there the third Sunday in November.  
A. J. ASHBURN.  
Louisville, Ky., 210 E. Chestnut st.

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OUR MEMPHIS LETTER.

Our city churches have had much to interest them recently. The Central has been prayerfully seeking the right man to take the place of gifted Nunnally, who resigned and left hurriedly to take charge of a large college for girls in Georgia. They found the man unto whom they extended a unanimous call, Rev. Thomas H. Potts, of Little Rock, Ark. The call was accepted, but when Bro. Potts offered his resignation the church began to realize their loss, and they declined to accept the resignation until they should send a committee to the Central church of this city and beg them to release Bro. P. from his acceptance. The committee came and made a strong plea through Bro. Majors. The Central church appointed next Sunday morning for a general meeting of the church to consider the guidance of God as to what they should do as to releasing Bro. Potts.

Trinity church, which has been under the faithful administration of Rev. W. F. Dorris for more than a year, was led to accept his resignation to give him the opportunity to attend the Seminary. He is now in Louisville. Deal kindly with him. He has passed through great trials this year, having buried a faithful and pious wife and a few months afterward a child. Bro. Dorris is a fine preacher, a man of piety and good judgment. Some church looking to the Seminary for a supply could make no mistake in laying hands on him. Rev. Mr. Thrasher was called by Trinity, and will begin his work about Nov. 15. In the meantime Rev. C. L. Owen will fill the pulpit.

Rowan Memorial has experienced a great revival. The pastor, Rev. W. L. Norris, was assisted by Rev. M. M. Bledsoe. These young brethren, full of the Spirit, energetic and zealous, have accomplished a fine work in South and East Memphis. Bro. Bledsoe has been called and accepted Central avenue church. This church has long been in need of a pastor located in their bounds. This Bro. B. will do.

Rev. E. A. Taylor and the old First are praying and working for a revival. This faithful pastor remained at his post all summer.

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40 YEARS THE STANDARD.

He has had two very sad funerals, those of Deacon Stark and the wife of Deacon Smith; yet they were ripe for heaven.

Rev. N. W. P. Bacon assisted us in a good meeting at Frayer. Bro. B. is perhaps advancing as a preacher very rapidly. A field in Mississippi is bidding for him, but we hope to keep him in Tennessee.

Rev. J. F. Allen is engaged in the colportage work, and he works—day and night—seven days in the week. His heart is in his work, and the Lord is blessing him with success.

Rev. W. H. Benton has recently gone from Jackson to Covington. The church gave him a warm reception, and his eloquent sermons already give him the largest congregation in the town.

I was glad to bring home from Mossy Creek the good news of the most harmonious and in other respects the best State Convention perhaps ever held in Tennessee. I hope to see a report of it in your next issue.

J. D. ANDERSON.

October 25.

FOREIGN LETTER.

DEAR RECORDER:—We reached this ancient town this morning about 8 o'clock and anchor for the first time since we left Athens yesterday about 12 o'clock. We left our hotel about 10:30 after securing a passport through the Turkish empire from the American consul, Mr. Wharton, and after a carriage ride of five miles, we took the steamer "Sindh" at Piræns. The Sindh is a French boat which carries about 4,000 tons, and is one of the best steamers on the Mediterranean sea. It has electric lights, nice staterooms, clever officers and waiters, keeps an elegant table, and we are all much pleased. After a good breakfast we go on deck to get a good view of the modern town of Salonica. It lies three or four miles along the coast and extends some distance upon the hills. It has many houses three or four stories high, and is much more modern in its appearance than Corinth. We count about twenty-seven peculiar looking spires and learn that they form a part of so many Turkish mosques. By this time a number of Turks come over in their small boats and take us ashore, as soon as we land on their sacred soil the officers in charge demand our pass-ports. Our guide takes us then to the old part of the town about half a mile off and shows us the old mosque that is supposed to be built on the spot where Paul's church stood. We enter it, but not until we have taken off our shoes. The floor is covered with matting. While looking around we observed a great many Turkish soldiers enter the yard and we are called back.

We came out thinking they are coming in to worship, but we find that it is a funeral procession, and we pause to observe the ceremony. The body of the dead soldier is borne on a narrow structure on the shoulders of six men until they reach a large stone near the mosque. Then it is placed on this stone. After a few short prayers and remarks by the priest they take the body and move off. We remain a few minutes longer to see an old marble pulpit which is said to have been used by the Apostle Paul. We then retrace our steps and return to our boat in time for lunch.

We learn that the town has over 100,000 inhabitants and 80,000 are Jews. Noticing about fifteen gun-boats belonging to the English navy in the beautiful harbor, we enquire the meaning, and learn that there has been some trouble in the country near Salonica, the Maccodians killing the

Turks and 80,000 Turkish soldiers have been sent to quell the trouble. A young Englishman on board who lives in Constantinople gave us a very interesting account of the terrible massacre of the Armenians by the Turks in Armenia about a year ago. He says that the atrocities committed by the Turks are even greater than the newspapers have reported. He says many of the Armenians were murdered in cold blood, and that on one occasion after burning fifteen or more towns and villages, 500 dead bodies were found covered up in one place. As soon as England found out that the Sultan's governor was responsible for this massacre she sent the Sultan word that she would give him twenty-four hours to appoint a Christian in the wicked governor's place. He came to terms in the last hour. It is thought that this movement is the "beginning of the end of Turkey." The Lord grant that it may be so.

We are having a most delightful time sailing over waters and along shores made sacred and immortal by the labors of the Apostle Paul. We expect to reach Smyrna and Ephesus to-morrow.

Yours fraternally,  
J. T. BETTS.  
Thessalonica, Sept. 18.

If the heart is cold, it is probably because your sin has shut out the warm light of the sun.

No LIE can always live in his tory.

Tired Women

Find in the blood purifying, building-up qualities of Hood's Sarsaparilla just what they need. Mrs. Isa Griggs of Lufkin, Texas, gives her experience below: "I suffered almost death with local troubles, which developed into a very serious affection and made a surgical operation necessary. I was completely broken down, had numerous boils, and when I commenced taking Hood's Sarsaparilla I weighed only 112 pounds. Now I weigh over 125 pounds and am in better health than for the past fifteen years. Formerly I was covered with eruptions; now my skin is clear. I can truly say Hood's Sarsaparilla has no equal for poor run-down women. Every one remarks about how well I am looking." Mrs. Isa Griggs.

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Timely Warning.



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## GOD SO LOVED THE WORLD.

(Free translation of a Welsh hymn, the original by Dr. Rees, of Liverpool (Hirastrog).)

When by guilt our hearts were hardened,  
Sins disgraced every one,  
Then, in tender, deep compassion,  
God sent forth His only Son.  
So he loved a world of sinners,  
Death and life stood face to face.  
His the sword-thrust; ours the pardon.  
So God loved our sinful race.

So He loved, and loving pitied,  
Free in Christ His love is known.  
Boundless was that love to mortals  
Worthy of the central throne.  
Though He spared our race rebellious,  
Yet the sacrifice we trace:  
Jesus, dying, cried "Forgive them."  
So God loved our sinful race.

Thus He loved us: brightest angels—  
Angels on their throne of light—  
Seek in vain to express its fullness  
Or explore its depths and height.  
Earth has not a deep beneath it.  
Over all heights it finds a place.  
Wonder moves us, then we utter  
God so loved our sinful race.

## OUR PULPIT.

## ADDRESS

Before the Baptist Union of Great Britain and Ireland, Portsmouth, Oct. 9th, by Rev. J. G. Greenough.

But while we will have no part in building up a comprehensive church on the ruins of precious belief, we should be careful to give a place in it to all the faithful, irrespective of condition and party. The church is the household of God. It is the place where a Father's welcome awaits all the children who seek His face, and where every one, no matter to what rank or section he belongs, should feel at home. It is the region of grand equalities, where the world's poor distinctions are forgotten in the profound needs felt by all, and in the condescending grace which stoops as much to save the greatest as the lowliest. The church knows nothing about either the classes or the masses. These are terms which the Society recognizes, but which have, no meaning in the fraternity of faith. The church degrades itself when it takes sides. It is neither the paid retainer of the rich, nor the one-sided champion of the poor. It is the impartial servant of all alike. It cannot play the part of flatterer and cover with smooth words the weaknesses and vices of any class without forgetting its high calling, and losing its strength and purity; and if it is ever guilty of stirring up hatred and exasperating division when it should be healing breaches and kindling love it forfeits all right to its Master's name. Its part is to warn, rebuke, exhort and render equal justice fearlessly to every one, and to represent, as far as it can, that great Judge with whom there is no respect of persons. A church which includes only one class is but a maimed and half-developed member of the body of Christ. It violates one of the primary conditions of its existence. A church of millionaires would be a laughing stock. A church of capitalists would die of its own surfeit if it survived the sneers of the world, and a labor church is no less a travesty and a contradiction of the divine idea. A church must be catholic in the social sense as well as the theological. If rich and poor cannot meet together there we shall look in vain for the Master's presence. If the laborer says, "I will have no dealings in worship with the employer," God will "cover Himself with a cloud which prayers cannot pass through," and if there is any sanctuary in which the laborer finds no welcome God will remain outside with him, and the worshippers will be left to their respectabilities and idols. The church is not a society, club, or workman's federation, but the place of the Father's feet, where love makes all men equal.

And, further, if it would retain and fill its God-appointed place it will be the servant of the people and not of a party. The church wears no political badge, and uses no political shibboleths. It has done this in times past and always to its own loss and shame. It has too often, alas, made itself the obsequious servitor of parties that opposed human progress, and defrauded justice, and the penalty has been the sacrifice of its influence and the dwindling of its light. The church has never gained anything but dishonor and enfeeblement from its political alliances, and never will. It can only be free to serve Christ, and become the minister of all by holding itself loose from these entanglements. The members of our churches will be, individually, as they always have been, eager politicians, and their sympathies will always be given to that which makes for advance, righteousness, and equality of human opportunity, but, as churches, we are unpledged and unattached. There is no section of Christ's one household which can afford to write over its doors, "We are all of one political color here." If men are one with us in the great things of faith, we ask no questions about the other things. Our pulpits should give no voice to party cries—they should be lifted above the arena of political debate. They abuse their privilege when they become the mouthpieces of a section. They only use it nobly when they speak as God's messengers to all. Whether our ministers should take a leading part in politics outside is a matter which I am not presumptuous enough to discuss, and were I to express an opinion it would clash with the views of men far better and wiser than myself. If they can do it without impeding their higher functions, without suffering a lowering of tone in their higher work, it is well. But some of us have lost all desire to take that part since we struck what seemed to us a deeper vein. It may be that we are nervously afraid of losing the fine spiritual touch which our weapons need if we engage too much in the rougher work. Perhaps we can never quite forget that the minister is hardly a free agent, that he cannot divest himself of his representative character, that he is supposed to be speaking for his people, and not simply for himself. Possibly we are ambitious to be true successors of those apostles who gave themselves up wholly to the ministry, and certainly we need all the strength we have for the special work which the grace of God has made our own. On that point, however, I speak with modest hesitation, but with none whatever on the duty of keeping the sanctuary clear from the dust and contentions of the political world. There no word should be uttered which betrays political bias—there the words of mercy and judgment should be heard, words of warning and words of promise, great truths and great principles, burning utterances of indignation against manifest wrong, appeals steeped in love and hope to all the weary and the sinful. There the strife of tongues should be allayed, and the worshipper forget, in blessed moments of elevation, by what party name he is called. A church is the peculiar possession of Christ, and can never lend itself to a party.

I do not think we can form too high an estimate of the work of a church, nor can we demand from it a greater service than that which its Master asks; but we may easily mistake its functions, and by requiring from it that which is no part of its calling may cripple its

true ministry and even degrade it. The church is to abed its influence everywhere, but it is not to meddle everywhere. It is to teach politicians righteousness, but not to be a politician; it is to help in making good and honest business men, but it is not to do their business for them; it is to furnish the principles by which all social problems must be solved, but it is not to undertake the solution of the problems; it is to give its sanction to pure recreation, but to utter its warnings against all that defiles; but it is no part of its function to provide entertainment; it is to prescribe the diet, but not to be a purveyor of the food; it is to salt every department of human activities, if it can, but chiefly by attending to its own special calling. That calling is, above all things, to bear persistent witness of Christ, to keep His changeless image before the changeful minds and fashions of men, to teach them to do and observe all things which He commanded, to preach His Gospel and to exemplify it, to bring under His saving power, and to raise their thoughts above the secular and material to the spiritual, eternal, and divine. A church which is not doing that, whatever else it may be doing, is as salt that has lost its savour. Though it gain the whole world by ministering to men's lower desires, it will but have lost its own soul and perhaps theirs.

