

WESTERN RECORDER

Faith, Hope and Love, these three.

ESTABLISHED 1825

VOLUME LXX

LOUISVILLE: THURSDAY, NOVEMBER 21, 1895.

NUMBER 2.

WESTERN RECORDER.

PUBLISHED BY

THE BAPTIST BOOK CONCERN.

OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

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

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

We need to pray more earnestly for patience to bear little vexations. They come so frequently, whereas the great crosses rarely come.

THE Watchman says: "If the Kingdom of God does not come by observation, we have concluded that it comes by conventions." In these days "talk" is actually called work.

WHEN we pray, is it because we love God and delight in Him, or because we need something of Him? Is our professed love but a lively sense of favours expected?

AMONG the most important of our duties is the duty of being pleasant. And God will not take nerves nor feelings as an excuse for failing to do any duty.

AS was announced some time ago, Count Tolstoi's son joined the Catholics. He undertook then the job of uniting the Greek and Catholic churches. The Greek church has excommunicated him, and the Catholics ordered him into a monastery. It is now said he has made his escape from the monastery, and gone back to Russia.

We would respectfully suggest to the Baptist Union of England to have no more meetings until either preachers or laymen can be found in their ranks who can preach or make speeches worth hearing. At their former meeting they had three Pedobaptists to preach or make addresses, and at their last one they had four.

THE Presbyterian speaks timely words when it says: "The Bible exalts individual activity and personal respectability. We are not to await the appointment of a committee of some society before doing special work for the Lord. We ought to get beyond the present day idea of doing little or nothing except through some organization."

HARPER'S MAGAZINE says in an editorial: "The ignorance of the Bible among students in our public schools and colleges furnishes a curious illustration of the inadequacy of our educational machine to meet the requirements of life." And it adds that the ignorance of the Bible exists now to an extent inconceivable to any person a generation ago. It is not the educational system which is at fault, but the parents who do not have their children memorize the Scriptures as the parents of a generation ago did.

THE Victoria Institute has held its meeting. This is a body of distinguished scientists, its president being Sir George Stokes, who holds in Cambridge University the chair once occupied by Sir Isaac Newton. In the meeting the report of investigation made on the subject of "evolution" said that "all naturalists admit that evolution, as a working hypothesis, has, as yet, proved insufficient to account for man's place in nature." This will not prevent "allow thinkers from saying with a lordly air that "evolution" is now established, and calling all who deny it "old fogies."

For the Western Recorder]

"THE GREAT MAN AMONG MODERN PHILOSOPHERS,"

OR HEGEL AND HIS SYSTEM OF THOUGHT, FROM AN ORTHODOX STANDPOINT.

BY D. HEADLE, D.D.

In two Articles. Article I.

In his recently published and very able exposition of Hegel's Logic, Dr. W. T. Harris tells us that a literary friend of his advised him to study Hegel, affirming that he was "the great man among modern philosophers." We make bold to declare that not a few of the best minds in this day have come to look upon Hegel as an exceedingly great thinker, perhaps as the strongest philosopher, or at any rate as the most astute logician that has appeared since the days of Aristotle. Hegel's conception of the universe is believed by such persons to go deeper, and to reach out more widely, than is done by any other philosopher.

This is, we admit, strong praise for a man whose speculations are no longer studied by the great bulk of the cultured world. And yet both in this country and in England, to say nothing of what is going on in continental Europe, there is a respectable and increasing number of scholars who are giving earnest, and in some cases very enthusiastic, study to this last, but not least, of the great German speculative thinkers. In our judgment, Hegel was certainly a great intellectual force; whose works are well worth investigating, if for nothing else, simply for the difficulties connected with mastering them. And with respect to these difficulties it might be observed that they have often been overestimated. For instance, Hegel is no such inscrutable thinker as was represented some thirty years ago by Ferrier when he said that Hegel's philosophic system is "impenetrable, almost throughout, as a mountain of adamant;" and hence there would be little use of any person's trying to understand it. The old tradition about Hegel's having once declared with respect to his own philosophy that "none of his disciples understood it, with a single exception, and even that one did not understand it," has been discovered to be wholly incorrect.

To be sure, it requires some intellectual capability to understand any system of philosophy; and in the case of a system reaching out so widely, and going so deeply into matters, as is done by Hegel's general view of the universe, it is not to be wondered at if people who delight only in easy reading find some stumbling-stones. It might be remarked that the best way to conquer these difficulties of Hegel is to begin by first thoroughly mastering Kant's metaphysical system. To a person familiar with Kant's ideas, there is nothing, we believe, even in Hegel's Logic, the profoundest of all his works, that need discourage the hope of his being able to see through it. If in no other way, then light might be carried through this dark treatise, we suggest, by some such perforating process as is resorted to at times by college students, when they fail intellectually to see through an obscure work.

But levity aside, the single fact that for ten years after his death Hegel's system remained, as, says Prof. Wallace, of Oxford University, "the foremost intellectual phenomenon of the time," is enough to prove that this system must have been comprehended. Besides, even during Hegel's life-time his philosophy had a very wide acceptance. Throughout Germany, and still more especially in Berlin, where Hegel was professor from 1818 until 1831 (the year of his death), no philosophic system, in those great days of philosophy, was more highly honored, or excited a wider-spread or more vigorous enthusiasm. Students

from every part of Germany flocked to Berlin. High officers of State, the literati and savants of the Prussian capital, would go into Hegel's lecture-room, alike eager to hear what the renowned teacher had to say. Hegel was regarded as having solved the mystery of the universe, and nothing remained but to bring all thought into subjection to his system. What Christianity was in religion, that in the sphere of speculation, this philosopher tried to have it appear, was his particular system. The old conflict between reason and faith was considered to be now adjusted. Acquaintance with Hegel's system became one of the passports to office under the Prussian government, and some of his more ardent disciples declared that the categories of Hegel's logic were new gods to be set up and worshipped in a new pantheon.

Of course, all this has long since gone by. But those glorious days for Hegel and his philosophy prove two things: 1st, that the philosophy must in those times have been understood by numbers of people; and 2ndly, that these people had for that philosophy a high appreciation. We believe that the modern intelligence is equal, if it will brace itself up a little, to grappling successfully with this peculiarly difficult system of German thinking, and also that this same modern intelligence is capable of appreciating its real merit.

We propose, therefore, in a few of the briefest paragraphs, to indicate what we conceive to be some of the more important characteristics belonging to both Hegel's philosophy, and to Hegel himself as a thinker. Let us, however, premise the disclaimer that we by no means accept all of Hegel's teachings. To us Hegel's whole system appears to be but a one-sided representation of God in relation to the universe. It shows us the Divine Being as immanent in all finite existences; but it does not show us, as a well rounded system of philosophy should, the transcendency of God as a Creator, over and above all his works. Still the conception which it gives of the universe is a very spiritual and animated one; and we do not hesitate to say that there are in Hegel's works many wonderful thoughts and trains of thoughts, doctrines of the widest reach and strongest import, such teachings as, because of their undeniable verity, men in all ages must accept.

1. The first characteristic that the student of Hegel's general system will be likely to notice, is its extraordinary comprehensiveness. Probably no other aggregate of speculative thought includes within its scope a wider range of objects, or is more exhaustive of all the realities belonging to our universe. Not only does this philosophy speculate upon the whole natural world, and seemingly everything belonging to this world, but it notices the whole range of constituents that go into the formation of man. Besides, it gives a history of man from the earliest times, in the various departments of his activity and achievement; and it does not stop short of a wide-reaching exhibition of the attributes and activities which belong to the Supreme Being. God is the Absolute Idea, or the great Original Thought; and the especial purpose is to show how from that Original Thought all things belonging to the universe have been developed. A system of philosophy could not well be more all-conclusive.

2. Another striking characteristic of the Hegelian philosophy is that it goes so deeply and thoroughly to work in the exhibition of the different objects considered by it. It does not merely in some outside superficial way give attention to its subject, but it examines the topic seemingly on every possible side, and causes the observer to see everything that really belongs to it. With wonderful patience and perseverance it makes its analyses, until it has got down to

the very last essential, and then with just as much care does it combine all into a general synthesis. Hegel usually begins the examination of a subject by considering it, first, abstractly, or as it is by itself in the idea; then objectively, or as it is in its different relations and history; and lastly, he combines the objective and subjective sides of the study into one whole, making thus of it an individual object, or an *ideal reality*. Not only with particular objects, but thus does Hegel proceed to his study of all things. Beginning with true being as the most abstract and empty of all conceptions, he goes forward developing new thoughts, until finally he has before the mind the Absolute Idea, which, in Hegel's conception, is God. Or, beginning at the other end with the conception of God, out of this Original Thought the Hegelian philosophy causes all things to be developed—first, nature or material being, with the different forms of vegetable and animal life, and then man, or a spiritual form of existence, and finally a return to Divinity Himself. Thus in all its work is this philosophy not only exceedingly comprehensive, but also most thorough.

POWER OF TENDERNESS.

There is, however, marvelous power in this element of tenderness in seed sowing. It is known that farmers who wish for a speedy growth steep the seed in water before they put it into the ground. When sown it is ready very soon to sprout because of this previous preparation. When men can baptize the good seed of the kingdom in their tears and prayers they may expect soon to see it spring up and bring forth fruit, some thirty, some sixty, and some a hundredfold. This was a great element of power in the life of the Lord himself. To what times do we look in Christ's life as occasions which most powerfully move us? Is it to the wonderful displays of his power when he hushed the raging storm; and the wind ceased and the sea became a pavement of adamant? or shall we see him in a greater display of his power? The war in human breasts is wilder than that which sweeps over the ocean's surface. Christ will prove his power not only over the war of the elements, but he will bring peace to the raging storm in a human soul. The man who had lived among the tombs, who had made the way impassable, who had cut himself with stones, who had broken chains as if they had been ropes of sand, is seen clothed and sitting in his right mind at Jesus's feet. These displays of power awaken our enthusiasm and stir our tender emotions. But not here shall Christ most move the world's heart. The tears of Jesus have melted men's hearts through all the centuries. Three times during his earthly life did he weep. The first two instances are recorded in the Gospels; for the last instance we must go to the letter to the Hebrews. The first were tears of family friendship; the second were tears of patriotic fervor; the last were tears of sacrificial love. The first tears were a rill that flowed for an afflicted family, when Christ wept at the grave of Lazarus; the second tears were a rivulet streaming forth for a doomed nation—he beheld Jerusalem and wept over it; the third were a mighty river when he bowed in Gethsemane "with strong crying and tears" for a world's woe.

This element of tenderness gives power to every Christian effort to-day. There is often more power in a warm grasp of the hand, in the tremulous voice, and in the tearful eye than in the thunders of eloquence and the arguments of logic. Just at this point many workers for Christ are shorn of their power; they are stately and cold. They lack the sympathy which is born of love for Christ and for the souls of men.—The Rev. R. S. MacArthur, D.D.

For the Western Recorder.

QUESTIONS ANSWERED.

BY SENEX.

"What kind of baptism was that spoken of in Rom. 6:4: 'We are buried with him by baptism into death'?"

Water baptism. Christ was dead and buried. When we were baptized we were dead to sin, or at least professed to be; and in baptism symbolically buried with him in the water, as a profession of faith in the merits of his death. He was raised up to a new and more glorious life than that in the flesh; and from the baptismal grave we are raised up to walk in newness of life, after the Spirit and not after the flesh, as heretofore.

"Did Christ possess humanity before the creation of man?" How could he when there was no humanity till it was created in man? That Christ was as "a lamb slain before the foundation of the world," implies that the sacrifice of Christ, as a lamb slain, entered into the divine plan of human redemption before the foundation of the world, and therefore before the creation of man, God knew that man would be created, that he would sin and fall, and that redemption should be provided by Christ crucified. Why there was a fall—that is, why sin should be permitted to enter a sinless world—no one has been able to explain.

"In what does the ordination of a minister consist?" As practiced by Baptists, ordination consists in the solemnly setting apart to the work of the gospel ministry, with appropriate religious services, especially with prayer and the laying of hands on one who is believed to have been called of God to that sacred work. It is understood that the church of which he is a member believes him so called to the work, and that, after sufficient opportunity to judge, they give him their approval by vote of the body. That he qualifies himself the best he can for that important work; that before he is ordained he shall be examined by a council or a presbytery as to his fitness and qualifications for the work, and that he be approved by them as well as by the church, and that his ordination do not take place till some church wishes him for a pastor. This is the usual and proper course, though peculiar circumstances may sometimes vary it, in the judgment of the church and the council.

"Did Christ die for the body, to redeem it, as well as for the soul?" Undoubtedly for the entire man. The whole creation groaneth and travaileth in pain, waiting for the redemption of our body. And the apostle declares that this body of our humiliation shall be fashioned like unto Christ's most glorious body. As Christ assumed our nature and took our flesh, so he died in the flesh to sanctify the entire manhood, body, soul and spirit. Wherefore it is said, "Therefore glorify God in your bodies and in your spirits which are his." All are his.

"What do you think of the action of the last council?" asks a brother, after stating that a council of "wise and good men," called to examine a candidate for ordination, and not being satisfied with his examination, refused to advise his ordination. Then he removed his membership to another church, which, by his persuasion, called another council which advised and proceeded to his ordination. We think the second council acted a very unwise part, unless they had good evidence that the first council made a grave mistake in their action. One council has the right, of course, to act on its own convictions, which may be contrary to those of another. But if a council declines to advise ordination, it must be supposed there is good reason for its action. And too much care cannot be taken in admitting men to the ministry, seeing how many vex and torment the church who are unworthy to hold the sacred office. This candidate evidently changed his membership on purpose to evade the action of the first council. The second, at all events, out of respect to the first, should have headed their reasons for declining before they themselves took action.

A brother heard an "eminent Baptist preacher" say that the sacrifice of Christ and the atonement were distinct and different acts and differently applied, the former being general and for all, the latter being particular and for those who believe. We suppose the atonement is the fruit and the result of the sacrifice. The sacrifice makes

provision sufficient for all men to be saved, the atonement being the practical result to individuals who, "by repentance toward God and faith in our Lord Jesus Christ," accept his offered grace and receive pardon and forgiveness of sins, "being reconciled to God by the death of his Son." And this application of the atonement and reconciliation is the work of the Spirit.

For the Western Recorder.

THE UNPARALLELED.

BY C. H. WETHERBE.

There stands a specifically unique Person in the Christ of the ages. Other men have their parallels in some of their fellow men, but Christ is the great unparalleled One, unlike all other men, and yet so like them that he fits beautifully, sweetly human. He is not the flowering fruit of humanity, not the product of any clime, nor any age, nor any nation. He came forth from the highest heaven, having dwelt there in the boundless eternity, and became the Son of man because he was the Son of God. Rev. Dr. David Gregg says: "If we say Christ is simply a human product, the whole world cries out, 'Match him, then!' We cannot match him, for all the forces which energize in man have failed to produce his parallel. If there be existing anywhere in this wide universe parallels of the gospel, or parallels of the Christ, where are they? My fellow-men, no explanation of Jesus Christ has ever been invented that is half so rational or one-half so believable as the straight-forward, simple explanation of the gospels which tells us that Christ was 'Immanuel,' 'God with us.' If he be that, then he has a claim upon our complete personality, and we should acknowledge him as the Lord of our life, and we should give him a complete and perfect loyalty." Have the skeptics found in all the history of the world any man who came anywhere near to measuring up with Christ? Never. Then all are bound to confess that he is the unparalleled Christ forevermore.

THE CHRISTIAN'S CEASELESS CONFLICT.

BY REV. THEODORE L. CUYLER.

Paul was no perfectionist. He understood himself as well as the gospel quite too thoroughly to fall into such a delusion. He not only disclaimed any such pretension when he said, "not as though I had already attained, either were already perfect," but he describes his own life as one of constant conflict. "So fight I," he exclaims, "not as one that beateth the air." It was no sham fight, but a desperate encounter. It was the hot duel between the flesh and the spirit, between Paul's new nature and the old Adam. Using the phraseology of the boxing match, he tells us—in the ninth chapter of his letter to the Corinthians—how he bruises and beats down his unruly carnal nature and gives it "a black eye." The experience of the great apostle has been the experience of the strongest and maturest Christians ever since his day. Spurgeon, when writing to a friend about his repeated attacks of disease, said: "The tendency of my disease to return still abides—like original sin in the regenerate."

Probably no man since the apostolic days had a more profound knowledge of the human heart and the workings of the divine Spirit than John Bunyan; his Pilgrim's Progress is the nearest to a work of divine inspiration of any book outside of the Bible. He makes the whole pilgrimage of Christian from the time that he starts from the wicket gate until he enters the Celestial City, one of continual warfare and ever-recurring temptations. At one time he encounters Apollyon striding across his path, at another time a pair of lions beside it, and then again that path lies right through the horrible "valley of the shadow of death," where the lightnings flash and the hideous hobgoblins howl their blasphemies into his ears. Even these open foes were not as dangerous as Madame Wonton and smooth-tongued Demas, who offered them a large profit from the silver mine in the Hill Lucre, and the white-robed Flatterer who entrapped the pilgrims in his net on the Enchanted Ground. More or less of all these enemies of Christ still assail every one who enlists in his service. Vanity Fair is larger and noisier and more booming than it was in Bunyan's day, and the stile over which

the pilgrims can step into the velvet path of self-indulgence has been lowered by several inches. This world is not yet a friend to grace, to help us on to God.

For example: A church member goes off after morning prayers to his place of business. A friend comes in and offers him a chance to go into some "cornering" operation or some illegitimate speculation which promises a quick and liberal profit. It looks very much like a bit of gambling, but conscience is quieted by the promise of the big profit and the plea that "everybody else is doing these same things." In that battle self has carried the day. When evening comes this professed follower of Christ comes home richer in money but poorer in grace than he was when he started in the morning. He remembers that it is the evening for his church prayer meeting. It is the very place that he ought to go to and offer such a prayer as David put into his fifty-first psalm. But self begins to plead excuses. "I am too tired to go to-night," or, "the weather is too bad," or else, "My neighbor A—has an appointment to call on me." Self carries the point, and there is a vacant seat that night in the meeting. A bad day's work that, and it ends with a guilty conscience that leaves its possessor in a poor mood for secret prayer when he retires to his pillow. Can that man be a Christian? Yes, he is just the sort of Christian that Simon Peter was when cowardly self stammered out a falsehood in Pilate's courtyard. His besetting sin has tripped him up, and he has got a terrible fall. It is upon just such backsliders that God sends chastisements to bring them to repentance, and nothing but penitence and a reconversion can save them.

