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Faith, Hope and Love, these three.

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WHEN home is ruled according to God's Word, angels might be asked to stay at night with us, and they would not find themselves out of their element.—Spurgeon.

A WRITER in *Blackwood* has found a paradise for the strong-minded sisterhood. In Burmah, he declares, woman is absolutely on the same footing as man, and all the retail merchants are women. Among the occupations that are distinctively given over to men are sewing and embroidery! Instead of re-writing our Bible, let Miss Anthony emigrate to this happy land.

A CORRESPONDENT of the *Journal & Messenger* now in London, writes: "Thomas Spurgeon this week completes his second year of service as pastor of the Metropolitan Tabernacle. Converts are being received into fellowship constantly, harmony prevails, congregations are maintained as when C. H. Spurgeon occupied the pulpit, and the 'old gospel' is preached with simplicity, earnestness and directness."

A MADRID paper is distressed because the children in Spain are becoming too precocious. It says that boys of twelve smoke, and girls of the same age go to the streets and read love stories. Of the evil of this thing, which is not confined to Spain, there can be no question. But what is the remedy?

THE *Watchman* is right: "Missionaries should be protected in their civil rights, but we express the sentiment of a multitude of thoughtful Christian men when we say that for missionaries to make haste to appeal for warships to their own Government, or to pass resolutions calling for swift punishment upon their persecutors, is not altogether edifying spectacle."

THE *N. Y. Observer* says fear is expressed that the words pious, godly, humble, spiritual-minded and the like are being dropped from the vocabulary of Christians. They are missed from the addresses at the "grand rallies." The *Observer* comments: "We believe there is danger of living altogether too much in the electric light of great public occasions. When conditions go, words expressive of them are likely to go also."

ONE begins to feel a little sorry for the higher critics, the archaeologists are so thoroughly exposing the falsity of their claims to scholarship. Prof. Sayce says: "I have only space to emphasize the fact that the most uncompromising opponents of the results of the 'higher criticism' are to be found in the ranks of the foremost students of Assyrian and Egyptian antiquity."

PROF. Sayce also shows that the tenth chapter of Genesis could not have been written after the Mosaic age. For in that chapter Canaan is said to be the brother of Shem or Egypt, which was true while Canaan was a province of Egypt. But this was during the eighteenth and nineteenth Egyptian dynasties, and not true afterwards.

For the Western Recorder | MENTAL DISEASE AND ITS CURE.

BY G. W. RAMSON, D.D.

Dr. Ashmore's article in the *WESTERN RECORDER* of September 19th recalls the study of Sempriere's Classical Dictionary under Prof. Hackett in 1835-6, and Dr. Wayland's warnings as to two dangers: first, the influence of licentious fancy in Byron, and second, of religious fiction in Rousseau. These were "epidemic" at Cambridge from 1830, and were beginning to reveal mental disease, like that of middle age monks, in professors secluded and inexperienced in colleges and seminaries. The "lust of the flesh" in early youth, the "lust of the eye" in aspirants for wealth and position, and "the pride of life" when these were attained, produced a diseased mind in two respects: first, that genius was superior to common law; second, that the Creator had, as the Brahmins argued, made different laws for superior classes. It was a sad waking from a dream when the large majority who in youth were unaware of their fatal malady lived afterwards a crippled mental existence. It was sadder still with Americans who attained wealth and station that their families, almost without exception, were fatally "diseased" in body and mind.

Of this, Moses had warned Israel, presenting the double truth when writing of their early experience, dancing around the golden calf at Mt. Sinai; and when all that generation perished by the natural penalty of violated law, the new generation were begotten during the descents of Lot's two daughters, east of Jordan, and he wrote in Deuteronomy that "the diseases of Egypt" clung to them, applying this specially to their misguided priests and false prophets. Yet more plainly Solomon brought this out in the poem of his early consecrated youth, which Jesus and Paul and John all make the "figure" the union of Christ and His church. The disease and its cure by the "wisdom" which Christ points out as that of His redemption, is his theme in his manhood proverbs. His own seduction, error and corruption is confessed in his record of his old age. Wealth sought that he might hoard it was "an evil disease," and this inherited mental "malady," a term to awaken thought, ruined his son Rehoboam, when he followed the counsel of inexperienced "young men," and rejected the wisdom of the "old men who had been brought up with his father," who knew the truth of his confessions in old age, a book now publicly stated by responsible teachers to be the "pessimism of old age," proving that "Ecclesiastes is uninspired." Yet the truth deepest in all history, beginning with Adam, the first father, and Cain his first son, is revealed in Solomon's tracing this to "madness in the heart;" five times cited, and confessed in himself and admitted in his influence throughout his most divinely inspired "Revelation," which is like that of John's review of the world's history as prophetic of the future. The book begins: "I the Preacher (Hebrew 'Qohelah,' Greek 'Ecclesiastes'), was king in Jerusalem," personal knowledge making him, like unbetrayed but observing Amos Kendall of Kentucky, Guizot in France, Gladstone in England, single examples among hundreds who from "facts were scientific" in truth in their last days. The thorough study of these examples is seen in Isaiah, who traces the law of this "disease" in the idolater, who "cannot consider" his folly in making an idol of a log, burning part to cook his food and worshipping the rest. This study is extended in Christ's double truth, as to the prodigal who "came to himself," while the "elder brother," the Pharisees, who "saw," yet would not yield to the truth. This again is extended more fully in Paul's general law

in Romans 1st and 2nd chapters, confessed as to himself in the 7th chapter, and finally is fully embodied in John's first Epistle. This common, personal truth, heard on two occasions by Dr. Wayland from one of his pupils called to a most responsible charge in Washington from 1842, prompted a personal visit, never to be forgotten, as the "only cure" for this "malady."

That "cure" all comprehensive students who go out of the cloister to meet men, women and children, and who test it, is found to be the antidote of Eden's serpent's bite, "the balm in Gilead," which from the days of Isaiah to Christ's last mission to "Mt. Ephraim" which was the ancient Gilead, the thief on his cross, perhaps from that very region, recalled when he recognized the voice of the one crucified with him. That antidote, that cure, in personal recovery from the mental disease which Dr. Ashmore in his extended visits regards as epidemic, demands, as in bodily recovery, these united applications.

First, there must be the conviction of personal malady. Some see this early in personal conversion; some after years. But in those who are to present it to others, there must be, as Christ's example teaches, long experience. His twelve were more than two years learning from Him, and the seventy, three years, before they were trusted to begin their services, and then they returned to the Master for fresh instruction. Timothy was twelve years with Paul ere he was fitted to meet the responsibilities of a pastor at Ephesus. Yet more, the Gospel histories of Jesus, He Himself delayed to inspire, till a generation had passed, before the first three appeared; and two generations before the crowning testimony of the beloved disciple could meet the errors awakened by the diseased minds that had studied one Gospel for the Hebrew mind, another for the Roman, and yet another for the Greeks. If young lawyers and physicians learn wisdom by experience, so did Timothy when he came to Paul for added counsel. If young political writers like Balfour are not too proud to admit their partial first statements, should Christ's heralds insist that they alone are not fallible?

Second, the sources of correction are by divine appointment many. That word "elders," how its force is seen in all Paul's epistles, especially in his epistles to Timothy. Yet more, how it silences forever modern Papan claims in 1 Peter 5:1-5! The young pastor in conflict with his deacons must err, though with worldly trustees he may see spiritual duty to be wisely and kindly maintained.

Third, the mental malady that older and good men see in their young pastor is "pride," the last danger of the "novice," mentioned by Paul to Timothy as "the condemnation of the devil," when first he and then Adam would not yield to Christ; this is the root. The spirit that Adam revealed as ruling in his opening defense, "The woman whom thou gavest to be with me," the Spirit, as Dr. Ashmore intimates, that tempts any pupil or teacher to listen to any human being, though it be a Nicodemus or a Gamaliel unrenewed—much more a German rationalist—will cause failure to "win souls." When Isaac Newton, Grotius, the founder of the Science of International Law; Guizot, who learned from Washington how to save France; John Quincy Adams, the second in the only family of American statesmen honored in the fourth generation, spent their last year as men of "one book," discarding speculative critics, certainly Christ's command, "Search the Scriptures," are for both pastor and people.

Fourth, the man who without cause goes into contagious regions, and tries when healthful what always produces disease, has occasion to study inspired Paul, and not his uninspired cloistered interpreters. To

Timothy he commends, as Christ, the study of the "Scriptures," his sure guide from childhood; and that his whole mission was "rightly dividing the word of truth" (9 Tim. 2:15; 3:15-17). But his whole thought is absorbed in view of a danger to be utterly avoided. At the very opening of his first epistle (1:4) he commands, "Give no heed to fables (myths, fanciful interpretations) and endless genealogies (evolution theories)," both of which were then specially rife at Ephesus. Returning repeatedly to this he adds (4:7): "Refuse profane and old wives' fables," illustrated afterward in the deception of Eve, and met in "damsels possessed of a spirit of divination," while the speculative and designing false teachers who made use of women thus mentally diseased were more fully pointed out (6:20) in the final as in the first warning: "O Timothy, keep that which is committed to thy trust; avoiding profane and vain babblings, and oppositions of science, falsely so called."

Fourth, the great first and last fundamental teaching of Christ, prayer, earnest and even agonizing, for the Spirit's divine support and guidance, fills John's gospel. No wonder Paul's confession as to disease in Greece, and Jews and in himself led to the same expression (Rom. 8:26), "The Spirit itself maketh intercession for us with groanings which cannot be uttered." The sermon of Dr. Maclaren to the right crowd of thinking operatives on "Blind Bartimeus' Cry," is a masterpiece of rhetoric like Isaiah's and of logic like Paul's, yet so simple a child might follow. First, he was blind; and not to see Jesus, as Peter from experience states, begets purer faith. Then the crowd recognized divinity—thy shouting "Jesus of Nazareth;" he, "Jesus, thou son of David." Then his plea; mental blindness chief: "Have mercy on me." Such sermons convince. Men find cure.

THE TYPICAL HOME.

BY REV. E. A. HERRING.

In the strong, bold touches of a master's hand, working under inspiration, there is given us in Psalm 128, a picture of a typical true home: "Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands; happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine in the innermost parts of thine house; thy children like olive plants round about thy table." It is all there, and there is nothing added to obscure the type. See there the husband and father, able to work and working; there the wife and mother, serving, beautifying and making glad the home within; the children there, vigorous, healthy, joyful, with promise of future usefulness. See there, in the "Thou shalt eat the labor of thine hands," industry rewarded, bringing independence; in the "Happy shalt thou be," and "It shall be well with thee," blessing and prosperity.

It is a beautiful picture. Yet it is much more than that. There are in the six brief verses of that Psalm the elements of the entire philosophy of the family. The man is the provider; his work is without the house; they eat the labor of his hands. The woman is the keeper of the home; her work is within the house, to make it a place of comfort, beauty and refreshing. The children are "round about the table"—to be fed, cared for, reared, their capabilities for usefulness developed. And in a verse which we have not yet quoted, the great truth respecting the relation of the true home to the state comes clearly out—"Thou shalt see the good of Jerusalem all the days of thy life." Jerusalem stood for the nation, and the assertion is that such homes as these are the basis of substantial and permanent national prosperity. The Psalm is as philosophical as it is full of beauty and peace.—*Watchman*.

For the Western Recorder.

WHAT I SAW IN MY WANDERINGS.

BY THE REV. PÄRLEY D. ROOT.

Not long since, as the writer was going through one of the streets of a New Jersey seaside resort, he passed a structure in process of erection, which upon inquiry he was told was a "Christian Endeavor church."

Thinking that he had not heard correctly, he repeated the question but to receive the same answer. There it stood, a veritable "meeting-house" with its gables, tower and vestibule.

Had he been told that it was a Baptist church, M. E. church, Episcopal church, Presbyterian church, or any other house of worship, he would have gone his way without a question; but to hear that this churchy structure was none of all these, but a house of worship being erected for the use of an organization purporting to be in the church, and of the church, and here at this summer resort, claiming to be a church, he was surprised beyond measure, and falling into a reverie, many strange things came into his mind:

He imagined that he saw such changes taking place among the professed people of God as that one after another of the houses of the old organizations began to go into decay, until after much wandering he came to one still standing which he found to be a Baptist church.

Those from whom he sought information as to the character of the ancient organization and the people that composed it, informed him that it was a "remnant" of what had formerly been a large and influential body of Christians, but who, unwilling to unite with the other and more popular organizations, held on with their services as in other days.

Being impressed with what he heard, he decided to attend one of the services of this ancient body, and accordingly repaired to their house of worship on a Sunday morning, when to his surprise he found the house comfortably filled with a people whose demeanor was that of respect for the place in which they had gathered.

The congregation was largely composed of people in middle life with a fair proportion of those older and younger. One thing however attracted his attention; it was the respect with which several aged people were treated. They were shown to seats near the pulpit, and those who conducted them down the aisle walked not too fast, in order that they, bearing the infirmities of age, might not be unduly hurried.

The pastor was a man in whose hair were many silver threads. The service began by the whole congregation rising upon their feet and singing "Praise God from whom all blessings flow," after which the pastor invoked God's blessing upon the people and the service.

The singing was led by a choir composed of members of the church, the congregation joining, and the hymns were such as seemed to lift the heart to God.

The sermon might seem to some a little old-fashioned, but it was searching in its matter, the words of the text being "Return unto me, and I will return unto you, saith the Lord of hosts." The service was one worthy of being had in remembrance.

In the evening he went into the street at the ringing of the bell, and noticed many hurrying along in the direction of the "new church," to which he was informed the crowds flocked, and he decided to go with them. The people seemed to be in the best of spirits, both young and middle-aged talking glibly, while an occasional laugh could be heard as it rang out on the evening air.

After a little the church was reached, and the doors were thronged with those who sought entrance. The edifice was more pretentious than that of the morning, the inside being decorated with pictures comprising Scripture scenes and the portraits of prominent men, while banners bearing different mottoes were disposed about the spacious auditorium.

The service having commenced, he was shown to a seat which was a chair such as is used in opera-houses. The choir were singing a quick and jingly song which he discovered was a sacred piece of music set to the tune of "Way down on the Suwanee River." After two or three pieces, there arose a man on the platform who proved to be the pastor, and a man of some thirty or thirty-five years of age. At his stepping

forward, there was a waving of handkerchiefs all over the house. This was interpreted to indicate that the time for the sermon had come; but such was not the case, the pastor simply wished to make an announcement. After another service of song, a little time was spent in the quotation, or rather the reading of verses of Scripture, selections of poetry, and one or two short anecdotes. Another song and a young lady took the platform and read an essay on "Christian Unity." Following this, the pastor delivered an address, exhorting the "lookout committee" to be more vigilant in their efforts to increase the number of "associates." During his address there were repeated applause. Then came about twenty one-sentence prayers, the singing of two or three songs, when short speeches by people in different parts of the house were made. The meeting closed with the benediction by the congregation in concert.

He noticed something peculiar about the building in shape of a room from which large numbers of young men and women emerged—the young women in short dresses and knickerbockers, and the young men attired in a dress resembling the old Colonial costume. Going into the room, what was his surprise to see numberless bicycles ranged in different parts. Speaking to a gentleman in attendance, he asked what was the occasion of so many "wheels," and was told that it was usual on Sunday afternoon for the young people to go on a "spin" and return by way of the church to their homes, leaving their bicycles in the "wheel-room" until after service.

It was noticeable that but one or two aged people were present, the great majority being middle-aged, with quite a number of the young.

He had hardly gotten out of the church, at the close of the service, ere he heard coming from around the corner of the edifice, a half hundred or more young men and women on their wheels, singing a lively song as they went their several ways.

It may seem to be quite a stretch of the imagination to picture to one's self such a state of affairs as we have mentioned, but he who watches the drift of things in the religious world can but be impressed with the possibility of such a thing. In many sections the church is made to take a secondary position while the young people's organizations are pushed to the front. Whatever in any wise comes in collision with the plans, be they what they may, of these organizations are met with an opposition which savors of anything but the spirit of our divine Redeemer.

Little by little the churches are being given over to the control of such as put more stress upon the enthusiasm awakened and the large numbers gathered together than upon the solemnity of the service and the presence of devout worshippers. For some reason a determination to throw aside old-established customs and to invite a commingling of professed Christians from other communions, has taken possession of the members of a large proportion of our churches. They seem to think that to "contend for the faith" as it was "once delivered to the saints" is too narrow a position for a nineteenth century Christian to take; hence a disposition to welcome anything and everything which has a tendency to bring together in one organization professors of religion of every name and shade of belief.

The "Christian Endeavor Church" is but the legitimate outcome of the school in which our young people are being educated in our churches. That such an organization may take place, or that the Christian Endeavor societies may see fit to organize themselves into a "church," is a question which it is not our purpose to discuss, but it cannot be disputed that whether such an organization ever actually takes place or not, the societies of that name and all who affiliate with them are doing more to bring about such a state of affairs in the spirit, if not in the letter, than anything which has ever before been introduced among our people.

It seems to us that the Christian culture course, introduced by the B. Y. P. U. A., while it inculcates Baptist doctrine into the minds of our young people, every worthy and commendable thing to do, is robbed of much of the influence which it would otherwise have over the minds of the young by the interdenominational unity which is

taught and encouraged in all of the young people's societies.