Let our own churches at least be on their guard against every temptation to substitute pleasurable devices for exercises of devotion, and sacred concerts for prayer and praise and the preaching of God's word. We thank God for the ministry of song. It will lift us up like angel's wing if we use it soberly, but nothing needs more to be kept in its own place and due proportion—to have too much of it can only gratify a religious self-indulgence. A church may be inspired by heavenly melodies, and it may fall asleep and die to that sound if it hears no other. The modern tendency to disparage the teaching function will, if yielded to, be fatal to the Nonconformist churches. They at least cannot live by music and aesthetics; they can only live by convictions, by intelligent apprehension of the truth, by prayerful study of God's word, and by that preaching which has always been God's instrument for soul saving and the building up of holy lives. The churches which still believe in the foolishness of preaching will need patience and grace enough to resist the attractive fashions of the day, but they will prove in the long run by their stability and growth that "the foolishness of God is still wiser than men."

And now I have but one to add, and it may seem superfluous and even absurd. If we are to claim our part in one great church of Christ we must be alive, with ears open to His calls, with eyes that survey the wide fields before us, with hearts and minds that have understanding of the times. This is not a happy time for a slumberous church to live in, for the age, whatever its defects, is in grim earnest, and has nothing but scorn for the laggards. But this is a magnificent time for a church which feels the Master's power within it and is burning to be in front of His battle. We are in the midst of a wide-spread religious revival which is not shown by multitudes of conversions, but less ostentatiously in the deepening of the religious sentiment in nearly all classes of men. No observant eye can have failed to mark the reaction from materialism, agnosticism, and negativism which is everywhere at work and constantly

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increasing. The witness of it comes from unexpected quarters. Frederick Harrison, the Positivist, speaks almost the language of a Christian as he interprets the returning sigh of the human heart for something which science and nature cannot give. A statesman who was half regarded as an agnostic surprises the world by a positive treatise on the basis of belief. The scientific world has changed its tone from an almost aggressive hostility to Christianity to one of respectful and even reverent sympathy. The school of Huxley, with its coarse and well-nigh brutal antagonism to revealed truth, passed away with him who was its chief prophet. The stream of fictional literature, in which there is no God and no hope, is beginning to sicken those who have been long drinking of it, and in the great mass of the people there is a distinct turning towards the thoughts and ideals of Jesus if there is no direct movement towards the churches. In the church of Christ itself there is a growing impatience of mere negativism, of criticism which only whittles down and destroys, and an urgent demand for something that the feet can stand on and the heart hold fast. And truly the army of the Lord is feeling the impulse of this great spiritual movement. Its thoughts are in the direction of advance, it is full of the energy of hope.

It is not the time for any denunciation to stand still, "to let I dare not, wait upon I would," and to acknowledge before the world that its faith is too small to do more than hold its own. If a church does not attempt larger things it loses what it has already gained. If it does not move forward with the moving host it not only loses the inspiration which comes to the host, but it severs itself from the Master who always marches in front, and it is slowly deserted by all the eager and ardent spirits. If our foreign missions are to sound the retreat for want of men and means—if our home missions are to languish crippled on the bed of annual deficits—if church extension is to fail because the enthusiasm which God has kindled in a few souls provokes no answering fire in the rest—I shall then begin to believe that we are, what the oracles of the hierarchy tell us, schismatics, for these things can only be where a church is no longer in living union with its Lord, and no longer feels the vitalizing, energizing current of His blood.

But I name the thing only to reject and spurn it. "I am persuaded better things of you though I thus speak." Our denomination has often had its moments of apathy or its moods of weariness, but it has soon recovered from them, and sprung up again to new and nobler enterprise. So it will be now. I will finish with a despondent word or in accents of rebuke. I will rather beseech you by the mercies of God, by the passion of Jesus Christ, by the memories of all the grace you have received, and all the great things which the Lord has enabled you to do, by your illustrious traditions, and names of your sainted dead, by all

your martyrs and heroes, by all your past glories and all your hopes of future reward, to answer the calls which God makes upon you, and to command His blessing by expecting and attempting greater things.—Freeman.

## SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1895.  
FOURTH QUARTER.  
SUNDAY, NOV. 10.

SAUL CHOSEN KING.

I Samuel 10:17-27.

MOTTO TEXT.—The Lord reigneth; let the earth rejoice.—Psa. 97:1.

Prosperity had been the portion of Israel for many years, and Jeshurun waxed fat and kicked. Samuel had been a most able, just and successful leader, but Samuel was old and believed in old methods. They wished for something new. They desired to be "like all the nations," instead of being a peculiar people. Conformity to the world has always been a besetting sin with Christians in their days of prosperity. This weakness makes adversity necessary for the spiritual good of many of the elect, and as a wise Father God chastises them.

Their pretext was a plausible one. Samuel's sons were not just judges like himself. But they could easily have dismissed them and found just judges. Satan never fails to find a plausible excuse for a Christian who wishes to conform to the world. God's words, "They have rejected me that I should not reign over them," show that the complaint was a mere pretext, and they really wished to be rid of the law of God.

"And Samuel called the people together unto the Lord to Mizpeh."—The hill not far from Ramah, Samuel's home, where he had gathered them before their memorable victory over the Philistines. Samuel brings them a message from God briefly enumerating some of the great blessings they had received. "And you have this day rejected your God."—God had been their king, and had done for them more than the greatest human king could do. But God delivered them from their enemies when they ceased from their sins and turned in penitence to Him. They thought that a strong king would protect them from their enemies and let them go sinning.

"Now therefore present yourselves before the Lord by your tribes and by your thousands."—Samuel had shown them that the secret desire of their hearts to get rid of God's yoke was known to the Lord. But God grants their request. Oftentimes the answering our prayers as we wish them to be answered would be a chastisement. When the churches wish to conform to the world, the Lord allows them to do so, but punishment is sure in the loss of spirituality. They presented themselves that the king might be chosen by lot.

"And when Samuel had caused

all the tribes of Israel to come near, the tribe of Benjamin was taken."—The smallest of the tribes which at one time had been reduced to 600 young men. The tribe then came by families, and thus Saul, the son of Kish, was chosen. "And when they sought him he could not be found."—Saul knew that he would be chosen, for Samuel had already anointed him to be king. And in his modesty he had shrunk away. It may be hoped that the lot would fall only upon some one who presented himself, and that if he were not there, one of his brothers would be taken.

"Therefore they inquired of the Lord further if the man should yet come hither."—It may be they inquired through Samuel, but it is most probable through the high priest who was there with the Urim and Thummin. "Behold, he hath hidden himself among the stuff."—The baggage. Many of the men had come from a distance. Saul is not the only one who has endeavored to hide himself from the position to which God has appointed him. Alas! how many hide themselves in their stuff, when the kingdom of heaven is offered them!

"And they ran and fetched him thence."—Liking him all the better for the modesty which had caused him to hide. "He was higher than any of the people from his shoulders upward."—Which was quite a point in a leader in the days of hand-to-hand conflicts. Saul was an attractive man in these days. Samuel was much pleased with him.

"See ye him whom the Lord hath chosen that there is none like him among all the people?"—In physical strength and beauty. But in a far higher sense there was none like the noble old judge who was now superseded by a young king and whose thoughts were first for God and then for the people, and who had no anger at their ingratitude to him. "And all the people shouted and said, God save the king."—Thus formally accepting the one whom God had chosen.

"Then Samuel told the people the manner of the kingdom."—The kings around were absolute monarchs. But Saul should have no such kingdom; he must accept a limited power, with rights and duties clearly defined. Samuel enumerated these on this first day when people and king were standing before him and both could understand and accept the conditions.

"And wrote it in a book and laid it up before the Lord."—In the tabernacle. He wrote the book after he had returned home that Saul and the people might not deny the regulations to which they had agreed, and that future kings might know the limit of their power. After having made known what may be called the constitution of the kingdom the old judge dismissed the people to their homes.

"And Saul also went home to Gibeah."—The present duty of the king, and about all he would have to do till Samuel's death was to lead the armies in war. He went back to his home which was only two miles from Ramah where Samuel lived.

"And there went with him a band of men whose hearts God had touched."—The good and the wise who wished to counsel with him as to what was best to do, and to sustain his hands, showing their loyalty. "But the children of Belial despised him."—This young man of the smallest tribe who had never distinguished himself in battle. Allegiance was shown by giving presents to the kings. But the sons of Belial,

that is, the worthless and vain, refused him this tribute." "But he held his peace."—The Hebrew is, "Was as though he was deaf."—By anger he could easily have excited civil war. The early part of Saul's reign shows him to have been a young man of courage, modesty, ability and wisdom. But he was one who could not bear prosperity; his character deteriorated, and his sun went out in darkness.

WATER AND THE SPIRIT.

H. M. LONG.

Except a man be born of water and the Spirit he cannot enter into the kingdom of God. John 3:5.

Let us examine the text prayerfully in the light of logic and Scripture! Does the Savior, as some maintain, refer first to the natural birth, then to the spiritual? This cannot be, for it were pandering to the materialistic or carnal views of the Jewish ruler—the views that prompted him to make the inquiry of the preceding verse. Christ would lead Nicodemus away from such low views of his teachings into a high plane of religious thought. This is clearly evident from the language of the sixth verse: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." In other words, that which is carnally begotten is carnally minded, and that which is spiritually begotten is spiritually minded. To be the one, as represented by Paul, "is death," and the other is "life and peace" (Rom. 8:6).

The natural man, then, is one thing, and the spiritual man quite another. The one remains unchanged throughout this mortal life, while the other is an entirely "new creation," also unchangeable in its character. The one is human and sinful, the other is divine and holy. The one is incapable of doing a holy thing (see Rom. 8:7); the other is incapable of committing a sinful deed (see 1 John 3:9). In a word, there are in one and the same person two beings or natures as incompatible the one with the other as light is with darkness. These two beings are respectively the first Adam which is of the earth, earthy, and the second Adam which is the Lord from heaven.

The theory that the old man is changed in regeneration and becomes a new man is entirely repugnant to Scripture teachings. The truth is, the old man remains altogether unchanged till death. The Bible nowhere speaks of God's changing the heart of a man. The Lord speaking through Ezekiel (chap. 11, v. 19) of his people, says: "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh." Again, Ezek. 36:26 says: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."

These and kindred passages explode the theory that God changes the heart of the old man. The new man is "Christ Jesus formed in you the hope of glory." To change an old house, that is, remodel and cleanse it, so as to make it appear as a new building, is one thing, but to "take away" the old house, and build a new one of entirely different materials is quite another thing. So with the old Adam or stony heart. To change it, remodel it, cleanse it, so as to make it appear as a new heart is one thing, but to take it away altogether and, instead, create a new spirit, is quite another thing.

I freely admit that this new heart and new spirit work a change in the life of one, for they produce a corresponding new life. Just as

prodlike sorrow "works repentance." Conversion and repentance are not emotions of the mind or heart at all, as some suppose, any more than a friction match before ignition is a burning fire; but both are living deeds, that are shown in the life, and are but the fruits of the new heart and spirit, just as the burning fire becomes the fruit of the friction match brought into action, or as apples are the fruit of the live apple-tree.

Perhaps I have written enough to show that Christ could not have had in his mind both the natural man and the spiritual man in enunciating this basal doctrine of the divine character and divine life in man. The theory noticed then is not only entirely untenable, but reflects upon the high spiritual character of our Lord's teaching.

In the second place, can our Lord be properly interpreted as teaching water baptism in the passage as signifying a birth, as some maintain? If so, then we have what may be called a philological anomaly, to wit, a material rite symbolizing at one and the same time two diametrically opposite things—a birth and a death, or burial, which presupposes death. It may be that some treatises on rhetoric and logic teach that the same literal act may at one and the same time embody in it two figures of other acts or incidents entirely opposed to each other. If so, I cannot recall such teaching.

Paul in Romans, also in Colossians, makes baptism signify a burial in one's disappearing beneath the surface of the water and a resurrection in his emergence from the water; but nowhere do I find, either in the writings of Paul or other inspired writers, that baptism is designed to teach a birth, and the theory that baptism is taught in the passage under consideration is entirely inferential, and, in my humble judgment, quite far fetched.

Again, a natural birth, or begetting, carries with it the idea of a previously formed something in the natural uterus, and in that state or place grows until nature, by process of development, brings the uterine child to the birth. By parity of reasoning, if "born of water" implied baptism, or water birth, then it must carry with it the same idea of a previously formed something in the uterus of the water, and in that state or place grows until the water itself, by process of development, brings the watery uterine child to the birth.

We are quite sure such a course of reasoning, with much force, can be applied and pursued in discussing the spiritual birth or begetting. But while nature brings forth the natural child, and the Holy Spirit brings forth the spiritual child, who would dare be so bold to assert such an absurd thing as the water begetting a child of any kind, except as God in the creation commanded the water to bring forth fishes, etc.? The thought even of such, much less the assertion, were supremely ridiculous.