This contest with the "old Adam" of self is renewed at a thousand points. The sight of the Lord's contribution box on a Sunday in church arouses the irrepressible conflict. When the appeal for funds to carry forward some scheme of Christian benevolence is made, self begins to put in its cunning pleas. "These are hard times," or, "My family expenses are too heavy," or else, perhaps self mutters out, "There is no end to this eternal begging for the missionaries or something else every Sunday." Self has got hold of the purse strings, and the Lord is likely to be robbed of his dues. That is the real secret of diminished contributions in our churches, and that accounts for the fact that, while God's church is growing richer at a rapid rate, so many grand institutions for the spread of his kingdom are at starvation point. "The lust of the eye and the pride of life" steal in, and under smooth pretenses commit their shameful larcenies of the moneys which God loans to his stewards. When Christians undertake to cheat God their sin is sure sooner or later to find them out.

There is another side to all this—a side that angels must delight to look upon. The victories which true grace is winning every day in human hearts are the trophies which will make the stars in the diadem of the conquering Christ. The story of self-denials and self-sacrifice runs like a thread of gold through the book of the Acts of the Apostles—it is the record that no scoffing skeptic can gainsay. If Paul had a daily battle with his own carnal nature, yet with divine help he gave that enemy "the black eye," so does every Christian now when he grasps his "whole armor" and obeys his Captain of salvation. Christ's people are never so exalted as when their pride is down in the dust; they are never so rich as when giving the most abundantly; they are never so full as when emptied of self; they never advance so nobly as when their ambitions of a worldly kind are set back; they never win such glorious crowns as those which are woven out of crosses borne for Christ Jesus.

Why has God ordered it that every Christian life shall be one of ceaseless conflict? If Paul is sinless to-day in heaven, why was he left to do battle with inward and outward foes at every step of his heroic career? Certainly for this one reason, whatever other there may be, that this life is only the preparatory training school for another world, and no man shall wear a crown unless he strive for it. The same law seems to prevail in the spiritual realm as in the natural, and no sane man is prevented from seeking wealth because he must toil for it, or from seeking health because he must deny his bad appetites or sometimes take bitter medicine. No true child

of God should be discouraged because his Christian life is an incessant conflict with self in a hundred forms, or with the assaults of the adversary, or with a hard storm of afflictions. Even a Bull Run may become a blessing, as poor Peter's disgraceful defeat taught him how to win splendid victories when he ceased to trust Peter and was driven to trust Christ. If that "old Adam" in my nature has such an ugly, rattlesnake vitality, then I must be all the more watchful and keep conscience always on his post. Fight without ceasing means "pray without ceasing" too. Spurgeon's last words were,

No cross, no crown—no loss, no gain; They first must suffer who would reign.

And he and his fellow-conquerors in glory would doubtless rather have fought their way to heaven than have been borne thither in a close-covered chariot or on "flowery beds of ease."—Congregationalist.

GOOD MANNERS IN CHRISTIANS.

It is written of Dr. Wheelock, the first president of Dartmouth College, that he manifested much urbanity in his deportment. He had a most delicate sense of propriety. His numerous acquaintances he always received in a most cordial and agreeable manner. He used to say that he abhorred that profession which was not marked with good manners.

It is the nature of religion to produce these in its possessors. The religion of the gospel inculcates love and good will, and when it takes possession of any heart, these are more or less manifest. It makes great and happy changes in the disposition and lives of many. It expels selfishness and enmity, and in their place produces benevolence and good will. It disposes a person to be friendly and cordial, and to seek the well-being of others. It smooths the roughness of a person's character and renders him mild and gentle, kind and condescending. It changes the lion into a lamb, as in the case of Paul who wrote to the Christians whom he once persecuted: "I was gentle among you, even as a nurse cherisheth her children." It gives no countenance to boorishness of manners, but enjoins the contrary. One of its precepts is: "Be courteous." Whenever you see a professed Christian rough in his demeanor and regardless of his treatment of others, you may infer that he is wholly destitute of religion, or that he possesses it in a very low degree. Paul was a model of urbanity, as we see in his addresses before Agrippa and Festus and in the concluding chapter of his epistle to the Romans, in which he is particular to send his cordial salutations to various brethren and sisters in Christ. Good manners are an ornament to religion. They adorn it and go far to recommend it. The minister or the private Christian who is characterized by these will be much more useful than he would otherwise be. Deacon A—was not as noted for these as Deacons and all members of the church should be. He was lacking in amiability and cordiality, so that it is said that it became a test of genuine conversion that people loved Deacon A—Dr. Humphrey a former president of Amherst College, was a man of unlike character. On one occasion a gentleman inquired of a stage full of passengers whether there was any one amongst them that would be willing to take a seat on the box so that his invalid wife could ride inside. The other passengers showing reluctance, Dr. Humphrey cordially volunteered. Some time after that, as Dr. H. was soliciting funds for Amherst College, the gentleman referred to said that he knew nothing of that college, but he knew that its president was a gentleman, and cordially gave a hundred dollars. It costs but little to cherish and to manifest good manners, but the gain may be great to one's self and to the cause of religion. SENEX, in N. Y. Observer.

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

THE burden of suffering seems a too stone hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting pearls.—Richter.

For the Western Recorder.

THE HOLY SPIRIT IN PREACHING.

A paper read before the Colorado Baptist State Convention by Rev. D. V. Hagby, Ph. D.

The calling of the minister of the Gospel of Jesus Christ is pre-eminently unique. There is nothing else like it in all the world.

Coming from a different source, authorized by a different Author, with wholly a different object in view, together with entirely different results to follow, results bounded only by the limits of eternity itself, I claim that the ministry of the Gospel is peculiarly unique in all its bearings. He who assumes, or presumes to stand in the sacred desk, unbidden by the Author of the Gospel ministry, is an interloper, a self-appointed messenger, with no message in his mouth, and not backed by the court he claims to represent; and the sooner such an one steps down and out, the better for both himself and the cause he misrepresents.

"It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved" (Mark 16:15).

The question here arises, a very serious question, really a vital question, which is this, With Holy Spirit and preacher both present, and all is ready for work, "who shall be leader and guide?" Which shall be workman? Which the instrument or tool?

The answer to this question determines much. If the Holy Spirit is the instrument, and the preacher the workman, we may expect to have such work as a man is capable of doing; but if the man is the instrument and the Holy Spirit is the workman, we may expect such work as God can do.

Referring to what Jesus says, we learn that the Holy Spirit is

(1) The preacher's guide (John 16:13). "When the spirit of truth is come, he shall guide you into all truth." When the preacher wants to preach the truth, he must first ask the Holy Spirit for his information. The multitude of different denominations in the world shows plainly that some one has failed to get his guidance from the Holy Spirit, for the Holy Spirit does not teach contradictions such as we find existing to day.

(2) The Holy Spirit is teacher. John 14:26 Jesus tells us that "He shall teach you all things." As things are, he should be the instructor, and should the preacher wait for the instruction of the Holy Spirit. Sad indeed for the preacher, and sadder for his congregation, when he turns aside from the Holy Spirit to his own resources of information, teaching his own dogmas instead of God's truth, from the Holy Spirit. But that it is one, let the distracting doctrines of to-day testify.

II. What the Holy Spirit does for the hearers.

(1) He reproves the world. John 16:8: "When he is come, he will reprove the world of sin and of righteousness and of judgment." The preacher, with all his earnestness and eloquence, cannot convict men of their sin, nor of the righteousness of God, nor awaken them to a proper sense of the judgment to come. This belongs to the official work of the Holy Spirit. How helpless in himself is the preacher to convict, convince and convert; and without this conviction, no one can be moved to seek salvation.

(2) He testifies of Christ. John 15:26: "But when the Comforter shall be sent, he shall testify of me." And again: "He shall glorify me, for he shall take of mine, and shall show it unto you." "Christ crucified" is the subject of the Spirit's testimony.

(3) He helps us all. Rom. 8:26, 27: "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit himself maketh intercession for us with groanings that cannot be uttered." "He maketh intercession for the saints according to the will of God." No prayer ever reaches the throne of God unless stamped by the approval of the Holy Spirit. Such being, in short, the intimate relationship between the Holy Spirit and preacher, we see he is closely and intimately associated with all true preaching of the Gospel, and in fact, there can be no true preaching of Christ without him. But there are some peculiar conditions squarely laid down as prerequisites on the part of the preacher before he has any right to claim the presence of the Holy Spirit.

1. He promises to come only as a witness to Christ.

Whatever reveals the preacher may choose to make in the realms of philosophy, poetry, science, art, literature, ethics or what not, if it be not the one great theme of "Christ crucified for lost sinners," the Holy Spirit does not promise to be present with him. He must bid adieu to his Comforter and rest on his own resources.

2. He assisted the apostles only when they preached Christ.

Time and again do the New Testament writers refer to the fact that it was not in their own strength, but in and by the Holy Spirit which caused their preaching to win. 1 Cor. 2:4 Paul tells us that his success in preaching was not of his own eloquence, but "in demonstration of the Spirit and of power." Again, 1 Thess. 1:5, "Our Gospel came not to you in word only, but also in power and in the Holy Spirit." "And ye... received the word... with joy, of the Holy Spirit." And again, Heb. 2:4, "God also bearing witness both with signs and wonders and with divers miracles and gifts of the Holy Spirit, according to his will." Honor was always given to the Holy Spirit for all stirring of the people and the conversion of souls. All honor was given to him.

Again, prayer is a very essential part of the worship of the house of the Lord. "Preaching is talking to the people for God; prayer is talking to God for the people. The disciples appealed to Jesus and besought him, 'Lord, teach us how to pray as John also taught his disciples.' And the request was so reasonable that Jesus did so. Do we not need to be taught how to pray? We need an infallible teacher, a part of whose official business is to teach us how to pray. Says Paul in Eph. 6:18: "Praying always with all prayer and supplication in the Spirit." And so Jude 20, "Building up yourselves in your most holy faith, praying in the Holy Ghost." And especially the passage quoted above, Rom. 8:26, 27: "The Spirit helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings that cannot be uttered." It is part of the business of the Holy Spirit to teach and lead us in this sacred and sweet privilege of approaching God's throne in the name of the crucified Christ.

"According to the will of God," "It is as sure to be answered as that it is made. But it is not in the power of the preacher, unaided by the Holy Spirit, to pray acceptably to God. "They will be done on earth as it is in heaven," and, as the bowed Son of God in his bitter agony in the garden, "Not my will, but thy will be done." And how is the preacher to learn God's will but from the authorized teacher of that will? Whoever presumes to present to God a prayer not in the name of his son, nor not sealed by the Holy Spirit, insults God.

Who the preacher should be wholly in the hands of the Holy Spirit, by no means does this indicate that he should neglect his own culture in fully fitting himself for his sacred calling. Because we may have an excellent mechanic is no reason why we should furnish him dull tools, but the greater reason why we should hand him the sharpest and most polished ones, that he may do the more and better work. Polish and sharpen and brighten yourself, Bro. Minister; study and cultivate your mind to the highest degree, and when all is done, offer yourself wholly and entirely to the Holy Spirit to be used for the Master's glory; and then may you hope to be a "workman that needeth not to be ashamed."

Jesus says: "I will pray the Father, and another Comforter will he send." This "another" in the Greek means "of the same kind," as if he had said, "I will send you another Comforter, just like me." I rejoice that this other Comforter is to abide with us "all the days."

The Holy Spirit has come to take the place of Jesus, and one of the greatest failures of the church to-day is lack of trust in the Holy Spirit. Oh! the man-made machinery, the flowers, the music from ungodly singers, societies without end, stoves, and incense, to fill up the vacuum made by the absent, insulted Holy Spirit of God. Much of what is called "church work" of to-day is an abomination to God. His spirit will not deign to have aught to do with it. Brethren, are our churches cold and lack influence with the ungodly? Then we have deserted our Guide, and "like sheep we have gone astray." Need we wonder at the loss of power, when we have left the source of power?

Once when Dr. Martin Luther was greatly discouraged in his work his wife awakened him by saying, "Mr. Luther, is God dead?" To every discouraged pastor I would ask you, "Is the Holy Spirit dead? If he still lives and is with us, why not turn to him and seek his power?"

"Holy Spirit, faithful Guide, Ever near the Christian's side, Gently lead us by the hand, Pilgrims in a foreign land."

Or pray his presence in the words of Isaac Watts: "Come Holy Spirit, Heavenly Dove, With all thy quickening powers, Come shed abroad a Savior's love, And that shall quicken ours."

Brethren, may we lean upon the wise Counselor. May we surrender to the Spirit of the living God, and then may we hope to be "guided into all truth." Leadville, Colo.

THE greatest miracle that I know of is that of my conversion. I was dead, and I live; I was blind, and I see; I was a slave, and I am free; I was an enemy of God, and I love him. Prayer, the Bible, the society of Christians—these were to me a source of profound ennui; while now it is the blessed word of the world that are a warfare to me, and piety is the source of all my joy. He hold the miracle! and if God has been able to work that one, there are some of which he is not capable.—Vine.

LET come what will—even death. Only be at peace with self; live in the presence of God, in communion with him, and leave the guidance of existence to those universal powers against whom thou canst do nothing.—Amiel.

ONE may live as a conqueror, a king or a magistrate; but he must die as a man.—Daniel Webster.

LITERARY.

New Books.

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

THE DEANE GIRLS. A Home Story. By Adelaide L. Rouse. Boston: A. I. Bradley & Co. (Received from C. T. Dearing, Louisville.)

Stories which are not overdrawn, nor sickly, nor morbid, and are pure and wholesome are not in as large a majority among the stories of the day as they ought to be. Hence one welcomes a story like the Deane Girls. Eight girls in the house of a minister with a small salary and a liability to be imposed on, endeavour in various womanly ways to help make ends meet. The characters are distinct and well-drawn, and the book much above the average.

PIONEER DAYS. By M. E. D. Trowbridge. 12 mo, 166 pp. Philadelphia: American Baptist Publication Society. Price 75c.

This is a sketch of the lives of Mr. and Mrs. Gershom Day. The frontispiece is a very fine picture of Mrs. Day, and looking into that noble face we can understand somewhat of the power and loveliness of her character. The author could find no picture of Mr. Day in existence.

Mr. and Mrs. Day settled in Michigan in the year it was admitted into the Union. Mr. Day thought God had called him to the aid of weak and struggling churches, and his wife was a worthy helpmeet for him. The book is not a connected biography, but contains sketches which show their lives in a graphic way. We are glad this book has been written.

THE IMPOSTOR. A football and college romance, with other stories for young people. By Chas. Remington Talbot. Illustrated by Hiram P. Barnes. Cloth, 12mo, 405 pages. Boston: Lothrop Publishing Co. \$1.50.

Few writers for young people have a better standing with their readers than the late Charles Remington Talbot. His death, some two years ago, was a distinct loss to literature, for his genial, cheery, half-practical, half-humorous way of telling a story was peculiarly attractive, while the purpose beneath the story, never pushed into prominence, was none the less present and compelling. The Lothrop Publishing Company have just gathered into a posthumous volume three of the latest tales by this bright and entertaining story-teller. "The Impostor," which gives title to the volume, begins on the football field, to end at the chimes of the wedding-bells in the eighteenth chapter. It is a romance, with love and athletics, plotting and counter plotting, misunderstandings and entanglements, concealments and a final denouement so deftly drawn out and intermingled as to keep the reader on the query point, full of interest in the development of the unique and dramatic plot.

THE LIFE OF NANCY. By Sarah Orne Jewett. Cloth, 16mo, 322 pages. Boston and New York: Houghton, Mifflin & Co. \$1.25.

This volume is in fact a series of ten short stories, the first of which gives its title to the book. They are written in Miss Jewett's happiest vein, and diversified in style and subject to give the charm of variety along with that of rare literary excellence. The character of Nancy is a very sweet one, whether reference is had to the unsophisticated country girl who makes her appearance in Boston on a cold January morning, or the helpless cripple of later years, whose life lent brightness to all coming under its influence. The other stories are perhaps equally attractive, each in its way, and are largely of interest in the author's favorite field of rural New England.

SONGS FROM THE WOODS OF MAINE. By Julia H. May. Cloth, 12mo, 139 pages. New York: G. P. Putnam's Sons.

In the chaste, volume, plain and neat in its appearance, which does credit to its publishers, this pleasing writer of verse has gathered many short poems and sonnets. The quality of her work has been so well sampled in the pages of Good Housekeeping, that Miss May needs no commendation as a writer of verse of more than ordinary merit. In fact, some of the poems here presented in book form were first published in the pages of this magazine, winning the popular favor which they will be certain to retain in the form now taken.

Magazines.

LITTELL'S LIVING AGE.—The publishers of Littell's Living Age announce a reduction in the price of that unique eclectic from eight dollars to six dollars a year; the change to take effect with the first of January, 1907. New subscribers, however, remitting before the first of January, will receive the intervening Nos. of 1895 free. The Living Age, now nearing the close of its fifty-second year, has never been the faithful mirror of the times, reflecting only that which was highest and best and most desirable in the whole field of literature. They are wholemore, however, as not morbid, and the characters talk English and not dialect. The great bulk of the magazine is as good as ever, if not better.

THIS CONCERNS YOU. ONLY \$3.50.

We continue to offer our wonderful PREMIUM BIBLE, the finest Bible ever offered by any religious paper.

Remember We are not offering you a common photograph reprint, or a poorly bound imitation of a good book, but the

—HOLMAN—

SELF-PRONOUNCING TEACHERS BIBLE

the finest bound and the completest Teacher's Bible published anywhere. Full and complete helps, and every proper name in the Bible is accented and syllabified, giving the correct pronunciation to the names so hard to pronounce correctly, a feature invaluable to every Bible reader. Bound in French Seal Divinity Circuit, lined with red under gold edges.