From what we see among us, and the efforts which are being put forward by many occupying important positions in the Baptist churches, we are led to ask, "Where are we drifting?" The lines of Grace H. Horr on "Where Are We Drifting?" are very appropriate in this connection:

The sea of life is deep and wide, And countless the treasures that 'neath it hide; The currents of life are full and strong; With counter-currents of right and wrong: Let us ask ourselves, as we float along, Where, O, where are we drifting?

Ab, who the billows can safely ride? What craft has the power to breast the tide? The maelstroms of life are strong and deep, And some on the edge of the vortex sleep: Let us ask ourselves, as our watch we keep, Where, O, where are we drifting?

O sea, though we've shipped in the barque Good Intent, False colors of wind and each vessel goes; And rocks, once unknown, we encounter ahead, While treacherous sands are beneath us spread, And we sadly sigh o'er the wreck of our dead, Where, O, where are we drifting?

Ab, hark how fiercely the tempest blows! Before the wild wind each vessel goes; Old Boreas shrieks in wild delight; Ah, mercy! 'tis furious, fearful night; Redouble the watch for the beacon light: Where, O, where are we drifting?

O sea of life, on thee who can steer? When lulled the winds and the sky is clear? The syrens then sing their false, sweet notes; Look out, O look out, aboard the boats, And let each one ask, as he onward floats, Where, O, where are we drifting?

To give the young people, whether fifteen or fifty years of age, a place in the church is well, but it can hardly seem the thing to so completely change the order which has for so long and under the guidance of the Holy Spirit held sway, to one which in many minds is antagonistic to the principles enunciated in the New Testament, and by the adherence to which we have made such wonderful advancement.

The spirit of union, which is so much advocated in these days, it is to be fervently hoped, will take such form as to have reference to a binding of the great brotherhood of Baptists together on New Testament grounds, rather than that which now seems to have the pre-eminence, namely, the union of other organizations with our people, even though it be at the expense of grieving numbers of devoted Christians of our own communion, and thereby sowing seeds of discord among us.

That spirit which would sacrifice the peace and harmony of one's home that the good opinion of a neighbor might be secured is, to say the least, impolitic.

Well might the word of God, which formed the basis of the thought of the pastor in the meeting house of the "ancient organization." "Return unto me, and I will return unto you, saith the Lord of hosts," be acted upon lest we find ourselves where our "enemies will be they of our own household" in so literal a sense as that we will be compelled from a sense of our loss to imitate the captive Jews of whom the psalmist wrote: "By the rivers of Babylon we sat down; yea, we wept when we remembered Zion. We banged our harp upon the willows in the midst thereof. For they that carried us away captive required of us a song; and they that wasted us required of us mirth, and saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?"

Before closing this article let me say that many in the North to whom the WESTERN RECORDER is a weekly visitor, rejoice in the position you have taken respecting this evil which has fallen upon our churches, and pray that the cloud may soon be lifted, that we may become a united people again, working in harmony in all departments of church work. Long may the WESTERN RECORDER live, and as the years grow apace may her strength and influence become more mighty in sustaining the things that were.

Woodstown, N. J., Oct. 12.

On one occasion a boy, weak in mind, was asked, while rubbing a brass plate on a door, what he was doing, when he replied, "I am rubbing out the name." Little was the boy aware that the more he rubbed the brighter it shone. So it is with those who seek to oppose Christ; the more his truth and power are called in question the brighter they shine.—Rev. W. Dawson.

Ye that love the Lord hate evil.—David.

HISTORY CONFIRMING THE GOSPEL

BY REV. ISAAC L. KIP.

The mind of the past ages was as acute and profound as the mind of to-day. Evidenced by its high water marks, the possibilities of genius were as great in the B. C. ages as in the A. D. In what the ancient world had to do and did, it exemplified as much power of thought, as much real inquisitiveness and profundity and general mental energy, as much genius of imagination, creative skill and perception of beauty in nature or art, as can be shown in this nineteenth century. Its masters of poetry, painting, sculpture and architecture, of oratory and administrative ability and military genius and skill are masters to-day. How many of the fundamental principles of science and practical education are our inheritance from those who peered out of the Chaldean towers, from those who studied in the Egyptian temples, and from those who taught in the original academies, the groves of Greece, thousands of years ago. Archimedes, and Thales, Pythagoras and Euclid teach in our schools to-day. We have no orators who excel Demosthenes, or Cicero, or Pericles. We have no painters or sculptors whose genius transcends that of Apelles or Phidias. We have no engineering skill greater than that which built the pyramids, transporting those huge blocks of stone and raising them to their lofty heights. We have no better roads than those Rome built through her provinces.

We have no greater generals than Julius Caesar, or Alexander, or Hamilton, or the Scipios. We have no better statesmen or political economists than Solon or Lycurgus; no better jurists than those who framed the Justinian Code.

And we know, too, that there are "lost arts," secrets of combination and harmonization, exquisite fabrics of beauty, hidden from modern discovery.

Looking in whatever line of direction we may take, we are confronted by the fact that widespread as our attainments are, we do not surpass the ancient world in essential vigor of intellectual or artistic genius.

And it must also be borne in mind, when we think of the present with the past, that these mighty empires of the old world, history were not ephemeral. Egypt and Babylon, Greece and Rome, had the sweep of ages in their power and influence. They had for the thorough testing of their capacities and resources and results the amplest opportunity of time. What they lacked was the ballast of moral conservatism. In all the compass of what is technically called ancient history, covering the period of the monarchies of Egypt and Carthage, Western Asia, Greece and Rome, the fatal elements were pride and selfishness. Their life was their death. That which developed them destroyed them. One epitaph inscribes all their tombs. "The God in whose hands thy life is thou hast not glorified." Weighed in the balances, they were found wanting. On different piers each rose to power. Fulllest scope was given for the development and illustration of all separate and combined features of human and earthly greatness. But all point the same moral. The world by wisdom knew no God.

And when Rome became mistress of the world, and gathered up in her imperialism the achievements of the world's past history, it was only to make the failure of the independent human resource still more emphatic. It was the last grand experiment and into it were wrought all the separate results of preceding factors; the luxuriance of Asia, the commercial wealth of Africa, the art of Greece, all welded into unity by her overmastering power. As yet with luxury and wealth and wisdom and power of the world centered in herself, she herself the world in the sense of its glory. Rome failed more signally than all the rest.

St. Paul gives in brief but awful words the picture of the world. Nature worship had loosed the floods of sensuality. Crime held carnival. Then came the dawn of new life. The other lamps had gone out, when the bridegroom came, the true light, the only light. In him alone is the universal empire to be realized, and his kingdom shall have no end. But the way to the throne was by the ruins of the fallen empires of worldly glory, as each, in its inefficiency, declared the hopelessness of human resources.—N. Y. Observer.

QUESTIONS ANSWERED.

BY SENEX.

"Will you tell a young man who believes in growth in grace and who thinks that wisdom is to be found with the aged, even in the nineteenth century, what are your chief objections to Young People's Societies, and what form, if any, of the movement you would approve?"

My chief objection is that invariably these societies put women to talking and praying in meetings in the face of the strictest and plainest commands of Scripture. If there should be an organization which in its constitution or by-laws or pledge should urge the women to keep in silence, I should be tempted to forgo all opposition in spite of the other wrong things and evil tendencies.

Another objection is to the pledges. They are wrong, unscriptural, and lead to falsehood, or at least, to equivocation and casuistry. Besides, I am a most strenuous Baptist, and believe, almost beyond the possibility of changing my opinion, that what Catholics have done for ages and Baptists have not done, is wrong. There are pledge-bound societies among the Catholics, and have been for ages. It is a new thing among Baptists; and advance toward Catholics I shall always consider an advance backward. To make the pledge "voluntary" does not improve things. They are not thoughtful; many will take it who will not keep it. And to take and to fail to keep is an incalculable injury to their moral characters.

There are scores of other objections. There is absolutely nothing to be said in their favor which is not to insult either to parents, or to the church, or to the church's relation or intelligence of the young themselves. Consider every reason which is adduced, and you will find the pretext is that those whom God appointed are not doing their duty. The assumption is that some man or concave of men will do better than those whom God has appointed. The parents, the church, pastors and churches are not doing their duty is a revival of a deep sense of their responsibility to God.

But what form of the movement would I approve? There is one to which I would not especially object, though the other I would not recommend in better way. The Sunday-schools do not teach doctrine as they ought, it is said. Then let their work be supplemented. On one night in the week—no Sunday night—let the young meet in a class to be taught by the pastor or by a deacon. Let them take up the catechism as prepared by Spurgeon, which is the finest unadorned doctrinal thing ever written. Or let them take Pendleton's Christian Doctrines or some other standard work.

Before they go to the class let them memorize the proof texts. Then let them study the doctrine and the meaning of the proof-texts and such other portions of Scripture as bear upon the subject. Every week let them memorize and sing one of the grand hymns which are true in doctrine and beautiful in their simplicity as poetry; and after the class is over let them have an hour or two of social intercourse to get acquainted with each other.

Or let them take the Philadelphia Confession of Faith, and each night study one article of that with its proof texts. Those of them who have time might profitably read various Baptist theologians on the subjects of sin, prayer, and the object of study. The Southern Baptist Convention might appoint a board to be located somewhere west of the Mississippi who should do for these meetings what the Sunday-school Board does for the Sunday-schools. Or there might be a committee appointed by the Convention to meet at the International Committee meetings. Either the Teacher could be enlarged or a monthly published giving the lessons. The monthly would need an editor, but the best ones to do the writing would be the Seminary professors, for they have all signed the Seminary creed, which guarantees their orthodoxy.

Suppose the lesson for the week is the doctrine of the perseverance of the saints. Let the Teacher give the article from the Philadelphia Confession upon that, the question from Spurgeon's catechism and the proof texts. The hymn to be memorized might well be "How Firm a Foundation." Then let the young be divided into classes, the proof texts, adding other texts which establish the doctrine or answer objections, and let the editor add questions from theologians, commentators and scholars showing the Baptist view of the doctrine.

It is not well for humility and for their reverence for growth in grace that the young should lead in devotion in the church. The worship should be as it is in the Sunday schools in which the children are not called to lead. And the social afterpart should never be omitted. There is too little social intercourse in these days. Christians are too busy, too lazy or too stingy to give their children "pates," they used to do, and the entertainment for the young is turned over too much to the worldlings with their wine, their cards and their dancing. Let the boys and girls talk together and go home together, and if there is love-making so much the better. Occasions for social intercourse which are entirely innocent and free from all objections are entirely to be favored.

The meetings should never be on Sunday. Sunday is already too full. Either they will neglect the preaching or they will have too little time for prayer and meditation and Bible reading. And on Sunday the social features must be omitted. Too many meetings on Sunday prevent the best of the week. The meetings on Monday should be for about two hours, and should be given to worship in these meetings. One prayer by pastor or deacon and one or two hymns are sufficient. There must not be so much devotion as to make any one feel he has been to a prayer meeting, and therefore be tempted to neglect the prayer meeting of the church.

I think it would be far better for the young people

to do such studying in Bible classes in the Sunday-schools, and to have their parents see that each pastor would do his own selecting of the doctrines to be studied. The craze for organization, and the desire that all shall do something at the same time, is unscriptural, is Catholic, is too much like the old Babel priests on Mount Carmel. But if anything is to be done except to travel together and to walk the paths of the world, the plan or something similar seems to me the least objectionable.

LITERARY.

New Books.

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

AN OUTLINE OF SYSTEMATIC THEOLOGY. By E. H. Johnson, D.D., and of ECCLESIOLOGY, Henry G. Weston, D.D. 383 pp. 8vo. Philadelphia, Pa. American Baptist Publication Society. \$2.50.

Dr. Johnson has the remarkable gift of writing with crystal clearness about the profoundest subject. We have not found in this entire book a single sentence "hard to be understood." It is a second edition, largely re-written, of his well known treatise, written in full view of the most recent "results" of theological study. The book is admirable, and leaves no excuse for any intelligent man's remaining ignorant of the great doctrines of the faith.

We do not remember to have seen the contrast between the Bible and "the Christian consciousness" as sources of spiritual knowledge so happily set out by Dr. Johnson. He says: "To understand the Bible is as much easier than to understand the intimations of our nature concerning God, as to understand an aduplicate book on any obscure subject is easier than to write the book. The Bible tells us what is true; from the Christian consciousness we would have yet to discover what is true." And this, too, even were human nature perfect. Our author advocates "what is commonly believed among us," although he prefers what he calls the dynamic theory of plenary inspiration to the verbal theory. We hold to the latter, but they are adjacent to the same thing. For if the Bible be plenary inspired it is free from error and is of absolute authority, and the Holy Spirit is responsible for its language.

Concerning the second coming of Christ, Dr. Johnson fairly gives the arguments both for pre- and post-millennarianism, and concludes by saying "the question is made out for us. This was Dr. Broadus' position.

The last 68 pages of the book contain the clearest and most satisfactory statement of the constitution and polity of a New Testament church we remember anywhere to have seen. It is from the environment of which it is the fruit that the rest of this volume, it ought to be issued separately also.

THE EXPOSITOR'S BIBLE: THE BOOK OF JEREMIAH. By W. H. Bennett, M.A. New York: A. C. Armstrong & Sons. \$1.50. Received from C. T. Dearing.

This volume covers chapters XXXI LII, and is supplementary to the volume by C. J. Hall of the same series. As in other books of this well known series, there is no continuous exposition of verse by verse, but a discussion of leading topics mentioned in the text. Our author divides his treatment into three "books": I. Personal Utterances and Narratives; II. Prophecies Concerning Foreign Nations, and III. Jeremiah's Teaching Concerning Israel and Judah. An epilogue is added on Jeremiah and Christ. There is a vividness in the treatment which is interesting and suggestive. The author seeks to bring out the meaning as he sees it, and to put the environment plainly before the reader. He accepts a good many of the alleged "results" of recent criticism, though he does not accept all of them.

PATRIOTIC CITIZENSHIP. By Thomas J. Morgan, LL.D. New York, Cincinnati and Chicago: American Book Company. \$1.

Here is a well-prepared text book designed for schools, though useful for all, for teaching patriotic citizenship. Gen. Morgan gives first his own answers to the questions asked and then gives selections along the same line from eminent statesmen and writers. These selections are gathered with rare skill from a wide range. The topics are: Patriotism, The Flag, The Discovery of the Continent, The Revolution, The Nation, The War for the Union, The Negroes, Civil Liberty, Religious Liberty, Population and Immigration, Citizenship, Labor, Capital, Perpetuity of the Republic, Constitution of the United States, Declaration of Independence.

The book is admirably suited to its purpose, and its wide circulation and use will render solid service in promoting patriotic citizenship.

THE PROPHECYING OF WOMEN. G. F. Wilkin. Chicago and New York: Fleming H. Revell Company. \$1.50.

Those who favor women's speaking in mixed assembly are unable to reach any common ground for their opinion. Mr. Wilkin does just as Dr. Johnson does in his book on Hecateia, with all who have preceded him. His contention is that women must not speak in church meeting, but they may freely speak elsewhere. He limits the prohibition to the churches. He does not claim that the command was local, or "suited to the age only," or "has been withdrawn," or "applies to the kind." He admits that the apostolic injunction is in full force, but it means only

to enjoin silence upon women in church meeting. He frankly concedes that the biblical scholar, are opposed to him. He gives as the reason for their silence that they must be "in subjection," which would be violated by their speaking in church. Why a woman's speaking on a platform is not as inconsistent with subjection as her speaking in church, we are utterly unable to see. This book will not be satisfactory to either side in the controversy.

THE SALOON-KEEPER'S LEDGER. Louis Albert Banks. Introduction by Theodore L. Cayler, D.D. New York: Funk & Wagnalls. 75 cts.

A timely and vigorous book and a valuable helper to those who are seeking to resist the tide of intemperance. There are six items in the account. The Saloon as Debtor, 1st, to Disgrace; 2d, to Private and Social Immorality; 3d, to Ruined Homes; 4th, to Pauperized Labor; 5th, to Lawlessness and Crime, and 6th, to Political Corruption. The closing chapter tells how to get the Account out of a pungent and a popular plea. Get it, read it and persuade every one else to do the same.

FRUIT.

BY RUSTICS.

Everybody is talking about fruit these summer days. The early varieties are already on the market. The crop is abundant in some localities and light in others. Trees generally are higher than last year, but that is only an aggravation to those whose trees are barren. Last year when I had forty tons of apricots I could get only a cent a pound for them. This year I might get three cents a pound if I had any. So goes the world. If you are a gardener, however, the fruit business is one of the best that I know of. It is pleasant to see trees covered with foliage. It is still pleasanter to see them in full bloom. But when an orchard is loaded with ripe fruit it is a thing of beauty and of joy beyond the power of pen or pencil to portray. Our fruit pickers sing at their work, and when the crops are heavy scores of people come out from the towns and cities to help, and there are picnics under the trees.

An orchard always makes me think of that garden which God planted eastward in Eden. There he caused to grow every tree that was "pleasant to the sight and good for food." Adam was in the garden to dress it and to keep it. His first parents were orchardists. They were not idlers, but workers. "Some one has said, "Work began in paradise and labor began outside, after the fall." Dr. William Adams says: "Work and labor are not synonyms. With the latter we associate difficulty, sometimes hard and depressing drudgery. Man's work at first was pleasant, not restraining and robbing the exuberance of nature's spontaneous growth. Sin has changed that easy occupation for the sweat of the face and the bending of the back."