I need not waste time or consume space further to show the fallacy of the two theories noticed, for I believe the arguments used are so plain and cogent as to convince any unbiased, intelligent inquirer after truth and nothing but the truth that both of these theories are entirely unfounded, either in the Bible or in logic. Of course I could scarce expect one that is wedded to a pet theory more than a seeker after truth, to accept anything in conflict with his theory.

In my next number I shall give what I regard as the true interpretation of this passage. Shuqualak, Miss.

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Session 1895-96 begins Wednesday, September 11th.

**Th. SMITH, A. M., F. T. OS**  
(Alumnus of University of Virginia, and eight years Professor in Georgetown College.)

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T. T. EATON, Editor.

LOUISVILLE.

THURSDAY.....OCTOBER 31, 1895.

Dr. Strong of Rochester is writing another series of articles on "Ethical Monism." He claims to have been "misunderstood" by the brethren who have replied to him. It is right funny how those who make departures from "what is commonly believed among us" are always "misunderstood." Dr. Harper complains of being "misunderstood," and so for the rest. The men who "misunderstood" Dr. Harper are Drs. Howard Osgood, W. H. Green, A. T. Robertson, J. W. McGarvey and others like them. Now the men who have "misunderstood" Dr. Strong are Drs. A. Hovey, E. H. Johnson, F. H. Kerfoot and others like them.

Now we submit if these masters in scholarship and theology are unable to understand Drs. Harper and Strong, there is no use in ordinary mortals' trying to understand them, and therefore no use in their writing their views for the current periodicals or delivering those views in public lectures. We respectfully suggest to Drs. Harper and Strong that they refrain from writing and speaking their peculiar views to the general public, until either they can express those views so clearly that ordinary mortals can understand them, or else until the average intelligence is raised to the point necessary to apprehend them.

In his explanation (?) Dr. Strong says: "Frankly and bluntly, then, Ethical Monism is dualistic monism." In explaining what matter is he says: "Matter is not dead but living; it is spiritual, in the sense of being the manifestation of spirit; it is not simply the thought of God's reason, but the product of his will." If matter be not dead, then there is nothing dead. A dead human body is matter, and according to Dr. Strong, a corpse is alive. A petrification is alive, then! A piece of brickbat is living! Then there is nothing dead, and can be no such thing as death. We hope Dr. S. will explain what he means by "dead," and cite something that is dead. He cannot do this without contradicting himself.

A little farther on Dr. Strong says: "So matter is but the projection or continuation of God's regular and automatic activity, while mind has in it the element of freedom, and is capable of resisting God and resisting him forever." There now! Matter is "the projection" "of activity," not of activity in general, but of "regular and automatic activity." Does the reader ask "what does that mean?" Ah—hush!—how can you expect to understand what is beyond Drs. Hovey, Johnson and Kerfoot?

We are not told what mind is a projection of, but only that it "has in it the element of freedom," etc. Perhaps this desirable piece of information will be furnished before the articles are finished.

God's relation to the universe is thus expressed by Dr. Strong: "All things, all persons, all nations, all worlds, are only the partial, temporal, graded, finite unfoldings of a Being infinitely greater than they. God is not any single thing in the universe, nor is he the whole universe put together, but he is infinitely above all and he infinitely transcends all." According to this God did not create anything. He simply unfolded Himself a little,—that was all.

After reading Dr. Strong's former articles we gave it as our opinion that the difference be-

tween pantheism and monism could be expressed by two formulas. Pantheism says God equals the universe; while monism affirms that God equals the universe plus z. The z stands for a very large unknown quantity. We see no reason to change our statement. Our readers will not forget Dr. Kerfoot's strong articles on this subject.

DR. T. T. EATON, Louisville: A Methodist preacher by the name of Taber is delivering what he styles "Gospel Lectures" over Texas. He stated at Ennis in my hearing, last Monday night, that Dr. A. T. Pierson had been regularly installed pastor of C. H. Spurgeon's church. And he also stated that Dr. J. A. Broadus had been installed pastor of a Presbyterian church in Louisville, Ky. Will you be so kind as to give to me the facts in the case through the RECORDER, or write me the facts, so I can have them published in our state papers? We know his last statement is not true, but are not prepared to deny the first statement. Yours fraternally, W. A. SELVIDGE.

Italy, Texas, Oct. 17th.

That Methodist preacher is badly off the track. Dr. Pierson supplied the pulpit of Spurgeon's church for a while; and Dr. Broadus supplied the pulpit for a while of the College-street Presbyterian church in this city. Neither of them was "regularly installed pastor," nor did anybody regard them as pastor in any sense. The statement of the Methodist preacher is ridiculously absurd. We will add that when Spurgeon, in his last illness, engaged Dr. Pierson to supply the Tabernacle pulpit, he did so under the impression that Dr. P. was a Baptist. So they told us when we were in London, and the fact has been widely published.

We are grateful for the receipt, from Bro. F. M. Slaton, of a copy of the WESTERN RECORDER of September 24, 1895. It had plenty of editors, as follows: S. W. Lynd, A. W. LaRue, A. D. Sears, W. M. Pratt, L. Fletcher, J. W. Warder, and M. C. Duncan—a goodly array surely.

The leading editorial is on "Buried Talents," though there is nothing to indicate from which of the editors it came. There are editorials headed "Bethel College," "Bible Revision," and "Important Reflections." Bro. S. F. Thompson reports a good meeting at Providence, Clark county. There are book notices of Theodosia Earnest and Dr. Kane's Arctic Expedition.

On the first page (there are four in all) is an article on the "Sign of Circumcision," by B. T. Taylor. W. B. Walker makes an elaborate reply to Rev. J. B. McFerrin, who had criticised him in the Christian Advocate for leaving the Methodists and joining the Baptists. Here are resolutions passed at Georgetown on the resignation of Dr. Lynd; also resolutions adopted at the Long Run Association in Shelbyville favoring the raising of \$100,000 for Georgetown College, and favoring the establishment of a "Baptist Book Concern" in Louisville. J. T. Hedges gives some "Revival Intelligence," and J. S. Coleman tells of a work of grace at Green Briar church. "L. A. D." furnishes an interesting letter from New Orleans, and J. E. Rue supplies a report of the meeting of the Sulphur Fork Association at East Fork church, Henry county. The introductory sermon was from A. Smith, who "had averaged a sermon a day for the last twenty years." Bro. R. states. The selections are good. A "special notice" is as follows: "The Rev. T. J. Fisher has moved from Harrodsburg to Carrollton, Ky., and requests his correspondents to address him at the latter place."

There are obituaries of Joseph G. Jenkins, William Haynes, Hen-

ry B. Miller and Silas M. Whittinghill. A note from A. M. Poindexter, Corresponding Secretary of the Southern Baptist Convention, commends to the brethren "Rev. R. L. Thurman, General Agent of the Board of Foreign Missions of the Southern Baptist Convention for the State of Kentucky."

A copy of "Campbellism Examined and Re-examined, by J. B. Jeter, D.D.," was offered to any who would send in "four new subscribers and \$8 for the WESTERN RECORDER."

We are much obliged to kind friends who from time to time have sent us old copies of the WESTERN RECORDER. There is a peculiar interest that attaches to them.

THE Mills meetings have been going on a week in this city, and large congregations have been gathered at the points where the meetings are held. Mr. Mills has brought with him a corps of singers and workers, and meetings are kept up at three places at 3:30 and 7:30 p. m. every day except Saturdays. There is also a meeting at 12 m. each day, designed expressly for business men, though open to the general public.

So far (Monday, 3 p. m.) there has been given no opportunity for inquirers to make any manifestation; and the interest awakened must be judged from the crowds. These have steadily increased, and there has been deep solemnity shown. We hope much good will result. It is too early to express any opinion of Mr. Mills' work and methods. We will say our say when we have had opportunity to see the work of the meeting more fully. Evangelism is a subject to which our people should give more earnest attention.

The latest alphabet society of which we have heard is the D. U. O. D. C. These letters stand for "Disciples' Union of the Order of the Double Cross." The object is to fight disease on Christian principles. They propose to take in the whole world. Now is the time to raise the cry, "It is necessary for Southern Baptists to organize a D. U. O. D. C., or else our people will be swept away by this outside society." It is in order also to cry out against any one who hesitates: "What! do you want the outside D. U. O. D. C. to take complete possession of us? There are objectionable things connected with that order; and we can have one free from these objectionable features. The crisis is on us, either we must be swept away by that, or we must have one of our own." "The Philistines be upon thee, Samson!"

DR. ASABEL CLARK KENDRICK, of Rochester, N. Y., died suddenly of heart disease Monday night of last week. He would have been eighty-six years old the 7th of next December. He was one of the most eminent of American Greek scholars and a man of rare literary taste. He was one of the American Revisers of the New Testament. He was Professor at Hamilton, but took sides with those who wanted to remove the "Hamilton Literary and Theological Institution" to Rochester. This effort led to the establishment of the University of Rochester, and Dr. Kendrick was one of the professors from the first until he was made emeritus professor a few years ago. He is popularly known from his volumes "Our Poetical Favorites." He was no mean poet himself, a scholar of great ability and accuracy and a preacher of great clearness and power. He lived a long and a blessed life. He was a brother of Dr. J. R. Ken-

drick who lived in Charleston, S. C., several years. His memoir of Dr. M. B. Anderson is one of the finest specimens of biographical literature extant. He's edited the edition in English of Olshausen's Commentary, and was one of the editors of Lange's Commentary. Recently the American Baptist Publication Society published a volume of Dr. Kendrick's sermons which should have the widest possible circulation. He was a great and good man.

THE Roman Catholics of this country are going into the relic business. Heretofore they have not taken much to that sort of nonsense. The New York Times tells of a lot of relics secured from the Vatican by Mrs. Throop, of Brooklyn, and brought to this country. Among the relics are named:

- "Veil of the Blessed Virgin," "Cloak of St. Joseph," "Bone of St. Peter and St. Paul," "Bone of St. John and St. Andrew," "A piece of the true cross," "A piece of thorn from the crown of thorns," "A piece of Savior's winding sheet."

There were others we need not name. It is not stated on what occasion the virgin Mary wore that alleged veil, whether at her wedding or at the marriage in Cana, or where. We do not exactly see how Peter and Paul could have the same bone, but those who believe in relics are not supposed to ask questions.

If the Catholics in this country take to the relic business, it will greatly increase the revenues of the Vatican, since relics can be manufactured in Rome to any extent. A traveler was shown in a Catholic church in France a skull which was said to be the "skull of St. Peter." The traveler said: "When I was in Rome, they showed me a skull of St. Peter nearly twice as large as this." "Ah!" said the monk, not at all disconcerted, "this is his skull when he was a boy."

There is plenty of work before the Baptists, and they should be up and at it with new vigor.

We have heard and read a good deal about "liberal views," and we have been trying to find out accurately just what is meant by the expression. We conclude that the man who makes no objection to what anybody believes or does is the man of "liberal views," while he who objects is "narrow," "illiberal," etc. This, we are satisfied, is the idea. Church-members drink, play cards, dance and go to theatres. The pastor objects, and immediately he is called "narrow," while the pastor around the corner who offers no objection has "liberal views." So the man who does not object to the saloons, the socialists, or the anarchists having their way is called by these parties respectively "liberal," while he who objects is "narrow." The man who has no objection to offer to any heresy is regarded as having "liberal views," while the man who attaches any importance to truth is "narrow." This, then, is what the public mean by "liberal" and "narrow"—the man who never objects is "liberal," while the man who does object is "narrow" and "illiberal." That is the size of it.

"If men are saved without baptism, they certainly are good enough for fellowship in the church."—Gospel Advocate. It is not a question of "good enough," but simply of doing what the Bible teaches. Men are certainly saved without baptism, and yet they ought not to be church-members without it. Our churches exclude many who have been baptized, and ought to exclude more.

Editorial Varieties.

Prof. Lombroso says: "Genius is a form of degenerate neurasthenia." Reader, are you not glad you haven't got it?

A woman heard that when people get hysterical they are liable to laugh immoderately, so she quit laughing entirely lest she "should get hysterical."

When some one overthinks you in an argument and there is absolutely nothing you can say in reply, perhaps the easiest way to divert attention from your defeat is to claim to be "inspired," "treated unfairly," "persecuted," etc., etc.

The Baptist Church (Ruston, La.) comes to us in changed form and with an improved appearance. Bro. Boone and his associates are contending earnestly for the faith and we congratulate them on the prosperity of their paper. We always read it with interest.

At the meeting of the Baptist Union of Great Britain and Ireland, the President always delivers an address. The President now is Rev. John G. Greenough, and his subject was "Thoughts about the Church." We give an extract from his speech this week instead of a sermon.

George Muller, of the Bristol (England) Orphanage, is now ninety years of age. Without any public appeal, he has received \$8,000,000, and he has no society however lengthy named to furnish no parallel to this. Mr. Muller is a Baptist and his tract on baptism is an admirable one.