Our Offer

We will send a copy of this wonderful Bible prepaid, together with the WESTERN RECORDER for one year, to either old or new subscribers, who pay in advance, for \$3.50. This Bible has been sold at retail for \$5.00, and the price of our paper is \$2.00—\$7.00 in all. We offer both paper and Bible for just one half of their real value, \$3.50.

This is a remarkable opportunity to secure a most acceptable Christmas gift for one of your friends and subscribe for the leading and greatest religious paper in the South.

Do not delay, but order at once. Remit by express or post office money order or registered letter.

TESTIMONIALS.

Dr. T. T. Eaton said in the RECORDER of December 13:

"Not a great while ago we paid ten dollars for Teachers Bible not as desirable as this."

Dr. John A. Broncus said in the RECORDER of December 20:

"The Teacher's Bible, which the WESTERN RECORDER offers is a marvel among premiums."

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

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

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

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

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

BAPTIST BOOK CONCERN

(INCORPORATED)

307 West Jefferson Street,

LOUISVILLE, KY.

REPLY TO DR. LOFTON.

In the *Baptist and Reflector* of Oct. 31st Dr. Lofton has an article headed "Our Young People." He does not seem to feel secure in his position; for near the close he cries out, "Dear, good brother, don't kick." Let us hope that his humble pleading tone will secure him from violent contact with his "dear good brother's" boot. Indeed I am persuaded that he need have no fears of a personal assault. For, although he speaks very disparagingly of his brethren, the Baptists are not accustomed to defend themselves by violence.

Dr. Lofton begins his article by saying: "One of the great questions of our day is this: *What shall we do with our young people?*" But why "in our day" more than at any other period? Christians desire to follow the divine directions in caring for their offspring, and God gave them written instructions, sufficiently minute and specific, long centuries ago. Are such instructions inappropriate "in our day"? Was God unable to foresee the necessities of this "enlightened age"? If there is any question at all on the subject it is as to whether we shall reject God's plans and substitute those of our own invention. God instituted the family and established the home that children might be reared virtuously. He made the family ties those of disinterested love—the strongest and holiest known to this world; and then gave to parents specific directions as to how they should teach, discipline and guard their offspring. To repudiate the divine arrangement, and put our children out to nurse in Sunday-schools, young peoples' unions and other institutions of human invention, would be to show contempt for divine wisdom and goodness, forfeit the promise of divine guidance and protection, and endanger the temporal and eternal welfare of our offspring. Is it really a legitimate question of "our day" as to what we shall do with our children?

But if Dr. Lofton refers more especially to our young church-members, equally suitable provisions have been made for them. It is only "in our day" that Christians, and especially Baptists, have entertained any doubt as to what they should do with their young people, or conceived the thought of taking them away from the spiritual mother God has provided for them, and putting them out to be nursed by humanly divided religious (!) institutions. As God instituted the family to care for natural children, so he has instituted his churches to nurture, instruct, discipline and protect his spiritual children. The churches of Christ are the only Christian organizations known to the Word of God, Dr. Lofton himself being witness; and these were instituted for the express purpose of performing the work our enterprising brother would now relegate to mere human expedients, institutions which he confesses cannot be found in the Bible. "Our day" must indeed be the world's golden age, if men have become wise enough to invent institutions more effective in accomplishing God's plans than those he himself originated for the purpose. Can it be that men are wiser now than Christ was a little more than eighteen centuries ago? So much is implied in the expressed purpose to give the work he assigned directly to his churches into the hands of purely human societies.

The excuse for this daring presumption is that the local organizations, Christ's churches, are inefficient. Dr. Lofton says:

In the South the Baptists are comparatively at rest on the subject of

anything like general organization and without any extensive work in the line of local organization... while a vast number of the rising generation are unorganized and idly growing up without any direct affiliation with our work.

The first item of this statement is true. The Baptists, with a few exceptions "in our day," do not hanker after such general organizations, or ecclesiasticisms, as those of the Methodists, Presbyterians and Episcopalians, which Dr. Lofton eulogizes so warmly. The Baptists are a Bible loving people, and, as Dr. Lofton admits, they can find no warrant for such general organization in the Word of God. Christ was pleased to gather his disciples in small, local organizations, in which all the members of each could come together and mutually instruct and encourage each other. In a general organization, only the fortunate few could come together. Hence the masses, who most need instruction and encouragement, could receive no direct benefit. For this reason, doubtless, the Savior made no provision for such organizations, and hitherto the Baptists have been content to follow his example. But the remaining items of the Doctor's statement, unintentional on his part, of course, is a gross misrepresentation. Our local organizations, the churches of Christ in the South, instead of accomplishing but little, as the Doctor intimates, have been, during the last hundred years, and still are, even "in our day," the most efficient Christian organizations in the world. Perhaps they have not raised as much money as some others. Nor are they as skillful in "making the responses," nor in manipulating human societies, nor in performing complex rituals, nor in the use of ecclesiastical machinery. But in preaching the Gospel of Christ in its purity, defending the apostolic faith, leading sinners to the cross, enforcing the commands of Christ, and maintaining a pure spiritual worship, they far surpass all others.

It is not true that "a vast number of the rising generation (of Baptists) are unorganized." They are practically all organized; and that, too, in the only divinely instituted religious organization known to men. Then these churches of Christ are using the divinely appointed means for the instructing and promoting of the spiritual growth of their members—the young as well as the old—and no young people are better taught in the doctrine of the Gospel than our young Baptists; nor do any feel a truer interest in the great work of the churches—the bringing of sinners to Christ. It seems to have become a species of mania with a few of our honored brethren, to belittle the churches and their pastors, and exalt their opponents and rivals. But let it be remembered that they are Christ's churches and ministers; and if they could fail, it could not be hoped that mere human inventions could succeed better. It would be infinitely better for us to concentrate all of our forces and energies on God's institutions and plans and depend on him for success than to fritter away our strength on outside organizations of our own devising.

"Cut down the tall poppies," indicated the old Roman conspirator, by which he meant, "destroy the influential men who stand in the way of our schemes." Render impotent those who oppose the subversion of lawful authority, and we shall the more easily overthrow the Republic, and establish a tyranny conformable to our designs. Dr. Lofton is not content with merely bringing the churches into contempt by asserting their utter failure to accomplish the

Just to Introduce

The HOME QUEEN

3 months—10¢ on trial for only 10¢



Tens of thousands of dollars are being expended to beautify this favorite magazine. Among the distinguished authors now writing for it are

Harriet Prescott Spofford,
Ruth McEnery Stuart,
Gertrude Christian Fosdick,
Grace King,
Robt. V. C. Meyers,

and many others. Read the "DIARY OF A BUSY WOMAN."

In no other paper can housekeepers find so many handy helps, or young ladies so much entertainment as in the Home Queen. Address the

HOME QUEEN, 1210-1222 Frankford Ave., Philadelphia.

work for which Christ instituted them; but he appears to deem it necessary for the accomplishment of his object, which he doubtless believes to be of much importance to belittle the pastors whom God has called to guide those churches and make them (the pastors) appear as weak and "helpless" as he represents them. Speaking of the village and country churches and their pastors, he says:

Our old folks are doing nothing to develop the young people, and scarcely anything to develop themselves. The poor half-paid and helpless preacher sometimes only comes once a month, and never does any pastoral work, and never strives to build up the church, except by a so-called revival once a year, which dies out as soon as it is over.

A misrepresentation, more gross in every particular, would be difficult to conceive. A nobler, truer class of men than the pastors of our Southern Baptist churches never blessed our fallen race. Instead of being poor, helpless mendicants, as they are here represented, they are strong, self-reliant, independent men among men. No men living are more honorable and faithful to every trust. There is no shadow of foundation for the statement that our country pastors never do any pastoral work and never strive to build up the churches. Under adverse circumstances (as men reckon), they not only put forth such efforts as faithful, consecrated men of God are capable of, all the year round, without a vacation, but they succeed in building up the cause of Christ as does no other class of pastors or other preachers on the continent. Not only the country churches, the great spiritual life and force of the denomination, are built up by their energy; but to their self-sacrificing labors, the city churches owe, in the main, the best elements in their membership—those converted in the country and afterward moving to the cities. In the name of truth and right and justice, let us have truer "character sketches" drawn of our country pastors and churches.

J. H. SPENCER.
Eminence, Ky., Nov. 8.

The love of Christ is the conducting medium to the love of all mankind.

THE CONVENTION TEACHER.

BY J. E. P.

If our *Convention Teacher* was the weakest and poorest, instead of being, as it is, the ablest and strongest of Sunday-school magazines, I would urge all our Sunday-schools to use it because of its exhibition of Baptist backbone and fidelity to Baptist principles in the December number.

A large majority of the International Committee belong to the non-liturgical evangelical churches. When they began their labors they went straight ahead with their work without any reference to Christmas, Easter, Whitsuntide, Assumption Day, etc., etc., just as they ought to have done.

Then the Episcopalians went to them complaining that the "church year" was not observed by them. There ought to be lessons for these "special occasions." The committee resisted their appeals for awhile, but then yielded so far as to choose "optional" lessons which the liturgical churches could use instead of the regular lessons. To this the non-liturgical churches had no reason to object specially, though it was a silly yielding, and gave a precedent for everybody who had a hobby to ask for its recognition in some lesson. But it seems this did not satisfy the Episcopalians. They must force other denominations to use their "church year," or to do without the International Lessons. Either this was the case, or the committee, having begun to yield, went still further without any pressure.

When the list of lessons for 1895 was published none was given for the Sunday before Dec. 25 except a Christmas one. Not even an optional one was suggested for the non-liturgical bodies. The lessons for the quarter were taken from the Old Testament, but upon that Sunday a skip was made to Luke.

I thought surely the committee had become so thoroughly ritualistic as to ignore altogether the Sunday-schools of the great evangelical denominations. And therefore I asked a Baptist upon the committee if they had not chosen a lesson which the lesson helps failed to give. He said he would inquire

and let me know, and afterward wrote that no other lesson but the Christmas one had been chosen by the committee. The reason they gave was that the lesson on David and Jonathan seemed such a good place to stop, and they would not begin another subject that one Sunday, as the lessons in January began in the New Testament.

For the life of me I cannot see why that incident in the life of David is in any sense "a stop." There are several other incidents in David's life before he came to the kingdom which would have made good lessons. His ascending the throne might well be considered to have ended one period of his life. Let us hope that in the lessons the International Committee have been arranging in their recent meeting in Canada, they have at the least showed sufficient consideration for the non-liturgical folks to relegate them to an "optional," and not to ignore them entirely.

The *Convention Teacher* refuses to follow the International Committee in their yielding to the Episcopalians, and chooses instead a lesson in Acts. It is to be hoped this lesson will be used not only by Southern Baptists generally—that goes without saying—but by all Pedobaptists who are not traveling home to Rome.

FROM GEORGIA.

Our people feel keenly the loss which has come to them in the death of Bro. J. C. McMichael, the owner of the *Christian Index*. He had done much to make the paper popular, and increased its circulation to a point which none ever dared to hope that it would reach. This was done largely through the persistent labors of Dr. J. F. Edens, who acts as field editor, going from place to place and kindly inducing people to subscribe for the paper. He is a hard worker, and when he gets hold of a Baptist who is not taking the paper, he seldom leaves him without getting his name, and it is all done in such a way as to make the subscriber feel that he really wanted the *Index* and he is grateful to this good man for the opportunity which he afforded him to subscribe

Monday, November 21, 1893.

for it. Bro. Edens has the tact and good sense not to bore people, and so he is all the time making lasting friends for the paper. He will continue his work, and Drs. Hawthorne and McDonald will keep up their weekly contributions for its editorial columns. Rev. A. C. Ward has taken up the work which was done by Bro. McMichael, and he will discharge his duties impartially and to the satisfaction of all parties. The future of the paper is assured, and we all hope for its continued prosperity.

THAT MACON B. Y. P. U. It has seemed to me that the few brethren who met at Macon a month or more ago have made a great deal of noise over what they did and what they propose doing. They seemed to be afraid that the brotherhood would not know that they had met, and so they sent out notices to all the papers calling attention to their resolutions and letting people know what a big time they had. I have always heard that an empty wagon makes a great deal of noise, and so, judging by the noise the brethren made, I naturally supposed that the Macon wagon was not very heavily loaded. I am only forty miles from Macon, but I have not seen that meeting amounted to a great deal, and I suspect that it is the same way with many others in Georgia. Of course, I do not mean to reflect upon any good brethren who were in the meeting, but it is a little amusing to see what a stir they are making. The brethren seem to have gone into the booming business, and they are old people who are doing the booming, and not the young people. I am forced to say that the Recorder seems to me to be on the right track about the Macon Convention, and especially so about the call which is issued for the Atlanta meeting. And I say this at the risk of being regarded as an enemy to all that is good, and of being cast aside by my good brethren, who look upon all such folks as cranks and dead issues. But so let it be—I must stand by my convictions. Already the daily papers of Atlanta are publishing that the Baptists are to have the biggest meeting ever held in the world in Atlanta the 27th of November. Of course, these papers boom it for the sake of the fair, and our brethren who seem to desire nothing so much as this Southern union take advantage of the occasion for having a big crowd, and then we will hear what wonderful things were done. This whole movement seems to have as its foundation stone, crowds, noises, banners, etc., but we are told that the kingdom of heaven cometh not with observation. I am glad to see that there are brethren who are coming to the front and speaking their minds freely against this call for a meeting in Atlanta to organize a Southern union. May their tribe increase. I believe in the development of our young people, but let

it be done in the churches and by the churches. Stand firm, brother RECORDER.

REV. J. B. HAWTHORNE, D. D. I need not tell RECORDER readers that this brother is the attraction for church-goers in the Gate City. His house is always full, and during the Exposition it is running over, and I suppose that many are turned away every Sunday for want of room. Dr. Hawthorne is not only an eloquent preacher, but he is a noble Christian man—as simple as a child in the social circle; and so he is greatly beloved by his brethren who are so fortunate as to be thrown with him. He is a terror to evildoers, and does not mince words when the occasion demands that he should speak out in condemnation of wrong-doing. We have but one Hawthorne in Georgia, and I do not believe there is another like him in the world. I wish we had troops of such men.

G. W. GARDNER, Jackson, Ga.

FROM TEXAS.

The use of my name in connection with the Southern Baptist young people's movement was without my knowledge or consent, yet the honored brethren so using the names of their brethren in the several States did it for what they deemed the best interests of the cause, and I do not think they should be censured. Dr. Gray, of Birmingham, wrote me that a call would be made for a meeting to organize a general union, and he asked me to authorize him to sign my name to the call. I wrote him substantially as follows: That it was my understanding that the question of organizing such a union had been fully discussed in a council of our brethren in Washington last May, and that the decision was against the organization of the union; and that I did not know what had occurred to cause the brethren to change their minds, or upon what grounds the present movement was founded. I stated also that there was considerable opposition on the part of some of our very best men to the multiplication of large and expensive gatherings; and that we were confronted by two dangers, namely, on the one hand of discouraging those who have borne the burden and heat of the day, upon whom all of our enterprises are so dependent, by heaping burdens upon them; and on the other hand, the setting back of those who would go forward, and who are so soon to occupy the responsible places in the denomination. So I said that if the young people demanded such a union, and our wisest and most prudent brethren were going into it, I would join them—provided the union be in connection with the Southern Baptist Convention, the meetings of the two bodies being held at the same time and place. I presume this was deemed impracticable, and my name was not signed to the call, and I am glad it was not, as I plainly see that our people are not united in the movement, some of our wisest, ablest, and most prudent brethren being opposed to it. I also suggested to Dr. Gray the wisdom of waiting till the next meeting of the Southern Baptist Convention in order to a better understanding and more harmonious action.

Now that the question is raised it may be well enough for the brethren, especially those whose names have been given out, to let the brotherhood know just where they stand in regard to the proposed union. And does not Dr. Carroll wisely present the matter when he says that his favoring such unions has not gotten beyond

the local society, in connection with and under the control of the local church? Such was my position when the question was first raised by our young people in Little Rock, and such has been my position here. A. B. MILLER, Bonham, Tex.

FROM ARKANSAS.

Our first Sunday with this church was one of unique interest. The retiring pastor, Rev. W. P. Throgmorton, is beloved by all the church and esteemed by the people of the city. He had given timely notice of his departure to resume editorial work. The church, among other good qualities, seems to be highly favored with a large supply of practical good sense. They decided that it would be a good thing to have two pastors for at least one Sunday, and so they asked that our first be his last, or, if preferred, say his last be our first. The day amply justified the idea.

It was an inspiring audience that greeted Bro. T. in the morning, and they were well repaid. From 1 Cor. 15:58 he preached a strong, sensible sermon on the rewards of Christian integrity, and made happy mention of all the enterprises of the church. Five were received by letter, including the new pastor and wife. Then we celebrated the Lord's supper.

At night the retiring pastor installed his successor in a most pleasant and helpful way. There is nothing small about Bro. Throgmorton. His name is miniature when compared to his body; and the reason the Lord made his body so large was to put a big soul into him. The new pastor felt that he inherited the cordial affections of a generous and warm-hearted people, without the least inclination toward begrudging on the part of his predecessor.

A short sermon on the topic, "The Church, God's Object Lesson," from Eph. 3:10, 11, and then the last official act of the former pastor followed, the ordinance of baptism. Then such a leave-taking as must always follow such a pastorate.

Our church is more than 400 strong, and composed of a very fine people. It has rarely been our privilege to see so many capable men and women and young people in any church, even of larger membership. They gave us a cordial welcome, and we mean to keep all lines of work moving right on without an interruption.

The RECORDER is a welcome visitor to our home and several others, and your list in the State is large. If you desire it, we should be glad to send items of interest occasionally.

O. L. HAILEY, Fort Smith, Ark., Nov. 7.

It is a great mercy to enjoy the gospel of peace, but a greater to enjoy the peace of the gospel.—Dyer.

DISFIGURING HUMOURS



Presented by Cuticura SOAP when all Else Fails CUTICURA SOAP purifies and beautifies the skin, scalp, and hair by restoring to healthy activity the CLOGGED, INFLAMED, IRRITATED, SLUGGISH, or OVERWORKED PORES.

THE CRUSADES OF THE NINETEENTH CENTURY.