Christ said, "My Father worketh hitherto, and I work." There can be no real happiness in idleness. When we are trying to do something that is good and useful we are in harmony with our Maker and with the laws of our own being. And nowhere, it seems to me, does work bring us into closer union with the great Worker than when we are dressing and keeping our gardens and orchards. And when we gather the golden fruit we ought to feel that it is his rather than ours. The dressing and keeping, however faithful and skilful, would have been in vain without his sunshine and his showers. Even in this year of shortage we have some trees that bear heavily, and as I stand beside them and their loaded branches, bending down and swaying gently in the breeze, seem to say, "Take and eat," I feel like falling on my knees and "saying grace" before I touch the tempting apricot or peach. I think that, slender though I am, God is as good to me as he was to Adam in paradise. And then the imagination, plumed for its flight by what John saw on Patmos, goes up from the orchard here to gaze upon the tree of life in the paradise of the redeemed and glorified. It sees there such fruit as never grew in earthly soil, however melon-sized, or by any of the streams, however abundant, or in earthly climate, however genial. The trees are planted in the New Jerusalem; they are watered by the river of life, and they ripen in the light that shines from the throne of God and the Lamb. O wondrous fruit—twelve kinds on every tree, and twelve harvests every year. No frost or blight, no pests to poison or corrode. All loaded at all seasons with angels' food.

But there will be work there, no doubt, as there was in the first paradise. We may be free to train and cultivate our trees of life—thereby enhancing our own happiness as well as their fruitfulness. We are sure from what we know of our own nature and of God's wisdom and goodness that we shall not be idlers in heaven. Activity, and activity with a purpose, is essential to happiness.

God not only gives us trees to prop and to keep, but he tells us that we ourselves may be called "trees of righteousness" (Isaiah 61:3). And Paul says that the Philippians may be filled with "fruit of the Spirit" (Galatians 5:22). And our Savior says to his disciples, "Herein is my Father glorified that you bear much fruit." And he talked to them at Jacob's well about gathering "fruit unto eternal life." So our orchard work suggests our higher life work. And Peter exhorts us not to be "barren or unfruitful in it" (2 Peter 1:8). We need not be. The fruit that we are to seek and secure is called elsewhere the fruit of the Spirit. He is not given to us by measure or spasmodically in these latter days. The Father sent him to abide with us forever. Hence we can have his fullest and richest fruitage if we will. There is no limit to our blessedness and our usefulness if we only have God's husbandry we are faithful co-laborers with him. And the end of fruitage and holiness is eternal life. Rom. 6:22.—Occident.

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THE EPISCOPAL DILEMMA.

BY J. B. S.

The Presbyterians succeeded in putting the Episcopalians into a neat little hole. They did this so deftly, and with such an air of unconscious innocence, that spectators have enjoyed it hugely.

Some years ago, after a most solemn and pathetic prelude upon the subject of the importance, etc., etc., of church unity, the Episcopalians put forth terms of agreement for union with other bodies. Among the conditions offered was that others should accept the "historic Episcopate."

The greater part of the saints paid no attention whatever to the "call to union." Some laughed at little Jonah's solemn desire to swallow the whale. Some put the request into plain English, "Let us all be one, and you be Episcopalians," and declined with thanks, or courteously made the same offer, "Let us all be one, and you be Congregationalists," or Methodists as the case might be. But all these left the Episcopalians with the proud consciousness that they had hung the banner of conciliation on the outer wall and could, like Pilate, wash their hands saying, "We are clear of the guilt of the divisions of Christendom, ye big sects, see ye to it."

But the Presbyterians behaved more warily. They welcomed the offer of their gowned brethren with great courtesy and pleasure. They appointed a committee to confer. They expressed in as eloquent language their deep regret that all the saints could not see eye to eye on all religious topics. And they expressed their desire for union with all evangelical folk. They were quite complimentary; some of them at least, to the love and zeal of the Episcopalians which had made them take the initiative in this matter of union. Verily it began to look as if they had some faint idea of accepting the invitation to "walk into my parlor."

But, before they could accept the very courteous and most highly appreciated olive branch held out by their most highly esteemed brethren, they must understand it clearly. No doubt it was plain as plain could be, and the fault was in their own obtuseness. Their esteemed brethren must bear with their mental infirmity and explain a little more definitely what the conditions of union meant.

Did the Episcopalians mean that they did or would recognize Presbyterian ordination and administration of the sacraments, and acknowledge that the Presbyterian is a church? Or, in case of an acceptance of their most brotherly offer of union, would the Presbyterian preachers have to be re-ordained?

This was an entirely reasonable and most natural question—but a most embarrassing one. To say that they would acknowledge Presbyterian ordination was to raise a hubbub of no mean size in their own ranks. The "high" are the most numerous among the preachers, however it may be among the laymen. And the "high" could be relied on to protest against such acknowledgement of Presbyterians as a church to the utmost limit of their lungs, and to the last drop of ink in their bottles.

On the other hand, to say that they would not receive Presbyterians on their own ordination was to make a farce of their high-sounding offer of union and to show that it was correctly interpreted by those who said it meant, "Let us be one, and you be Episcopalians." The offer to receive men who will unite with any church, accepting its teachings, was neither new nor greatly mag-

nanimous. All denominations have done that during their entire existence, and with no blowing of trumpets, either.

The Pharisees were not in a worse dilemma when our Lord asked the question about the baptism of John. And the Episcopalians could not answer the blandly smiling Presbyterians that they did not know or would not say what their own proposition meant. They put off the evil day of deciding by saying they must wait the decision of the General Conference.

The General Conference met. The simple, courteous and most reasonable question of the Presbyterians faced them and would not down. Cornered thus, forced to give a plain answer to a courteous and reasonable question, and having no room in the corner for shuffling of any kind, the General Conference cut the Gordian knot by saying nothing directly to the Presbyterians, but by voting down the whole question of "union."

And, what is worse, they cannot pose as martyrs, which lack of opportunity is the worst kind of martyrdom in these days. Nor can they pose as special lovers of "union," so anxious to put an end to division among the saints. One may venture to prophesy that they will not in the immediate future approach those innocent-looking Presbyterians with propositions of union whose meaning the Episcopalians themselves are not willing to interpret.

MISSOURI GENERAL ASSOCIATION NOTES.

The General Association met with the Pattee Park church, St. Joseph, on Oct. 22. The attendance was good, but not as large as usual. St. Joseph is a prosperous city of 65,000 inhabitants. The Baptist cause is in a flourishing condition. Ten years ago we had one church and a mission with only about 500 members; now, the mission is Pattee Park church, with its elegant house of worship costing \$21,000; Dr. Lawless, formerly of Marion, Ala., is pastor, and Pastor R. P. Johnson, of the First church, is erecting a \$45,000 building. There are two more churches which have cost \$10,000 and mission stations, and now there are 2,000 Baptists in St. Joseph.

Dr. W. Pope Yeaman was elected moderator, and no wonder, for he is a master of assemblies. He preached the Convention sermon, pronounced by all to be a sermon of great power.

Corresponding Secretary Campbell came to the Convention with a considerable debt, but he made an earnest appeal and raised all that was needed.

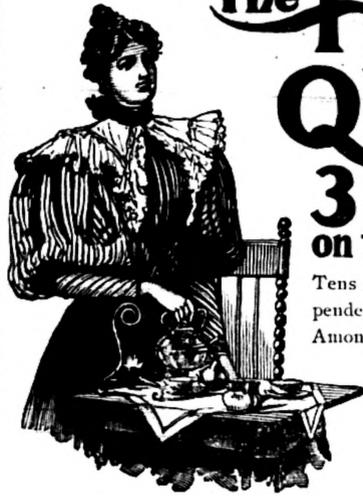
The Seminary was ably represented by Dr. Harris, and the brethren liberally responded to his appeal for the students' fund.

The convention boards were represented—Foreign Mission by Secretary Willingham, Home Mission by Secretary Tichenor and Sunday-school by Secretary Bell.

Baptists of Missouri are intelligent, wealthy, consecrated and aggressive in all denominational enterprises. They have many denominational schools and colleges of a high grade.

William Jewell College, Dr. J. P. Greene, President, has 310 students, and 110 are studying for the ministry. Stevens College, Dr. S. F. Taylor, President, for young ladies, is in a prosperous condition. These two institutions are under the control of the General Association. We believe that every college and school that owes its origin to Baptist money and sacrifices, that depends upon and claims denominational support,

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and reports to General Association, or State Convention, or district association, ought at least to sustain the same intimate relation to the Convention or Association that exists between our Southern Baptist Theological Seminary and our Southern Baptist Convention.

When institutions of learning get rich they sometimes get independent and liberal, and on the slightest provocation defy their benefactors and rightful owners. Let Baptists in every State demand and accept nothing less than a clear title to institutions that owe their existence and prosperity to them. Denominational control is the only safeguard that guarantees beyond question loyalty to denominational principles. Baptists should not trust their tenure to educational societies composed of those who have given, regardless of creed or denominational sympathy, or to a self-perpetuating board of trustees, or with loosely-drawn charters with popular clauses not requiring the trustees to be Baptists. The denomination is greater and more loyal to Baptist interests and principles than any society, self-perpetuating board of trustees or college faculty. Let Baptists see to it that they have a firm grip on our institutions of learning. We know not now of an educational society, self-perpetuating board of trustees or faculty in the South that is not worthy of confidence and whose loyalty to the denomination is questioned, but this is the reason why we should fasten denominational control, because now there is no lurking heretic to oppose, and in peace is the time to prepare for war. Let us know what does belong to us, and let us not be deceived and imagine that we own property to which we have no title. At a critical time in regard to the ownership of Brown University Dr. James P. Boyce rendered valuable service and defeated an attempt to alienate the institution. Let us not forget upon what a slender thread hangs Baptist ownership of Columbian University at our Capital, nor that the Presbyterians, with all their safeguards, have lost Union Theological Seminary.

Dr. Harris, district secretary of the American Baptist Publication Society, was listened to with great interest as he told us of the work of the Society among the Swedes and Scandinavians of the Northwest.

President Cook reports La Grange College in a prosperous condition.

On our journey we spent a day in Kansas City and met many old friends—the McElroys, Curds, the Tulas brothers, formerly of Danville, Ky., now prominent lawyers, and Hon. Andrew F. Evans, also a leading lawyer.

Baptists are prosperous under the leadership of Pastors Brown, Lowry, and Vassar.

Pastor William Shelton, of Fulton, was at the Convention. He has one of the best churches in the State. In less than two years his membership has increased from 250 to 400.

Kentuckians will be pleased to learn that Drs. Skillman and Baker and T. M. S. Kenney and many other Kentucky preachers are doing a great work for the Master in Missouri. Pastor Lawless and his able committee deserve great credit for the management in entertaining messengers and visitors to the Convention. The WESTERN RECORDER and Baptist Book Concern representative returns thanks for cordial welcome and liberal patronage.

W. P. HARVEY.

FOREIGN LETTER.

DEAR RECORDER:—This point is about as far east and north as we will go on the Mediterranean. We left Mercina last evening about 8 o'clock and reached this port early this morning. We had fair weather and a smooth sea, and I slept about as well last night as I do at home. The Sindle is an excellent steamer, and we feel quite at home on it, having been on board now ten days.

Before speaking of this Turkish town I must tell you of what a delightful time our party had on an excursion yesterday to Tarsus, the birth-place of the Apostle Paul. We reached Mercina, the shipping port of Tarsus and all that coun-

try, too late to take the early train to Tarsus, so we had to charter a special train. This occasioned some delay, but we soon got off, and after a pleasant run of one hour and a half through the fertile plains between the Taurus mountains and the Mediterranean Sea, we reached Tarsus in time to spend about four hours there. We found the place a very quaint-looking and ancient Asiatic town. The streets were very narrow and very crooked. Some of the houses were two-story and well built, but most of them were one-story and very low, made of mud bricks dried in the sun. Some of the poor people were living in the most indifferent straw huts.

After securing a guide, we went first, of course, to the most interesting spot, the place where the great apostle first saw the light of day. We found "Paul's House," as it is called, a very substantial two-story building, built after the ancient fashion around an open court. Within this court was a deep old-fashioned well from which no doubt Paul had drawn water even when a boy. The water was strong of limestone, but it was cool and refreshing. As soon as the family learned that we were Americans they received us very kindly and entertained us in a very hospitable manner. One of the sons of the widow who now owns the house speaks English, and we were delighted to learn that his father, Mr. Debbas, a Greek Christian of Beyrout, was American consul at Tarsus for twenty years. This made them feel very kind toward us, and they seemed delighted to do us honor.

We were treated to the nicest grapes and watermelons that Tarsus could afford. While our party, thirty in number, were entertained in the spacious parlor, the ladies were shown all through the house and treated to preserved orange blossoms and coffee. After enjoying this rest and refreshing reception we went to other points of interest. The next refreshing pause we made was on the banks of the historic Cydnus where Anthony first met Cleopatra sailing up the river in her beautiful boat. One of the items

special interest was looking upon the magnificent mountains beyond the fertile valley of the Cydnus, some of which were crowned with snow. How it thrilled us to know that we were looking upon mountain scenes that often pleased the eye and thrilled the soul of Saul. He had a soul that could be "stirred within him," and no doubt long before his conversion he was taught by these glorious mountains to "look through nature unto nature's God." These beautiful mountains and landscapes remain the same; but how has the city changed! Like most of these oriental towns, it seems to be the abode of ignorance, superstition and vice. In the summer the city is not so well filled, but in the winter they have about 30,000 inhabitants. From the car window, going and coming, we saw many herds of goats and sheep, great cotton fields where the natives were picking cotton from the smallest stalks and the smallest pods I have ever seen. Another interesting sight was a caravan of camels, numbering at least 150. They were all saddled and ready for the burdens they were to take from Mercina.

Alexandretta, where we are now spending the day on our steamer while she is unloading and taking on more freight, is a substantial-looking town of 5,000 inhabitants, lying on a narrow valley between mountains and the sea. It is one of the famous towns named after Alexander the Great. It was near here that the battle of Issus was fought between Alexander and Darius. It is now made famous as one of the places where the Armenians are being persecuted by the "Unspeaking Turks." We learn here on good authority that the atrocious murder of the Christians by the Turkish soldiers, which began here in Armenia nearly 12 months ago, is still kept up. Only two weeks ago twenty Armenians were brought into town here chained by the neck and chained to each other by these heartless soldiers, and they are still in prison. The Turkish authorities had 1,600 soldiers here until a few days ago when 500 were sent to another point; now they have 1,100. I wrote you of the 30,000 soldiers that had been sent to Salonica, and of the great massacre near there a few weeks ago when hundreds of Macedonians were killed. When we reached Smyrna we learned that hundreds of soldiers were passing through there going to the interior. It seems that the whole Turkish empire is stirred up: The Turks are against the Christians, and the Christians, indignant at the atrocities already committed, are against the Turks, and a general war may break out, it seems, at any time. The Christian, or Armenian, can expect no protection at the hands of the government, and his life is in jeopardy every hour. The situation is indeed most pitiable, and yet the half has not been told. Unfortun-

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nately, some of the English and American papers are so bought or bribed that our people cannot learn of the terrible situation here in Turkey. Besides, such men as General Lew Wallace have been deceiving the people, both in England and America, in regard to the character of these people here. Those who live here among them tell a very different story from that told by Gen. Wallace in his lecture on "Turkey and the Turks." They testify that the Turk is the same "Unspeaking Turk" that he has always been. It is a shame that such a government should be allowed to exist on the face of the earth. The civilized powers should take the Sultan's dominions from him, divide his provinces among them, and turn him over to his 500 wives. Christian people all over the world ought to remember these suffering Armenians in prayer, and pray for England that she may do her duty in calling the Sultan to account for these inhuman atrocities and cause him to stop them.

If all is well we will reach Beirut Sunday in time to spend at least part of the day there. From there, if not molested by the Turks, we will make our long cherished tour through the Holy Land.

J. T. BETTS. Alexandretta, Syria, Sept. 18.

FROM MEXICO.

The first of October, Mexico witnessed one of the biggest farces of the nineteenth century. It was the Coronation (?) of the Virgin of Guadalupe in the city of Mexico. This virgin is the patron saint of Mexico, and some years ago it was decided to crown her formally with a crown studded with glittering diamonds. Two years ago more than two million dollars had been contributed for this purpose, and money has been paid in ever since. But it now turns out that the crown was not so costly after all; that the stones are not genuine diamonds, but that they are California stones. Some indignant liberals of Zacatecas have just come out in a circular denouncing the Rev. Ploncarts, charging him as having acted in bad faith with reference to the enormous sums of money paid him by the faithful, and intimate that by far the larger part of the money has been appropriated to other uses than that of crowning the virgin. And this view seems quite probable from the fact that the reverend father will neither open his accounts for public inspection nor make any satisfactory public statement to the contrary. But the strangest part of all is that this same reverend gentleman continues to make his appeals for money to cover, as he says, the deficit caused by the extra expense preparing for the Coronation. So the poor oppressed Mexicans are to be kept poor by the exorbitant greed of their religious teachers. It is here in Mexico as in Italy, fine cathedrals and plenty of beggars. And, unless the two countries come to worship the true and living God, the present conditions will never be changed.