There is a great and growing need in our land for Christian homes. Real Christian homes where family worship is maintained, where God's name is honored and His will is done. Nothing can take the place of the Christian home. No society however lengthy named or loudly championed, can be substituted as a means for developing Christian character.

The question of admitting Negroes as students at Columbian University at Washington D. C. has been raised. President Whitman declares that the policy of not admitting them will be continued. The University of Chicago admits them freely. We suppose, therefore, that more and more Negroes who seek a university course will find their way to Chicago.

The Christian Register (Unitarian) says that the Episcopal thirty-nine articles "are but the cinders of old theological discussion and cannot be made to burn upon the altars of religion to-day." This is a new comparison, though expressing an old idea. We commend it to the "liberals" who have worn out such expressions as "medieval," "out of date," "back number," "traditional," etc. A little change will be pleasant.

The Interior, in replying to a charge made by the Pittsburg Banner, says: "The Banner's charge is entirely unfounded. Preposterousness and of methodological orthodoxy." There now! Does not that effectually answer any charge that can be brought? How easy now it becomes to defend one's self against any charge that may be made! If a man be charged with being a defaulter, how easy for him to say that the charge is a matter of preposterousness, preposterousness and of methodological orthodoxy!

Bob Ingersoll parades the statement that during the past year "at least forty" preachers in the United States were guilty of penitentiary offenses. When we remember that there are 111,000 preachers in this country, the figures of Ingersoll do not seem to admit their accuracy, and are wonderful. More than forty times forty infidels in the United States have been guilty of penitentiary offenses, we have no doubt, during the past year. When an infidel goes to the penitentiary, nobody is surprised. When a preacher goes wrong, it is heralded all over the land.

We were right in saying that Dr. B. H. Carroll of Texas disapproves the call for organizing a Southern B. Y. P. U. The few brethren in Georgia who chose representatives (3) from other states, selected him and Dr. Miller to represent (3) Texas; but neither of these brethren signed the call. Dr. Carroll says that he has in his convictions "not gotten beyond the local church B. Y. P. U. and it represented in nothing—district, state or national." We are gratified that he agrees so fully with our position in this matter. If in the very beginning a few brethren in one state assume to select representatives (3) from all the states of the Convention, we can hardly imagine what they will assume to do if they succeed in their undertaking. If the beginning be to deny the right of Baptists in each state to choose their own representatives, what will the end be?

Dr. W. R. L. Smith of St. Louis, is now abroad under the conduct of Messrs. Gaze & Sons, who are the contractors for our Baptist Pilgrimage. He writes: "Gaze & Sons have nobly met all the pledges of comfort and efficient guidance from the start to the present moment. We have not had occasion for single complaint." Dr. Crunden, the American manager of the Gazes, has given great attention to arranging for the comfort of our party, and nothing will be left undone to satisfy every reasonable desire. The Gazes will, from our tour is 900. We have received an itinerary of a party who sail on the same ship with us (Feb. 12th) and who have a trip less desirable than ours, while the cost is \$1,225 for each person. We get more for 900 than these will get for \$1,225, and we do not economize in comfort. Among the pleasures of the Gazes will, from time to time, send cablegrams to New York noting our progress, and these will be sent to such friends as our party desire, without any cost to us, except two cents postage from New York.



FAMILY CIRCLE.

A LIST OF PRESIDENTS.

Come, young folks sit, and learn my rhyme. Write like the one on the side time. For linked together, name to name. The whole a surer place will claim. And firmly in your mind shall stand The names of those who've ruled our land. A noble list; George Washington, John Adams, Thomas Jefferson, James Madison, and James Monroe, John Quincy Adams, and below Comes Andrew Jackson in his turn. Martin Van Buren next we learn. Then William Henry Harrison. Whom soon John Tyler followed on. And after Tyler, James K. Polk. Then Zachary Taylor ruled the folk Till death. Then Millard Fillmore came. And Franklin Pierce we next must name. And James Buchanan then appears. Then Abraham Lincoln through those years Of war. And what his life was lost. Then U. S. Grant and R. B. Hayes. Then U. S. Grant and R. B. Hayes. And James A. Garfield each had place. And Chester Arthur—and my rhyme Ends now in Grover Cleveland's time. —Washington Star.

For the Western Recorder.]

A CLOSE LOOK AT BAPTISM.

BY E. L. WENSON.

Cleto John and Stephen.

NO. VI.

"Uncle John," said Stephen, "how are you getting along with the question of baptism?" "Not well, Stephen, not well! I am compelled to acknowledge that John baptized 'in the river of Jordan,' that 'both Philip and the eunuch went down into that water; and that Paul says 'we are buried by baptism,' and 'buried in baptism'; but the fact that the Spirit was poured out upon the people—applied to the people, and not the people to the Spirit—places the two statements, to my mind, against each other and I don't know what is right."

"I am sorry, Uncle, that it is troubling you, but I think your trouble is caused by a wrong idea. You hold to the idea that we must initiate in water baptism the action of God with the Holy Spirit when in fact there is no such teaching, that I can find, in the Bible."

"I know there is no express statement to that effect, Stephen, but I feel that we should imitate the act of the Spirit, for it is the Spirit that renews our nature and makes us children of God."

"You are right about what the Spirit does for us, Uncle, but I think you are wrong in your feelings. Every place in the Bible the new birth and cleansing of the Spirit, but it is a fact, I believe, in every instance, that it is only inference, for the word baptize, or baptism, is not in a single passage so construed."

"I had not thought of that, Stephen, but I believe you are correct. There are several passages which are claimed to refer to baptism which allude to the Spirit's work, but, as you say, they are inferential, for the word baptism is not there."

"There is another idea, Uncle, about water and Spirit baptism which we have overlooked. It is this: If there is to be any likeness between water and Spirit baptism, Spirit baptism must be like water baptism, because water baptism was administered first; and John when he baptized spoke of the coming and who would administer Spirit baptism. So when Peter witnessed the miraculous work of the Spirit on the house of Cornelius, he remembered the words of Christ in Acts 15: 'John indeed baptized with water; but you shall be baptized with the Holy Spirit many days hence.' Thus, if there is any likeness between the two baptisms, the Spirit baptism was to resemble John's baptism. Isn't that clear?"

"Yes, Stephen, it is. I wonder that I had not noticed that before. It is perfectly clear that John's baptism was first, and also that the Spirit baptism reminded Peter of John's baptism and the words of Christ."

"And there is still another thing, Uncle, which we have not mentioned. That is, that the Spirit, sanctified, by his manifest presence, only two instances of water baptism, and both of those are clearly stated to have been in the water. Do you remember the instances to which I allude?"

"No, I remember not, the baptism of the Savior, but I don't recall the other."

"Why, don't you remember, Uncle,

that it is stated that Philip baptized the eunuch, and when they had 'both come up out of the water, that the Spirit of the Lord caught away Philip?' So the very Spirit, whose act on Pentecost was in coming to make our criterion, sanctioned baptism where both went down into the water, and that, too, after the Spirit baptism at Pentecost. Am I not forced to conclude that God approved of such baptism—that is baptism in water—both before and after Pentecost?"

"Really, Stephen, I had never noticed that before. Certainly God approved the act or he would not have sanctioned it by his presence."

"Then, Uncle, can I be wrong if I follow the pattern the Spirit approved both before and after Pentecost?"

"No, Stephen, you can not. I had no idea that our look at baptism would end as it has. I thought you would soon see that baptism is not essential to salvation and that the subject would be dropped, but instead I have been led to see that the obedient spirit will obey the outward command. And am convinced that the baptism God approved was administered in the water, and since Paul says we are 'buried in baptism,' nothing short of immersion will be strict obedience."

"Well, Uncle, shall we examine the testimony of scholars, or must I go by the plain Word of God?"

"There is no need of looking up the testimony of scholars, Stephen, for all real scholars who have written upon the subject testify that the word rendered 'baptism' means literally 'to dip, plunge, or immerse,' and that John's baptism was by immersion."

"What, then, must I do, Uncle, since baptism is not essential to salvation?"

"Essential, or not essential, my boy, obey your Lord's command, for he has said, 'If ye love me keep my commandments.' I will never again speak of anything my Lord commands as 'non-essential' for, though not essential to salvation, true obedience is essential to prove our love."

"Then, Uncle, we agree that it does make some difference how we are baptized, for outward acts, unless hypocritical, show the condition of the spirit. Nothing will satisfy me, Uncle, but to obey my Lord's command and be baptized according to his word."

"I will take pleasure, Stephen, in baptizing you by immersion."

"I would love for you to baptize me, Uncle, but the church in which you are a minister does not believe as I do, and I could never feel satisfied to identify myself with a people who believe in three modes of baptism, for I would live a falsehood, professing to believe the doctrines of the church, but inwardly not believing them."

"My son, you now suggest a deeper subject. I can't blame you for your decision. You are right in wanting to be honest. Identify yourself with the people who believe as you do. You should begin on me later."

It is needless to tell you where Stephen went. He was "buried in baptism" as a believer in Christ by the authority of that church which believes in such baptism.

THE PROMPT CLERK.

A young man was commencing life as a clerk. One day his employer said to him:

"Now, to-morrow that cargo of cotton must be got out and weighed and we must have a regular account of it."

He was a young man of energy. This was the first time he had been entrusted to superintend the execution of this work. He made arrangements over night and spoke to the men about their carts and horses, and resolved to begin very early in the morning. He instructed the laborers to be there at half-past four o'clock. So they set to work and the thing was done, and about ten or eleven o'clock his master came in and seeing him sitting in the counting-house, looked very surprised, supposing that his commands had not been executed.

"I thought," said his master, "you were requested to get out that cargo this morning?"

"It is all done," said the young man, "and I have the account of it."

He never looked behind him from that moment—never! His character was fixed, confidence was established. He was found to be the man to do the thing promptly. He very soon came to be one that could not be spared; he was as necessary to the firm as any one of the partners. He was a zealous man, went through a life of great benevolence, and at his death was able to leave his children an ample fortune.

It is the greatest possible praise to be praised by a man who is himself deserving of praise.

SINCERITY is not Christianity, nor will it be the place of Christianity, and yet it is essential to all Christian service.

A FINE OLD LADY.

BY KATHERINE BATES.

"Do you remember little Fan?" Mr. Robert Pierson asked his brother, laughing softly as he put the question.

"Of course I do," the brother answered, also laughing as he watched Miss Frances pouring tea. "How long ago was it that we spent that summer at the old place—eleven years, wasn't it? And Fan was ten that summer. Can you believe it is she, Bob? What became of the lankiness, and how did straight, thin, short drab hair ever develop into the waving mass of dark brown? And how could a mouth the size of that child's, narrow down to this modest-sized one?"

"Perhaps the plumping out of the cheeks helped the mouth," the older man suggested; but he still smiled at the amazing image of his handsome young niece.

"Hear her talk, Bob! Could literal Fan ever have developed into that charming humorist? You don't think the old lady out in Oregon is palming off this delightful young lady in place of the real Fan, do you?"

He spoke subduedly; for the gay little group around the tea table in the adjoining room was almost in earshot. For a short time they listened in silence to the merry chatter, only glancing appreciatively at each other as broken sentences reached their ears. They were middle-aged men, Chicago merchants who had been successful in business, and were now struggling to detach themselves somewhat from their enjoying mercantile interests in order to enjoy the comforts of life which they had made for themselves. There were no children in these homes; hence the eager interest they were taking in the niece from the West, the pretty girl in the parlor, with her soft brown hair and delicate features, and drawn back from the pink colour her plump cheeks in such a way as to show to the best advantage the gold mingling with the brown. She was the daughter of another brother, of the man who had always held a tender love in their hearts, because he had refused to go to the city and make his own way, and had been content to work on at the unprofitable Missouri farm in order to keep for the old father and mother the home that suited them best.

It was ten years ago, as Philip had recalled with the usual amazement, and the rapid passing of the years, he and the older brother had managed to keep free a few weeks for a visit to the old home, and it was then that plain, motherless little Fan had worked her way into their hearts. The city child had been a keen delight to the lonely child, and she had given them an exuberant affection that had touched the childless men; and when, a little later, her father had died she was wanted in the Chicago home; but her mother's people had put in an unexpected claim. They had gone West, and had evidently prospered; and the uncles had found no valid objection to letting Fan go to them. This present visit of hers was the first glimpse they had had of her since she had departed. The city child started her, sobbing out her desire to stay with them, on the journey to her new home; and both of them, while thoroughly charmed with Miss Frances Pierson, were yet in the bottoms of their hearts a little disappointed.

When the thought of the new home was a relief that the niece was so marvelously presentable; but when they turned back to the memories of their early lives and the old home, it gave them a pang that this connecting link had started out to be so far at all. Uncle Robert was even a little sentimental over it this winter afternoon.

"Those were good old days on the farm," he said, with a sigh, as he drew his chair to the grate; "and now the old place has been sold—in the hands of an unfeeling German—and old Bill's little girl is to be a young woman. Life was more real then, Phil. Perhaps we missed it, after all in not sticking to the farm."