What are they? Does any thoughtful person need to ask the question? How many readers of this short article will answer the question for themselves, before reaching the writer's question. Think, now, dear reader, of that, in our times, which to your mind most resembles a crusade of the middle ages.

We are accustomed to regard those crusades falling between the eleventh and thirteenth centuries, as the consummation of religious folly. The judgment of all Christendom, in these last five centuries of superior enlightenment, has been that the crusades, whatever good came of them indirectly, were the outgrowth of supreme fanaticism. Let us glance at a picture of the first of these chimerical exploits, which took place in 1095 A. D.

Peter the Hermit rides upon an ass, at the head of a hundred thousand fanatics. They are all tagged with the badge of the cross, and armed cap-a-pie for holy warfare. Men, women and children compose the motley throng. Full of wild enthusiasm, they press towards Palestine, shouting, "God wills it!" What is that which God wills, and which they design to accomplish? The rescue of the Holy Land and the Holy Sepulcher from the hands of the Turks.

"Inpractical folly!" you exclaim. "God wills nothing of the kind." Let that pyramid of bones on the plain of Nicca be a solemn warning, through all time, against the waste of life in such misguided enthusiasm. How many souls those thousands could have rescued from sin, at home, making "joy in the presence of the angels of God," while they wasted their labors in the vain effort to rescue an empty tomb from infidel hands! In that dark age, before there were any printed Bibles; when education was so rare, and manuscript copies of the Scriptures were so scarce and costly, doubtless very few had heard of the apostle's advice: "We exhort you, brethren, . . . that ye study to be quiet, and to do your own business, and to work with your hands." The same plea cannot be made for any similar con-

duct in our times? Do you know of any efforts that are now being made to get up great hurrahs of enthusiasm over nothing? To mix religious and political and romantic motives in pretentious pageants, for the accomplishment of no practical good? To teach our christian boys and girls to disobey the apostle's advice, just mentioned, and to crave to live in a continual whirl of excitement, making annual pilgrimages from home, at great expense, wearing badges and white caps, shouting and waving ensigns, and riding bicycles, etc.

Was that a crusade to Boston last summer? Was that another to Baltimore? Is that a new system of crusades about to be inaugurated in Atlanta, on the 15th inst? If some of our Coeur de Lions are determined to enlist in so fatuous an enterprise, it is a comfortable reflection that we have no pope to compel us all to contribute Salah-eddin's title for its success.

I believe there are thousands in the land who, like this writer, are convinced that the piety involved in these modern crusades is as thin as a film.

GEO. S. KENNARD.

It is Known By Its Cures

It is not what we say, but what Hood's Sarsaparilla does, that tells the story of its merit.

The thousands of people whom it has raised from disease and despair to happiness and health, are the strongest and best advertisement Hood's Sarsaparilla has. No other preparation in existence has such a record of wonderful cures.

This is why Hood's Sarsaparilla has the largest sale, and requires for its production the largest laboratory in the world. Now if you need a good medicine, why not try that which has done others so much good. Remember

Hood's Sarsaparilla Is the Only True Blood Purifier

Prominently in the public eye. 61¢ six for \$3 Hood's Pills act harmoniously with Hood's Sarsaparilla. See

Advertisement for W. H. McKnight Sons & Co. featuring tapestries and brussels carpets. Text includes: "a tapestry brussels carpet, made, laid and lined, 45 cents a yard." and "a tapestry brussels carpet, made, laid and lined, 55 cents a yard." Also lists "handsome patterns, choice colorings. a w. h. mcknight sons & co. 225 fourth ave., 328-330 west main st., Louisville, ky."

Advertisement for Baptist Book Concern. Text includes: "WE FURNISH Harvest Bells, Manly's Choice, Gospel Hymns, Select Gems, New and Old, Baptist Hymnal. Also any other song book at the lowest price. BAPTIST BOOK CONCERN, 807 WEST JEFFERSON STREET,"

Advertisement for Dr. Price's Cream Baking Powder. Text includes: "Awarded Highest Honors—World's Fair, 'DR. PRICE'S CREAM BAKING POWDER MOST PERFECT MADE. A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD."

LEAVE IT WITH HIM.

Yes, leave it with Him, The lilies all do. And they grow— They grow in the rain, And they grow in the dew— Yes, they grow, They grow in the darkness, all hid in the night; They grow in the sunshine, revealed by the light: Still they grow. They seek not your planting. They need not your care As they grow. Dropped down in the valley, The field, anywhere— There they grow. They grow in their beauty, arrayed in pure white. They grow, clothed in glory, by Heaven's own light. Sweetly grow. The grasses are clothed And the ravens are fed From His store. But you, who are loved And guarded and led. How much more Will He clothe you, and feed you, and give you His care! Then leave it with Him: He has everywhere Ample store. Yes, leave it with Him. 'Tis more dear to His heart: You will know, Than the lilies that bloom, Or the flowers that start 'neath the snow. What you need, if you ask it in prayer, You can leave it with Him, for you are His care You, you know. —Selected.

OUR PULPIT.

THE ARK OF THE COVENANT.

BY C. H. SPURGEON.

And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament (covenant, E. V.); and there were lightnings, and voices, and thunders, and an earthquake, and great hail.—Rev. 11:19. I shall begin by noticing, first, that the ark of his covenant is always near to God: "There was seen in his temple the ark of his covenant." Of course, the outward symbol is gone; we are not now speaking of a temple made with hands, that is to say, of this building. We speak of the spiritual temple above; we speak of the spiritual holy of holies. If we could look in there we should see the ark of the covenant, and we should see the covenant itself always near to God. The covenant is always there. God never forgets it; it is ever before him: "There was seen in his temple the ark of his covenant." Why is this? Is it not because the covenant is always standing? The Lord said concerning his people of old, "I will make with them an everlasting covenant," of which David said, "Yet hath he made with me an everlasting covenant, ordered in all things and sure." If God has made a covenant with you, it is not simply for to-day and to-morrow, nor merely for this life, but for the ages of ages, even forever and ever. If he has struck hands with you through the great Surety, and he has pledged himself to you, remember, "If we believe not, yet he abideth faithful: he cannot deny himself." Jehovah hath said; "The mountains shall depart and the hills shall be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed." What he hath said he will stand to forever. He will keep his word. He said to his Son, "I will preserve thee, and give thee for a covenant of the people;" and he will never revoke the gift. This covenant stands secure. Though earth's old columns bow, and though my spirits sink, and flesh and heart fail me, yet this covenant shall bear me up even to the end. The covenant of grace is forever the same, because, first, the God who made it changes not. There

can be no change in God. The supposition is inconsistent with a belief in his deity. Hear what he says: "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." The sun hath his changes, but the Father of lights is without variableness or shadow of turning. "God is not a man that he should lie; neither the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" God has never to alter his purposes; why should he? Those purposes are always infinitely wise. He knoweth the end from the beginning; so his covenant, which he made with such deliberation in the councils of eternity, that covenant which is sealed with the most precious thing he ever had, even with the blood of his only begotten Son, that covenant upon which he stakes his eternal honor—for his glory and honor are wrapped up with the covenant of grace—that covenant cannot be changed because God himself changeth not. Then, next, the Christ who is its Surety and Substance changes not. Christ, the great Sacrifice by whose death the covenant was ratified; Christ, the Surety, who has sworn to carry out our part of the covenant; Christ, who is the very sum and substance of the covenant, never alters. "All the promises of God in him are yea, and in him amen, unto the glory of God by us." If we had a variable Savior, brethren, we should have a changeable covenant. Look at Adam—he could change, and therefore he was a poor representative of the human race. Our first federal head soon fell because he was a mere man; but the surety of the new covenant is the Son of God, who, like his Father, faileth not and changeth not. Though he is of the substance of his mother, bone of our bone, and flesh of our flesh, and therefore can stand as man's representative, yet is he Light of Light, very God of very God, and so he standeth fast and firm, like the unchanging God himself. In this great truth we do and we will rejoice. The covenant is always before God, for Christ is always there. He, the Lamb in the midst of the throne, makes the covenant always to be close to the heart of God. And, beloved, note you this. The covenant must always be near to God, because the love which suggested it changes not. The Lord loves his people with a love which has no beginning, no boundary, no change. He says: "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." When the love of God's great heart goeth forth toward the believer, it is not change-like like the love of man, sometimes high and sometimes low, sometimes strong and sometimes weak; but, as it is said of our Savior, "having loved his own which were in the world, he loved them unto the end," so can it be said of the great Father that his love is evermore the same; and if the love which dictated the covenant is always in the heart of God, depend upon it that the covenant which comes of that love is always there in the secret place of the Most High. Reflect, also, beloved brethren, that the promises contained in the covenant change not. I quoted to you, just now, one passage about the promises, and that is enough: "All the promises of God in him are yea, and in him amen." Not one single promise of God shall ever fail to the ground unfulfilled. His word in the form of promises, as well as in the form of the gospel, shall not return unto him void. Oh, souls, you may hang your whole weight upon any prom-

ise of God! You need not fear that it will break. Though all the vessels of the King's house were hung on one nail made by him, that nail would bear them all up, as well the flagons as the vessels of smaller measure. Heaven and earth may hang upon a single promise of God. The voice that rolls the stars along and keeps them all in their orbits, is that voice which speaks even the least of the promises, and therefore every promise of God stands secure forever. And once more, not only the promises, but the force and binding power of the covenant change not. All God's acts are done with reference to his covenant, and all his covenanted ones. Remember what Moses said of old: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." Everything that he does follows the line and rule of his covenant. If he chastens and afflicts, it is not in anger, but in his dear covenant of love. When first that covenant came into full action with the redeemed, it was all-powerful; but it is just as powerful still. All that God doeth is still guided and directed by his eternal purpose and his covenant pledges to his people. Stand still, then, and when thou lookest up, if thou scarcely dares to look within into the secret place which is the holiest of all, yet know thou of a surety that the covenant is still there, and always there, whether thou seest it or seest it not. I will tell thee when, perhaps, thou wilt best know that the covenant is there; that is, when the storm-clouds gather the most thickly. When thou shalt see the black masses come rolling up, then remember that the Lord said to Noah, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Then shalt thou know that Jehovah remembereth his covenant; and thou mayest even be half glad of a black cloud, that the sun of divine love may paint upon it the many-colored bow, that God may look upon it and remember his covenant. It is good for thee to look on it; but what must it be for him to look on it and to remember his covenant? Be thou glad that the covenant is always near to God, as our text declares, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his covenant." II. Now, secondly, the covenant is seen of saints: "There was seen in his temple the ark of his covenant." First, we see it when, by faith, we believe in Jesus Christ as our Covenant-head. By faith we know that God has entered into covenant with us. He that believeth in Jesus Christ is in covenant with God. "He that believeth on the Son hath everlasting life." He that believeth on him is not condemned." He that believeth in him is at peace with God, and shall never come into condemnation. Thou art in the covenant with God, believer. Wipe thy weeping eyes, ask God to take the dust out of them, that thou mayest see that there is an unchanging covenant made with thee to night and forever. Next, we see this covenant when, by faith, we perceive it in God's actions toward us. Faith may see the covenant of God in all his actions. Do you not remember how the old Scotch woman blessed God for her porridge, but she blessed him most of all because the porridge was in the covenant? God

IVORY SOAP 99 44/100 PURE

At all grocery stores east of the Rocky Mountains two sizes of Ivory Soap are sold; one that costs five cents a cake, and a larger size. The larger cake is the more convenient and economical for laundry and general household use. If your Grocer is out of it, insist on his getting it for you. THE PROCTER & GAMBLE CO., CHICAGO.

had promised bread and water, and therefore it was sure to come to her. God sent her bread to her in the form of porridge, and she blessed the Lord that it was in the covenant. Now, I thank God that food is in the covenant, and that raiment is in the covenant. It is written, "Thy shoes shall be iron and brass," so they are in the covenant. Life is in the covenant, and death is in the covenant: "To die is gain." Everything that is to come to us is in the covenant; and when faith sees it so it makes life a happy one. Am I chastened? I say to myself, "Well, the rod was in the covenant, for the Lord said that if his children disobeyed him, he would chasten them with the rod of men. If I never had the rod I should be afraid I was not in the covenant." Is it not written, "In the world ye shall have tribulation?" That is a part of the covenant, you see; so that when you get it say to yourself, "The God who is evidently keeping this part of his covenant will keep the rest of it to me, his child." And there are some of us, I think, who can say that our experience up till now proves that God does not forget his covenant. We have wandered, but we have been able to say, "He restoreth my soul" for he hath restored us. We have needed many things, and we have gone to him in prayer and pleaded that word, "No good thing will be withheld from them that walk uprightly," and he has listened to the cries of his servants. He said he would do so: "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." He has remembered us in our low estate; for his mercy endureth forever; and some of us, who are no longer young can set to our seal that God is true because of many experiences of his faithfulness. If they tell us that there is nothing in the Bible and nothing in the gospel of Christ, we laugh them to scorn. We have now for many a year lived upon the faithfulness of God, and we cannot be driven into a distrust of him. He is faithful, and his mercy endureth forever. III. Now I want to have your attention while I say briefly, in the third place, that the covenant contains much that is worth seeing. Let us think of what was in the ancient ark of the covenant, for all that was in that ark as a type is to be seen in Christ our heavenly covenant ark above. In that ark, if you and I could have gone into the holy place and have had our eyes strengthened to look, we should have seen, first, God dwelling among men. What a wonderful thing! Over the top of the lid of that sacred coffer which was called the ark there shone an amazing light which was the index of the presence of God. He was in the midst of the camp of Israel. He that filleth heaven and earth, the infinite Jehovah, deigned to make that place his special dwelling-place, so that he is addressed as "Thou that dwellest between the cherubims." Here is a part of the new covenant: "I will dwell in them, and walk in them." It is marvelous that God does speak

with men. He whom you heard thundering, last night, as he drove his chariot through the sky, that God in infinite condescension speaks with us, and has come down to us, and tak'n us into relationship with himself in the person of the Lord Jesus Christ, who is at once the fellow of the Almighty, and the brother of the sons of men. O beloved, rejoice in the covenant, that God is no longer divided from men! The chasm made by sin is filled, the gulf is bridged, and God now dwells with men, and manifests himself to them; and "the secret of the Lord is with them that fear him." Next, in that ark you would have noticed, if you could have seen into it, God reconciled and communing with men upon the mercy-seat. Over the top of that ark, as I have told you, was a golden lid, which fitted it, and covered it exactly, and that golden lid was called the mercy-seat, the throne of grace. There God spoke with men. He sat there, as it were, enthroned as the Friend of men. Now, it is a part of the covenant that God hears prayer, that God answers our petitions, that he meets us in a way of reconciled love, that he speaks to us in tones which the spirit can hear though the ear cannot. Thank God for a blood-besprinkled mercy-seat. What should we do if we had not that as our meeting-place with the thrice-holy Jehovah! Then, within the ark, underneath the lid, if we could have looked in, we should have seen the law, the two tables of stone, which represent law fulfilled in Christ, and henceforth laid up in his heart, and laid up in our hearts, too, if we delight in the law of God after the inward man. Now, this is our joy, that the law of God has nothing against the believer. It is fulfilled in Christ, and we see it laid up in Christ, not to be a stone to fall on us to grind us to powder, but beautiful and fair to look upon as it is in the heart of Christ, and fulfilled in the life of Christ. I rejoice in the covenant which contains in it stipulations all fulfilled, and commands all executed, by our great Representative. Together with those tables of the law there was laid up a rod, a rod which had originally been a dry stick in the hands of Aaron, but when it was laid up before the Lord it budded, and blossomed, and brought forth almonds. So, in the covenant of grace, we see the kingdom established and flourishing in Christ, and we rejoice in it. Oh, how pleased we are to bow before his fruitful sceptre. What wonderful fruit we gather from that blessed rod! Reign, reign, Jesus, reign! The more thou dost rule us, the more thou art absolute Sovereign of our hearts, the happier shall we be, and the more shall we delight ourselves in thee. There is no liberty like complete subjection beneath the sway of Jesus, who is our Prophet, Priest, and King. Then, by the side of that rod there was laid up the golden pot full of manna, the provision made for the wilderness. Let us rejoice that there is in the covenant all the provision that we need. God hat

laid up for us in Christ all our spiritual meat, all the food that we shall ever need between here and heaven.

Then, over the top of the ark, sat the cherubim with outstretched wings, as, I think, representing how the angels are in league with us, and with the angels all the forces and powers of the universe.

Thus, I think, I have shown you that there is much to be seen in the ark of the covenant.

IV. I close with this fourth point. The covenant has solemn surroundings.

When the people entered into covenant with God on Sinai, the Lord came down upon the top of the mount, and there were thunders, and lightnings, and voices, and an earthquake.

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

hearers, have never seen a great storm yet, nor heard in his majesty the thunder of God's power.

Then reflect that there is another side to this truth. You who are not in covenant with God, you who have not believed that Jesus is the Christ, you who have never fled for refuge to lay hold of the hope set before you, you who refuse the divine mercy which comes to you through the bleeding person of the suffering Christ, do remember that there will be for you the thunders, and the voices, and the lightnings, and the great hail, for these set forth the terrors of eternal law, overthrowing God's adversaries.

False teachers may smooth it down as much as they like, but that Book is full of thunderbolts to you who refuse God's mercy.

Consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Can you sport with that? Listen to another: "Ah, I will ease me of mine adversaries, and avenge me of mine enemies!"

When the people entered into covenant with God on Sinai, the Lord came down upon the top of the mount, and there were thunders, and lightnings, and voices, and an earthquake.

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

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1895. FOURTH QUARTER. SUNDAY, DEC. 1.

DAVID ANOINTED KING.

I Sam. 16:1-13.

MOTTO TEXT.—"Man looketh on the outward appearance, but the Lord looketh on the heart."—I Sam. 16:7.

The time of this lesson must have been not long after the rejection of Saul as recorded in the preceding chapter.

"I will send thee to Jesse, of Bethlehem, for I have provided me a king among his sons."—Saul was a failure, and Samuel was grieving.

Strange words to come from one who all his life long had been strong in faith and obedience to God and in courage.