After his return from our most excellent annual meeting in Saltillo, the writer determined to take a trip on horseback through the country on a visit to our churches in this section. It was a two days' ride to Colotlan, where our native helper Bro. Muller lives. It was very pleasant to be with him and to worship with the brethren there. They are an earnest and enthusiastic little band, and so have determined to buy them a house of worship. Already \$79 in cash has been contributed, and they will easily raise the amount to \$100. At Bro. Muller's request, I baptized five believers

on this trip. Our church in Copulin is in a good condition. I urged the brethren there to have Sunday-school every Sunday, and I trust they will, as two of the brethren already lead in public prayer. There was one baptized in Corral, and we have three others there who are members. This is the place where they threatened to kill us just one year ago, should we dare to enter. We spent two nights there, having preaching each night. The services were quite well attended, some of whom are earnest enquirers after the true religion. The outlook at this place is quite promising, as our brethren there are of the first families of the village. One was the Mayor, but a year ago he resigned his position. He preferred to suffer affliction with the people of God than to dwell in the tents of wickedness." Sometimes our native brethren have to suffer more than we are aware, but I am glad to say that in most cases they remain firm.

The brethren on the ranches usually live well, especially when crops are good as they are this year in that section. We had watermelons, green corn, honey, cheese (home made) butter, etc., in abundance, and it was quite difficult to keep from eating too much, as the brethren were so genuinely hospitable.

During my trip, I sold fifty-five gospels and 1,500 pages of tracts. Let the brethren continue to pray for our work here, for "it is not by might, nor by power, but by my Spirit, saith the Lord."

Most cordially, M. GASSAWAY. Zacatecas, Oct. 29, 1895.

RECEIPTS FOR FOREIGN MISSIONS.

The first column shows the amount asked for by the Southern Baptist Convention for six months, the second column shows the amount given.

Alabama	\$ 5,400	\$1,850 41
Arkansas	1,200	227 42
Dist. of Colum.	600	375 96
Florida	900	137 41
Georgia	9,000	4,022 02
Kentucky	9,000	3,718 96
Louisiana	1,200	211 48
Maryland	6,600	2,776 74
Mississippi	5,000	1,296 35
Missouri	4,520	1,995 31
N. Carolina	4,500	1,980 89
S. Carolina	6,900	*2,673 01
Tennessee	3,600	3,600 26
Texas	7,500	2,134
Virginia	10,500	6,967 68

* 300 of this was a legacy. Some other States have given some. Total receipts for six months to Oct. 31, 1895, \$33,894.02; amount asked for, \$75,000.

God never wrought miracles to convince atheism, because His ordinary works convince it.—Bacon.

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not!—for you in the midst of the turmoil of business, or for me in the midst of controversy, just to forget it all, to shake it all off, and say, "Oh, what a God I have! Blessed be his name!" I often revel in God, my exceeding joy, I seem to just give myself up to the enjoyment of a holy festival of delight in God, feasting my heart to the full. And what are the dainties that are spread before us at such a feast?

As I think of God, I meditate on all his attributes. He is a powerful God. Oh, how I love him for that! I do not want to have a weak arm to lean upon; let my Lord be the mighty God. Hallelujah to him because he can do all things, and all that power will be used for righteousness and truth. I love to think of him as the God of love, nothing even in his justice being contrary to love. Oh, what a blessed God I have—a God of love! Then I think of him as a God of justice, and I am equally pleased with him. I do not want an unjust God; a God who could pardon sin without atonement is no God for me. I delight to feel that his justice is as much concerned and bound to save me as his mercy. Oh, what a joy to be able to rejoice in his justice! And then to rejoice in his truth—his faithfulness, that he cannot lie—his immutability, that he cannot change—his eternal existence, that he cannot faint or die—ah, my brethren, I shall not attempt to go over all the qualities of the Infinite Jehovah; but whatever they are, we delight in them all, and yet we rejoice in him most of all.

There are many causes for joy to a Christian, but the great well-head is God himself. I can rejoice in his people, but then they have their faults. I can rejoice in his Word, but then I sometimes tremble at that Word. I can rejoice in God's works, but then there is a certain terror even about them. But as for God, he himself is perfect; and whether he be dressed in robes of war, or comes to me with words of peace, now that I am reconciled to him by the death of his Son, he is altogether delightful under any aspect, and in any place.

It may seem a very little thing for us thus to delight in God, but it is the greatest thing of all; it is the crown of a revival that God's people should rejoice in him.

Now, dear hearts, as you come to the communion table, I want you to rejoice in God. "But I am mourning about myself," says one. Well, mourn about yourself, if you like; but do rejoice in God. "Oh, but I am troubled in my circumstances." Well, but a child of God should rise above circumstances, and rejoice in God. There is more in God to cheer you than in your circumstances to depress you. Say to all these things, "Good-bye! God! bye! Go home; for to-night I am just going to rejoice in God to the full." God help you so to do; and if you do, I shall know that the revival has come, and we shall look to see other fruits of it, seeing that this best and sweetest fruit of all is already reached.

The spectroscope, in combination with photography, has proved beyond doubt that the rings of Saturn are not solid, but are composed of innumerable small bodies. Observations show that the motion of the inner part of each ring is more rapid than the motion of the outer part. If the rings were solid the outer part must of course move fastest.

A MAN should never be ashamed to own that he has been in the wrong, which is but saying, in other words, that he is wiser today than he was yesterday.—Pope.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons, 1895.
FOURTH QUARTER
SUNDAY, NOV. 17.

SAUL REJECTED.

1 Samuel 15:10-23.

MOTTO TEXT.—To obey is better than sacrifice.—1 Sam. 15:22.

This is one of the strongest Baptist chapters in the Bible. It teaches that God must be exactly obeyed; that he will not allow his commands to be set aside or anything substituted in their stead because men think something else is best or "allowable" in the circumstances.

Amalek had attacked Israel on the desert march, and God had sworn then that the Lord will have war with Amalek from generation to generation, and utterly put out the remembrance of Amalek from under heaven. Many years had passed, and God's time had come to execute his vengeance. Because sentence against an evil work is not executed speedily, men think God has forgotten. But the Almighty changes not. In his own time, and in his own way, his will shall be done.

Samuel had delivered the message to Saul who had now been king ten years. He was to destroy the Amalekites utterly, taking no spoils. For he went not as a conqueror, but as an executioner to perform a solemn and terrible duty. Samuel returned to his home, being now an old man over eighty.

"Then came the word of the Lord to Samuel saying."—This was probably the first intimation of Saul's disobedience which had reached the old man. "It repenteth me that I have set up Saul to be king."—"God's purpose will be carried out, but each special instrument, if it prove unworthy, will be laid aside. This change of administration is always described in Scriptural language as God's repentance." Smith.

"For he has turned back from following me, and hath not performed my commandments." God demands obedience from his creatures; he will accept nothing in its stead. If they repent and cease from this sin of disobedience, trusting to the atonement, then He will accept Christ's obedience for them. And God ignored Saul's half-way obedience.

"And it grieved Samuel."—Literally Samuel was wroth. He was indignant against Saul for having so foolishly disobeyed God, thus throwing away God's promises, and setting an example of disobedience to the people. But there was deep grief with his indignation, and love for Saul. Tomorrow, facing the guilty king, Samuel will be only the stern prophet. Here alone with God, the old man shows his tender love, "and he cried unto the Lord all night."—Praying for Saul and Israel. God answered his prayer by giving Israel a better king, and averting thus the evils which a continued course of disobedience would have brought. David was God's answer to Samuel's prayer.

Early in the morning the old prophet started with his message. Saul had gone to Carmel, a city seven miles from Hebron, and set up a monument to his victory. Thence he had gone to Gilgal. He had avoided Ramah—he had not desired to see Samuel while the spoils with his army showed how he'disobeyed. But if he thought to avoid Samuel, he reckoned without his host.

"And Samuel came to Saul."—Following him to Gilgal. Saul

came out to meet the prophet whom all Israel honoured as their foremost man. "Blessed be thou of the Lord."—A form of salutation. "I have performed the commandment of the Lord."—Saul saw no use in literal obedience; he thought God would be satisfied with what he had done, and that he had obeyed the spirit of the command. "His feeling was that he had no wish to disown the authority of God, that it was a mere matter of detail, and that he followed the inner light which seemed just then to indicate another way of substantially carrying out the command." Those who think something else will do as well as the immersion commanded would do well to consider this story prayerfully while time is left them for repentance.

"What meant then this beating of the sheep in nine years, and this laming of oxen which I hear?"—The voices of the animals are convicting Saul of falsehood. "They have brought them from the Amalekites."—That convenient "they" on whom to this day men try to lay their own guilt. There is no doubt that Saul's taking the spoils pleased his army. It was such a waste to destroy them. And this son of Adam goes on, "The people spared the best of the sheep and oxen to sacrifice unto the Lord thy God."—Saul thought this was an excuse which would have weight with Samuel. But it was an excuse which added to his guilt. It is a high handed insult to the Lord God of Hosts to do in His worship what he has forbidden. It adds to the sin of disobedience the awful blasphemy of claiming that we are wiser than God, and know better than He what worship should be.

"The rest we have utterly destroyed." And God ought to be satisfied with that, is evidently Saul's thought. The carnal heart always underestimates the terrible sin of disobedience to God. But God, neither in this world, nor in the world to come, will accept man's estimate of the enormity of disobedience.

Samuel pays no attention to Saul's excuses. He has brought the self-complacent king, yet elated with his victory, a message from God. The Almighty is no free and easy Father, as many in these days would have us believe, but a Sovereign whose commands must be accurately obeyed. "When thou wast little in thine own right."—Saul was modest in those days before he became intoxicated with his power. And his rank had been given him by God's grace, without the slightest claim upon his part to any right to kingship.

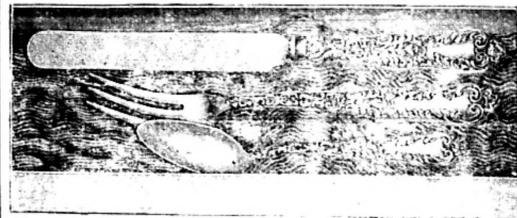
"And the Lord sent thee on a journey." As a commander sends a soldier. When God gives a command, it is not ours to make reply, nor to ask the reason why, nor to try something else which we, in our infinite wisdom, think is better. "Wherefore then didst thou not obey the voice of the Lord?"—Saul's claim to have obeyed the prophet sets aside without notice. It will be well for us, as we condemn Saul, to ask ourselves this question, and to see if our excuses are any better than those which Saul could have given.

Saul persists, "Yea, I have obeyed the voice of the Lord."—Is what he had done to go for nothing? He had gone in the directed way, and had destroyed every one of the Amalekites except their king, Agag. As a pious Pedobaptist might perhaps declare that he had obeyed every one of the commands except baptism, and he had been sprinkled, which would do as well.

So far as God had been obeyed,

(Continued on 13th page.)

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Session 1895-96 begins Wednesday, September 4th

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T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, NOVEMBER 7, 1895.

COMMENTING ON our commendation of the Religious Herald for recognizing its obligation to submit to the vote of the Conference at Washington against forming a Southern B. Y. P. U., that paper says:

Of course that does not mean that we are forever stopped from any effort in that direction; but it does mean that for a reasonable time—for a Conventional year at least—we ought not to be active in a similar movement.

Yes, it does mean that, and it means a little more. It means that these brethren are bound until the action at Washington is reversed by a body of equal dignity and importance as that Conference, and one in which all sides have as fair an opportunity to be heard. Instead of that, in a few months, brethren who called and organized that Conference and who allowed the body to adjourn without their making the least sign that they would not submit, these brethren, in the teeth of the action of that body, proceed to do exactly what their own Conference voted down by a large majority. Moreover, they allow no opportunity for those who differ with them to be heard. They select representatives (1) from different states who call a meeting to organize (not to consider the propriety of organizing) a Southern B. Y. P. U.

No wonder the Baptist and Reflector thinks the brethren have made a "mistake," to put it very mildly. If these brethren go ahead and organize, they will ere long discover that they have indeed made a mistake.

No new reason has been urged for forming this Southern B. Y. P. U. that was not urged last spring. They say that there is danger the B. Y. P. U. A. will take possession of us, with its objectionable features, if we do not organize one of our own, and the cry goes out: "The Philistines be upon thee, Samson!" This was urged last May, and with a reason that does not exist now; for then the B. Y. P. U. A. Convention was to be held in Baltimore, and special efforts were on foot to secure a large attendance from the South. The Southern B. Y. P. U. was voted down, and yet the attendance at Baltimore from the South was very small indeed. The next meeting of the B. Y. P. U. A. Convention is in Milwaukee. If they could not capture the South from Baltimore, is there any probability they can do so from Milwaukee? Then, too, what assurance have we that a Southern B. Y. P. U. will be free from the objections urged against the B. Y. P. U. A.?

It is still true that no passages of Scripture have been cited in favor of such an organization. There are no passages brethren who want the Southern B. Y. P. U. dare to cite on the subject. There are no passages they dare to claim as favorable to their scheme. So far, their only reply to the call for Scripture authority is: "We have as much Bible authority for this as you have for something else." Do they think this is Scripture proof? If they can cite no single passage, then let them cite a dozen or forty; if need be, which put together and fairly interpreted can be shown to support the proposed movement. They cannot, and they will not attempt, to cite any passages at all on the subject. Either there is no such necessity for this organization as is claimed, or there is Bible authority for it, or else the Bible is not, as Baptists have everywhere believed, the all-sufficient rule of faith and practice.

One of these three things must be true.

On the one hand it is claimed that the "young people must be organized." The churches, associations and conventions, in which the young and old are thrown together, are not enough—there must be a "separate organization" for the young, though it may be "auxiliary" to the old folks' meeting. On the other hand, when such a separate organization is to be formed, we find middle-aged men in the lead, and in practical charge of the whole affair. And when we raise the point that old people have no place in a "Young People's Union," that the label should correspond with the goods, and that it is not right to put old roosters in a coop and label it "spring chickens"—then the reply comes that it was never contemplated to allow inexperience to control so great a movement! Indeed! Then what becomes of the plea that there must be a "separate organization" for the young? If old and young are to be associated in the new body, what advantage is gained? Old and young are already together in the churches, associations and conventions; and why cannot these bodies do the needed work? If anything needs to be done in behalf of the young, why can it not be done by our regular bodies? We have several times put this question to those who wanted the Southern B. Y. P. U., and so far we have got no answer. The only reply we have been enabled to elicit is: "Oh! we want a separate organization for the young people!"

Will not these brethren, for whom personally we have great respect, pause and reflect!

Prof. T. W. Davis, of Midland Baptist College, England, has been spending some time in Berlin. He writes to the Freeman, and speaks of Prof. George Manly as follows: "Soon after coming to this city I made the acquaintance of Professor Manly, Ph. D., of Leipzig. Dr. Manly was for some years a professor in the Denison Baptist University, U. S. A. His father was a Baptist college president, and his uncle, also called Dr. Manly, is at present principal of a Baptist college. The younger Dr. Manly has started a school at Berlin for teaching modern languages. He has able teachers, and he is an able teacher himself."

We congratulate Prof. Manly on the success of his enterprise. The many Americans who visit Berlin, and who wish to rub up their German, will find in his school what they need. The "uncle," above mentioned, is evidently Dr. Charles Manly, President of Furman University.

Prof. Davis says that the library of the late Prof. Dillman, of Berlin University, has been bought by Johns Hopkins University, and will soon be removed to Baltimore. He says: "A Berlin bookseller told me wickedly a day or two back that the Yankees have plenty of money, and that they buy German libraries by measure-ment." He says also that Prof. Buhl, the successor of Delitzsch at Leipzig, told him "the drift of German Biblical criticism is decidedly towards more positive and orthodox opinions." The "higher critics" are being routed all along the line.

In this connection we may mention a new discovery by Prof. Pinches of some contract tablets in Babylonia of the time of Abraham, containing the names of Jacob-el and Joseph-el. This shows that Hebrews with Hebrew names were then living in Babylonia. This discovery was recently first publicly announced by Prof. A. H. Sayce, in an address at Norwich, England.

Will the editor of the RECORDER kindly answer these questions:

1. If the action of the Conference at Washington had been the opposite of what it was, and the brethren had resolved to establish a Southern B. Y. P. U. in touch with the Convention, would the RECORDER be found now supporting it?

2. If the answer is yes, how can the RECORDER reconcile such support with the principles upon which it professes to base its opposition to all such bodies?

I do not mean to be impertinent; the action of the Conference at Washington suited me, for reasons of my own, but has not the RECORDER confounded "a conference" with "a caucus," and forgotten that it is a "poor rule which will not work both ways"?

Alkon, S. C. E. E. BOMAR.

We cheerfully answer Brother Bomar, although we fail to see how the case is affected by what we might, could, would or should have done if something had taken place which did not take place. Just about the lamest excuse any man ever gave for his course, is that "the other fellow" would have done the same thing had their positions been reversed.

If the action at Washington had been in favor of organizing a Southern B. Y. P. U., we would have publicly entered our protest then and there, so as to have been free to act in future according to circumstances. One reason why we did not join in the call for the Conference was in order that we might not hamper our freedom. If we had joined in the call, and the action had been against our position, and we had made no protest at the time, we would at the least have said and done nothing antagonistic to the decision of the Conference.

This answer to the first question is an answer to the second. There is and there would have been nothing to "reconcile."