"Oh, I think not," Philip said, hastily. He was hardly old enough yet to dream that country realness was more satisfying than city comfort; but he, little Fan, and after a moment's pause, he asked: "Say, did you know that Portland was much of a piece for culture? How did the girl's grandmother ever manage to bring her up to this away out in Oregon?"

Robert shook his head. "No, I never supposed it; but I should be careful, Phil. We Chicagoans don't know a thing about that narrow New York attitude of things; that a few miles further west knocks out all, all—that is we call it, sweetness and light? Do you know, I am not half as amazed at the airs and manners and books, no, not even at the hair and pompadour as I am at the mouth, as I am at the fun in her. Do you remember the through and through way she used to look at us with those big drab eyes (by the way, they are brown, too, now) when we cracked

jokes with old Bill? 'What do you mean by that, Uncle?' 'What does he mean by that, Pa?' Can't you hear her sharp little voice even yet? She was bound she'd understand everything."

"I suppose," said the other uncle, thoughtfully, "that very spirit of wanting to know everything has made it possible for the old lady to train her up. What was it she wrote you the grandmother, I mean?"

"That she thought we should find Frances much improved, as she had been given every opportunity to acquire liberal culture; but I'll confess I had enough of that confounded Eastern notion in me to expect that Portland's culture wasn't going to amount to a great deal. In fact, I really expected an old-time little Fan, and not this cultivated Miss Frances who could have been trained up right here in Chicago as far as I can judge."

"Well, I must be going over home now," said Philip; "but first, when can Maude and I have our turn at her? Maude was chummy with her, says she will be a great credit and not the trial she had dreaded."

"Just the way with Sarah; she is completely taken up with her, and I don't know when she will be willing to let Sister Maude have her."

The pretty niece heard her uncle as he tried to slip quietly through the hall without disturbing the young people; deference to the old was part of the training she had received out in Oregon, and she followed him to the door, only letting him go after many loving and grateful smiles.

"She is a dear," he thought, as he walked briskly away to his own home; "but Bob is right. I declare I should really like better a good hug from long-armed, lanky Fan than all these little bits and pieces of messages to her Aunt Maude. Well, you can't have everything in life; and no doubt Maude would have been terribly vexed at having to take her around if she hadn't been developed. The look in her eye is the only thing that seems just like the farm still. Don't believe Frances could tell a lie, an out and out one, any better than little Fan."

Some weeks later the brothers chanced to have the opportunity for a quiet smoke together, and, after glancing carefully at the doors, Philip said: "Well, how do you get on with her? Nice girl, isn't she?"

"Yes," said Uncle Robert, with loyal haste; "she really is a fine girl, Phil. Even-tempered, equable spirits, well-informed, and as pretty a niece as two men could want. As I told you, she suits Sarah to T; and we certainly have a great deal to be thankful for in having Maude and Sarah take to her so well. This sort of hankering we have for old times makes us a little too critical, eh, Phil?"

"That's so," agreed his brother; and from that time on the two resolutely put away all longings for a niece who would inspire them to be tenderly reminiscent of their simpler days, and Frances became to them as genuinely satisfactory as she had proved to be to the aunts who had been spared a dreaded mortification.

It was in the early spring that a new idea took complete possession of Robert Pierson. Possibly it was because there was nothing in his presumably prosperous future to satisfy the vague dreams that the spring sunshine gave to him that he turned back to the old memories. Whatever the impulse, he announced decidedly to his wife that he thought it would be a good plan for him and brother Bob and Frances to go to the old place in Missouri for a few days. She objected at first on the score of possible rheumatism resulting from sleeping in a damp farmhouse; but he overruled her almost scornfully.

"Damn!" he said. "Didn't my mother live there till she was an old woman, hale and hearty as you please? This city life makes granules of us all entirely too soon, Sarah. I shall go if the notion suits Bob and Frances."

When he proposed the trip to Frances he thought for one instant that it had been a mistake in calling her eyes to go to the old place in Missouri for a few days. She objected at first on the score of possible rheumatism resulting from sleeping in a damp farmhouse; but he overruled her almost scornfully.

"Damn!" he said. "Didn't my mother live there till she was an old woman, hale and hearty as you please? This city life makes granules of us all entirely too soon, Sarah. I shall go if the notion suits Bob and Frances."

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"Oh, Tom, Tom!" she cried, the tears running down her face; "I should

[Continued on eleventh page.]



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Gleaner Department.

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

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

THERE is every prospect for a big row in the Christian Endeavor Society. The leaders are falling out, because they assume to take to themselves much power. This is but the natural consequence in all these compromise institutions. They are man-made, and give undue powers to men, and by and by they will surely fall to pieces because of the usurpations of power.

Yes, it is really announced in the papers that the friends of the B. Y. P. U. are to have a meeting in November to organize a Southern wing to that modern convention of gray headed boys. These same friends of these gray headed boys called a council at Washington last May, and it was the decision of that council that they did not want such a Southern affair. But these mischievous boys who called that meeting are not satisfied with it, and they will go on with their headstrong notions, boy-like, and have their own way about it. Well, when I was a boy and acted in that way, I can remember how the old folks settled the difficulty with me. If it should turn out that some of these gray haired boys get a spanking over this matter it will be nothing uncommon.

OUR West Kentucky Association met on the 9th of this month, with Liberty church, Fulton county, and was in session nearly three days. The body was well entertained, and the meetings were of great interest. The usual questions were discussed with vigor and ability, and good impressions were made for the Baptist cause. One new church was received into the body, and one transferred membership from another body. The association is much encouraged in its work. The arrangements entered into at the last association to send out a missionary to the foreign field were revoked at this session of the body, after some agitated controversy. It is quite likely that so much vacillation on the part of the association will divert a great deal of its mission interests from what are called the regular channels of mission work.

SOUTH AMERICA offers to the Christian world an unusual opportunity to do effective mission work. It has an extent of territory larger than the United States, with a population also larger than this country, and in some of the states a population of millions without a single missionary of the Gospel to tell the people of a Savior's love. In Cape Horn, the Fuegians are so degraded that in their entire language they have no word for the name of a deity. In Bolivia, with a population of nearly two and a half millions of people, there is not a single missionary, and never has been one. There is not enough preachers of the Gospel in all South America, counting all the missionaries there, to give one preacher to every million and a half of souls. Surely here is a land that is crying with Macedonian earnestness for our help. It is to this country that Bro. J. F. Cargile is aiming to go as a missionary, on the Gospel Mission plan. To assist such a brother, in such a work, will surely be well pleasing to the Master.

Do Baptists need stirring up? I should say they do. But, stirring up on what? On everything. More especially on the doctrines that distinguish them from other

people. It is a fact that Baptists will have a higher appreciation of their duties to men, if you will impress them with their duties to the law of their Lord. How can you expect people to live always on mere sentiment? It is well to appeal to them to be charitable and liberal to the orphan and the heathen, but until they learn the lesson of fidelity to their Lord, in honoring him in all his truth, and in obeying him in all his commandments, we will never get them to constantly do their duty towards men. No man will be a true and constant missionary who does not give for Christ's sake; and no man will give for Christ's sake who can slightly treat Christ's commandments. It is ever an important duty of the preacher to elevate the subject of obedience to Christ so as to magnify all of his commandments, and to constantly urge obedience to him in all things.

I HAVE attended associations within the past few weeks in which I heard some enthusiastic appeals to the people on the subject of missions, and in several of these appeals the pastor's were roundly scored for preaching so much to their people on baptism, and saying so little on missions. It was also stated that the Baptist people were well informed on baptism, but knew but little about the spirit or principle of missions. But I am of the impression that such appeals are not only defective in that they leave out the true reason for the mission enterprise, but more especially are they defective in that they cast a species of odium on an important commandment of Christ. I assert that there is not within my knowledge a single pastor that preaches as much as he ought on the subject of baptism. It is not magnified as it should be. The people don't understand it as they should. Their consciences are not stirred up on it as they should be. The rather do we find everybody endeavoring to impress the people with the idea that it is a sort of a denominational hobby, and may be relegated to the back-ground on any sort of pretext. This is sort of underhanded way to say to the people that they can do the same thing with any of the commandments of the Lord, and for that very reason some of them are treating missions with indifference. If we can slur at and ignore the subject of baptism, why not that of missions also, for they are both commanded in the very same sentence. It is all right to urge the duty of missions, but it is wrong to slur at baptism while we are doing it.

I READ with much interest the call of Brethren W. H. Whitsitt and C. H. Jones to the Baptists of Kentucky to join with them in the work of organizing a Southern B. Y. P. U. As I am one of the poorest and weakest Baptists in the State I suppose I may be allowed, in an humble way, to make my response to that appeal in my own weak way. In doing so I wish to say to the brethren that I cannot get the consent of my mind to take part in that enterprise for the following reasons:

1. Because I have no evidence that the young people desire such an organization. I know nearly all of the parties whose names were mentioned as representatives from the different states, and they are all, or about all, grown-up men. Some of them are bordering on mature manhood. Not one of them can be really called a "young man." I do not see how an organization of such men would be an organization of "young people." I see no evidence that the real young people desire any such arrangement. Possibly they do, but I have seen no statement of their wishes in the matter.

2. I do not believe our young people need such an organization. I grant that some "needs" must be supplied if we have the greatest efficiency in Christian life and work. But this is not one of them. If a young colt is to be broken to do service on the farm I think the plan our fathers had of hitching the youngster beside a steady old stager is more likely to give us a well-broke and useful creature. So I believe young people need to work in the traces with the old folks. It is safer and better for the youngsters. If they are put into harness by themselves with some "skilled trainer," they may go the gaits and make quicker time, but they are likely to be good for nothing except the track or the ring. We don't need any race-horse Christians among the young folks.

3. Our young people are not prepared for such an organization. When a great enterprise is inaugurated it must have wise managers and directors or it is likely to collapse. Our young people are not good directors. They are not safe managers. Our fathers and mothers know this to be true, because they will not turn over to the children the management of the home; and if any of them have been foolish enough to do this, they have come to see and regret their folly. Young people don't know how to manage business. They can't be entrusted with the responsibilities of citizenship until they are 21 years of age, at which time they are passing from the class called "young people" to those called men and women. Even then there are exceptionally few who can be entrusted with responsible positions in church and state. They are not prepared for such positions. Neither are they prepared to conduct separate religious young people's meetings.

4. The cause is not ready to be put into the hands of inexperienced young people. In many respects our great mission enterprises, our school problem, our denominational growth, are unsolved questions, and they cannot be entrusted to the indiscretions, the hasty, hot-blooded enthusiasm of the unpremeditating young folks. We need mature men, who reason well, who plan wisely, who can afford to take time to see a rational and timely fruitage from their sowing. The king that allowed the counsels of the "young people" to direct his actions came to naught. Disastrous results may follow such imprudence.

5. Jesus Christ has supplied room, and a field for the work of every person, young and old, in a society that compasses every possible contingency, and every possible element of culture, or growth, or usefulness. No difference what the talent, the wealth, the energy, the faith, the courage or the grace of any human heart, the churches of Christ furnish an arena for action, a field for labor. Every possible and conceivable avenue of service for young or old has been anticipated in the divine arrangement; and in the use of these spiritual and Christian forces the churches of the Savior tower above these human and doubtful expedients like the snow-capped peaks above the despicable mole-hill.

6. This is not a "young people's" movement. It is a misnomer. It is defective. Its composite factors and forces are gray-headed preachers. They are not "young people." They do have young hearts, but their dimness of vision and unsteadiness of step betray their age. The movement is insincere in its pretenses. For that reason it is unworthy of the support of those who deal squarely with the issues of life.

These are just a few of the reasons why I ask Brethren Whitsitt and Jones to please excuse me from an acceptance of their pressing invitation. When the "young people" really get into this work, I may reconsider my decision, but it is my opinion that the old folks ought to attend to their own business, and sail under their proper colors.

I VISITED the locality of Tumbling Creek church, Henry county, Tenn., last week, and preached for them on Saturday night, and three times on Sunday. The occasion of the visit was a desire to have before the people on the subject of apostasy, baptism, infant baptism and communion. Immense audiences were in attendance, and we had fine attention. It is astonishing with what patience such large crowds of people will hear the discussion of such subjects, for an hour at a time, with no seeming weariness. It must be proof of the fact that there is great anxiety on the part of the masses to know what the word of the Lord does say on such things. As a result of these services the church was in a fine frame of heart for a revival of religion, and it is probable that the subject of religion will be more frequently mentioned, and more highly esteemed in the community than for a long time before. A series of doctrinal sermons in all our churches, by our pastors, will result in the general quickening of our denominational pulse, and a revival of our religious zeal.

I has been agreed by our Campbellite friends that a "sect" is a class of people that have departed from the teachings of Christ. In this sense they claim that they are not a sect. I believe that in this sense of the word we ought to concede their claim that there is no way for those who have been connected with Christ's teachings to depart from them. In this the Campbellites are not a sect, for they have never been to the fountain, in their denominational teachings.