"Take a heifer with thee and say I am come to sacrifice to the Lord."—Saul, sour and possessed at times with an evil spirit, no doubt kept a jealous eye on the movements of Samuel, who now in his old age never undertook a journey unless with some definite purpose.

"And call Jesse to the sacrifice, and I will show thee what thou shalt do."—The Hebrew word means a sacrifice followed by a feast, at which all the elders of the town, including Jesse would be present by the invitation of the prophet.

"And the elders of the town trembled at his coming, and said, Comest thou peaceably?"—Although Saul was king, Samuel was yet judge, and it would seem from these words was accustomed to go where a crime had been committed or a duty neglected.

"And he said, Peaceably: I am come to sacrifice unto the Lord."—The ark was at Kirjathjearim in obscurity for years, and to keep alive religion it would seem that Samuel offered sacrifices in various places, at the same time teaching the people the law.

Samuel saw to it that Jesse and his sons carried out exactly all the ordinances in regard to purification.

"When they were come."—It is thought that between the sacrifice and the feast, while the preparations were being made for the latter, old Samuel went to Jesse's house to rest, as it would take some hours for the cooking, etc.

"He looked on Eliab."—Jesse's oldest son, Samuel knew only that one of his sons was to be anointed.

"Look not on his countenance, or the height of his stature."—Eliab was tall and handsome, two things which characterized Saul, whom the Lord had chosen for the first king.

The father does not seem to have thought of him till Samuel asked,

"Are here all thy children?"—All thy boys the Hebrew is. Then Jesse bethinks him of his youngest son.

"And fetch him: for we will not sit down till he come hither."—Sit down to the feast. Jesse had rather overlooked David; Samuel honours him. The boy was near by and was soon summoned.

"Now he was ruddy,"—fair and rosy complexion. "And of a beautiful countenance."—The Hebrew says of beautiful eyes.

"Then Samuel took the horn of oil, and anointed him in the midst of his brethren."—There is no reason to believe that his brethren knew for what purpose Samuel anointed him.

CLOAKS AND FURS. Intensely stylish are our Jackets, Fur Capes and other Wraps we are now showing. Never so handsome in design, and certainly never so cheap. We are offering special values in Ladies' Black Coney Fur Capes. Write for prices and description. J. BACON & SONS, IMPORTERS, 425, 427, 429 E. Market St., Above Preston, LOUISVILLE, KENTUCKY.

Advertisement for 'Orford' Teachers' Bibles, featuring an image of the Bible and text describing its features and availability from Thomas Nelson & Sons.

SEND YOUR ORDERS TO Baptist Book Concern, For Sunday-school Supplies.

WESTERN RECORDER.

T. T. KATON, Editor.

LOUISVILLE.

THURSDAY, NOVEMBER 21, 1898.

We note two recent utterances from prominent Northern sources with regard to the Negroes. There has been, of late years, a marked change in the tone of Northern people toward what is called the "Negro problem." At the recent Methodist educational meeting in Chicago, it was asserted that the educational work the Northern Methodists are doing among the Negroes of the South is a failure, and the statement was made that its effect was injurious to the colored people by leading them to demand social equality with the whites. Bishop Newman is reported in the daily papers as saying:

It is a strange fact that in all the annals of time, no emancipated people has ever come to the front. The only question is whether we have so far incorporated the essential principles of Christianity in our religion as to say an emancipated race shall co-exist with us. This is to be the mission of our society. The question is not yet settled whether the emancipation brought by Lincoln is to be a benediction or a malediction. A task more difficult than the solution of this question was never committed to Christianity.

This is remarkable language to come from such a source. Think of Gen. Grant's old pastor and friend, as well as the friend of Lincoln, and a bishop of the Northern Methodist church, saying more than thirty years after the Negroes were freed, "The question is not yet settled whether the emancipation brought by Lincoln is to be a benediction or a malediction."

In the same line is a recent editorial in the New York Observer (Presbyterian) from which we will quote the following:

The black races have been self-governing for three thousand years, but have failed to make any wise use of their freedom, their independence as a whole doing nothing to stimulate progress. It is doubtful, however, whether the experiments thus far made in white guidance have worked greatly to the benefit of either race.

Experiments in civil equality have been almost universally unsuccessful, the whites everywhere refusing to accept the government of the blacks, and depriving them of their rights by trickery or force. Neither the possession by the negro of capacities equal to those of the white man, nor the possibility of his attaining to full manhood under the guidance of the white race, has been determined by anything that has yet been done.

It must be admitted also that many years must elapse before there can be any essential improvement in the condition of the black races; and while experiment has left undetermined the possibilities of the progress of the blacks under white guidance, experience has proven that, left alone, they make no advance.

A writer in the Spectator believes that the most fruitful course would be to declare the Negroes foreigners, guests of the state, entitled to all privileges, including education, but debarred from voting and holding office. Under such a system control would remain with the whites without resort to cruelty or trickery, while the blacks would possess all rights that they could wisely use.

We regret the feeling of despair these utterances show. It seems as if the Northern Presbyterians and Methodists are losing hope for the Negro, and this is to be lamented. We think the reason is, as Dr. Broadus once put it. He said that Northern people, with their ideas of the Negro drawn from Uncle Tom's Cabin, came South to work among the colored people, regarding them as "black angels." Finding out their mistake, they experienced a revulsion and concluded that the Negroes are "black devils," while in fact they are simply "black men."

The truth is that the white people, North and South, must co-operate in work for the Negroes if

the best results are to be realized, and we are glad that, so far as the Baptists are concerned, this has been provided for. The agreement reached at the Fortress Monroe Conference only needs to be vigorously and faithfully carried out. We do not share the despondent feelings of Bishop Newman and the Observer, but we are full of hope for the colored people. Hearty co-operation in work in their behalf between Baptists North and South, according to the arrangement agreed to, is sure to produce beneficent results. We need to understand that it is not necessary for us all to agree as to all the questions involved in the "Negro problem" before we heartily co-operate in elevating the race. Indeed, the best way to reach an agreement in everything is to heartily co-operate in those things wherein we do agree. Wisdom and patience are needed, and above all that love which "hopeth all things, believeth all things, endureth all things."

WHEN any "movement" is started, there are those who say: "Now if this movement is allowed to take its course, harm will come; it is, therefore, needful that we take hold of it and so direct it as to get the greatest amount of good out of it, and avoid, or at least, modify, the evil." Simple opposition is deemed unwise. To fight to kill it is regarded as out of the question; the aim should be, so it is said, "to mend and not to kill." Those who object are told that if only they will take hold of the movement, instead of opposing it, they can aid in removing the objectionable features, and they are acting very badly to hold aloof and oppose. And this sort of talk captures a good many who are led to think—"yes, by taking hold and helping to direct, we can modify the evil and get the benefit of the good." And the well known saying of Gamaliel, which some are foolish enough to think is inspired, comes in aptly; and it is said no one must oppose the "movement" since "if it be of men it will come to naught, but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God." And so for fear they may be found fighting against God, many forbear opposing.

Since these considerations have weight with many minds, they are worth looking at. When a "movement" shows itself the one question is, if it be a movement in religion, is it according to the Word of God? If it be so, then take hold of it, but if not, then oppose it. We are not to fear to oppose for Gamaliel's reason. Gamaliel was not inspired. Luke was inspired to tell us what Gamaliel said; and the view of Gamaliel was wrong. Paul and the other apostles did just the opposite.

Then if the "movement" be not according to Scripture, we do wrong to take hold of it, or to do anything to help it. Suppose a man should say about spiritualism or so-called Christian science: "Here is a 'movement.' There are objections to it, to be sure, but by taking hold of it, I can aid in removing those objections, and in preventing harm's coming out of the 'movement' which else might come." He might say that to oppose it is not sensible, and our efforts should be directed "to mend and not to kill." We must not aid what is not right.

We are glad Gov. Culberson did not reason as do some good brethren, and say of the Corbett-Fitzsimmons prize fight: "Here is a great 'movement.' A great many people are deeply interested in it. 'If it be of man it will come

to naught, but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God.' There are objections to prize-fighting, but there is some good in it also; for example, it promotes physical development and creates great 'enthusiasm.' By taking hold of this 'movement' and rightly directing the 'enthusiasm,' we can get the good out of it and avoid the evil. If we let it take its own course it may do great harm. I will, therefore, join in with the 'movement' as the only sensible course." We are glad the brave and faithful governor did not argue in any such fashion.

The Baptist and Reflector kindly answers why it asked us whether we would have submitted had the action of the Washington Conference been against our wishes. The object was to convict us of inconsistency—a brotherly purpose truly. Our contemporary says: "If there was an implied agreement of that kind upon one side, there certainly must have been upon the other side." Of course—who ever denied this?

The editor quotes our saying: "Just about the latest excuse any man ever gave for his course is that, 'the other fellow' would have done the same thing had their positions been reversed," and adds: "And we may add that just about the latest excuse any man ever had 'for his course' is that he himself does not propose to be bound by a rule which he strenuously insists the 'other fellow' must be bound by." Yes, but who has offered this last excuse? The Baptist and Reflector thought it would convict us of inconsistency, but it failed. We admit that "it is a poor rule that does not work both ways," but it is a poorer rule still that does not work either way. We have never intimated that we were not bound by the same principles that bind others.

But suppose we had been inconsistent, how does that help the case? Does one man's inconsistency change a principle? It is a confession of weakness to attempt to prove a particular man inconsistent when any principle is under discussion.

The Baptist and Reflector claims that we could not have made any protest then and there, because we were not present when the vote was taken. Ahem! But all the same our protest would have been there, had there been any occasion for it.

The editor says further: "Every one who was present at the closing of the Washington Conference knows that there was no opportunity to offer protest then and there against the action of that Conference. Just as soon as the vote was taken some one started the hymn, 'Blest be the tie that binds,' and almost before its notes had died away a motion to adjourn sine die was made and carried with a rush and a whirl before the minority had an opportunity to say a word publicly."

Poor little helpless dears! There were 165 (or, as we have been reliably informed, 105, the 0 being mistaken for a 6) grown men, sitting in a meeting they themselves had called and organized, the President, who must entertain the motion to adjourn, being in full sympathy with them, and yet they could not protest because somebody began to sing, and some one moved to adjourn. Poor creatures! And more than that, they could not protest and say they would not submit for several months afterwards! The Baptist and Reflector says the hardest thing about the brethren we have yet seen.

Bro. Folk quotes a clause from

the call: "By joining in this call these brethren have not committed themselves to any particular policy." Of course not. Nobody said it did. Not simply joining in the call, but allowing the Conference to adjourn without any sign of unwillingness to submit, binds them. If this minority are not bound to submit, we fail to see how any minority ever can be so bound.

The pesky spade has been upsetting the so-called "higher critics" some more. This time it is in Arabia, Egypt, Babylon and Syria have already done good service in this line. But, curious to say, the "higher critics" refuse to learn anything that makes against their theories. For example, the Tel-el-armana tablets and many other recently discovered monuments prove conclusively that there was abundant literature in the days of Moses; while the "higher critics" keep on saying that Moses could not have written the Pentateuch, because, forsooth, there was no literature in his day, and the production of such writings was in that day impossible.

But the evidence multiplies, and the people will know it if the critics never find it out. Prof. Hommel, of Munich, writes as follows in the Sunday-school Times, speaking of the recent discoveries of Dr. Glaser in Arabia:

It is my conviction that Arabia itself will furnish us the direct proofs that the modern destructive criticism of the Pentateuch is absolutely erroneous. The age of the Mosaic inscription runs parallel with that of the so-called code of the priests. If the former are as old as Glaser believes them to be, and the Arabian civilization, as I have proved in my first article, already existed at the time of Abraham, then the laws of the priests of Israel are also very ancient. The best proofs of the historical accuracy of the Old Testament traditions come more and more from without, from the inscriptions of the surrounding nations.

The Baptist Congress met, according to announcement, in Providence, R. I., and the published programme was carried out. The only men present from the South were Dr. Christian and Prof. Moore and Potat. Dr. Christian spoke on Centralization among Baptists, and also addressed the Social Union. Prof. Moore spoke on Monism; and Prof. Potat on the Physiological Basis of Morality. Dr. Christian thinks that the next meeting will be in Atlanta. He reports that a good many wise and some unwise things were said at the meeting.

The Mills meetings closed Monday night. There were great crowds. Many signed cards, signifying their desire to lead a Christian life. So far, however, there have been but few additions to the churches. Most of the churches will carry on meetings. Many persons who seldom or never attend church have been attracted to these meetings, and we hope much good will follow them.

The whole land will mourn the death of Dr. S. F. Smith, author of the famous hymn, "My country 'tis of thee." He died suddenly at his home in Newton, Mass., on last Saturday, in a ripe and remarkably vigorous old age. His mental powers were unailing to the last.

REV. JOHN M. BRUCE, formerly president of Liberty Female College, favored us with a call on his way to Glasgow.

LET not those hearers or readers of the Word of God who pass judgment of rejection upon it think that they have hereby condemned the Word of Jesus, they have but condemned themselves.

Editorial Varieties.

We lately heard of a man who was too stingy to pay a compliment.

Pastor Booth, of Taylorsville, called to see us on his way to Trenton, Ky., to hold a meeting.

Dr. A. C. Caperton, J. B. Cranfill, Arthur Yeager and Bro. J. K. Cobb visited the city during the last week. We were glad to see these brethren.

The President has proclaimed Nov. 23rd as Thanksgiving Day. The Baptists of Louisville unite in a meeting at East Church, Dr. Pickard preaching the sermon.

In one of our exchanges one brother tells how another "makes a personal and vituperative attack on my veracity of truthfulness and honesty." A very remarkable attack truly.

Every one seems pleased with the appointment of Dr. Sampsy to fill the place, left vacant by the death of Dr. Broadus, on the International Sunday-School Lesson Committee.

We are sorry to see that in the controversy about the hymn, "Southern B. Y. P. U.," some brethren seem to be losing some temper—just a little—a fraction. Let all guard against that. If we must differ, let us do so as brethren.

Appropos of the discussion of Christian Union, Dr. Shinn makes a happy hit at the plan of comprehension. He says: "If the sheep wander in the mountains and get fast among the thorns—why bring them back to the fold? Build your fold big enough to enclose the mountains and all the places where the sheep are, and there are no more wanderers." What sort of "union" is "comprehension"?

Mrs. Perkins (calmly)—"Jonathan, we've bin married forty years next Tuesday, an' never a cross word yit."

Mr. Perkins—"I know it. I've stood yer jawin' purty well."

Mrs. Perkins—"Jonathan Perkins, you're a mean, hateful deceitful old thing, an' I wouldn't marry you agin for love nor money."

Everything used to be either "subjective" or "objective." Now those words are passing out of use and "static" and "dynamic" are taking their place. Prof. Small writes of "static and dynamic sociology." Prof. Moore tells of "static" and "dynamic divinity." So if you want to be "up to date" you must ever now and then ring in the words "static" and "dynamic." It is not necessary to mean anything in particular—just get off the words in a high-sounding way and that will answer every purpose.

A brother in Tennessee refused to take a religious paper "because it takes 25 cents to send 10 cents to the heathen." Where he got his figures we have no idea. Of all men he needs to have a good religious paper to give him the facts about missions. We do not send any money to the heathen at all. We send missionaries to preach the Gospel to the heathen, and we send money to the missionaries to feed, clothe and shelter them. And it takes less than one cent to send ten cents to the missionaries. Perhaps there are others as poorly posted as is this brother in Tennessee.

The New York Independent gives the following results of closing the New York saloons on Sundays: (1) The police can enforce the law; (2) there is less disorder on Sundays and the arrests are fewer; (3) fewer cases in the police courts; (4) laboring men lose less time on Mondays and are in better condition for work; (5) rents are better paid; (6) wives and mothers get more money for housekeeping; (7) saving banks deposits are increased; (8) thousands of dollars are saved. These results can be had in all our cities if only the laws are enforced.

No; the Armenian trouble will not interfere with our Pilgrimage. It is more than likely that the trouble will all be settled before we sail; but if not, we will be safe, since we will have a Turkish gun to repel any aggression of the iron clad. We are on a grand trip and the list is rapidly filling up. If you have any thought of going, write to us about it. The sooner we know who will go, the surer can all arrangements be made so as to give perfect satisfaction. The Duke and Duchess of Marlborough sailed for Europe on the Poldia, which is our ship.

The Religious Herald has several times admitted that it was bound by the action of the Washington Conference. Once it said it was bound "for a year at least." Last week, however, while again saying it is bound, the Herald adds: "As a matter of fact, the Conference took no action, it simply refused to take any." How, then, is the Herald bound? The Conference did take most positive and definite action. It voted down by a large majority the proposition to form a Southern B. Y. P. U. auxiliary to the Southern Baptist Convention. It did not postpone or lay on the table, but voted on the matter and the question after full and free discussion.

There may be other brethren who are now in the condition Bro. Cobb was in once, and the following note from him may be of service to such: "Dear RECORDER: I used to think the WESTERN RECORDER and its editor were too radical in some things; but since I have seen the spirit of conservatism established in this paper and in some other parts of the country, I have been convinced you are not a bit too radical. Baptists have always prospered when they held most firmly to their distinctive principles. J. R. Cobb, Gosport, Ind." We are much obliged to Bro. Cobb for this statement. It is a good one. If a given doctrine or practice be taught in Scripture we cannot hold it too firmly, while if it be not taught there we cannot reject it too emphatically.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Three received for baptism, one by letter and two baptized.

Broadway—Pastor Pickard preached in the morning and Bro. J. W. Lewis at night. Three received for baptism and one by letter.

Chestnut-st.—Pastor Weaver preached in the morning and Bro. Murray at night. Two received by letter and five for baptism.

East—Pastor Christian preached. One received for baptism. He had a fine time at Providence, R. I.

McFerran Memorial—Pastor Jones preached in the morning. No meeting at night.

Twenty-second and Walnut—Pastor Hunt preached in the morning and Bro. Ostrom at 3 P. M. and Bro. Biederdorf at night. Fourteen received for baptism.

Franklin-street—Pastor H. C. Roberts preached. One received for baptism and two by letter.

German—Bro. Ragowsky preached at both hours. Outlook brightening.

Highlands—Pastor Davis preached in the morning. No meeting at night. One joined by letter.