No; we have not "confounded" a conference with "a caucus," nor have we forgotten that "it is a poor rule which will not work both ways." Where men call a meeting of any kind (be it conference, caucus, convention or what not), to consider any question, and that meeting reaches a decision by vote, those men are bound to abide by that decision, unless then and there they enter their protest, and say they will not be bound. Men have the liberty to bolt a meeting even they themselves have called, but they are bound to abide by the decision if they do not bolt at the time. To allow the meeting to adjourn sine die, without their making any protest, commits them to abide by the action taken, and at the very least, to do nothing contrary to it. Even men of the world recognize this obligation; how much more should ministers of Christ! Any more questions, Bro. Bomar!

DR. GEORGE B. TAYLOR, of Rome, Italy, came to Louisville last Saturday, and left Monday at 5 P. M. He was the guest of Dr. Whitsett, and he made an address before the Seminary and the public in Norton Hall, Monday, 3 P. M. He spoke of Italy and our mission work there. He is not quite recovered from his recent injury from a runaway horse, but he spoke with ease and vigor, and was heard with deep and unflinching interest. He expects to return to Rome next month, and there is a probability that he will join our Baptist Pilgrimage when we reach Rome, and go with us through Egypt, Palestine, Asia Minor, Turkey and Greece. He will be a valuable accession to our party.

He reports the work in Italy as making solid progress, and the outlook is brightening. Much of the work has been foundation work, and therefore below the surface.

Those Northern papers who have had a good deal to say about the "separate coach" law in Kentucky and other Southern states, should note the decision of the Kentucky Court of Appeals last week. A colored woman named Fannie Quinn was going home from Louisville to Elizabethtown, and was sitting in the car reserved for colored passengers. A white man, under the influence of liquor, went into the car and used insulting language to her. She sued the railroad for damages. The road resisted payment, and the case was carried to the Court of Appeals, which affirmed the liability of the road. The court says the law is for the protection of colored passengers. But for this law the colored woman in question could not have had any redress save against the man, and in all probability he is unable to pay any damages. This case presents a phase of the subject worth considering.

Last July we were in Alabama, and took a train at Anniston for Rome, Ga. There was a smoking car in front full of men and hot air. There was a car in the rear crowded to suffocation. Between the two was a car almost empty, cool and comfortable. Into this car we went and took a seat on the shady side. The only persons in the car were three colored men in the front end. We indulged in self-congratulation in getting so comfortable a seat on such a hot day, and wondered why the people did not come out of the crowded and hot car behind, and occupy these comfortable seats. Presently the conductor came along and informed us that this car was reserved for colored people exclusively, and we must go into one of the two hot and crowded cars. Here, then, were three colored men who had an entire car to themselves, while the white passengers had to occupy crowded and suffocating quarters.

We commend these cases to the consideration of the N. Y. Independent and other papers who have had a good deal to say about separate coach laws. In considering a question it is well to have all the facts before us.

"WOMAN'S SUFFRAGE does not appear to be making any headway. The efforts of those women who wanted it have aroused the active opposition of those women who do not want it. Heretofore the women who did not want to vote have kept still and allowed the suffragists to do the talking. Now, however, they are making their opposition felt. The Independent says that the opposition to woman's suffrage in Massachusetts comes chiefly from "society" women. It thus appears that it is "unfashionable" in a woman to want to vote. Women generally are supposed to think that "they had as well be out of the world as out of the fashion." We do not know that this supposition is correct, but certainly many women will be deterred from wishing to vote if it is understood to be unfashionable. We do not believe that one woman in ten in this country has any desire to vote, anyway.

The Methodists report "great enthusiasm" over the "American University" they are establishing in Washington, D. C. The Baptists were the first on the ground, and they made a good beginning and then went to sleep. A man while the Methodists, Roman Catholics and others have been active along the same line. Some day the Baptists will wake up, but perhaps it will not be until they are left far in the rear. Baptists are a great people, and are capable of great blunders.

Editorial Varieties.

So strong is the idea that it is an unlucky number that may hotel keepers will not have any room numbered "13" and street car companies refuse to give any car that number.

To be patient under a heavy cross is no small praise; to be contented is more; but to be cheerful is the highest pitch of Christian fortitude.—Bishop Hall.

A recent conference of medical men agreed that the accounts of crimes published in the daily papers contribute largely to the commission of crime. Some of the dailies of our large cities have got a great deal to answer for.

The figures for Staten Island have been gathered and it appears that only one Methodist in seventeen subscribes for a religious paper. We wonder what the figures are for the Baptists of Kentucky and of the South.

The crown of the king of Portugal is the most costly in the world and is valued at \$200,000. It is a more useful way of spending money than putting it in an earthly crown and no better way of spending it than putting it in a Heavenly crown.

Elder W. T. Moore went to England a few years ago to preach the doctrines of the Disciples. He started the Christian Commonwealth and has labored hard to establish his faith among the British, but now the Journal and Messenger says he is discouraged, and he will return to this country and teach in Missouri.

Dr. R. T. Hanks thinks that when a Baptist professes to have received the "second blessing" and to be "sanctified," he should be excluded from the church. That depends on circumstances. But we never knew any Baptist to get the "second blessing" without being rendered practically worthless by it. Especially if the Baptist was a woman.

We asked the Baptist and Reflector to kindly say why the question it put to us last week, and which we answer in our reply to Bro. Bomar this week. What difference does it make what we might, could, would or should have done had something happened which did not happen? Kindly tell us. Bro. Folk, why you asked the question.

"A statement of the grounds of infant baptism consistent with evangelical belief cannot be framed." So says Dr. Johnson of Gross Seminary. We respectfully call upon our Pedobaptist friends to contradict this statement, and to produce such a statement of the grounds of infant baptism as Dr. Johnson cannot show to be inconsistent with evangelical belief.

Mr. John D. Rockefeller gives another million dollars to the University of Chicago, payable January 1, 1896, and he proposes to give two millions more on condition as much is given by other parties by January 1, 1900. This makes the University of Chicago the richest institution of learning in America. He says, however, is not the best thing an institution of learning can have.

The religious papers generally express great regret at the nomination of the University of the University of Virginia. At this noble institution a high sense of honor is cultivated in the students and nothing is taught contrary to evangelical Christianity. Most of the professors are earnest Christian men of the old-fashioned type. We regard Dr. Noah K. Davis, who is none the worse for being a Baptist, as the ablest thinker in America.

Dr. T. H. Pritchard writes the Watchman from Chicago, N. C., about the denominations of his state as follows: "A hundred years ago the Episcopalians had about 6,000 communicants and the Presbyterians had about as many, while the Baptists were hardly so numerous. Now the Episcopalians count 8,000, the Presbyterians 20,000, while the Baptists, white and colored, number 300,000, more than all the denominations combined." Good for North Carolina!

The Texas Baptist Standard has changed its form at last, and now comes to us in the sixteen-page form. It held out a long time, and the Texas Baptist and Herald still holds out. The Religious Herald clings to the old folio, four-page form, and shows no sign of changing. The Christian Index also remains in its old eight-page form, as does Zion's Advocate and the Christian Herald. The Atlantic Baptist, the young and vigorous rival of the Religious Herald, holds to four pages, as does the Mississippi Baptist Record, the Alabama Baptist and the Florida Baptist Witness.

Prof. Bruce, in his lectures in Chicago, kindly told his hearers that "there is a future for religion in this world." Perhaps he thought from the looks of things up that way the people needed to be assured that Christianity has a future. The Master said, "Lo! I am with you always, even unto the end of the world." The idea of a theological professor's coming from Scotland to Chicago and gravely announcing that "there is a future for Christianity!" He had better have solemnly informed his hearers that two and two make four.

After all sorts of legal maneuvering on the part of Corbett and Fitzsimmons, with their managers, openly and shamefully aided by the authorities at Hot Springs, Governor Clark has triumphed, the "sports" have surrendered, and there will be no prize fight in Arkansas. Now the worst goes out the gate and will take place "somewhere in Louisiana." We are confident the Governor of Louisiana will not fall of his duty in this case. There is no room on American soil for a prize fight, and the sooner the "sports" find it out, the better for all concerned. All honor to Governors Claiborne and Clark. The interests committed to them are safe in their hands.

Among the Churches.

LOUISVILLE. Walnut-st.—Pastor Eaton preached in the morning and Bro. W. B. Jennings at night. Two received under watchcare. Missionary George B. Taylor, of Rome, Italy, took part in the conduct of the worship and the administration of the Lord's Supper.

Broadway.—Pastor Pickard preached in the morning. No meeting at night. Two received by letter and three under watchcare.

Chestnut-street.—Pastor Weaver having recovered from his illness, preached in the morning. No meeting at night. Two received by letter and one under watchcare.

East.—Pastor Christian preached. Five received by letter. Pastor Christia is to speak at the Baptist Congress on Centralization among Baptists, and he is to address the Baptist Social Union of Providence, R. I., on South-east Baptist.

McFerran Memorial.—Pastor Jones preached at 11 A. M. and Bro. E. L. Powell at 7:30 P. M. Two received by letter, one received for baptism and two baptized. Pastor Jones lectured Friday night in Richmond, Ky.

Twenty-second and Walnut.—Pastor Hunt preached in the morning. Two received for baptism. No meeting at night.

Franklin-street.—Pastor H. C. Roberts preached. One joined by letter.

Highlands.—Pastor Dawes preached at 11 A. M. Two joined by letter. No meeting at night.

Logan-st.—Pastor Ewing preached in the morning and Bro. Rennie at night. Good street meeting at Shelby and Ormsby at 4 P. M.

Parkland.—Brother W. D. Nowlin preached. He has given up his charge at Hickman and removed to Louisville to pursue a course of study in the Seminary. We are glad to welcome him to our city.

Portland-avenue.—Pastor Thompson preached in the morning. No meeting at night. One received by letter, and one, a Persian, for baptism. He has read the New Testament through six times.

Third-avenue.—Bro. Risner preached in the morning and Pastor Taylor at night. One received by letter.

Twenty-sixth and Market.—Pastor Inlow preached as usual. Not a teacher in Sunday-school was either absent or tardy last month.

The Point.—Pastor Farrar preached. Ten or twelve inquirers.

City Mission.—Preaching nightly. Bro. Ragowsky will do the work of an evangelist. The Pastors of Louisville appointed a committee to draft commendatory resolutions concerning him as well as concerning Brethren Bagby and Wolford.

Open-air meeting held by Seminary students at Twelfth and Rowan streets. Glenview and Eight Mile.—Pastor Martin preached. Two received for baptism.

Pastor Weaver presented an able, clear and timely paper on the "Personal Piety of the Preacher." It was decided to hold joint Thanksgiving meeting in East church.

SEMINARY NOTES.

Bro. E. E. Gill and lady of Mt. Sterling were present at our monthly meeting.

Dr. Henry Miller has been called to the care of the church at Evergreen, Louisiana.

At the monthly meeting of the Seminary Missionary Society, Nov. 1, Bro. Thomas McClay of China read us an interesting and instructive paper upon "Medical Missions in China."

Dr. George B. Taylor of Rome, Italy, while in the city Monday came around and gave us a short talk about his work and labors among the Roman Catholics in Italy.

Quince last report Bro'n J. L. Gross of Georgia and J. C. F. Scherlich of Pennsylvania have been called home on account of sickness in their families.

Gross reports that his little son is better. Nothing has been heard from Bro. Scherlich as to the condition of his mother.

The common name for the Roman Catholic church in Italy is "the shop," so called because she sells salvation, remission of sins, indulgences, etc.—E. Taylor.

Mrs. Ostrom and Maxwell, two of "Mills' assistants, took supper with the students one evening last week. Maxwell sang his solo entitled "Redeemed" for us, and Mr. Ostrom made us a short talk. Both were greatly enjoyed by all.

Supplies for Sunday were: W. H. Apple, New Hope, Washington Co.; A. Jones, Cedar Farm; G. B. Butler, Maryland; H. E. Tralle, Jeffersonville in morning; H. E. Tralle, Jeffersonville at night. E. B. T.

THE STATE.

Bro. E. W. Coakley writes: "I have been working under the direction of the Executive Board of the Russell's Creek Association since July, and have been engaged in several interesting meetings by the last one held with Mt. Zion church, Adair county, was the most interesting of all. We found the church comparatively lifeless, having had no meetings for about a year, the membership very badly divided and the members very few. We worked three weeks, and as a result the church was much revived and harmonized, called a pastor, and nine added by experience and baptism to the church. Bro. M. S. Ferrill did half the preaching, to the delight of all."

Pastor J. N. Jarnagin writes: "We have just closed a meeting of two weeks at Bethabara church, Davies Co., which resulted in 36 additions, 33 by baptism and 3 by letter. Others will join soon. Also the church was greatly revived by the plain and able sermons of Pastor J. H. Poyet of Lexington, who aided us nine days. But few unconverted are left in our bounds of over 340 members."

Pastor W. W. Schwedtger writes: "We have just closed a two weeks' meeting with Hebbardsville church. Bro. J. H. Spurlin of Sturgis did the preaching of the last meeting, and 12 of the visible result of his labors, one addition being made at the water's edge. One came from the Presbyterians. Bro. Mitchell endeared himself to his church very much by the faithful and earnest manner in which he presented the truth."

Pastor R. L. Purdom writes: "Just closed a good meeting with my church at Mackville, which resulted in quite a revival in the church and among Christians of the community. We had added to the church by experience and baptism 12 members. Bro. A. M. Vardine of Bardstons did all the preaching in the meeting, and made many friends by his earnest and faithful presentation of the truth."

Pastor C. T. Kincaid writes:—"The New Liberty Baptist church has been blessed by a gracious revival. We closed the 4th meeting, and baptized 12 the night, the 4th, which we will not soon forget. For a number of years it has seemed difficult to have what is termed a successful meeting, but the Lord in his goodness has visited Zion and shown his people rejoicing in his salvation and drawn souls unto his Son. Bro. R. C. Hubbard, of Cynthiana, gave us the simple Gospel "in power and in the Holy Spirit and with much assurance," and God gave us the increase. Thirty-two have been added to the church and the church left in splendid condition for work. To the Father, Son and Holy Spirit be the praise."

OTHER STATES.

Bro. J. N. Barbee, an ex-Kentuckian, residing in Columbia, Mo., and missionary of Little Bonne Femme Association, is now engaged in a meeting at Tebbutt, Mo., where he has recently built a beautiful church house, which will be dedicated some time this fall. At this point the prospects are good for the Baptists.

Pastor John D. Jordan writes from Decatur, Ill.: "Our work here is very encouraging. We are still receiving and baptizing members. We begin a protracted meeting on the 10th of this month. Bro. J. W. Porter, of Kentuckly, will assist us. This means that the preaching will be safe and sound, able and eloquent. Pray for us."

An eight days' meeting in the Battle Creek church, Tennessee, greatly revived the church. There were 8 professions of religion and 8 additions to the church.

A meeting in the Eagleville church, closed with 15 additions to its fellowship, 14 baptisms.

A meeting in the Zion church, Accomack county, Va., has just been held. It closed with 65 additions to the fellowship of the church.

Eleven made professions of faith and were baptized into the fellowship of the Sharon church, Virginia, and two were restored.

A meeting in the Liberty church, Madison county, Va., closed with 25 professions of religion, 16 additions to the fellowship of the church and more to follow.

A meeting in the Mt. Olive church, near Knoxville, Tenn., closed with 32 professions of religion and 23 additions to the fellowship of the church.

Our Canadian correspondent, Bro. D. Spencer, of St. Thomas, Ont., has announced a meeting in Hamilton, Ont., and a meeting in Brantford, Ont., one of the most important churches in the Dominion.

There were 20 conversions and 15 additions to the fellowship of the Central Avenue church, Memphis, as the result of a recent meeting.

Elder Buckner held a meeting in the Oak Grove church, Tennessee, which closed with 50 additions to the fellowship of the church.

A two weeks' meeting in the Allen church, Texas, closed with 25 additions. Among those baptized were four husbands and their wives.

A meeting in the Pleasant Hill church, South Carolina, resulted in 22 additions by experience and baptism and one by restoration.

A seven days' meeting in the Piney Grove church, Arkansas, closed with 12 additions to the fellowship of the church, 10 by baptism and 2 by letter.

Elder J. W. Sims held a meeting in the Hopewell church, Arkansas, which closed with 10 additions to its fellowship.

Eid. J. C. Kelly held a meeting in the Ambition church, Clark county, Arkansas, of which he is pastor, with 15 additions. This little church was organized a year ago with eleven members.

There were 50 additions to the fellowship of the Mt. Plagah church, Nevada county, Ark., 39 by baptism.

The Pleasant Valley church, Ark., closed a meeting with 16 additions to the fellowship of the church.

Pastor J. M. Joiner writes from Jonesboro, Ark.: "The First church of Jonesboro, Ark., is just now experiencing a great work of grace. Our meetings have gone on for two weeks, and the results up to date are a real revival in the hearts of many Christians, and 23 have professed faith in Christ. I have no idea how long the meetings will continue. Bro. J. P. Black of Cool Junction, Mo., is aiding me in the work, and a very efficient worker he is."

The Pulaski church, Va., has set apart Bro. C. E. Stewart to the full work of the Gospel ministry.

The Gainesville church, Ga., has set apart Bro. G. W. Argabrite to the full work of the Gospel ministry.