ONE of the judges of the United States Supreme Court has begun riding a bicycle.

NEW BOOK.

KATHERINE'S YESTERDAY. By Grace Livingston Hill. One vol. 12 mo. cloth, 425 pp. Price \$1.50. Boston: Lothrop Publishing Co. These are well-written stories, the principal ones being Katherine's Yesterday; How Adelaide went to the Convention; Why Adelaide stayed home from the Convention; the Unknown God, and The Minister's Bonnet.

These are Y. P. S. C. E. stories, and as usual glorify that organization. As we do not believe in the Society, we are not in raptures with the stories of the kind. However, those who like this sort of thing, will find this the sort of thing they like.

He lives long that lives well, and time misspend is not lived but lost. Besides, God is better than His promises if He takes from him a long lease, and gives him a freehold of a better value.—Fuller.

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TENNESSEE STATE CONVENTION.

This body met with the church at Mossy Creek, Tennessee, in the spacious auditorium of Carson and Newman College, Wednesday, October 16th, at 10 A. M. Prof. J. T. Henderson was *vice* declared moderator, J. D. Anderson, of Memphis, Recording Secretary, A. J. Barton, Assistant Secretary, and W. M. Woodcock, Treasurer of the convention.

This was in many respects a model convention—one of the most spiritual, refreshing and encouraging in all its history. Many things conspired to this end.

1. The place, Carson and Newman College, is the Jerusalem of East Tennessee, if not of the state. Many were longing and looking forward to this visit here with intense interest. No one was disappointed, only things were much beyond the most sanguine hopes. Unsparring praise, and we think justly bestowed, was voiced from every quarter. "Behold, the half had not been told."

2. The pastors' conference which met in the Society Halls the day previous. Here the key-note was given to all the proceedings of the convention. The preachers were in a fine mood, it seemed, when they came, and the good spirit rose to the superlative degree. "How to Preach our Doctrines" was discussed in his inimitable way by Dr. Frost. It was a conservative view, still we think Scriptural, and taking a most practical turn. He expounded the two thoughts of Paul:—"Preaching the truth in love," "Speaking boldly as one ought to speak."

3. It had already, somehow, leaked out that the Boards would come up out of debt, and it was so. It brought many tears to our eyes and filled our hearts with gratitude that, despite the hard times, we would once more start the new year unincumbered with debt. The work of the Boards showed, also, a great advance on previous years in spiritual results.

4. There were not a few great spirits in the convention filled with the Spirit. How could a convention be little or mean when composed of such men as Bitting, of Philadelphia, Tichenor of Atlanta, Willingham of Richmond, Sampey of Louisville, and others! These men made great speeches and won a place in the hearts of Tennessee Baptists, we dare say, they never occupied before.

We were gratified, too, because of the real advancement of our own Tennessee pastors and laymen. They are on rising ground surely. There is a deeper and broader spirit of consecration and a quickened purpose to do larger and better things for Christ.

5. The educational interest was intense. There is a growing conviction that we must educate our mountain boys and girls as well as those of the plains and great cities.

Mastery addresses were made by Dr. Savage of the Southwestern Baptist University and President Henderson of Carson and Newman College. The two great colleges of the state are reaching out in many directions and rooting themselves firmly in the hearts and purses of our people.

6. The thousands raised for the different denominational enterprises marks a rising tide in our financial operations. Think of it! About \$11,000 at one convention, our Boards out of debt, and pledges to nobler things in the future.

The Young People's movement again started by the Georgia Convention at Macon (or wherever) was represented by Dr. Lofton and others. There was no discussion of the question. The committee read their report and it was

adopted. Some of us have not seen the end yet—we are waiting, though not a few believe the WESTERN RECORDER takes the just view, the sensible view, and, above all, the Scriptural view. Several Baptists in Tennessee are not prepared to see the wisdom or the Scripture in separating the churches into parts because of age, sex or condition. The young ought to be trained, but they are incapable of training themselves, and trained men do not need extra organizations for work, therefore the churches are sufficient.

We believe Dr. Gordon's latest book, "How Christ Came to Church" ought to be read along with the editorials of the RECORDER, not because the latter is deficient in argument and Scripture, but because one of the most intellectual and spiritual men of this age held the same view. The book and the paper complement each other. S. E. J.

Mossy Creek, Oct. 25th.

BLESSED DOGMATISM.

The old ring of triumphant assurance has passed out of many of the sermons preached in our day, and with it has passed away an element of considerable force in pulpits. The reason why is not far to seek. Ours is an age of transition in theological thoughts and preachers are sensitive enough to the currents of contemporary opinion not to speak as strongly on certain points as their predecessors were in the habit of doing. If these points should involve fundamental truths, the sermon must be weakened to an alarming degree. What is needed in all our pulpits is more of what Hugh Price Hughes calls "blessed dogmatism." There is a dogmatism which is not blessed, wearying, irritating, and even antagonizing the congregation condemned to listen to its vaporing, but the right kind of dogmatism carries a benediction to broken hearts and burdened lives. It speaks whereof it knows, and testifies of facts about which it entertains no doubt. Realizing that God is one eternal Yes, it preaches certainties, and certainties only. Its power is admitted even by the opponent of religion. David Hume, the infidel, was taxed with inconsistency on one occasion, because he listened to some sermons preached by John Brown, the godly minister of Haddington. Hume's immediate reply was: "I don't believe all that he says, but he does, and once a week I like to hear a man who believes what he says. Why, whatever I think, that man preaches as though he thought the Lord Jesus Christ was at his elbow." That is the mood and temper of the right kind of dogmatic preaching. The message spoken by the messenger suggests in an undefinable, yet unmistakable, way the presence of the Master.

It is possible to make preaching too apologetic, and, perhaps, the preaching of our day is inclined to run to that extreme. More of the spirit of blessed dogmatism would be helpful in securing for the service of the pulpit that golden mean in which it can find its greatest force and usefulness. Defending the truth of God against the assaults of error is right enough, and valuable enough in its own place, but it does not exhaust the function of the New Testament. He is far more than a Christian philosopher and apologist; he is herald of the Cross, sent out to proclaim the glad tidings of salvation, and the unsearchable riches of the truths of revelation. Like the prophets of old, he is commissioned to speak for God, so every argument and appeal should be based on a "Thus saith the Lord." It is while thus en-

gaged that there come to him the supreme moments when he is not the controller, but the controlled, of unseen powers which move life to nobler issues. Then God flashes light through him, to the faces and hearts which look to him for the vision of the divine.

The pulpit is weakened to the extent it descends into the arena of controversy. Its strength lies in the proclamation of truth with the accent of conviction, and with the intensity of red-hot earnestness. One of the most successful preachers of our generation said, some months before his death: "If ever I utter these words 'I think,' when speaking to the people, I hope they will go to sleep, and remain asleep until I have done with thinking. We are not to give men our thoughts, but God's words." So he spoke with a blessed dogmatism that carried hope and comfort to many hearts. The preacher who does not believe firmly and declare emphatically his message, cannot expect his hearers to receive it readily, and obey it promptly. John Bunyan's best biographer—John Brown, of Bedford—impressed upon a company of students, among whom was the writer, the truth that their work as preachers of the Gospel was not to speculate, but to proclaim. The constructive preaching of the Cross is the best because the unanswerable answer to the arguments of destructive critics. The man who speaks because he knows and cannot be silent, is clothed with invisible forces which carry home his words to the hearts and consciences of his hearers. It is the will that is more astray than the head. "Blessed dogmatism moves the will, and so converts the life, in turning it from the paths of error and unrighteousness into the way of truth and goodness. More experimental and less apologetic, preaching will speedily bring about the revival for which we all pray. It is the truth that saves, more than the argument that convinces, that men need in these closing years of the nineteenth century.—COSOR, in the Presbyterian.

Pray without ceasing.

IN YOU LIVE WITHIN 200 MILES of Louisville 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.

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- Men's Shirts or Drawers. Natural or Tan 50c. Men's Camel's Hair Shirts or Drawers 50c. Men's Custom-made Shirts or Drawers \$1.25. Wright's Health Shirts or Drawers \$1.50.

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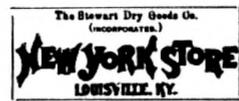
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Has Cured  
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ting the genuine is to see that yours is the Lawton  
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ery silk, bright colors, sent post-paid  
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scenes, humor and story brilliantly illustrated. Sold  
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of it." Essential reading for all. Price, 25 cts. Post-  
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of all cities. One credit. Home Terms. Postage and  
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HARTFORD PUBLISHING CO., Hartford, Conn.

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'PICTURE GOSPEL'**

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To persons who desire to avail themselves of our  
superior facilities for fitting Spectacles or Eye-  
glasses, we will send our printed instructions for  
testing the eyes. Spectacles and Eye-glasses  
required. New lenses fitted in old frames.  
C. P. Barnes & Bro., 134 W. Market, Louisville, Ky.  
This firm is reliable.—Publishers Western Recorder.

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NEW YORK CITY.**

46-52 E. 11th St., near Broadway.  
A first-class hotel on the European  
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Plumbing. Quiet, homelike. Eleg-  
ant rooms \$1.00 per day and upwards.  
Special attention to ladies trav-  
eling alone.

LOUIS FRENKEL.

**SPECIAL NOTICE.**

Association Letters, 25c doz.  
Church Letters, 20c doz.  
Mission Envelopes \$1 per thousand,  
Ward's Treas. Book, 30c.  
Spelden's Church Treas. Book, 100  
names, \$1.00; 200 names, \$2.00; 300  
names, \$2.50; 400 names, \$3.00; 500  
names, \$3.50. Best book published.

BAPTIST - BOOK - CONCERN,  
LOUISVILLE, KY.

**The Farm**

Hog cholera is playing havoc in  
Knox county.

Sales of corn in Mercer county  
have been made at \$1.20 to \$1.54  
per barrel on the stalk.

Dud Thompson, of Bath county,  
has an apple tree that was never  
engrafted, on which there are now  
four distinct varieties.

In Bourbon county, Col. R. G.  
Stoner bought of Perry Jefferson  
20 cattle, averaging 1,165 pounds,  
at \$4 per cwt.

Robinson & Turley, of Mont-  
gomery county, bought of differ-  
ent parties for shipment 200 hogs,  
averaging 200 pounds, at 24 cents.

The records of the inspectors  
show that 250 cattle, belonging to  
dairymen near Louisville died of  
Texas fever during the past sum-  
mer.

George T. Hord, of Woodford  
county, got 804 bushels of clover  
seed from 28 acres—a fraction less  
than 3 bushels per acre.

The yield of bluegrass seed in  
Bourbon county this year was  
about 200,000 bushels, and the  
average price was thirty-five cents  
per bushel.

In Clark county W. O. Brock  
bought of W. D. Jackson between  
600 and 700 barrels of corn at  
\$1.25 per barrel; Jackson to fur-  
nish lots and feed same.

J. Bock Bonta sold John Wood-  
ford a pair of good mules for \$100  
and then priced him a pair of fox  
hounds for \$150, which he thought  
was very cheap for the hounds.—  
Harrodsburg Sayings.

About 250 cattle at Stanford on  
Court day. Feeders were in de-  
mand at 3 to 3 1/2 cents; yearling  
cattle \$15 to \$18; butcher stuff, 21  
to 24 cents; plug horses brought  
\$16 to \$30 and mule colts \$15 to  
\$24.

Mr. J. F. Engle sold and  
weighed to Mr. G. W. Proctor,  
twenty-five head of cattle, weight  
1,146 pounds, at an average price  
of \$3.91 per cwt.—W. B. Kidd  
bought of T. W. L. Vanmeter  
122 cattle, weight 1,500 pounds,  
to go from Nov. 1st to Nov. 10th.  
For 113 he gave 1/2 cents and for  
the rest 4 cents.—Winchester  
Democrat.

Moses Kahn, agent for M. Gold-  
smith, bought from Mr. C. Alexan-  
der, of Paris, 495 fine, fat cattle  
average weight 1,700 pounds, for  
about \$48,000. Mr. Kahn also  
bought thirteen car-loads of fat  
cattle, average weight 1,450  
pounds, from Mr. Thos. Henry  
Clay, and three car loads from  
June Stone. They cost \$4 to \$4.50  
per cwt.

J. H. Henry weighed to Simon  
Wiel last week, 60 head of export  
cattle, average 1,490 pounds, at  
4 1/2 cents. The same day Col.  
Thos. Johnson delivered to same  
party 40 head at same price, aver-  
age 1,470 pounds.—B. F. Salyer  
weighed to Cas Goff 30 head of  
first-class feeders at 3 1/2 cents per  
pound, average 1,094 pounds.  
He also sold and delivered to Rob-  
inson & Turley 24 heifers at 2 1/2  
cents per pound, average 850  
pounds.