Logan-st.—Pastor Ewing preached at both hours. Good street meeting at 4 P. M.

Parkland—Brother W. D. Nowlin preached. One restored.

Portland-avenue—Pastor Thompson preached as usual.

Southgate street—Pastor McFarland preached at both hours.

Third-ave.—Pastor Taylor preached in the morning, and no meeting at night.

Twenty-sixth and Market—Pastor Inlow preached. Several inquirers.

Clifton—Pastor Roddy preached as usual.

City Mission—Bro. E. G. Richardson preached. Good interest.

Glensview and Eight Mile—Pastor Martin preached as usual.

NEW ALBANY.

Tabernacle—Pastor Baylor preached. Two baptized.

SEMINARY NOTES.

Prof. W. J. McGoethlin was away the earlier part of the week attending the Baptist State Convention of Arkansas.

Prof. W. H. Whitfill will go this week to Atlanta to attend the conference with reference to the Southern B. Y. P. U.

Prof. A. T. Robertson left the Seminary last Friday to attend the Virginia State Convention which meets in Petersburg.

Bro. Mentor Stergeon has just closed a very successful protracted meeting at Dallasville.

Bro. H. N. Spear has received a call from Vernon church in Indiana for half his time. Last week we were favored by a visit from W. B. McGarrity, pastor in Harrodsburg, Ky.

We all enjoyed the visit of Dr. J. B. Cranfill, editor of the Texas Baptist Standard. He conformed to the custom of the Seminary dining hall and made a speech after dinner. This is a tax put upon visitors for their dinner. His speech pleased his hearers.

Rev. G. B. Butler is assisting Bro. T. T. Martin in a protracted meeting at Glensview.

Supplies for Sunday were: Wm. Roper at Jeffersonville, who one was received by letter; W. E. Ellis at Leitch; Forest Smith at Bromlett; C. W. Duke at Mt. Vernon; H. W. Provence for W. O. Carver. W. L. H.

THE STATE.

Bro. Richard French writes: "We commenced a meeting at Howard's Mill, Montgomery county, on Oct. 14 and closed the 3d of this month, with 37 additions—26 for baptism, 2 restored, 1 from the Presbyterians and 8 from the Campbellites. Bro. J. H. Dew, from Jessamine, did the preaching. He cried, and wept and spared not. He told the old, used and spared not meetings, as usual, were in the morning, but the ingathering was at night. This is a fine point for a useful, efficient church, and in a short while with an industrious, zealous pastor would become self-sustaining. These requisites I lack. I hope they may have a next year who may be recognized as worthy of his hire."

Pastor Granville Dockery writes: "We have just closed a very profitable meeting of three weeks at Horse Cave. I believe the meeting transcended the expectation of us there are but few people at Horse Cave that do not hold membership in some religious body, and a large per cent. of them compose a class of young people who were, by a meeting 'sanctified' meeting here last fall, left between the church and the

world—hoping they have been converted, and fearing they have not, most of whom we left as we found them. The election excitement, also, was a considerable obstacle. Bro. E. N. Dickon, who always does a solid work, did all the preaching, except Saturdays and Sundays, and the results tell as plainly in the church as in the ingathering. Twenty-two were added to the church, 17 of whom were by experience and baptism."

Pastor W. O. Millican writes from Somerset: "Our protracted meeting here closed last night with 14 additions to the church, by baptism, 1 by restoration, 5 by letter; 1 joined the Methodists. Bro. J. M. McFarland did the preaching up to Friday night. His message was plain, forcible and scriptural. He made many warm friends for so short a stay, and carries with him the prayers of pastor and people. We hope to meet him again."

Bro. S. G. Mullins, of Covington, has been called as pastor of the First Baptist church of Hope, Ind., and will begin his services there the first Sunday in December.

The Station church, McLean county, has recently enjoyed a gracious revival of religion; 15 converted. The meetings continued thirteen days. Bro. W. D. Cox did the preaching and closed Nov. 1. The second Sunday a large congregation assembled at Rumsey and witnessed the baptism of 15 willing converts in Green River by the pastor, J. T. Caselber. Four more await the ordinance.

Bro. Edgar W. Barnett writes: "On the 7th of this month I closed a meeting with my Zion church. Bro. W. M. Stallings aided me. He is an earnest and consecrated preacher. His meeting was not getting up, but came from the Holy Spirit was with us. Bro. Stallings tries to more firmly unite pastor and people. We all learned to love him. We had 18 professions; 17 have been received for baptism. Have baptized 12 of these received."

Pastor W. H. Williams writes: "I closed a good meeting at Gilead church, Hardin county, on last Sunday; 10 promising young people baptized; 6 received by letter. Bro. J. S. Gatton did the preaching to the entire satisfaction of our people. Several of the converts are prominent in the village which is prospering under Prof. Gullin."

Pastor F. M. Sharp writes: "I am now in a good meeting at Seven Gums, Union county, with the pastor, J. H. Spurlin. I expect to give up all my pastoral charges at the end of this year, either to devote my time to revival work or to teach in other parson work more convenient and suitable. The dear old RECORDER gets constantly better."

Pastor W. B. McGarrity, the faithful pastor at Harrodsburg for several years, was in our office. We regret to learn that he has resigned to take effect Jan. 1, 1897. We know not his plans, but do know that he is one of the most consecrated men graduated from the Southern Baptist Theological Seminary for years. His work of organizing and pushing general denominational meetings in the present Association will be greatly missed.

Pastor I. W. Martin writes: "Please state that we have recently closed a meeting with my River View church; 6 additions. Bro. A. M. Vardeman, of the Bardonia Institute, did the preaching in his characteristic, able way, which we are very grateful. We look for still greater results in the future."

Pastor Gill, of Mt. Sterling, has been aided in a meeting by Bro. J. M. McFarland.

The Mt. Pleasant church, Bullitt county, have decided to build a house of worship. Pastor J. C. Mitchell is much encouraged.

Pastor Riley, at Port Royal, was aided by Bro. J. M. McFarland in a meeting. Ten were received by experience and baptism and one by letter; church greatly revived.

Pastor Wm. M. Stallings writes from Bradfordsville: "I recently closed a meeting with my Deep Creek church, which resulted in 5 additions by experience and baptism. Bro. A. Mobley did the preaching. He is an earnest and faithful minister of the Lord, and preaches the old gospel with tenderness and love. I am now in a meeting here. Bro. A. M. Vardeman is doing the preaching, and the interest is increasing with every service. Pray for us."

Pastor W. W. Force writes: "A ten days' meeting at Hillsboro, Henry county, closed Oct. 31. Eleven willing subjects were immersed near Hillsboro on that date, the fruits in part of the meeting. Bro. J. M. Fowler assisted the church and pastor in his masterly way of presenting God's blessed truth. The church was greatly revived and there were 8 additions by experience and baptism and 2 by letter. We have a better meeting for years, if ever. Some of our old members were unable to attend. They missed a blessed feast. Let us all give glory to God."

OTHER STATES.

Pastor J. M. Joiner writes from Jonesboro, Ark.: "The First church of Jonesboro has just closed its most successful year. The church revived, and 48 professed faith in Christ. Bro. J. F. Black, of Carl Junction, Mo., did the preaching. He is a safe man, has no eccentricities, and loves the Lord."

Pastor M. A. Adams, of Heidelberg, has accepted a call to the French Broad church, Asheville, N. C.

Pastor W. B. Oliver, of Wilmington, N. C., is assisting Pastor Lambeth in a meeting at Mt. Airy, N. C.

Pastor F. T. Wooten is assisting Pastor J. B. Harrell in a meeting with the South Side church, Wilmington, N. C. The Baptist State Convention of North Carolina meets at Greensboro Dec. 5.

Bro. C. Durham, mission secretary of the North Carolina Baptist State Convention, died Nov. 14. He was also president of the Board of Trustees of Wake Forest College. Bro. Durham was one of the ablest men in the State—a born leader and organizer, a vigorous thinker and speaker. His death is a great shock to the Baptists of the State. He was also one of the Seminary trustees.

Twenty-five have been baptized into the fellowship of the Clear Springs church, South Carolina.

Pastor F. C. Hickson, of South Carolina, reports as a result of the meetings held in his churches: 14 additions at Buffalo, 15 at Antioch, 4 at El Bethel and 10 at Mt. Paran.

The Mountain Creek church, in the Edgefield Association, South Carolina, was greatly revived in a meeting which added 13 to its fellowship.

At the close of the meeting in the Neal church, Georgia, Pastor Carreker baptized 22 into the fellowship of the church.

The Creswell church, Georgia, has held a meeting which resulted in 12 baptisms into the fellowship of the church.

The Davidsboro' church, Georgia, has set apart Bro. Emmett Dickens to the full work of the Gospel ministry.

A meeting in the Mineral Springs church, Georgia, closed with 20 additions by baptism and 2 by restoration.

A church has been constituted at Mt. Ida, Ala., where there once was a church whose candlestick was removed 24 years ago.

An eight days' meeting in the Fort Deposit church, North Carolina, closed with 12 additions to its fellowship.

A meeting in the Bethany church, Alabama, closed with 12 additions to the fellowship of the church.

A meeting in the Bloxi church, Mississippi, closed with 16 professions of faith, 14 baptisms and 6 received by letter.

Ten have been added to the fellowship of the Highland Home church, South Carolina, all by experience and baptism.

We have just closed (Oct. 10th) a two weeks' meeting at Dallasburg Baptist church, conducted by Brethren H. A. Hunt, of Louisville, and M. O. Wiggins, our pastor. The Lord blessed their efforts with such a gracious revival of religion as has not been known in our church for years. A deep spirituality was manifest during the progress of the meeting. The school taught here by Miss Kate Bryan was turned into a house of prayer, and about 15 of them of a responsible age were added to the church membership. Strong men passed sleepless nights, being brought to realize their true condition before God. The results were 29 additions by experience and baptism, 2 by relation, and 7 came under the watchcare of the church. The church was revived and harmonized and a renewed covenant entered into by the members, pledging an unselfish devotion in the future to the cause of Christ. Bro. Hunt is now engaged in a series of meetings at Owensboro, the county-seat. From thence he returns to his home at Louisville and will shortly remove to Kansas City to engage in evangelical work with an association of churches at that place. May the Lord bless his efforts wherever he may be called to preach the Word of life. Your brother in Christ,

EMMETT PEGOS, Clerk Dallasburg Baptist Church. Wheatley, Ky., Nov. 18.

GOOD MEETINGS.

For six weeks I have been in meetings. The first one was with New Union church, Logan county; Bro. J. H. Burnett, of Auburn, assisted us. This was among his kindred, and they all came to hear him and were delighted. There were 8 additions by experience and baptism and 3 by letter.

Next I assisted Bro. Wittenbraker at Mt. Liberty church, McLean county. I preached for them eleven days. They were having a good meeting when I

had to leave to begin another meeting. They had 6 baptisms, and others, I understand, will join. The church has a great work before them, and with the persevering and consecrated pastor that they have, they will succeed.

I left the above meeting to begin one with my Pleasant Grove church, on the third Monday night in October. The meeting was continued nearly two weeks, Bro. C. W. Freeman assisting us. He is a fine man to work with in a meeting, and the Lord greatly blessed his labors with us. He is a good preacher, and knows how to get the members of the church to work. There were 20 professions and 22 additions by experience and baptism.

All three of the above-mentioned churches were greatly revived and are ready for more progressive work.

Bro. Frank Page has held good meetings with both Dripping Spring and Muddy River churches.

Bro. J. H. Burnett has just closed a good meeting with Ollinda church, Robertson county, Tenn. The talk among the Baptists of Russellville is that they are going to have a new church.

T. M. JACKSON, Russellville, Ky., Nov. 12.

FROM BOSTON.

In Boston I had the pleasure of meeting Bro. G. C. Lovimer, of L.L.D., also Bro. T. C. Evans, one of Dr. Lovimer's leading deacons. The deacon claims that he has the greatest preacher in America. Fremont Temple will be finished by February, and will be the most magnificent sanctuaries on the American continent. The vacant lot could have been sold for \$500,000, and the building will cost \$500,000. Who but Lovimer is equal to such a gigantic undertaking? We were delighted with Boston and were glad to feel more at home among strangers.

W. P. H.

A GOOD MEETING.

I have just closed a series of meetings of thirteen days and nights with Gilead church, in Madison county, in which we had 60 additions to the church, 50 of them by confession. I baptized 44 the last day and had nine the last night, 6 of which were approved for baptism. I baptized some twelve or fifteen Campbellites into the church. I have been preaching for that church four years and have taken into its membership over 200, and the brethren have built themselves a new house of worship.

Bro. A. V. Sizemore assisted me last year, and was to help me this year, but for some cause he failed to put in his appearance and I was compelled to hold the meeting alone, but the Lord blessed us wonderfully and we had a glorious meeting in which the membership was much revived and did a good work. I feel like that is one of the best churches in Tate's Creek Association. They are a membership that any man could feel proud of. May God's blessings rest upon them, and especially the young membership, is my prayer.

Respectfully, A. J. PIKE, Broadhead, Ky., Nov. 4.

Just closed a series of meetings at Stone Lick church with 11 professions of faith and one added by relation. Bro. M. B. Adams did the preaching, and he did it well. He is the most logical preacher we have heard. The church was very much revived. Bro. Tolle (our pastor) was with us during the meeting. He is a very earnest worker in the Master's vineyard.

CLERK.

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., Manufacturing Chemists, 106-108 Fulton St., New York City.

Formula on Every Bottle.

ORDINATION.

The presbytery met with the Beattyville church Saturday, Nov. 9th, to consider the propriety of setting apart to the full work of the ministry Bro. George Kincaid.

After a full and free examination of the candidate relative to his Christian experience, call to the ministry and orthodoxy as a Baptist, he was found to be a fit man for the ministry. Upon this he was duly installed to the high and sacred office of a Gospel minister.

The writer preached the ordination sermon, Elder J. G. Parsons delivered the charge to the candidate and Elder G. B. Thrasher offered the ordaining prayer. Benediction by Elder George Kincaid.

Bro. Kincaid was converted under the ministry of Elder G. B. Thrasher, our beloved missionary in the mountains of Kentucky. He is a man of decided convictions and of considerable promise, so that the Beattyville brethren may well be proud of him. He now holds the office of deputy sheriff in Lee county, which shows the high esteem bestowed upon him by his fellow citizens. He expects to enter the Southern Baptist Theological Seminary next fall in order to fit himself more thoroughly for his sacred and cherished life work. May the Lord bless him in giving him many days of useful labor in his vineyard.

J. S. SATCHWILL.

DRUGGERY is as necessary to call out the resources of the mind as harrowing and planting those of the earth.

Not even "pearl glass" or "pearl top" lamp-chimneys are right, unless of right shape and size for your lamp. See "Index to Chimneys."

Write Geo A Macbeth Co, Pittsburg, Pa, maker of

tough glass.

An Opportunity

for Young Men.

In thousands of towns in the U. S. there are openings for young men to do an excellent business with a good Magic Lantern. Exhibitions can be arranged for churches, Y. M. C. A.'s, Sunday schools, lodges, and Christian Endeavor and other societies. Many young men pay their way through college by this means. It is an education in itself.

Outfits from \$20 upwards, and catalogue slides to rent on easy terms. Large orders, 10% discount. Other literature free. Address

RILEY BROTHERS,

26 Beckman St., New York.

Branches: 24 Washington, Cincinnati, 121 1/2 N. 7th St., Kansas City, Mo.; 151 East 14th St., Minneapolis, 154 Broadway, Chattanooga, Tenn.; 126 Market St., St. Paul, Minn.; 420 Kearny St., Portland, Ore.; 111 Coon St.,

John & Son!

Best quality Hosiery.

25c Best grade wool or Oxy's Pileed Cotton Hose for Ladies.

10c Infants' Black Cashmere ribbed or plain, 4 to 6; good value at 35c.

25c Boys' Ribbed Black Hose, 7 to 10.

50c Ladies' Double Sole Cashmere.

15c Ladies' Black and Tan Cotton.

25c Ladies' Double Sole Heel and Toe Oxy Black Cotton Hose.

35c 3 for \$1) Extra Heavy Silky Pileed Ladies' Hose.

Underwear.

50c Best grade Ladies' Pileed Winter Hosiery; Oxy's Ribbed Ladies' Oxy's Union Suits. Better grade \$1.50.

75c Ladies' Black Ribbed Lamb's Wool Strips or Drawers.

\$1.00 Ladies' Best Wool Union Suits, grey or white.

50c Boys' Hosiery; Vests or Drawers, Pileed-lined.

85c Ladies' Best Medicated Underwear.

50c Best Drill Waists for Boys; 25c Nazareth Waists for Children.

\$2.00 Ladies' Wool Extraordinary Tights; best black and white.

50c Children's Pileed Ribbed Union Suits, 3 to 10.

25c Infants' Wool Mixed Wrappers; Better grade, 50c and 60c. Infants' Hosiery, 25c up.

A NEW MACHINE! A HANDSOMER MACHINE! A Better Machine!

The Latest and best Heretofore Unheard of Values.

ONLY \$32. FREIGHT PAID.

The New Improved "RECORDER" Sewing Machine for only \$32 delivered, with all Freight Charges Paid; shipped on 30 days approval, including One Year's Subscription to the WESTERN RECORDER. This machine is more desirable than those sold in your local markets from \$45.00 to \$60.00.

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



LOOK AT THIS.

Arrangements have been completed by which we are enabled to furnish the latest improved high-arm machine to our readers for the remarkably low price of \$32, including one year's subscription to the WESTERN RECORDER. This is an unprecedented offer that we are enabled to make only by contracting for them in large quantities for cash. A complete set of attachments in elegant velvet-lined box is furnished with each machine, with all the modern improvements, such as automatic bobbin-winder, self-threading shuttle, self-setting needle, tension-releaser, together with the usual outfit of bobbins, needles, oil can, screw driver and illustrated book of instructions.

OUR WARRANTY.

Read our ten-year guarantee and terms under which you can buy one of these machines without a possible risk. We will warrant every new Improved RECORDER high arm machine for ten years from date of purchase, and after thirty days trial, if perfect and entire satisfaction is not given, the machine may be re-shipped at our expense, and the money paid will be promptly refunded. If you are wearing your life out in the use of some old "back-breaking" sewing machine, sell it there it aside, consign it to the garret, or sell, or buy one of the late, modern "up-to-date," light-running RECORDER machines for only \$32. We can only continue these terms for a short time. Act now!—to-day, and take advantage of this heretofore unheard of opportunity.