A three weeks' meeting in the Latham church, Mo., closed with 17 additions by experience and baptism, 1 by restoration and 3 by letter.

Twenty-five have been added to the fellowship of the Nation church, Mo., as the result of a meeting held by Elder E. T. Shelton.

A meeting in the Mt. Zion church, Mo., closed with 17 baptisms. Among them were a gentleman of sixty and four of his children.

A two weeks' meeting in the Yucatan church, Mo., closed with 25 baptisms and several others stood approved for baptism.

The Dexter church, Mo., has set apart its new house for the worship of God.

A seven days' meeting in the Rocky Creek church, S. C., closed with 21 additions to its fellowship.

A meeting in the Harmony church, S. C., closed with 29 additions, with others yet to follow.

Pastor M. W. Gordon held a meeting in the Fort Lee church, S. C., which closed with 25 additions and others yet to follow.

MISS BESSIE WARDER, daughter of Dr. J. W. Warder, is to be married Thursday next to her betrothed, Dr. Charles B. Warder, son of Dr. W. W. Warder, a leading physician in Philadelphia. We extend congratulations.

We omitted to extend congratulations to Bro. and Mrs. P. I. Murray, at the time of their marriage. We beg pardon and now tender congratulations.

A Credit to his Physician. Office of Warren County Gazette. (Richardsville, Ky., Dec. 1st, 1894.) THE DR. J. H. LITTLE, JR., of Louisville. Gentlemen: My wife's illness of Dr. J. H. Little, a strengthening tonic, Dr. Little's Purifier has overcome my antipathy to writing a testimonial for it and at the suggestion of my friend I hereby add my recommendation to the hundreds you are doubtless receiving daily for your valuable remedies. Your strengthening Cordia is a truly wonderful strength giving medicine, and did my wife more good in relieving weakness and nervous prostration, than one hundred dollars spent with our best physicians. I give one physician credit however for recommending your Cordia. Very truly yours, WILL E. SPECK, Editor.

Church and Hall Lighting. It is difficult to conceive how enthusiasm for, or even much interest in, any cause or purpose can be maintained in a poorly lighted church or hall. The perfect light for an audience room is one that is neither dim nor glaring, but clear and mellow. The best means of obtaining such a light is in the use of Riley's compound light spreading reflectors. They are made in different styles and many handsome designs, for use with gas, electricity and oil. With either of these mediums, they produce a bright, soft light that floods and perfectly illuminates every portion of the room. The reflectors are made of corrugated silver-plated glass. The manufacturer's guarantee is to give perfect results. A full list of prices and prices list will be mailed free to any one asking for it, by the Battery Engine Co., Liberty and Erie Avenues, Pittsburg, Pa.

A POOR MEETING.

I have just closed a meeting at ——— church, which I consider a miserable failure, due to certain facts. Namely: the church and pastor were not on good terms; secondly, they have lately been struck with a sanctification craze, and, thirdly, there was a lack of spirituality (perhaps a lack on my part). The result was: letter, none; restored, none; experience and baptism, none. My next meeting will be with my own church in Harrison county (beforeview). Bro. Hughson, of Lexington, will assist me. The meeting will begin Tuesday night, Nov. 5th. GEORGETOWN, KY., Oct. 31. [We omit the name of the church. Ed.]

BRO. A. M. STRICKLER, of Georgetown, Ky., has accepted the hearty and unanimous call of our church in Burgin, Ky., to become our pastor. He began his labors with us two months ago. We think he is a man of rare abilities and consecration. He has just closed a very interesting meeting with our church at Burgin, in which he had the efficient services of Bro. T. J. Coleman, of Georgetown, who did most of the preaching. The people were delighted with his plain, practical way of presenting the gospel. Both pastor and church feel very much strengthened by his ten days with us. There were added to the church by experience and baptism 8, by letter 8, by watchcare 2. RUSSELL, JOHNSON, Harrodsburg, Ky.

A NEW convert was about to be received into the communion of the Baptist church by immersion. Before going into the water, he was told to move his pocket-book. "No, no," he said, "let it alone. I want my pocket-book baptized too." He meant to say he wished to use his money for the cause of Christ. This is what we should all do if we have been successful workers of the blessed Savior. We should be liberal seekers, like the wise men who "opened their treasures," and give of our best.—REV. R. NEWTON.

For Indigestion. Use Horford's Acid Phosphate. DR. H. LEACH, Cairo, Ill., says: "of great power in dyspepsia and nervous prostration."

THE folly of hating an enemy is seen in the fact that by so doing we only injure ourselves, and do not ruffle a hair on his head. The blind and cowardly spirit of evil is forever telling you that evil things are pardonable, and you shall not die for them; and that good things are impossible, and you need not live for them. And if you believe these things, you will find some day, to your cost, that they are untrue.—RUSKIN.

FEW women know how to rest as they should. They think that they must undress and go to bed to be thoroughly comfortable. This is a mistake, provided there is a tabouret or little foot-stool in the room on which the feet may rest while the other part of the body is supported by a chair. You can read and rest comfortably in this fashion, and let it be whispered right here between ourselves that if we want to gain a maximum of rest in a minimum of time, we should copy the intelligent but healthful trick of the masculine dress and put our feet occasionally higher than our heads. Fashionable women, to whom the necessity of never showing fatigue and of ever looking their best has taught this knack, fall into this posture whenever they are in the seclusion of their own apartments.

All lamps smell, if they do not smoke, with wrong chimneys. You want the "Index to Chimneys."

Write Geo A Macbeth Co, Pittsburg, Pa.

Pearl glass, pearl top, tough glass.

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A FEW weeks ago I read in the RECORDER of a glorious meeting held at Canton, Ky., which was more than joy to me, for the Baptist church at Canton is endeared to my heart by the tenderest ties. It was the home church of my childhood, and it was my mother's church, it was my sisters' church. The many good old gospel sermons I have heard preached within its walls, when it stood on the hill, have ever been cherished in my memory. It also afforded me great joy to read the name of that faithful soldier of the cross, G. H. Major, who has been a church worker in Canton for almost three score years. The church lectures and Christian experience I have heard from him made early and lasting impressions on my mind. May he live to see a new Baptist house of worship built in the town of Canton, and may the God of all grace sustain him in old age. MRS. MATTIE ROGERS, Allensville, Ky.

Not a Patent Medicine. Nervous Prostration. Mental Depression. Nervous Dyspepsia. Mental Failure. Freligh's Tonic (A Phosphorized Cerebro Spinal) will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c., ten days' trial. Regular bottle \$1 by mail. Small bottle, but 100 doses in each. Concentrated, Prompt, Powerful. Formula, descriptive pamphlet, full directions, testimonials, etc., to any address. I. O. Woodruff & Co., Manufacturers, Louisville, 106 108 Fulton St., New York City. Formula on Every Bottle.



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FAMILY CIRCLE.

THE MASTER AND THE CHISEL.

BY MARGARET J. PRESTON.

To the Master who holds the chisel. He knows just how to use it. Its edge should be driven sharp. To fashion there. The semblance that he is carving. Nor will he let One delicate stroke too many. Or fear he set. On forehead, or cheek, where only He sees how all is tending—and where the hardest The blow should fall. Which crumbles away whatever Superfluous line Would hinder the hand from making The work divine. With tools of Thy choosing, Master. We pray Thee. Strike just as Thou wilt, as often. And where, and when The vehement stroke is needed I will not mind. If only Thy chipping chisel Shall leave behind no reaction. Such marks of Thy wondrous working And loving skill. Clear carven on aspect, stature. And face, as will. When discipline's ends are over. Have all succed. To mold me into the likeness And form of Christ. —The Advance

GROWN GREY IN THE SERVICE.

BY EVELYN EVERETT-GREEN.

Conrad and Daisy found their new home altogether a delightful one. There was so much to interest them in the quaint old cathedral town, and in the pretty green country beyond, that they often wondered how it was any people chose to live in big, ugly towns like Portsmouth, Woolwich, or Manchester, which places had hitherto been their home.

"Of course we had to go with the regiment, because our papa was the commanding officer till he retired," the little boy would explain to his new nursery-maid, for both he and his little sister were exceedingly proud of their recent connection with the army; "but I wonder why civilians choose to live in such nasty places, for, of course, nobody cares a bit what they do!"

The house to which Colonel Manners had lately succeeded (and to which he had brought his delicate young wife, as soon as the doctors had definitely warned him that the bustle and tumult of the life she had hitherto led were telling prejudicially upon her) was situated amongst the cathedral precincts of Minster-ton, not in the cloister itself, but immediately behind it. It formed part of what might be termed a secondary close—a sort of green quadrangle, with a house or two on three sides, mostly inhabited by lesser clerical dignitaries, and the choiristers' school upon the fourth. This school was one of the most interesting parts of the place to Conrad and Daisy. They could not see much of the boys, it is true, because the garden and playground, where much of their recreation time was spent, lay at the back; but they saw them march out every day as the cathedral bells were ringing for morning and evening service; and they got to know all the faces quite well, because their own seats were in the chancel, and commanded a good view of the white-robed choir.

But, besides the rosy checked boys and the grave-looking master, who always accompanied them on their walks, there was another object of interest in connection with the choir school that attracted the Colonel's two children perhaps even more. This was the person of an elderly man, who appeared to be a sort of custodian of the school precincts. He also kept in order the grass of the quadrangle, and took the mowing-machine over it whenever it began to get the least bit long or untidy. He carried some big keys always in his pocket, and went in and out of a gate under the wall that nobody else ever seemed to use, and he put up his hand to his forehead just like a soldier when any of the clergy passed, and held himself always very erect, notwithstanding that he did not appear to be very strong, and limped a little in his walk.

Perhaps it was the military look about the old man which first attracted the children's notice.

"I'm sure he is a soldier—or has been one," Conrad said, almost from the first; and when Daisy demurred, on the ground of his looking so old, and having grizzled hair and a white moustache, her brother explained that, of course, he wasn't a soldier now, because he was discharged, and had a small pension if he had served his time; but the boy reiterated his con-

viction that he had been a soldier once, which was soon shared quite as warmly by Daisy.

"I'll make friends with him some day," said the boy. "Soldiers are always much nicer than civilians. Only we won't do it when nurse is with us. She'll only take us away in the middle of a conversation. I believe mamma will soon let us go out by ourselves, because it isn't like Portsmouth here. It's almost country; and if she does, we'll go and talk to the soldier. Papa always let me talk to his men, and I'm sure he'd like us to be kind to that nice old fellow. He doesn't look very happy, I think; and I've seen the choir boys tease him, and say rude things and make faces. But we'll be kind and nice. I don't think it's right to treat old people so. Papa says brave men are always specially courteous to old people and to ladies. I mean to be just like papa when I grow up;" and Conrad drew his small figure to its utmost height, and looked very much like a miniature edition of Colonel Manners.

He admired Conrad only second to their father, and was always pleased to follow out any suggestion of his. It so happened that on the very first occasion when the children were permitted to walk out alone, the old man in whom they took so much interest was sitting in the grass in the enclosure, and Conrad went boldly up and entered into conversation with him. At first the care-taker seemed little disposed to talk, and although he was very punctilious and respectful in his manner, he did not seem as if he were though he were much inclined to respond to advances. But he admitted he had been a soldier once, and that immediately unlocked the tongue of both the children, who began chattering like a pair of jackdaws. The other-beat-beat face relaxed its lines of severe gravity, and looked quite kind and benevolent, as they were quick to see.

They told him a great deal about themselves, whilst he listened with great attention, and if he hardly said a word himself, they were far too much engrossed to notice. They fancied they had learned a great deal about him before they let him continue his work; but, as a matter of fact, they knew nothing of the bare facts that he was an old soldier grown grey in the service, that he had once been a good many years in India ("like papa," as Daisy remarked), and that he was now in the service of the cathedral chapter, with a certain round of light duties to do.

"But we don't know his name," whispered Daisy to Conrad as length they reluctantly turned away. "Do ask him what it is. He won't mind telling us his, because we've told him ours."

"What is your name?" asked the boy, turning back and speaking loud, for the machine made a good deal of noise.

It was almost a minute before the old man paused and turned round with an answer.

"My name is Francis, sir," he answered, with the military salute, and then he quickly resumed his task, whilst the children walked away.

"He is a nice old man," observed Daisy. "I like him."

"So I do; and I think papa will like him when he comes here to settle. I should like him to make Francis our gardener, or coachman, or something. I believe he'd like it better than belonging to the chapter, for of course he must like soldiers better than other people. I wonder if he ever knew papa in India? We never asked him what regiment he belonged to."

After the children had gone away, the old soldier paused over his work, standing still a long time, gazing in the direction in which they had disappeared.

"His children," he murmured at length to himself. "His children without a doubt. He was not married then, but that was years and years ago. The boy has his look over again; there can be no manner of doubt about it—name, regiment, and all correspond. And he comes to him now, soon as they are only detained by some business at Portsmouth. And when he comes I shall see him every day. Well, and what if I do? He will not know me, a broken-down old fellow, the wreck of what he once was. He must stay, I thought to spare for me even after that. Is it likely he will heed or care now? If I thought he would know me, I would go; but there is no danger—I am too much changed. I should know him anywhere, but I was never anything to him. No, no, I must stay; I cannot afford to indulge my whims as those who have means at their command. After all, it matters little enough; yet I will take care to keep out of his way at first. Some men have a singular memory for faces, and I do not wish to be so well known. Some benefits come too late. Once, I looked for some token of gratitude, and was fool enough to feel pain because it never came. I am cured of my folly

now. I know human nature better. If he were to offer me what once would have seemed almost my due, I would not take it with scorn. If I am poor, whilst he is rich, I can show myself as proud as he."

Weeks glided quickly by, and the children of Colonel Manners improved their acquaintance with their old friend in every way in their power. They talked to their invalid mother about their new protegee, the soldier Francis; and she was pleased that they should do what they could to cheer up his lonely life by showing him small kindnesses. The Colonel himself was little at home just now. Business connected with the service he was quitting kept him constantly occupied in other places, and though he generally managed to spend his Sundays at home, he was almost always absent the greater part of the week.

One hot summer's day Conrad and Daisy were wandering hand in hand along a cool green path that lay beside the river. They did not often go this way alone, for when sent out without a guide, they were generally sent to the cathedral precincts, or else to keep to a certain straight road that was by no means interesting; but to-day no instruction had been given to them, and they were extremely hot and dusty, though it was exactly very pleasant to take the shady walk by the river.

And very pleasant indeed they found it. They wandered on hand in hand, very much pleased with themselves and their surroundings; and presently Conrad suggested that they should make a boat, and sail it down the swift-flowing stream. He was a clever little fellow with his fingers, and there were plenty of pieces of dried wood and bark lying about. Very soon he had constructed a little craft, half a boat, half raft, that floated easily enough when put into the water. That point settled, the next thing was to get it well out into the current, which was done by means of a long stick, and when once the stream had fairly caught the little vessel it was whirled along at a rate which obliged the delighted children to trot briskly along in order to keep up with it.

The voyage promised to be most successful. The little craft rode gaily and boldly along. If only it would keep going for a mile, it would reach a point from which the children's home could be gained by quite a short cut. The river made a kind of horse-shoe bend around the cathedral precincts and part of the town. The little ones were wildly excited by the hope of accomplishing their errand so easily.

But all of a sudden an unexpected check occurred. The little craft got stranded amid some water-weeds, and though it seemed to struggle bravely to free itself, the strong lily stems held it fast, and it appeared as if the voyage must end there. Then, however, the more tantalizing that a little light wooden bridge spanned the stream in this spot, and the children were only just a few feet above the little boat that had travelled so bravely and well.

"I'll try it," cried Conrad.

"I can reach it with a stick!" he rushed off excitedly, and came back quickly with a long, flexible hazel wand. The bridge was one of light wood-work construction; and some of the wood-work at one side had broken away, leaving a considerable space unprotected. The child just suited Master Conrad's purpose.

"Now, look here, Daisy. I shall lie flat down and lean right over, and then I believe I can reach the boat with the end of my stick. You can hold my legs if you like, but I shan't fall. I can row it out easily, I am sure."

Daisy was never afraid for Conrad; she had implicit confidence in him. He lay flat down, as he had said, leaning over the water, and trying to touch the boat, which was swaying about in the water-weeds below. Daisy held his legs, and his jacket, but Conrad kept wriggling more and more over the bridge in his efforts to reach his toy, calling out to her not to hold too tight, and that it was "all right."

How the catastrophe happened in the next moment she could never clearly recall. All she knew was that there was a sudden slip and cry; Conrad disappeared altogether from view, and there was the sound of a great splash in the water below.

She remembered that she fancied that she had heard the sound of voice shouting somewhere, even before Conrad fell; but she had been much too engrossed in the matter in hand to pay any great heed. Now, in her despair, gazing wildly round for help, her eyes fell on the figure of the old soldier hurrying with all speed along the bank. He was pulling off his coat as he ran, and the moment he had reached the spot where Conrad had disappeared, he sprang boldly into the water and struck out towards mid-

What happened afterwards always seemed like some horrid dream to the terrified child. She knew that she ran sobbing and crying along the path by

the river, and that several navvies came rushing down to the water's edge from their work on the bank above. There was a great noise of shouting, and a great waving of arms, and a bewildering tumult of voices, and presently Conrad was handed, dripping and senseless, to those on shore, and the soldier, who had hardly strength himself to get up the bank, managed to gasp out that it was Colonel Manners' son, describing the locality of the children's home. Then one of the big men took Daisy by the hand and led her away too, and she followed, perfectly dazed and docile, and remembered little more till she found herself sobbing out all the story upon her father's breast many hours later.