**PREVENTION OF DIPHTHE-  
RIA.**

CIRCULAR ISSUED BY THE STATE  
BOARD OF HEALTH OF  
KENTUCKY.

BOWLING GREEN, KY., Oct. 15, 1895.  
To the Health Officials and People of  
Kentucky:

The usual prevalence of diphthe-  
ria in many sections of the State  
makes it important that the atten-  
tion of our health officials and peo-  
ple should be called to the best  
known methods for preventing the  
occurrence or restricting the spread  
of the disease.

Diphtheria is both contagious and  
infectious, attacking persons of all

ages, but affecting children much  
more frequently than adults. It  
may be communicated from the  
sick to the well directly, or by  
means of persons, clothing, toys,  
pet animals, or other things in-  
fected by the sick or sick room,  
and especially by cups or other  
articles which pass from mouth to  
mouth. In a sense it is a "filth  
disease," sometimes seeming to  
originate in the presence of bad  
sanitary surroundings and cer-  
tainly spreading more rapidly and  
being most fatal in such localities.

When it is known or suspected  
that a person has diphtheria he  
should immediately be separated  
from the rest of the family, and  
put into a sunny, well ventilated  
and plainly furnished room, pre-  
ferably on the upper floor, and as  
disconnected as possible from other  
rooms especially the living and  
sleeping rooms of children. No  
other person besides the nurse and  
necessary attendants should be  
permitted to enter the room, and  
they should take every precaution  
not to carry the infection to others.

The discharge from the throat,  
mouth and nose are exceedingly  
poisonous, and should be received  
on soft cloths, and immediately  
burned, or immersed in a solution  
of chloride of lime, six ounces to  
the gallon of water. The bed and  
body linen, immediately upon re-  
moval should be boiled for half an  
hour, or immersed in the chloride  
of lime solution for twenty-four  
hours. In no case should such  
clothing go into the family wash-  
ing.

After death or complete recovery  
the room should be disinfected un-  
der the supervision of the health  
officer or a competent physician.  
First, mattress, comforts and other  
like things badly soiled should be  
burned. Such clothing and bed-  
ding as can be washed should be  
boiled or placed in the chloride  
solution as above directed. To  
disinfect the room proceed as  
follows: Arrange the contents of  
the room so as to expose the great-  
est amount of surface to the ac-  
tion of the disinfectant. Close  
the apartments as completely as  
possible, stopping all openings, as  
chimney flues, key holes, etc.,  
through which the gas might es-  
cape. Thoroughly dampen the floor  
and bedding. For a room ten feet  
square use three pounds of sul-  
phur, moistened with alcohol, in  
an iron pan, placed in a tub con-  
taining a few inches of water, to  
avoid danger from fire. When  
certain the sulphur is burning  
well, leave the room, close the  
door allow the room to remain  
tightly closed for ten or twelve  
hours. Afterwards the room  
should be thoroughly ventilated  
for several hours, and then the  
floor, and ledges over the windows  
and doors, and other places likely  
to retain dust, should be washed  
with the chloride solution and then  
with soap and hot water. The  
house and premises generally  
should be put in the cleanest and  
best condition possible.

To be effectual the precautions  
here suggested should be rigidly  
observed. Imperfect isolation and  
disinfection are worse than useless,  
giving rise only to a false sense of  
security.

County and municipal boards of  
health have full authority under  
our laws to enforce these rules, and  
will fall short of their duty if they  
fail to do so.

Copies of this circular, and of  
similar ones in regard to the pre-  
vention of scarlet fever, typhoid  
fever and consumption, for free  
distribution, may be had upon ap-  
plication to the Board at Bowling-  
Green, Ky.

J. M. MATHEWS, M. D.,  
President.  
J. N. McCORMACK M. D.,  
Secretary.

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**FALL OPENING**

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

**Silk Department**

Will be opened with some special things in Silks and Satins.  
For this week one line of Satin Brocades, all silk, at 83c, regular  
price \$1.25.

Have opened new line of Gros de Londre Brocades, extra heavy  
quality at 98c, always sells at \$1.25.

Beautiful Brocaded Gros Grain Silks now in stock for 85c, could  
not be bought anywhere for less than \$1.25.

Received, 20 pieces of Satin Duchess, all-silk back, for 83c as long  
as they last, for they can not be duplicated for the price.

Have opened also 16 pieces of Black Armure at 85c, worth any-  
where \$1.25.

Have also a few pieces to offer this week of heavy Twill Lining  
Silk at 48c.

Call and inspect our line of Beau de Soie at 98c.

Also ask to see the New Failles in all colors at 98c.

Have something entirely new this season in Fancy Figured Ar-  
mure at 98c, we consider them cheap at \$1.25.

Have an elegant line of Pekin Stripes at 99c, they are worth \$1.35.

**Colored Dress Goods.**

Will have a new line of Wool Scotch Suitings at 39c, just re-  
ceived, opened on sale for the first time this season; worth 50c.

A new lot of those French Tweeds at 47c, worth 75c.

Fancy Scotch Plaid Suitings, 40 inches wide, at 39c, would be  
considered very cheap at 50c.

Have a beautiful line of Wool French Plaids at 72c, worth \$1.

Ask to see our new Silk and Wool Fancies at 75c.

Also ask to look at our new Broadcloths at 98c.

We have the Boucle Serge at \$1.19, 48 inches wide, worth \$1.50.

Will offer Imperial Serges, what we have left, at 35c, were 50c.

Also will close out a line of Fancy Jacquards at 39c.

**Black Goods**

A new and handsome line of Black Goods now on exhibition,  
among which we will offer a 38-inch Black Serge at 29c, worth 45c.

Then again we have placed on sale a handsome Imperial Serge at  
55c, worth 75c, 54 inches wide.

A new Rainproof Cloth, 54 inches wide, at 98c, worth \$1.50.

Have some handsome things in Black Fancy Figured and Diagon-  
al, 54 inch, at \$1.15, worth \$1.75.

Black Cheviot, 54 inches, at 69c, sold everywhere at \$1.

A line of French Fancy Weaves to be sold at 98c. Look at them.

A full line of Priestley's Black Goods now in stock.

Also opened a handsome stock of the celebrated Gold Medal Black  
Goods at very popular prices.

Agents for the Imperial Illustrator, 40c a year.

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Fourth. **E. B. NUGENT** 504-506  
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**HOI FOR ATLANTA**  
Don't fail to see our splendid exhibit at the great Exposition. The name  
claim of goods that look the highest awards at the World's Fair.  
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Atlantic, CINCINNATI, OHIO. MANUFACTURERS, CINCINNATI, OHIO.  
Enclose the name of this paper when you write.

Items of Interest.

The Emperor and Empress of Germany attended the unveiling of a monument to the Emperor Frederick erected on the battle-field of Woerth. The address was delivered by Gen. von Mischke. This monument is in Alsace, and as the Emperor and Empress drove along the streets they were saluted with the cry "Vive La France!"

The Sultan has agreed unconditionally to the reforms demanded by Lord Salisbury, and is proceeding to carry them out. But this does not suit the Armenian propagandists who do not wish peace but the dismemberment of Turkey.

The weather now permitting it, Campos is all activity. His troops are fighting the insurgents with their own tactics of guerilla warfare. The soldiers have captured a fort on the Casa Teja farm, and have driven the insurgents from their camp near Carilo.

The Anti-Semite party swept everything in the recent elections in Vienna. But if the Austro does not intend to yield to their dictation, the Emperor, in his recent visit to Klausenburg, took occasion to speak well of the Jews, and now the Prime Minister, Count Badeni, has expressed his opinions of the Anti-Semites in vigorous language.

The Supreme Court of Arkansas passed promptly upon the subject of the arrest of one of the prize fighters, deciding that it was legal and remanding him to jail. Meanwhile Gov. Clark had declared that if there was no law against the fight, he would summon the legislators. Then the rowdies sorrowfully recognized the truth that Arkansas would have none of it.

At Constantinople fifty young Turks were arrested for excesses in the riots against the Armenians, taken on a boat into the Bosphorus and dropped overboard. All were drowned.

The Kentucky bankers held a meeting in Owensboro last week. They passed unanimously a resolution against the coinage of silver at 16 to 1, and called for the retirement of the greenbacks in order that no more sale of bonds may be necessary to keep on hand the gold necessary to redeem them.

On Sunday the "procession of the rosary," whatever that may be, was going through the streets of Cadix, Spain, a bishop at the head, and the women shouted to the priest: "Go kill the insurgents in Cuba," and then attacked the procession with stones. The bishop was slightly hurt, and the priest took refuge in a church till the police came to their rescue.

The old Chipewake chief, Bunga Powago, was out in a canoe on the Beaver Dam Lake, Wisconsin, when the canoe upset. His wife swam ashore, but he was drowned. The old chief was 108 years old.

The reports to the Treasury Department make it plain that the Bohring dispute will be settled before long by the extinction of the seals. The seals visiting the islands have been counted with considerable care this year. There were about 30,000. When the United States bought the islands there were millions of them.

Quita-percha has been obtained by cutting down dead and dying trees in a wasteful method. There was danger of a scarcity. But M. Hourant has shown that a gum superior in quality to that from the trunk can be obtained from the leaves. Two pluckings of leaves give as much gum as the destruction of the whole tree, and the tree is not injured.

The Pennsylvania Ironed Company made considerable reduction in weight the highest rate of speed of which the locomotives now in use are capable for short distances. A locomotive drawing one car made eighty-eight miles per hour.

A colporteur of the American Bible Society was distributing Bibles in Brazil. An officer, under the direction of the Catholic priest, took his Bibles, saturated them with oil and burned them in the market-place. Being a United States man, the colporteur contented himself with praying for his enemies instead of clamouring to the Government to force Brazil to make good his loss, and to degrade the office. Let us thank God that missionaries from the United States do not do this.

Messrs. Pettigrew and Sully have returned from a hunt on the Olympic Mountains, south of Port Townsend, Washington, and confirm the reports of an active volcano there. They say there were a series of light earthquake shocks for two weeks, and then flames for a week by August 1894. The smoke was shot up from one of the smaller peaks. The smoke can be seen from Port Townsend.

Carroll D. Wright, United States Commissioner of Labor has made his annual report. During the last eight years there were 2,891,200 employees engaged in strikes, the loss of wages to the least extent was about \$20,000,000, and the loss to employers \$20,000,000.

There has been a chronic dispute in regard to boundary between Great Britain and Venezuela these many years. The two countries severed diplomatic relations some years ago, but did not go to war. Important mines have been discovered in the disputed territory, and things have come to a crisis. Lord Salisbury has notified President Crespo that Venezuela will not be permitted to overstep the boundaries marked by the Rivers Orinoco and Amacuro, but England is willing to submit to arbitration the question of the other territory in dispute.

DEATHS.

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

ESTES.

In memory of Besale, daughter of B. D. and Ollie Estes, who died Sept. 19, 1894, at Bagdad, Ky. She was a sweet-spirited child, was loved by those who speak an angry word, and was never by all who knew her.

Heard, dear Heald, thou art gone From pain and woe to eternal rest. We mourn the loss of our darling one, But know thou art forever best.

We loved thee dearly, darling child, And weep now that we must sever. But we know the Lord on us has smiled, And we will love and trust Him ever.

Thou wast to us a living treasure Given from the bright world above. And though our sorrow's without measure We give thee back to the God of love.

And while thy form smiles 'neath the sod We'll strew thy grave with rarest flowers, Leaving thy spirit in bliss with God To bloom forever in heavenly bowers.

And memory of thee shall ever be A happy reminder of the past. We'll never forget thee, but we love thee, Happy, pure and saved at last.

H. J. DAVIS.

PEARSON.

In the death of Mrs. Delilah Pearson, Tabernacle Baptist church has lost one of its best loved members. She departed this life in Jacksonville, Fla., Oct. 7, 1894. Like the Divine Master, she went about doing good. Like Priscilla, she was mighty in the Scriptures. But her greatest gift was the power she had with God in prayer. Let us follow her even as she followed Christ.

"How low before the King Strains of melody shall ring, While the arch above shall ring, Sometime somewhere." H. S. M.

SMITH.

Mary Flood Smith, daughter of Monroe Flood, wife of Hreck Smith, died of malignant fever after an illness of three weeks at her home near Cropper, Shelby county, Ky., Oct. 11, 1894. Sister Smith joined the Baptist church at Christiansburg, November 1900. She was married Feb. 13, 1890, and was the mother of two dear children. Her wish was that she should not be separated. The best obituary of her is that she was a true Christian woman, full of life, labor, love and goodness. Her husband and friends have the consolation that they too rejoice in Christ as their Savior and await a happy meeting beyond the grave.

The funeral services were conducted by the writer at Cropper, Oct. 13, and the interment was at Pleasantville cemetery in the presence of a large assemblage. May her loved ones be able to say in truth: "Thy will O God, be done." D. N. PORTER.