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

Traveling salesmen sell no better machines than the RECORDER, and half of them are not good, for prices ranging from \$40.00 to \$60.00. Agents will use their best arguments to convince you that our machine is not first-class, and at the same time insist upon your paying them a profit of from \$20.00 to \$40.00. Remember, these agents that it does not cost them more to sell you a RECORDER than it does to sell you a machine. No agents, no high priced salaried officers, no fancy store rents and no loss through credit sales. We contract for these machines in large numbers, they are manufactured by one of the oldest sewing machine companies in the United States. We pay cash, and in this way are enabled to furnish them to our readers at bottom wholesale prices, and a trifle above cost, thus having them all at midwinter's profits. Local agents will try to make you believe they can furnish this same machine, or something equally as good for the same money. Don't believe a word of it. It is simply impossible. THE RECORDER Sewing Machine is manufactured exclusively by the WESTERN RECORDER.

Do not overlook the new Improved RECORDER with sewing machine offers by absent-mindedly for premium purposes. There never has been as liberal offer as this before made. It is in mind that it is a RECORDER. If you are buying a machine you are buying an article that will compare with any in the American market, and retailing at \$60.00. Use your own eyes, and save from \$20.00 to \$40.00. For full particulars, send for our approval card fully warranted for ten years. Address all orders to

them should have silk gowns, and had better make them. Jack, her son, like his father, was shocked to see how tired and worn his mother looked. He had talked for a year or two of taking her for a week to New York. She had never seen a great city. But he always had some engagement. He remembered now that she had made enough in the dairy to keep him in his spending money at college. He wished he had contrived that little holiday for her. They all felt how good and unselfish she had been, and how dear to them.

"Why should she be taken from us?" the old man moaned, bitterly. "It is cruel. Why has God done this thing?" And the dead woman lying there, her lips closed forever, could make no answer, save that which toll had stamped upon the thin, worn face, that seemed pleading for rest.—Youth's Companion.

A BOY'S HEROIC DEATH.

Carl Springle is the name of a boy who is held in remembrance over half of Germany for a deed of self-sacrificing heroism, which is unparalleled in legends of Greece and Rome, or in the annals of more modern chivalry. The soldier who faces the bullets and cannon-balls upon the battlefield knows that while there are many chances of death, there is still some chance for life. Carl Springle, the poor lame German boy, to save many human beings from an awful death, walked straight into the face of certain death himself, and met it like a hero.

On November 19, 1867, a heavy rain storm swept over Southern Germany. For full twenty hours the rain poured down in torrents such as had never before been known in that region, and it seemed as if the day were to be the beginning of a second Deluge. Rivers overflowed their banks, and the potty bridge upon which the train crossed at nine o'clock at night the storm raged on with unabated violence, when Carl Springle set out alone on his crutches from the hut in which he lived to carry an evening repast to his father, who was on watch duty at the bridge over the "Devil's Gulch" on the great South German Railway. The Devil's Gulch is a fanciful name given to an immense cleft in the rocks two hundred feet wide and a hundred feet deep, which had been spanned by a strong bridge of wood and iron, believed by the engineers who constructed it to be capable of withstanding all possible assaults of wind and water. It was the duty of Wilhelm Springle—Carl's father—to keep guard on this bridge during stormy nights, and warn the oncoming trains of any lurking danger which might exist. Beneath the bridge a mountain stream boiled and bubbled in ordinary times; on that night the heavy rain had swollen it to a furious torrent. Carl Springle hobbled slowly along upon his crutches through the almost Egyptian darkness of the night, half-blinded by the thought that he was bringing cheer and comfort to his beloved father. When within a hundred yards of the bridge an awful crash sounded out upon the night air, loud above the din of the storm; and a shudder of horror ran through his brave young soul. It was the bridge—the bridge which had been deemed impregnable. It had succumbed to the fury of the water, and the bridge upon its foundations in irresistible torrents upon the mountain side. Hurrying on as fast as he could, Carl reached the railroad track, and his worst fears were at once realized. Upon the track, some ten feet away from where the end of the bridge had been, was his father's hand-car, with his red lantern burning dimly in it, and by the lantern's light Carl could see the full extent of the disaster. Every section, every timber of the bridge had been swept away, and the yawning gulf and the roaring flood were alone visible. "Father, Father!" cried Carl in his loudest tones. "Father, father! where are you?" But no answering voice responded, and there rushed across his brain the terrible certainty that his father had gone down with the bridge. For a moment his breast was filled with unutterable anguish. But it was only for a moment. Quick as thought it flashed upon his mind that it was almost time for the last night train from the great city above to come rushing along with its living freight. Danger signals gleamed from the water tower upon the bridge, and on the poor passengers would come, unconscious of their peril until too late to avert it, and they would be dashed in a moment into the seething flood, more than a hundred feet below. What was he to do? Forgetting for the moment the great sorrow that had befallen him, Carl decided at once that it was his duty to supply his father's place, and warn the train of its peril in time to save it, if possible. But what could he do? The compact increased in its fury, and the rain poured as if it would never stop. Hark, the train is coming! Already the boys hear it running on to destruction, and it must be near, or he could

not hear it above the storm. He cannot run, with his poor crippled legs, so he throws himself upon the hand-car and nerves himself for a mighty effort. As though his own life were at stake, he began to turn. Slowly at first, then faster and faster, he drives the car in the direction of the approaching train. On, on, dashes the mighty iron horse; nearer and nearer it comes. Oh, if he could only warn the driver while there is yet time to stop the train! If only he could get far enough off to save the engine and its burden from rushing headlong into the terrible gulf. Round the mountain's side, on the curving track the train speeds along. The gleam of its light is now shed upon the valley, and the boy knows that the supreme moment is at hand. On thunders the engine, and the track trembles beneath the heavy burden. Suddenly round a sharp bend a hundred yards away, full on his sight, burst the blazing headlights of the engine. Ceasing from further labor, Carl Springle braces himself with one hand, and grasping the red lantern in the other, swings it wildly above his head. "The bridge is down! The bridge is down!" he cries with all his power. "The bridge is down! The bridge is down!" The driver has seen the light but cannot save him. With a dull thud the engine clears the obstruction from the line and dashed along, though gradually getting slower and slower now. The hand-car and the boy are hurled many feet through the air, and when the latter is found his body is crushed, mangled, and lifeless. But the train was saved! Trembling, gasping, staggering, the train comes to a standstill not a dozen yards from the mouth of the yawning chasm, and all its passengers are saved—saved by the self-sacrificing heroism of this crippled boy, who willingly gave up his life that they might live.

Two years ago, in the quiet village cemetery, I saw the grave in which he sleeps. Upon a modest tombstone at its head, erected by the grateful friends of those whose lives he had preserved, is the inscription:—

"CARL SPRINGLE, AGED 14. He died the death of a hero and martyr, and saved two hundred lives." —Freeman.

PRAYING FOR PAPA.

"Did you see that, mister?" said an elevated railroad guard to a man who stood with him on the rear platform of the first car the other night. "Yes." "Well, then," added the guard, "you saw my three little children. They were kneeling at a trunk in front of the window of that house we passed. Over them stood their mother. She was about sending them to bed; but before they got to the trunk she prayed for me, and she brings 'em to me, so I can see 'em. And," he added with a manly attempt to stifle a sob that welled up in his throat, "she has told me what she tells 'em to say."

"What is it?" inquired the auditor. "I hope you don't think me foolish, sir, but as I guess you are a married man and a father, you may care to hear it. You see, it is this way: The kids—they go to bed at nine. That's about the time my train goes by the house. It's right on the line. So, just about that moment, she brings 'em to me, and she kneels down, with their hands clasped on their faces. And then they pray and pray—"

"For you?" was the interruption. "Yes, that's the right. They pray that papa will be good and kind and sober, and bring home all his money, and"—The big guard's voice trembled; but he continued, with an effort: "I'm rough, tough, and all that, but I love my wife, and I love my child. They are the only ones on earth that keep me straight. Bleek-o-er-y! Good-night, sir!" and the train proceeded, leaving at least one man with tears in his eyes.—N. Y. Recorder.

The Dean of Norwich (Dr. LeRoy), recently speaking of modern theology as required by the public from the clergy, said that he was reminded of a great old lady who went to a dog-fancier to buy a dog. The dog-fancier said: "What sort of a dog do you want? Is it to be a pointer, or an Irish terrier, or a collie, or what?" "O, I really don't mind, provided he suits the drawing-room carpet." "There are a great many people who want to make theology uncommonly like that dog," said the Dean, and added that for his part "he did not mean to match anybody's carpet."

THE world is full of people ready to do good, but most of them are in too much of a hurry to make a start.—Ham's Horn.

GIVE what you have. To some one it may be better than you dare to think.—Longfellow.

MUCH FOR LITTLE

What PIANO PLAYERS, SINGERS and those interested in Musical Matters, will be interested in reading for the month of November is the Musical VISITOR, a Monthly Magazine devoted to the advancement of

MUSIC AND MUSICIANS.

22 Page each issue containing practical suggestions from musical writers, discussions of teaching methods, articles, poems, correspondence and

VOCAL AND PIANO MUSIC by the best writers and composers. There will be Supplements to the November and December numbers, containing their Music for Thanksgiving and Christmas respectively. CHORAL MUSIC is a regular feature of the Magazine and has been discontinued and will be replaced by Vocal and Piano Music to meet general demands. Subscription \$1.00 per year, single copies 10 cents. The new departure as an class of music begins with September this issue.

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

INCREASE YOUR INCOME

by careful speculation by mail through a responsible firm of large experience and great success. Will send you particulars free showing how a small amount of money can be easily multiplied by successful speculation in grain. Highest bank references. Opportunities excellent. Pattison & Co., Bankers and Brokers, A. B., Omaha B'd'g, Chicago, Ill.

FINANCIAL.

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

DIRECTORS.

H. V. Loving, President, Louisville Trust Company. John B. Castleman, Barbee & Castleman, Insurance. Harry Weissinger, Tobacco Manufacturer.

John H. Leathers, Cashier Louisville Banking Company.

John Barrett, Attorney at Law.

W. P. Harvey, President Baptist Book Concern.

George B. Eastin, Judge Court of Appeals.

John B. Pirtle, State Agent Travelers' Insurance Co.

William C. Kendrick, William Kendrick's Sons, Jewelers.

C. M. Phillips, formerly of Lebanon Standard and Times.

J. M. Cabell, Cabell, Bayse & Co., Grocers.

Joseph H. Peter, of Peter & Burghardt Stone Co.

A. G. Langham, Barbee & Castleman, Insurance.

Stephen E. Jones, Fire Insurance. Call on or address C. M. PHILLIPS, Gen. M'gr, Louisville, Ky.

BOOKS CHEAP AND ON EASY TERMS.

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

When you write to or purchase from any one who advertises in this paper, please do not fail to mention the "RECORDER."

No. 1881 Each, \$1.50
Illustration of a pocket knife.
Our Razors have been in use for over twenty five years and are superior. It is a pleasure to shave with them. Illustrated Priced Catalogue of Razors and Shaving Outlets to any address. We warrant our Razors. Razors repaired and sharpened. C. P. Barbee & Bro., 321 W. Market, Louisville, Ky. This firm is available.—Publishers Western Recorder.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & BELL FOUNDRY CO. OF THE WORLD. 1000 BELL FOUNDRY CO. OF THE WORLD. 1000 BELL FOUNDRY CO. OF THE WORLD. 1000 BELL FOUNDRY CO. OF THE WORLD.

Buckeye Bell Foundry
E. W. Vanduser Co., Cincinnati, Ohio
For all Church Bells & Chimes
Manufactured by the World's Fair, Gold Medal
Midwest 1893. Price terms, etc., on application.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. N. BELL CO., 111-112-113, O. CHURCH BELLS

For all Church Bells & Chimes
Manufactured by the World's Fair, Gold Medal
Midwest 1893. Price terms, etc., on application.

CINCINNATI BELL FOUNDRY
SULLIVAN'S BROTHERS
FOR ALL CHURCH BELL FOUNDRY CO. OF THE WORLD. 1000 BELL FOUNDRY CO. OF THE WORLD. 1000 BELL FOUNDRY CO. OF THE WORLD.

FOR ALL CHURCH BELL FOUNDRY CO. OF THE WORLD. 1000 BELL FOUNDRY CO. OF THE WORLD. 1000 BELL FOUNDRY CO. OF THE WORLD.

A BELLS

all kinds, big and little, for Church and School, for Fire, Factory and Farm. Catalogue FREE. AMERICAN BELL FOUNDRY CO., NORTHVILLE, MICH. COW

HOTEL ST. STEPHEN,

New York City, 46-52 E. 11th St., near Br'dway.

A first-class hotel on the European Plan. Newly refitted. Modern Plumbing. Quiet, homelike. Elegant rooms \$1.00 per day and upwards.

Special attention to ladies traveling alone. LOUIS FRENKEL.

ARE YOU GOING

TO INDIANAPOLIS, CHICAGO, NORTH OR WEST.

IF YOU ARE Be sure your ticket reads

"Big Four" Route.

Solid Vestibuled trains, illuminated with Pintch light, between Louisville, Indianapolis, Chicago, Lafayette, Benton Harbor, all points North, Northwest and Northeast. Trains arrive and leave Union Station, Seventh street and river.

Leave Louisville for Indianapolis, Chicago, Lafayette, Benton Harbor, Peoria, ... 8:10 A. M. Indianapolis, Chicago, Lafayette, Peoria, with Wagner Sleeper, ... 8:10 P. M. Indianapolis, Anderson, ... 2:40 P. M.

Arrive Louisville from Peoria, Benton Harbor, Chicago, Indianapolis, Lafayette, ... 6:50 P. M. Peoria, Chicago, Indianapolis, Lafayette, with Wagner Sleeper, ... 7:45 A. M. Anderson, Indianapolis, ... 10:57 A. M.

*Daily. *Except Sunday. B. J. GATES, General Agent, Passenger Dept., 218 Fourth Ave., Louisville, Ky.

B. & O. S-W. RY.

TIMETABLE.

Trains leave Louisville as follows for Cincinnati, ... 7:00am 7:40am 7:15pm St. Louis, ... 7:30am 7:50am 7:45pm Parkersburg, ... 7:30am 7:40am 7:15pm Columbus and Pittsburg, ... 7:30am 7:40am 7:15pm

*Daily. For suburban trains, see local time card which can be procured from agent.

For detailed information regarding rates, time on connecting lines, sleeping, parlor, dining cars, etc., address: E. S. Brown, D. P. A., Louisville, Ky. or J. M. Chamberlain, G. P. A., St. Louis, Mo. or C. W. Paris, Asst. G. P. A., Cincinnati, O.

Gleaner Department.

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

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

Our northern Methodist brethren are very considerate of the good of Kentucky sinners, and have appropriated over four thousand dollars of their mission fund to be used in our evangelization.

The Catholic priests including Mgr. Satolli, are making quite a parade over their willingness to have the Bible used in the public schools, provided the non-sectarian portions of it only are employed. I never knew before that any body believed any part of the Bible was sectarian, though I knew that much of it was distinctly Baptist.

The M. E. conference, of the Memphis District has decided that the preachers of that Conference must not invite or allow women preachers to use their pulpit to carry forward their so-called evangelistic work. This will stop a good deal of the sensationalism that has been operating in this section in connection with a Methodist woman who has had crowds of gaping admirers to sing her praises as a great preacher, but whose work has been chiefly to unsettle the communities in which she labored in reference to the common order of things. I am glad the Methodists follow the instructions of Paul on a few things, and this is one of them.

WHAT is to be done with the "sick man of Europe," the Turkish empire? The barbarism of its rulers and people is so much out of harmony with the genius of modern civilization, and is so much in the way of any permanent progress for the country and its people, that there will of necessity have to be a total suppression of the empire, and its absorption by the civilized and civilizing nations of the earth. It is really a duty that these nations owe to the barbarians and heathens of Turkey, China, and such other countries, that they take their government and rule in hand, and place it on a higher plane, and develop their civilization in such a way as to give them something that is refined and refining.

It is said that Dr McCabe, of the Methodist Mission Rooms, takes the pains to write annually a personal letter to Col. Ingersol, hoping in this way to ultimately secure his conversion, and have him join the Methodist church. The zeal of the Dr. may be all right, for it is no doubt right to do all we can for the conversion of all men, but it is my opinion that time and labor is wasted when such efforts are made for the conversion of Ingersol. He and his sort take advantage of such persistent efforts as an opportunity to laugh at religion. It may be that in answer to prayer the Lord will some time turn the thoughts of the arch infidel toward himself, in penitence and faith, but the occasion that he can use for the mockery of religion will hardly be the means of his conversion.

I SEE that the infidel papers are raising a howl against President Cleveland because he has appointed the 28th day of November as a day for Thanksgiving. They ask if the President wishes us to be thankful for the fires, and cyclones, and disasters at sea, and all other calamities that have occurred during the year. It is possible that amidst the numerous blessings we have received we

times forget that even calamities are blessings to us, when rightfully received. Through them we are constantly impressed with the uncertainty of the things of this life, and the need of securing things that are more enduring. The afflictions of the Prodigal son, and of Job seemed severe, but they were fruitful of great good to them. A seemingly sore calamity has turned out to be the greatest of blessings to all of us. Yes, let us be thankful for the lessons of adversity, as well as the blessing of our acknowledged prosperity.

The evident trend of view in the ranks of our Disciple friends in regard to the "condition of the 'pious unimmersed'" is that such persons are not likely to be lost. A very clear statement of this view may be seen in a recent issue of the *Christian Standard*, from W. O. Moore. He says: "We are called upon to preach the word, and obey it. If some fail to learn the perfect will of God, but are sincere in the conviction that they have done what we know they have not done, and pass from earth without learning their mistake, we do not have to say that they are lost. We are not saying that the Lord can not, and will not save the pious unimmersed. What the Lord may do, and what he has authorized us to preach, are separate and distinct propositions." In this statement the brother yields the point in his faith that makes baptism a condition of salvation, or else implies that God has a plan by which he saves the well informed Campbellites by baptism, and the rest of us are saved through our ignorance, provided we stay ignorant till we die. Such doctrine is a travesty on the commonest laws of logic and sound reasoning. It is a confession that the advocate dreads to meet the inevitable conclusion of his own doctrine. For my part I prefer to teach a doctrine that is scriptural, and the conclusions of which are rational and logical, and in the defense of it there will be no need for such tricks of sophistry.