A telegram had summoned the Colonel home, but before he arrived all anxiety about Conrad was at an end. The boy was doing as well as possible—had not even taken a chill; and the nervous excitement of the little sister and delicate mother were likely to be the most serious result of the accident.

But the presence of the father and mother acted like a charm upon both, and when Daisy had her cry out, and had been really made to understand that no harm had happened to Conrad, and that she might go to him to-morrow, when he had had a good sleep, soon some of her usual troubles and starting, and tell her father and mother; more connectedly, what had happened.

"Do you know which of the navvies it was, little one, who really jumped in to save your father?" "It wasn't a navvy at all," answered Daisy, promptly and decidedly. "It was our old soldier."

The Colonel glanced at his wife, who asked—

"Do you mean the old man who mows the grass here? Are you sure, Daisy?"

"Yes, mamma, quite sure. It was the old soldier who jumped in after Conrad, and got him out of the water. It was only the navvies who carried him home. They were very kind; but I wasn't any of them that saved Conrad, really."

"They said they had done nothing, those who brought the children home," explained Mrs. Manners; "but I suppose the real rescuer was one of their gang." Daisy was quite sure she had made no mistake, and she was greatly delighted to hear her father and mother discussing in undertones what they could do for the man to whom they owed so much.

That day Conrad was so much better that he declared it was quite ridiculous having his breakfast in bed; and as soon as the doctor had been, he was allowed to get up, and was, in fact, taken off the sick-list altogether. He remained especially thoughtful about the accident, which was but a dim memory to him, and was delighted to hear that it was their old soldier who had jumped into the river after him. The children settled themselves at the nursery window to wait for their friend, resolved to run to their father the moment he should appear, and beg him to come out with them and thank him; but though they waited and watched all the morning and afternoon, the old caretaker never appeared, and that perplexed them mightily, for they could not remember any other day since their first arrival, when they had not seen him somewhere about the place.

But when the next day came without bringing him, and a strange man came to cut the edges and unlock the gates, and perform the various little duties of the caretaker, the children became quite excited and distressed. Conrad ran out to speak to the new man, and came rushing back to his father with the news that old Francis was ill, with rheumatism in all his joints, and that he had got, and begging earnestly that he and Daisy might go and see him, because it must have been jumping into the river that made him ill.

Colonel Manners, who was anxious himself to see the man, and had only been awaiting the first suitable opportunity to do so, at once announced his own intention of going to visit him; and after sending Conrad to inquire where he lived, the father started off in the direction of the humble dwelling, with his children on each side of him.

The old soldier lived not far from the river banks, in a small cottage rented by a widow woman, who had accommodation for one lodger. She admitted the guests, telling them that she had a "nausea" with rheumatism, and ended by ushering them straight into the clean little bedroom where he lay.

"Oh, Francis, we are so sorry!" "Oh, Francis, we are so sorry!" "Oh, Francis, we are so sorry!" "Mamma is sending you some soup." "Nurse is going to make you a fannel waistcoat." "We want to know how you are—we're so sorry—it was so kind of you!" There

(Continued on eleventh page.)



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

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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 RECORDERS, Louisville, Ky.]

ELDER W. S. RONEY has resigned the care of his Olivet church, near Paducah.

ELDER J. H. CARPENTER has resigned the care of the First Baptist church, Paducah.

POPULAR GROVE church, Fulton county, has called Elder T. C. Mahan to its pastoral service for next year.

W. S. RONEY and J. W. Beville are in a meeting at Huntingdon, Tenn., this week.

R. W. MAHAN and Pastor Lindsey, of Columbus, have just had a fine meeting at Liberty church, Fulton county.

BRO. ELLIC DEMYERS, a promising young preacher of Mt. Carmel church, Fulton county, has been called away to his reward, after a long tussle with fever.

PASTOR WILSON, of Fulton church, has been aiding in a meeting with his old charge at Texarkana, Texas, for the past two weeks.

A. S. PETTIE has been aided by H. C. Roberts in a fine meeting with his church in Mayfield. Pettie holds his grasp on this noble people, notwithstanding the fact that he has been there a long time.

BRO. W. B. CLIFTON, editor of the Baptist Reeper, is this week in debate with a Campbellite preacher near Paris, Tenn. In that section the Campbellites and Mormons are disposed to be somewhat belligerent, and the Baptists have given them to understand that they are not ready to yield up everything to their aspirations.

BRO. J. H. PEAY, a Kentucky boy, debates this week with Mr. Williams, of the Campbellite persuasion, at Rec or, Ark. This is the Williams that was so nicely dressed up by W. S. Roney in August, near Kenton, Tenn. He moves his fighting quarters to another state this time where his former defeat will not be quite so vividly before him. After this battle it will be in order for him to move again.

ELD. W. G. REEVES, of Doniphan, Mo., is to engage in debate with J. G. Connor, the latter part of this month, at a point not far from his home. Mr. Connor is a very blatant son of the reformer, Alexander Campbell, whose spirit he delights to possess. But Reeves knows how to tame such spirits, and preach the truth while at it.

I ATTENDED the sessions of the Blood River Association last week, and found it to be a truly progressive and active body. I have not seen larger crowds of people, with more interest in the proceedings, at any of our associations this year. The reports from the churches were very encouraging, some of them reporting large gatherings. The pastors are a brotherly class, and the sessions were very harmonious. Bro. Castleberry presides well as a moderator, and Bro. Wallace is at home at the clerk's desk. The church at Benton entertained the body in handsome style, and Pastor B. T. Hall made himself especially active in seeing that every one was cared for. The new church house at Benton is a model

of neatness and cheapness. It is the best constructed house, for the cost of it, that I have seen in the whole country.

BRO. W. O. HARGROVE, of Wadesboro, Ky., will shortly debate with a Mormon, who has the audacity to defy the hosts of Israel in asserting that Baptist churches are not churches of Christ, but that the Mormon church is. It is a strange thing how people can be led into anything and everything that comes along claiming to be religious. Everybody knows that Joe. Smith set up the Mormon church, and that Christ had nothing on this earth to do with it, and yet hundreds of people are being led into the belief of the Mormons.

BRO. T. J. HUDSON, a young missionary to China on the Gospel mission plan, spent a night with me on his way to his field of labor. I am glad to see these young men entering this goodly work; and while the denomination struggles to keep the few missionaries we have there on our old plan, I am glad to see the Gospel Missioners multiplying the forces without making much noise about it. Let the Gospel be preached to the heathen, and the plan of the work is immaterial. That plan that will send most men for the least money seems to me to be the common sense plan, and beyond any question that is the Gospel Mission plan.

This whole nation will delight to honor Govs. Culberson, of Texas and Clarke, of Arkansas, for their fight against the bruisers and thugs of the prize ring. They have succeeded in knocking out the gentlemen in a most effective and radical way. These pesky outlaws ought to begin by this time to learn that the laws of this country are not to be outraged by their barbarities. The saloonists and outlaws generally are very defiant, but when we do have an officer of moral courage enough to face the issue he always succeeds in giving that class of toughs more than they desire. One reason we are cursed as we are with the drink and gambling cankers is because we have so many officials who have less regard for their oath of office than they do for the fellowship of the vicious and vile. The perjured officials of this nation would make an exceeding great army.

BRO. D. C. HARDIN, pastor of the Second Baptist church, Paris, Texas, writes me that he is laid up with a very sore neck, the result of a lick he received from a burly Catholic who met him on the street and, without provocation, proceeded to pay him off his spite toward him because Hardin had said in his own pulpit something of his estimate of the so-called "sisters of charity" of the Catholic church. It seems to me that these champions of the bloody old mother of harlots are feeling the force of some of the things that the A. P. A.'s and Baptist preachers are saying about them, and in their desperation they imagine that they are in the midst of the dark ages and in the land of Romish domination. Everybody knows that there is suspicion on every Catholic priest and nun in all the earth as to purity of life. The exposures that have come to light and the diabolical deeds that are housed up within the cloisters of Catholicism, of which there is moral certainty, leave no room for any other opinion than that the ordinary convent and monastery of Catholicism is little else than a cesspool of vice and corruption. The horrible recitals from the tongue and pen of those who have been converted to

Christ out of the nunneries, convents and priest-haroms of this mother of abominations, absolutely leave no room for a reasonable doubt in the favor of purity for any of those who are truly and entirely devoted to Romanism. I invariably look on all priests and nuns that I happen to meet in my travels as without moral character, knowing that the exceptions are so few as not to be worth mentioning. Of course, this is a serious charge, but present and all past history confirm it.

In reading the reports of the Tennessee Convention one would be impressed that the brethren of our sister State are awaking to a lively interest in all denominational matters. It was said to be a great meeting for the Baptists of the State; but, as is common when enthusiasm leaps high up in the scale, I find that some very remarkable things were said that I do not exactly know how to interpret. Probably more than one speaker complimented our missionary secretaries very enthusiastically, and specifically instructed them to take care of themselves, and always ride on sleeping cars when taking long journeys. It is said these instructions were applauded by the body. My point of difficulty is to see what business the body had with the travel of any one, and especially to know why there should be applause at the suggestion to take a sleeper. If any secretary ever failed to do his duty on that line I never heard of it. But the incident was the more suggestive to me because not very long ago there was a missionary to China who staid with me all night. He was on his way to his field of work at that time. He was to leave in the night and travel all night. I said to him, Had you not better take a sleeper? He replied that it would be a comfort to him, but that as he was now going on a mission of love to preach the Gospel to the heathen, he considered it his duty to save all the money to his brethren who were supporting him that he could, and he was not therefore able to pay for a sleeper. But I said to him that he would be out several nights, and he had a great work on his hands, and he must sleep some, his reply was that he had learned to take advantage of the open coach, and the comfortable seat, and he could sleep as he travelled, and save his money for the cause of Christ. He also said he had taken a tourist ticket from Chicago to the Pacific Ocean so as to save funds, and would take his chances for rest in the open train. I asked him how much salary he was to receive for his service. He said he had not the promise of a single dollar. He had enough money to buy his ticket to China, and he was going out of love to the lost to preach to them the Christ, believing his Lord would raise up friends to furnish him something to eat and wear, and with that he would be content. He was the man for whom I felt like throwing up my hat, and raising my voice in shouting. The sleeping car missionaries are fine collectors of money, but there are very few heathen that ever hear them tell anything about Christ.

It was my purpose to have been at the Graves County Association last week, but a sudden and serious spell of sickness laid me close, and kept me there. I hear that the discussions of the mission question were full of life and vim, and productive of great interest. Bros. J. A. Hogan and W. F. Lowe were on the side of Gospel Missioners, while Bros. R. W. Mahan, T. M. McGee, T. B. Rouse, B. T. Hall, J. W. Warder and A. S.

Pettie "fought, bled and died" for the more modern Board plan. The discussion was said to have been in full spirit, barring a little ridicule that some of the speakers employed, and will do good. The open and frank discussion of any point of difference between brethren never does any other than good, when the proper spirit is maintained. It helps to bring out the facts and points of interest to the people in a way that will enlist great interest, and that will put the people to studying. The rank and file of the folks are to settle all these matters. They will let some of the preachers run them for awhile, but not all the time. In the language of another I may say: We can fool all the people some of the time; or we can fool some of the people all of the time; but we can't fool all of the people all of the time. All of the facts and factors of the mission problems of the present or of the past will some day be worked out before the people, and we will all meekly walk together to greater efficiency in the mission cause. It makes no difference to me whose plan gets the praise, so the world gets the Gospel. If all the secretaries and boards have to turn missionaries, or give up their jobs, it will be a hallelujah day to me when the heathen hills and valleys are vocal with Gospel notes.

How did you vote in the election last Tuesday? Who were the men who received your suffrage? Were they the "Party nominees"? Did you vote for them purely on that account? Do you know anything of the personal worth and ability of the men you helped to

put in office? These questions suggest very important considerations that ought to receive some consideration at the hands of the voters of this country. Most of us vote with as little conscience in it as we have in the washing of our hands for breakfast. It is a custom to stand by the party, and we usually do so, no odds if the nominee is a moral bankrupt; and for that very reason the party machinery imposes on us officers that are for the most part the tools of the thugs, and toughs, and bums and riffraff of the land. It is the duty of the citizen to so watch the interests of politics as to secure a just, fair, impartial and courageous administration of the laws by officers who are morally and mentally incapable of a combination with outlaws and lawless serfs of the saloon and the base elements. For my own part I love to say that I owe no allegiance to any political party that I will not at once and forever break whenever it is demanded that I give my support to its nominees in spite of their corruption, or to its principles in spite of the base uses to which they are applied. I believe that is a safe principle for all hands.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for every case that it fails to cure. Send for list of Testimonials. Address: F. J. CHENEY & CO. Toledo, O. #2-30 by druggists, etc.

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[Continued from seventh page.]

Saul takes the credit to himself... had utterly destroyed the Amalekites. But when it comes to disobedience, the people had done that, and they had done it for a pious purpose too. It is noteworthy that Saul says "thy God," not my God.

And Samuel answers with words which should be impressed upon the minds of all. "To obey is better than sacrifice." "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."—No excuse that good could be done by disobedience will avail. Those ladies who talk in prayer-meetings because they think their talk will do good, should consider that God is an unchanging God; that to disobey Him is rebellion which is as the sin of witchcraft. "Disobedience is the cardinal sin. It is the assertion of a wisdom over against the wisdom of the Eternal. It makes a man a worshipper of himself rather than of God. It does dishonour to him whose commandments are holy and just and good. It claims for the desires and dim light of a sinful creature a higher value in the determination of actions than is to be attached to the purposes of the All-Perfect."—Chapman.

WALES' PREACHERS.

Probably no country has ever turned out more useful preachers according to the number of its inhabitants than has little Wales. We find them and their descendants in all parts of the United States and in connection with all the churches. We note a few as connected with one of those families to-day.

"RHOBERT."

This was the name of a large family while Wales was an independent government. A family of piety and devotion to the study of God's Word, they chose when about to separate as a motto these pretty and meaning words, *Calon with calon. Ddo a dygon*—Heart along side of heart. God and suffering. When Wales became an English principality under Edward I in 1285, the spelling of the name was changed by omitting the "h" from the name and making it "Robert." Many of the families added an "s" to the name and became Roberts. One at least held on simply to the spelling Robert, and its leader, Daniel Robert, went down into France at the adoption of the Edict of Nantes by William IV, 1598. Finding but little toleration with the Huguenots of France, they suffered much, given up to the terrible control of the Dragons, they wandered about as Waldenses in the mountains and in the valleys and caves of the Piedmont Valley. They were found among the "Poor men of Lyons," and when the Edict of Nantes was revoked in 1685, Rev. Pierre Robert, as an exile for religion's sake, came with the colony of the French Protestant Refugees, which settled at Nantes, S. C., and served the church of the colony till 1715 as its first pastor when he died. He was grandfather of my grandfather, Dan Robert, of Robertville.

I have very lately found out one of the branches of this old Welsh family who have come to the United States in this century. Rev. William Charles Roberts, D. D., who came, when 17 years of age, with his parents and eight children to New York in August, 1820. A few weeks after reaching the United States his father and mother and the eldest son and daughter died of cholera. He, the noble young man, devoted himself closely to his duty to the children and himself. He has passed to a life of eminent usefulness

ness and has been honored as an educator, has been made Moderator of the Presbyterian Assembly, United States, and as the Senior Secretary of Missions, now occupies the place of Home Secretary, No. 53 Fifth avenue, of New York City. The other is in Philadelphia, 1,334 Chestnut street, stated clerk of Presbyterian Assembly, United States. He came to the United States when only eleven years old with his father, Rev. William Roberts, D. D., a Welsh Calvinistic Methodist. At one time a preacher of the Countess of Huntingdon's chapel, pastor of Welsh Presbyterian church, New York city, and was several times moderator of the United States Welsh Presbyterian General Assembly. He died in Utica, N. Y., I think since 1871. He was an editor and an author of note. His son, Rev. William Henry Roberts, D. D., LL. D., was born at Holyhead, Wales, January 31, 1844. Graduating at the College of New York City in 1863, became a Statistician, United States Treasury Department, from 1863 to 1865; Professor Lane Theological Seminary, Cincinnati, O., from 1880 to 1884. Since 1884 Stated Clerk of General Assembly, United States. From him I have learned the above facts as to the name of our family Rhobert, Roberts and Robert. This last is the man whose instructive article on the "Statistics of the United States as to the voting power of the different religious denominations of our States" appeared in your valuable paper a few weeks since. Your old friend and brother in the Gospel, W. H. ROBERT, Centerville, Miss.

Literary.

BOOKS.

THE OCALA BOY: A story of Florida Town and Forest. By Maurice Thompson. Illustrated by E. W. Kemble and from photographs. 12mo, cloth, 225 pp. Boston: Lothrop Publishing Co. \$1.00.

This is a bright book; in its line it is unique. It tells the story of two wide-awake Northern boys wintering in Florida, at one of the brightest and most attractive of the winter resorts—the little city of Ocala. The boys, all through the story, are mystified and bothered by that undiscovered quantity, "The Ocala Boy," and the story is instinct with mystery and merriment worked out in a way peculiarly his own by one of the very best delineators of Southern life—Maurice Thompson. Mr. Kemble's characteristic illustrations and some charming photographs of Ocala scenes and sites light up agreeably and attractively Mr. Thompson's delightful and original story, which every boy and girl—whether or not they have ever seen Florida—will find nightly entertaining.