SMIZER.

Mrs. Sallie F. Smizer was born Feb. 13, 1813, died Sept. 26, 1894. She was a faithful Christian during her 81 years, having joined the Baptist church in 1839. She was married to Wm. Smizer Jan. 18, 1831. They had twelve children. There are thirty-five grandchildren and twenty-four great-grandchildren that mourn her absence as well as her faithful husband, with whom she traveled a life's companion for nearly 60 years. She bore her trials and afflictions patiently and meekly, showing the characteristics of the Messiah's kingdom. But now since all trials and afflictions are past we have many reasons to believe that she is enjoying the blissfulness of our Redeemer's kingdom. C. L. A.

There is more Catarth in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarth to be a constitutional disease and therefore requires constitutional treatment. The Hall's Catarrh Cure manufactured by F. J. Cheney & Co., Toledo, Ohio is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for anyone who can cure a case. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, Ohio. Be Sold by Druggist, etc.

Utah Hot Springs.

Located nine miles south of Ogden, on the Union Pacific, at the foot of the Wahsatch Range, are the Utah Hot Springs. They have an elevation of about 4,500 feet above sea level, and are far superior to the celebrated Hot Springs of Arkansas. The flow is about 10,000 gallons of water per day, which is conducted by the hotel from the springs in pipes for private bathing and for the great open bath. The bracing air of the Wahsatch Range, mingling with the saline brines, produces a combination of marvellous curative properties, and many cases of rheumatism have been cured here when other remedies have failed. Reached only by the Union Pacific. J. F. Aglar, Gen'l Agent, St. Louis, Mo.

What is more attractive than a pretty face with a fresh, bright complexion? For it, use POMON'S POWDER.

SALESMEN WANTED for each month and territory. Address, Wm. L. Cheney, Box 100, St. Louis, Mo.

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EXAMINE THESE ALSO. A CHRISTMAS REVERIE. A CHRISTMAS BAZAAR. BETHLEHEM. ATHENS. A CATALOGUE OF CHRISTMAS MUSIC.

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CHRISTMAS MUSIC. For Sunday-Schools and Choirs.

A Merry Christmas. A Happy New Year. A Christmas Eve.

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

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W. A. Mc QUOWN, Travelling Passenger Agent, LOUISVILLE, KY.

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KNOWLEDGE

Brings comfort and improvement and adds to personal enjoyment when daily used. The many who live better than others and enjoy life more, with a expenditure, by more promptly adopting the world's best products to needs of physical being, will attest a value to health of the pure liquid active principles embraced in the Stry of Figs, of Egypt.

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LADIES! Do you like a cup of Good Tea? If so send this "Ad" and we will mail you a 1/2 lb sample Best Tea Imported.

Each, \$1.50. A colporteur of the American Bible Society was distributing Bibles in Brazil.

Razors have been in use for over twenty five years and are superior. It is a pleasure to shave in them. Illustrated Priced Catalogue of Razors and Shaving Outfit sent to any address.

JUST FROM THE PRESS.

Do not fail to order Rev. R. N. Barrett's book, "Land of the Sun," all about ancient and modern Japan. Price \$1.00.

Also "Mercedes." All about customs, social and religious, and the mission work in Mexico, our missionary Miss Sarah.

Price \$1.25. Proceeds to toward paying the debt of our Foreign Mission Board. Send all orders to Publishers, Baptist Book Store, Louisville, Ky.

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

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### Items of Interest.

There was a riot in Tiffin, Ohio, on Sunday. The police killed two of the rioters but could not secure peace, till Gov. McKinley sent five companies of state troops to the town. The town is quiet now.

A fire at the University of Virginia will cause general regret throughout the South. The fire started in the public hall and destroyed the main building. The statue of Jefferson was rescued as were a large part of the books in the library. The loss is very great, and the insurance only \$25,000. But the lectures went on Monday as usual.

Bamberger, Bloom & Co., the largest dry goods firm in the South, and supposed to be as solid as the Allegheny Mountains, made an assignment on Saturday. Their liabilities, are \$1,500,000 and their assets about the same. The old men who made the great business are dead, and the younger men, trained more for society than their fathers were, have not equalled them in business sagacity. Every one regrets the failure of so old and so honorable a house.

Some of the English newspapers have declared war on Russia because of a treaty said to have been made between Russia and China by which Russia is allowed to use Port Arthur for the end of the Siberian railroad. But it is needless to say the English Government has done no such thing.

Dr. Jonathan Cole has bought a group in Indiana which he intends to present to the city of Newark, N. J. It is a group of three Indians, a man and two women. New Jersey is the only state in the union every foot of which was bought not stolen nor taken by force from the Indians. It is a fact to be proud of.

One would judge there were no courts in Belgium from the readiness with which the people engage in riots when every thing is not done exactly to please them. The Parliament has passed a law establishing religious instruction in the schools, but providing that any child whose parents object to the instruction is allowed to be absent from it. One would think that would satisfy the most irreligious, but the Socialists have indulged in riots on account of it.

Dishonest milkmen in New York City, when caught with adulterated milk have paid their fines with indifference and gone on their evil ways. But Judge Jerome has decided that the law was intended to protect the public and not to increase the revenue, and sentences the dishonest ones who come before him to jail.

North and South Dakota have fought a brave battle against the Russian thistle. But it seems to be getting the better of them and to be spreading. It has appeared in Illinois to the consternation of the farmers.

Avulon is an island fifty miles from Los Angeles. Pigeons are used as mail carriers between these places. They carry the mail in fifty minutes, a much less time than is required by the steamers.

### A Chance to Make Money.

In the past week I have made \$125 and attended to my household duties. I think I will do better next week. It seems the more Dish Washers I sell, the more demand I have for them. I think any lady or gentleman, anywhere, can make money in this business. It is something every family wants, and when they can be bought so cheap, they buy them and the person who has enterprise enough to take an agency is bound to make money. I wish any of your readers that wish to make from \$10 to \$12 a day, would try this business and report their success. Anyone can get full particulars by addressing the Iron City Dish Washer Co., 165 S. Highland Ave., Station A, Pittsburg, Pa. Such a chance is rare—at least I have never struck one. MARTHA F. B.



NO TAR  
NEVER WEARS OFF  
NEVER LEAKS  
NEVER BURNS  
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A NON-CORRODING  
ROOFING PAPER  
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Fifty-four condensed sermons suggestive for special services and revival meetings.  
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GIVEN FREE, cloth. Postpaid \$1.00  
JAMES H. EARLE, PUBLISHER, BOSTON.

### THE MARKETS.

#### Report for the Week Ending Saturday, Oct. 26, 1895.

Cattle—Receipts of cattle were light to-day and but little doing. The market closed up as steady prices, with a good clearance made. The outlook is fair under moderate receipts. The demand for good feeders is very strong, and there is also a good demand for high-grade stock cattle.

Hogs—Receipts of hogs to-day were light and market barely steady, tops selling at \$3.80 to \$4.00. Liberal receipts Monday will cause prices to go lower. Prices for hogs are reported lower at Chicago.

Sheep and lambs—The receipts were very light and the demand equally so. The outlook is bad.

CATTLE

Extra shipping cattle, 1,400 to 1,600 lbs.	\$4 00/40
Light shipping, 1,200 to 1,350 lbs.	3 50/40
Best-butchers	3 50/40
Fair to good butchers	3 50/40
Common to medium butchers	3 50/40
Thin, rough steers, poor cows and scalwags	1 50/10
Good to extra oxen, 1,500 to 1,700 lbs.	3 50/40
Common to medium oxen	3 50/40
Feeders, 900 to 1,100 lbs.	3 50/40
Stockers	3 50/40
Veal calves	2 50/20
Choice milk cows	3 00/30
Fair to good milk cows	2 50/20

HOOGS

Choice packing and butchers, 225 to 300 lbs.	\$3 00/30
Fair to good packing, 180 to 225 lbs.	2 75/30
Good to extra light, 150 to 180 lbs.	2 75/30
Fat shoats, 130 to 150 lbs.	2 75/30
Fat shoats, 100 to 130 lbs.	2 75/30
Roughs, 100 to 400 lbs.	1 50/40

SHEEP AND LAMBS

Good to extra shipping sheep	\$2 00/20
Fair to good sheep	1 50/20
Common to medium sheep	1 00/10
Wethers	1 00/10
Extra Kentucky lambs	3 00/30
Fair to good lambs	3 00/30
Common to medium lambs	2 00/20
Tail-ends or culls	1 00/20

### LEAF TOBACCO MARKET.

#### Report for the week ending Saturday, Oct. 26, 1895.

REBURY—1894 CROP.

	Red.	Colony.
Trash, green mixed	\$2 00s 3 00	\$4 00s 5 50
Trash, sound	3 00s 4 00	5 50s 7 00
Common lugs	4 00s 5 00	7 00s 8 00
Medium lugs	5 00s 6 00	9 00s 10 00
Good lugs	6 00s 7 00	11 50s 14 00
Common leaf, short	6 00s 8 00	9 00s 12 00
Common leaf	8 00s 10 00	12 00s 14 00
Medium leaf	10 00s 12 00	14 00s 18 00
Good leaf	12 00s 15 00	18 00s 22 00
Fine and selections	17 00s 20 00	20 00s 25 00

DARE—1894 CROP.

Trash, green mixed	\$1 00s 1 25
Trash, sound	1 25s 1 75
Common lugs	1 75s 2 25
Medium lugs	2 25s 2 75
Good lugs	2 75s 3 50
Common leaf, short	2 75s 3 50
Common leaf	3 50s 4 50
Medium leaf	4 50s 7 00
Good leaf	7 00s 9 50
Fine and selections	12 00s 15 00

### SALES, WITH COMPARISONS.

Following were the sales for the week and year to Oct. 26, with comparisons:

	Week.	Year.
Year 1894	2,201	142,692
Year 1895	2,070	118,000
Year 1896	1,291	140,302
Total crop sold to date	185,582	185,582
Sold to date in 1894	141,864	141,864
Sold to date in 1895	116,229	116,229
New crop sold to date, orig. inspect.	128,019	128,019
Sold to date in 1894, orig. inspect.	116,600	116,600
Sold to date in 1895, orig. inspect.	95,281	95,281

REJECTIONS

Rejections this week in 1895	543
Rejections same time in 1894	530
Rejections same time in 1893	330
Rejections since Jan. 1 to date	35,113
Rejections same date in 1894	37,028
Rejections same date in 1893	30,183
Per'age of rejec't to sue's sales, '95	26
Per'age of rejec't to sue's sales, '94	29
Per'age of rejec't to sue's sales, '93	21

RECEIPTS

Receipts this week	420
Receipts same time in 1894	414
Receipts same time in 1893	500
Receipts since Jan. 1 to date	111,111
Receipts same time in 1894	106,094
Receipts same time in 1893	89,586

**Food for the Tire'd Brain,**  
Herford's Acid Phosphate.  
It furnishes building material for brain and nerves (the phosphates) and imparts renewed strength.

# What do You Think of This!

### ENTHUSIASM.

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

STAUNTON, VA., June 27, '95.  
Leonard Mfg. Co., Chicago.  
Gentlemen:—I received the spoons O. K. and am more than pleased with them. I am delighted.

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

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

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

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

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

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

Yours truly,  
MRS. JOHN R. MATHAR.

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

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

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

### OUR CORRESPONDENTS.

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

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

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

### SUMMARY.

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

The six spoons in plush-lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them, the money will be refunded. No goods sent C. O. D. Address orders plainly:  
LEONARD MFG. CO.,  
152-153 Michigan Ave., E. B.,  
Chicago, Illinois

The power of godliness consists in a real and effectual conversion of the whole heart to God, in opposition to a merely external reformation. It will appear in a cordial reception of Christ Jesus in his whole salvation, "as the wisdom, righteousness, sanctification, and redemption" of sinners, in opposition to a nominal faith in Him. It will produce a simple and unaffected dependence on the mighty operations of the Holy Spirit for every good thought, desire and action, in opposition to a mere general reference to His aid. It will be seen in a spiritual and heavenly state of the mind and affections, which delights in prayer and communion with God, and honors the holy Sabbath, in opposition to a cold performance of some of the duties of religion. Dr. Wilson.

WHEN I stood in Antwerp, and heard the chime of some fifty bells, I could not bear to any further, lest I should get of the sound of those exquisite peals that rolled every hour, at half hour, and quarter hour, filling the air with a weird and yet wonderful sweetness; and I thought myself, "There, just such are the thoughts of a father's heart, which is lifted up with hope, and things ring, at every hour, at half hour and quarter hour, minute, of the return of my wandering child."—H. W. Beecher.

If you wish success in life, perseverance your bosom friend, experience your wise counselor, caution your elder brother, hope your guardian genius.—H. W. Beecher.



### PRECIOUS TREASURES.

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

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

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

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

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

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

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

### DESCRIPTION OF SOUVENIR SPOONS.

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