GOSHEN HILL. By Howe Benning. New York: American Tract Society, 10 E. 23rd St. Price, \$1.25.

A girl in a small town gets tired of the monotony of her home life, and thinks she could accomplish great good by going off and being a teacher. But God brings her home through the sickness of her mother, and shows her her duty at home. There is no town so small that every one who chooses cannot find more good to do than he has the time, the strength and the grace to do.

The mother is a most beautiful character in her unselfishness, or rather her forgetfulness of self, her love and her humility. The daughter is too self-conscious, too anxious to be doing something which shall appear to herself and

others as good work. The book is wholesome, but would be improved by cutting out the chapter in which the "Christian Endeavour" is brought in.

CHARLOTTE'S REVENGE. By Caroline Starr Morgan. Philadelphia: American Baptist Publication Society. 12mo, 423 pp. Price, \$1.25.

This a well written and interesting story of school life. Two girls are rivals in school, and one succeeds in carrying off the prizes, especially those offered for essays. Charlotte learns by accident that her rival has stolen the essays and stories which have won her the honours from old magazines, which had accumulated in long years in the garret of her home, her father being editor of a leading paper.

How the girl gradually yielded to the temptation to steal the essays, and the prickings of conscience which she felt are well described. There is rather too much sympathy with the wrong-doer. One has little faith in a repentance which comes immediately after exposure. But the after story shows the repentance was genuine. We commend the book with no reservations.

The word consecration is so much abused these days by the "Higher Life" people, that one picks up a book with that title with much suspicion. Every regenerated man is wholly consecrated to God—every part of Him. God accepts no Ananias holding back part.

"This little green and silver book, "Consecration," written by H. L. Hastings and published by him (47 Cornhill, Boston.) takes the Scriptural view of "Consecration," and is a helpful book, especially to doubting Christians.

A CHILD ENJOYS

The pleasant flavor, gentle action and soothing effects of Syrup of Figs, when in need of a laxative, and if the father or mother be costive or bilious, the most gratifying results follows its use; so that it is the best family remedy known, and every family should have a bottle on hand.

Advertisement for \$10 Special Overcoat Offering. Includes an illustration of a man in a long overcoat and text describing the quality and fit of the garments.

Advertisement for 'FREE TO EXAMINE' featuring a watch illustration and text about a 'NO. 1 COUPON' and 'NO. 2 COUPON' for a watch.

Large advertisement for 'STEWART DRY GOODS CO' in Louisville, Ky. Features various clothing items like silks, dresses, and overcoats, along with a 'SPECIAL VALUE' offer on broad woad serge.

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

Royal Baking Powder

ABSOLUTELY PURE

Items of Interest.

A Hiss after 8 o'clock on last Thursday evening there was an earthquake which shook the central part of the country from Wisconsin to Louisiana. There were three distinct shocks in this city. There was no damage done except the cracking of a few walls. The general direction was south to north. On Friday there was an earthquake in Rome, Italy, which injured many houses, but no one was killed.

The French cabinet has resigned in a body. This has been an unusually long-lived cabinet, as it took office in January. In the present state of French politics governing is not possible, for there are no great parties, but a dozen small parties in the house, and it is impossible for any prime minister to please a majority for any length of time.

At a meeting in the Chamber of Commerce rooms in Richmond, Va., \$7,500 was subscribed toward rebuilding the University of Virginia. A committee was appointed to urge the Legislature to vote a liberal appropriation, and all the newspapers in the State were asked to open subscription lists. We are glad to learn that they propose to rebuild the rotunda as it was.

There have been a number of earthquake shocks at Chincoteague in the United States of Columbia. Ten shocks were felt in two days, and they were so severe that every building in the place was more or less damaged.

A Y. P. C. E. Union in Ohio has added to its pledge a "vote" in regard to going to political caucuses and voting. The trouble with these alphabet societies is that they try to run the universe and are always spreading their skirts over everything in sight.

The Christian Intelligencer of New York says: "If there is one thing more than another that the American people admire in their public men it is technical—the rare quality of carrying out personal convictions."

GOD DOES COMMAND

That all we do in the affairs of life might be done with an eye single to His glory. To please Him we must impart to others anything we have that may save them from intense and constant suffering. A sincere conviction of my duty to my fellow men impels me to advertise my Oil Cure for Cancer, Tumors and Malignant Diseases. To do this and avoid all appearances of exaggeration I know of no better way than to publish every week reports which being cured, but some die. We write reports from both classes.

For price of Oil and particulars, write for book—sent free. Address DR. D. M. BYE 170 N. Illinois St. Indianapolis, Ind.

UNION DEPOSIT, Pa., July 30, 1895.

Dr. D. M. Bye, Indianapolis, Ind. Excuse me for not writing sooner. Enclosed find me \$7.50 due you for the last month. Aunt is well, and the sore is nearly healed. She is so glad the cancer is gone. She had awful pain in it before she used your Oil. It was through the Religious Telescope that we found out about your Oil. We are very grateful to you for what your Oil has done.

Yours truly, LIZZIE PARTHORE.

BURSA VISTA, Ark., July 30, 1895.

My Dear Doctor Bye: I was wanting to see if the tumor on my husband's face would again make its appearance. I am happy to tell you the tumor has disappeared, and not even a scar is left on his face. I never was so happy in my life. I do wish you could have seen him before I commenced your Oil treatment. And to see him now—his face as clean as any one could wish, and he is looking better than he did ten years ago, so may all his friends, and we all feel thankful for the restoration of my husband, and I pray with all my heart that God will continue to bless your good work.

MRS. A. C. ROSS.

TOO LATE

MIDWAY, Ky., Sept. 18, 1895. Dr. D. M. Bye Indianapolis, Ind.: DEAR SIR—It gives me much pain to write and inform you of the death of dear mother, which occurred on last Sunday evening, about 7 o'clock. No one who did not see her knows how much she suffered. The cancer seemed to have gone to her stomach and lungs.

We can not speak in too high terms of your Oil. They say how many cases have anything the reverse said. As for curing her, we think her case was beyond any treatment. Please accept our thanks for your kindness and sympathy in our behalf.

Very respectfully, G. W. MITCHELL.

GOD never wrought miracles to convince unbelievers, because His ordinary works convince them.—Bacon.

CHURCH MUSIC.

I have just read an article in the WESTERN RECORDER of Sept. 26th on music, written by Charlotte Clem. I am personally acquainted with this lady and the circumstances which prompted her to write on that subject, and do not dispute her honesty in regard to the position she has taken, and I respect her convictions. I do not think she has produced a single reference that condemns the use of musical instruments in church worship. I know the New Testament is silent on this subject except in Revelation, but we find that the people used them before Christ, and if it was such an awful crime to use organs and other instruments, why did not Christ condemn it? I believe there will be music in heaven. John says in Revelation 14:2 that he heard a voice from heaven as the voice of many waters and as the voice of a great thunder, and I heard the voice of harpers harping with their harps. Now if we believe there will be music in heaven, can there be any harm in using instruments here if we use them as helps in praising him. She quotes Paul and says there is as much Scripture for circumcision as there is for using a musical instrument. Now Paul says, "Neither circumcision availeth anything nor uncircumcision, but faith which worketh by love." She says also he went to Ladonia, Texas, to hear Bro. Hall and they used an organ and she could not hear the words of the song well enough to get the sense of it, could only hear the wrangle of voices and organ. Now I was there and thought I never heard better music in my life. I understood the words perfectly, and do not see how anybody could have helped enjoying

it. I know their leader tried to do his part and wanted the song service to be profitable to all. She wonders why the leaders of our denomination will suffer such, and asks if they have not really read enough to know better. We have no leader but Christ, and what he does not condemn, neither will we. I will close, believing that "all things work together for good to them that love God."

IDA C. ROGERS.

Pocan Gap, Texas.

THE MARKETS.

Report for the week ending Saturday, Nov. 2, 1895.

Cattle—Receipts of cattle were exceedingly light to-day and but little doing. At the close about everything had been sold. Prospects steady.

Hogs—Receipts of hogs to-day were light. The market was firm and higher on heavy hogs, spot selling at \$2.60 1/2. Lights were slow and about level. The outlook is only fair.

Sheep and lambs—The receipts were light and market steady.

Extra shipping cattle, 1,500 to 2,000 lbs. 100 00/15 00
Light shipping, 1,200 to 1,500 lbs. 9 00/15 00
Best butchers 10 00/15 00
Common to medium butchers 9 00/15 00
Common to medium steers 8 00/15 00
Thin, rough steers, poor cows and scalwags 7 00/15 00
Good to extra oxen 1,500 to 1,700 lbs. 10 00/15 00
Common to medium oxen 9 00/15 00
Feeders, 800 to 1,100 lbs. 10 00/15 00
Stocking 10 00/15 00
Butts 10 00/15 00
Veal calves 10 00/15 00
Cholera milch cows 10 00/15 00
Fair to good milch cows 12 00/15 00

Choice packing and butchers, 225 to 300 lbs. 10 00/15 00
Fair to good packing, 150 to 225 lbs. 9 00/15 00
Good to extra light, 100 to 150 lbs. 8 00/15 00
Fat sheep, 120 to 150 lbs. 10 00/15 00
Pigs, 100 to 120 lbs. 10 00/15 00
Rough, 100 to 120 lbs. 10 00/15 00

GOOD ENAMEL PAINT. MANUFACTURED BY NEW JERSEY ENAMEL PAINT COMPANY, Mixed Ready for Use—Been in the Market 26 Years.

recommened its use as entirely satisfactory. It has answered the best purpose. Yours truly, ROBERT G. KERR, Secretary, when used by a skilled artist. We can cheerfully recommend "THE NEW JERSEY LIQUID ENAMEL PAINT" as being the best material for buildings situated in exposed or unprotected parts of the country, and as found immediately on our Atlantic coast. There are over a dozen cottages being built at Ocean City, Maryland, this season, most of them will be used exclusively their lasting qualities under most unfavorable conditions.

Yours truly, JOHN W. RILEY, THE SINEPUXENT BEACH CO.

RANDOLPH-MACON COLLEGE. Chartered, Feb. 2, 1880. WM. W. SMITH, LL. D., Pres. RICHARD IRBY, Sec'y and Treas.

MR. C. P. KNIGHT, Baltimore, Md. Dear Sir—The paint I bought from you have been used on our work, they have given satisfaction—so much so that my painting, who is an intelligent man, has not me to order some for his own use. I will continue to use them. Yours truly, RICHARD IRBY, Sec'y and Treas.

DEPOND & CO., Tanners of Oak Slaughter, Sole Agents for Baltimore, Md. OFFICE CALVERT & LEONARD STS., Baltimore, December 18, 1895. C. P. KNIGHT, Esq., Baltimore, Md. It gives us great pleasure to certify to the good

qualities of your Liquid Enamel Paint made by the New Jersey Enamel Paint Co. After using the old style paint for a number of years, we were induced to try your paint by those who had used it. We have now been using it some six or seven years, both for inside and outside work, and it gives entire satisfaction.

Yours respectfully, WILSON, N. C. MR. C. P. KNIGHT, Baltimore, Md. Dear Sir—In reply to your letter as to the merits of the Liquid Enamel Paint, it affords me pleasure to say it has given entire satisfaction, so much so it has converted the painter that applied it, and also others who were very skeptical when it was being applied. In fact the opposition was so intense when I was about to try it, I should have liked bought lead and oil had I not have known you so many years and having great confidence in your integrity. Yours truly, H. R. COTTON.

ARMSTRONG, CATOR & CO., Wholesale Milliners, BALTIMORE, 184 N. J. E. PAINT CO., Baltimore, Md. MR. C. P. KNIGHT, Sole General Agent N. J. Enamel Paint Co., Baltimore, Md. Dear Sir—In January 1878 our store was painted with the Liquid Enamel Paint made by the New Jersey Enamel Paint Co. It is still in use and we use it daily. We use it for the inside of our store, and it has retained its color, gloss and freshness. We shall be pleased to use it in future. Yours truly, ARMSTRONG, CATOR & CO.

Office of JOSEPH SPRIGG, Attorney-at-Law, MOOREFIELD, W. Va., December 31, 1895. MR. C. P. KNIGHT, Baltimore, Md. Dear Sir—I will with great pleasure say nearly two years ago I painted my residence with New Jersey Enamel paint. It looks as bright to-day as when put on. I unhesitatingly say I consider it the best, cheapest and most lasting paint I ever saw. I can not enter into any other. I am, truly yours, JOSEPH SPRIGG.

OFFICE OF THE PRESIDENT JUDGE OF THE COURT OF COMMON PLEAS, BALTIMORE, Md. Dear Sir—I have used your Liquid Enamel

Paint long enough to convince me in regard to its merits, and can cheerfully say that it has given entire satisfaction. It covers more surface than you represent. I have considerable experience with all the best and don't hesitate to recommend it. Yours truly, WM. M. ROCKFELLER.

GREENWOOD DEPOT, ALBEMARLE CO., VA. Nov. 7, 1895. MR. C. P. KNIGHT, Gen. Agent Balt., Md. Dear Sir—The Liquid New Jersey Enamel Paint (No. 7 and 8), which I used in painting the outside of my house last July, has proved to be entirely satisfactory. Yours are beyond comparison, the best paint I have ever used. The painter whom I employed an expert in the business, is of the same opinion. I am very truly yours, H. ROBERTSON.

HOUSE OF DELEGATES, ANAPOLIS, March 29, 1895. MR. C. P. KNIGHT, Baltimore, Md. Dear Sir—Your favor of the 24 inst., requesting me to express my opinion of the Liquid Enamel Paint made by the New Jersey Enamel Paint Company, more than six years ago I bought above paint to paint my dwelling at Chestertown, Md. It has retained its color, and it is still in use. I can say it is the best paint I have ever used. Yours truly, JOHN HUBNER.

HARFORD NATIONAL BANK, EDWIN H. WEBSTER, President, Wm. T. H. Cashier, Bal. Air. Md. Dear Sir—The New Jersey Enamel Paint has been exclusively used by us for the past twelve years in considerable quantities, both my dwelling and outbuildings, and it has given entire satisfaction. About six years ago, Collector of Customs for Baltimore, had a Custom House throughout painted with Enamel Paint. The work was finished with much admiration and gave great satisfaction to the government officials and the public. I consider it an excellent paint and take great pleasure in recommending it for general use. EDWIN H. WEBSTER.

C. P. KNIGHT, Sole Gen'l. Agent No. 102 South Street, Baltimore, Md. Special rates to Churches and Colleges. Sample card of colors mailed on application. Name WESTERN RECORDER.

Sheet, 1000 lbs. 1 00/15 00
Extra Kentucky lambs 1 00/15 00
Fair to good lambs 1 00/15 00
Common to medium lambs 1 00/15 00
Tail-ends or culls 1 00/15 00

LEAF TOBACCO MARKET.

Report for the week ending Saturday, Nov. 2, 1895.

SURLEY—1894 CROP.

Red.	Color.
Trash, green mixed 10 00/15 00	4 00/15 00
Trash, sound 10 00/15 00	4 00/15 00
Common lugs 10 00/15 00	7 00/15 00
Medium lugs 10 00/15 00	5 00/15 00
Good lugs 10 00/15 00	6 00/15 00
Common leaf, short 10 00/15 00	9 00/15 00
Common leaf 10 00/15 00	10 00/15 00
Medium leaf 10 00/15 00	10 00/15 00
Good leaf 10 00/15 00	10 00/15 00
Fine and selections 10 00/15 00	20 00/15 00

DARK—1894 CROP.

Trash, green mixed 10 00/15 00	1 00/15 00
Trash, sound 10 00/15 00	1 00/15 00
Common lugs 10 00/15 00	1 00/15 00
Medium lugs 10 00/15 00	1 00/15 00
Good lugs 10 00/15 00	1 00/15 00
Common leaf, short 10 00/15 00	1 00/15 00
Common leaf 10 00/15 00	1 00/15 00
Medium leaf 10 00/15 00	1 00/15 00
Good leaf 10 00/15 00	1 00/15 00
Fine and selections 10 00/15 00	1 00/15 00

SALES, WITH COMPARISONS.

Following were the sales for the week and year to Nov. 2, with comparisons:	Week.	Year.
Year 1894	1,418	143,000
Year 1895	1,730	177,200
Year 1893	1,730	143,000
Total new crop sold to date	187,120	
Sold to date in 1894	42,911	
Sold to date in 1895	113,209	
New crop sold to date, orig. inspec'n	129,930	
Sold to date in 1894, orig. inspec'n	117,340	
Sold to date in 1895, orig. inspec'n	97,590	

REJECTIONS.

Rejections this week	49
Rejections same time in 1894	28
Rejections same time in 1895	28
Rejections since Jan. 1 to date	2,568
Rejections same date in 1894	2,722
Rejections same date in 1895	20,344
Percentage of rejections to such's sales, '94	16
Percentage of rejections to such's sales, '95	12

RECEIPTS.

Receipts this week	65
Receipts same time in 1894	67
Receipts same time in 1895	67
Receipts since Jan. 1 to date	111,261
Receipts same date in 1894	109,267
Receipts same time in 1895	90,228