A VERY excellent brother, and successful pastor, writes me that in the city where he lived this B. Y. P. U. craze has well nigh distracted the denominational interest of the place. The whole thing is tending toward centralization, and if any pastor or prominent member of the church speaks a word against the fad he is at once notified in a very significant way that he is in danger of running against the gods if he follows that line very far. Just think of it. In a city where there are five or six strong Baptist churches, so entirely centralized has this thing already become, that one man practically rules the whole business, and with his power can make the pastorate of any preacher in the city so troublesome as to bring about an early resignation. And it all comes about from this "Young People's Movement." In one mail I received letters from two splendid pastors asking me to help them change their fields of labor because of the high pressure of this same centralization, and combination, to carry forward this "movement" at all hazards, and at the sacrifice of any one who opposes it. It is astounding that any Baptist church or pastor will give the thing any encouragement.

I SEE that we have a new re-incarnated divine healer, in the person of a Mexico-German, who is exciting the people of Denver, and other sections of the West. He has fasted often, made long prayers, acted very peculiar, duly announced his liberalism, and is performing very remarkable cures.

People talk, the editors write, the sick call for aid, and the "re-incarnated" healer quietly plays on the popular chord while the excitement is high. Such a strange combination is man. He actually loves to be humbugged. He seeks after something that smacks of the miraculous, the supernatural, the uncommon. Any man with a very strongly endowed mesmeric, compositon can work wonders on nervous people, and with a little special advertising and bragging about what he does can have a sensation. Such is the case in all these instances of alleged "divine healing," and the pretense to give God the glory for it is but one of the stepping stones to the popularity of the operator. As proof of the fact that there is no divine direction in the thing it may be cited that every one of them teaches that it is altogether unnecessary to keep the commandments of Christ, or belong to his church, or to contend for his word. Such a spirit is anti-Christ, and no other than an evil spirit can direct such teaching and work.

This is the season of the year for the annual conference of our Methodist brethren, wherein the preachers receive their appointment for the work of the succeeding year. In view of this fact it was somewhat amusing to read a very conciliatory and encouraging article in a recent Methodist exchange, striving to prepare the preachers for the appointment of the coming conference. The editor in great faith suggested to his ministering brethren that they should not be timid or fearful as to their work for the coming year, because the Lord was on their side, and he would surely provide. But I could not see how the Lord could provide for the preachers until the bishop should resign. They have put themselves into the hands of the bishop, and at his dictation each one must take up the task assigned him, and there is no room for the Lord to manage the business. The wise thing for a Methodist preacher to do is to keep himself in the best possible relation to the bishop, and do his praying to his highness, and then if the grace of the bishop should so direct, it may be possible that the preacher will secure a soft piece and a fat salary. To depend on the Lord while the bishop is in authority is all foolishness.

OREGON BAPTIST STATE CONVENTION.

The tenth annual session of the Oregon Baptist Convention was held with the First church of Eugene, October 22-27th. While this is only the tenth annual meeting of the present organization, the first state organization was effected forty years ago; but for various reasons did not prove successful. About 1876, the North Pacific Coast Convention was organized, including Oregon, Washington, Idaho and British Columbia. For ten years this organization did most effective missionary work, when it was disorganized and three strong conventions formed instead. The present Oregon Baptist Convention is the re-organization then effected upon the dissolution of the larger body. The convention is composed of the Regular Baptist churches of the whole state, which number about 140, with over 6,000 members. Besides those composing the regular convention, there are some 1,900 or more Baptists in the state who are members of another organization, which, however, at present, has no fellowship with either Northern or Southern Baptists.

Tuesday night and Wednesday was given to the Ministerial Conference, during which addresses

were made by Revs. Pace, Baldwin, Douglas, Hunsaker, Merley and Ellis.

Wednesday evening the convention proper convened. After customary addresses of welcome and response, President Woody delivered the annual address and introduced Rev. R. D. Grant, D.D., pastor First church, Portland, who preached the annual sermon from Romans 7:8. The sermon was a powerful exposition of the whole chapter, an appeal to experience as opened in the chapter, and an opening up of the work of Christ in salvation. Space forbids a detailed account of the whole convention which from first to last was a continual feast of good things. Thursday and Friday were occupied with the regular work of the convention—reports, with full and free discussions on missions, convention needs, Sunday-schools, education, etc. Friday afternoon was devoted to women's work and the meeting of the Board of Managers. Friday night President T. G. Brownson, of McMinnville College, delivered a strong address on the "Relation of the Pacific Baptist to the State Work," which was full of loyalty to Baptist doctrines and the truth.

Saturday was given entirely to the B. Y. P. U. Convention. An interesting and profitable programme was followed out, beginning with the sunrise prayer-meeting at 6 o'clock, and closing with an interesting report of the Baltimore Convention by Pres. Coshow of McMinnville.

Sunday was also a very full day—sunrise prayer-meeting at six, sermon by Bro. H. C. Woods, D.D., at 11 o'clock. This sermon was undoubtedly the richest spiritual treat of the convention. In the afternoon a joint meeting of the Womans' Home and Foreign Missionary Societies was held, followed by an enthusiastic Junior meeting. Sunday evening, after an inspiring missionary sermon by Rev. J. Sunderland, D.D., the convention adjourned to meet with the First church of Salem, the capital city, next October.

Thus closed one of the best meetings of Oregon Baptists. From beginning to end there was not the least jar or other unpleasant feature. On the other hand, there

was at every session manifested a deep spiritual interest, an uncompromising loyalty to Baptist principles, and an intense earnestness amounting to enthusiasm for Christ's cause in Oregon and the whole world.

The report of the Board of Managers was the most hopeful one that they have been permitted to present at any time in the history of state work. There has been a slow but healthy growth in our ranks, and improvement and advances all along the lines. There has been a flattering increase in missionary contributions of the churches, amounting to a 90 per cent increase over last year.

The opinion held by many in the older states is that the Baptists of the far West and Northwest are at best quite a rotten and loose lot of Baptists. However true that might be of other parts of the West, one in attendance at the last session of the convention would at least be led to doubt whether it applies to Oregon Baptists. Our coast paper, the *Lucifer Baptist*, is certainly as Baptist as any in the land. Every address had the Baptist ring.

The coming of the May meetings of our great Baptist societies to our state and chief city next year is a matter of no little interest to the Baptists of Oregon and to the Pacific coast. This will be the first meetings of these societies that have ever occurred west of the Rocky Mountains. It will bring to our shores the "wise men of the East," the mighty men of our Baptist ranks. Coming as it does at the close of fifty years of work by the Home Mission Society in the state, the thought of this great gathering inspires our hearts and kindles our souls afresh in missionary zeal and service.

The Baptist College at McMinnville opened up very auspiciously this fall. Now students are coming in almost daily. It is gratifying to find an unusually large number of students who have the ministry of missionary work in view. The College has gained quite a reputation for the thoroughness of the work done in all its departments, and is already a powerful factor in the furthering of the Baptist cause.

EDWARD B. PACE.
McMinnville, Ore., Oct. 20.

ULSTERS,

\$2.50 to \$12.



One particular thing is an All-wool, Black Cheviot Ulster for \$6. They are for boys 8 to 19 years old, and are the best garments in America for the price—\$6. We'll send one on a mail order, express prepaid, to any point in Kentucky or Indiana. Money refunded if goods fail to please.

MAGIC On receipt of 25 cents we will send one of the greatest sleight-of-hand tricks known to the profession. The "Vanishing Handkerchief." Any boy can learn to perform it to the complete mystification of an audience. Or we will send one of these tricks free with every mail order for a Boy's Suit or Overcoat.

Mammoth

Shoe & Clothing Co.,

424 to 434 West Market.

ARE THEY CHURCHES OF JESUS CHRIST?

The *Index* of Oct 3, page 3, has an article entitled "The Young People's Movement and the Macon Convention," signed by E. R. Pendleton, in which some statements are made that are foreign to views commonly accepted by Baptists. I suppose the best of motives prompted the brother in these utterances, yet it is just such insinuations or thoughtless expressions as these that go to mould the faith of many; therefore, with the kindest of feelings we submit a few criticisms. The brother says, "The Lord has always preserved his church. He has used various means to do this. When in past ages it has gone to extremes, he has raised up Martin Luthers; when it has become lethargic, he raised up Wesleys and Judsons; when it has become too conservative, he has brought about the young people's movement of America."

The first error in this quotation is the broad sense in which the word "church" is used, he here applies this term to the aggregate of believers on earth if they belong to an organization called a church. I do not know whether he would apply this to every believer or not; but I do know that several phases of so-called church relation is included in this sweeping declaration; for hear him: "The Luthers, the Wesleys, the Judsons and the young people's movement of America"—of course he means Baptist—are specially cited as proof of what? That the young people's movement has a right to come and demand a prominent and abiding place with us! He says: "When in past ages it [the church] has gone to extremes he [the Lord] has raised up Martin Luthers"—for what? "To preserve his [the Lord's] church."

Now, I do not believe, neither can I think, that any person who can give an intelligent reason for being a Baptist believes this statement. In the first place Martin Luther never did belong to a church of Jesus Christ, neither before nor after his work in the Reformation. That he did a great work is most cheerfully admitted, but to say that "this church had gone to extremes and that the Lord raised up Luther to preserve it," is to state a thing that cannot be proved either by history or the Scriptures. Suppose you think that the Lord is going to preserve in all of its iniquitous workings that organization which has for its head the "Man of Sin" and who hath made herself "drunken on the blood of the saints"? It may be so, but when you have succeeded in convincing me that there can be fellowship between light and darkness, then I will be prepared to accept such a statement.

Again, "When it has become lethargic, he has raised up Wesleys," etc. Now, I submit what applies in the former argument in some respects applies here. Think you that the unholy alliance of church and state, together with the other departures from the simple form of worship as practiced by the primitive churches, gives the church of England a like scriptural claim with the several thousand Baptist churches, and that Wesley was directed to arouse this lethargic, this sleeping church that it might continue to maintain its unscriptural practices? Mr. Wesley lived and died a member of the Episcopal church; does Bro. Pendleton mean to say that this organization is equal with the Catholics, with the churches of Jesus Christ, or that there is one such? This is strange in a Baptist who has "the history" as an example of all the past before

him." The churches of our Lord are unlike in many respects the organizations above mentioned.

Will the brother allow us to humbly suggest that we do not believe that he has made out his case! Also that we do not think the older brethren regard the younger brethren of to-day either as "weaklings" or "ignoramuses." Let us stand by the old land marks—"fight in God's ways and along God's lines," and whether we turn the world upside down or not, we may confidently expect his approval after a while. If this is to be the kind of teaching our young people are to have, this movement will accomplish what his Satanic Majesty has tried for years to do, namely that Baptist churches have only an equal claim with others. It is in times like this that such papers as the WESTERN RECORDER endear themselves to the hearts of those who believe that Jesus built wisely and permanently when he established his churches and delivered the laws that should govern them.

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.

THE ORPHANS' MUSEUM.

The A. J. Holt Museum has been donated to the Buckner Orphans' Home, and is now on display at the institution to the admiration of its many visitors and the delight of its inmates. The children also get many valuable lessons from it in the study of natural history and other branches. The museum has been gathered from many parts of the earth and embraces many rare specimens; mineral, botanical, ores, ancient coins, ancient books, manuscripts and other things. Some additions have been made recently by friends in Brazil and Mexico, and by travelers in the old world. The management of the Home and many of the more advanced inmates take great pride in the museum and are anxious to receive additions to it from every quarter. Education is one of the leading features of this institution, and in addition to the literary and kindergarten departments, the inmates have the advantage of music, stenography and typewriting, photography, the printer's art, carpentry, broom making, shoe cobbling, agriculture, horticulture, farming, housekeeping, dressmaking, etc. The Home has as yet no productive endowment and depends on voluntary contributions. There are over 300 inmates.

R. C. BUCKNER.
Orphans' Home Station, Texas.

AN ANNOUNCEMENT.

We desire to announce that the Board of the American Baptist Publication Society, at a regular meeting held Thursday, Oct. 17th, 1895, unanimously elected Rev. Robert G. Seymour, D.D., of Massachusetts, Field secretary. Dr. Seymour's duties are defined as follows:

"To have charge of the securing of Church collections and other offerings for the benevolent and missionary work of the society, to recommend the appointment of District Secretaries, Sunday-school Missionaries and Colporters, and to direct them in matters pertaining to methods of work. Also to have general charge of Chapel Car work. Wherever practicable he will hold meetings or convocations in the interests of the society."
Dr. C. C. Bitting will continue

in the service of the society as Bible and Home Secretary. He will attend to all matters pertaining to the Bible work of the society, conduct the correspondence pertaining to the Bible and benevolent work and report all applications for grants. He will also make the necessary preparation for children's day and Bible day, and in general attend to the office work of the missionary department.

It will thus be seen that there is ample work for both secretaries. We trust a great enlargement of missionary activity may result from their combined efforts. Dr. Seymour will take full charge Dec. 1st., 1895. We cordially commend him to the entire brotherhood.

A. J. ROWLAND,
General secretary.

A SUGGESTION.

Let some one organize our young people—Baptists, of course—for a grand musical programme in connection with the next Southern Baptist Convention. It would add immensely to the pleasure and enthusiasm of the meeting. Our people need just such an impetus in order to stimulate them to the accomplishment of the grandest possibilities in sacred song service. A chorus of many hundreds of the best voices in the South could be readily enlisted in such a noble undertaking. The songs could be selected at an early date, and the leader or committee in charge could notify the choirs and societies in good time for home rehearsals. This having been accomplished, let the grand gathering of singers meet for rehearsal one or two days before the meeting of the Convention at Chatanooga next May, and a most glorious time will be assured. Let the best and sweetest old spiritual songs be selected for the occasion.

C. W. FOOTE.

Hollivar, Tenn.

To character and success, two things, contradictory as they may seem, must go together—humble dependence and manly independence; humble dependence on God and manly reliance on self.—Wordsworth.

Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more. Love, and God will pay you with the capacity of more love, for love is Heaven and the Spirit of God within you.—F. W. Robertson.

BEYOND this, these changed conditions of modern life make it more than ever imperative that the minister should use his opportunity to preach the Gospel in its distinctively spiritual aspects. Sanitary science, labor problems, socialism and political reforms have certain relations to the Gospel, but they belong to that wide fringe of interests that are now central to the spiritual life. The renewed heart works toward the ideal outer life, but ideal externals do not make good men. The claims of God, the call of Christ, the answers of the Gospel to the insatiable longings of human souls, these are the great themes for the modern pulpit. And the more adequately ministers and laymen grasp modern conditions, the more zealous the former will be in keeping to the noblest ideal of their work, and the more insistent the latter will be that they shall keep to it.—Watchman.

The greatest miracle that I know of, is that of my conversion. I was dead, and I live; I was blind, and I see; I was a slave, and I am free; I was an enemy of God, and I love Him. Prayer, the Bible, the society of Christians—these were to me a source of profound ennui; whilst now it is the pleasures of the world that are a weariness to me, and piety is the source of all my joy. Behold the miracle! and if God has been able to work that one, there are none of which He is not capable.—Vinet.

The weakest living creature, by concentrating his powers on a single object, can accomplish something; the strongest, by dispersing his over many, may fail to accomplish anything.—Caryle.

YOUNG CHRISTIAN FRIENDS.

What are we doing to promote the "cause of Christ?"

Let us come out from our hiding places and rebuke the ways of the world, and by doing so we will gain numbers of dear souls for Christ's kingdom.

Let us ask ourselves the question, "What are we doing to elevate the cause of christianity?"

Shall we wait for those dear old brothers that attend church regularly and exhort in our prayer meeting to keep our neighborhood up without any help. Let the young Christians press forward, that it will be only a short while before those dear old ones will pass away and then we will have to take their places.

A Christian's life is as though it was a pattern. We should live each day as we were living our last one. Time is so precious we ought not to waste a moment, how can we stand still and see so much that we could be doing to elevate the cause of Christianity. "Procrastination is the thief of time." Now let us not stand back any longer. We should come out and let the world see that we are on the Lord's side, and working diligently to promote his cause.

C. W. FOOTE.

To character and success, two things, contradictory as they may seem, must go together—humble dependence and manly independence; humble dependence on God and manly reliance on self.—Wordsworth.

Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more. Love, and God will pay you with the capacity of more love, for love is Heaven and the Spirit of God within you.—F. W. Robertson.

Better than Any Other house Offers — We Pay Express Charges — Mail Orders of \$5.00 and upwards to any point within 200 Miles — OF — Louisville.

LEVY'S,
Louisville's Liberal Outfitters,
3RD. & MARKET,
LOUISVILLE, KY.

Wedding Invitations Engraved by us are of the most APPROVED FORMS AND STYLES. We do only the best work.

5c. Let our book on VISITING CARDS AND WEDDING ETIQUETTE.

FLEXNER BROTHERS,
THE SOCIETY STATIONERS, 228 4TH AVE., LOUISVILLE.

BOOKS BEING READ

First Edition Exhausted on Publication. Second Edition Ready.

The Days of Auld Lang Syne.

BY IAN MACLAREN.
#1.25.

Further sketches of "Drumtochy" life and character, supplementing and completing the series begun in "Beside the Bonnie Brier Bush."

Beside the Bonnie Brier Bush.

BY IAN MACLAREN.
#1.25.

Containing the first series of "Drumtochy" sketches.

The Little Huguenot.

BY MAX PEMBERTON.
75 Cents.

A charming historical romance of the Forest of Fontainebleau.

Lilith.

BY GEORGE MACDONALD.
#1.25.

A strange romance of thrilling power and spiritual suggestiveness.

Bernicia.

BY AMELIA E. BARR.
#1.25.

Her strongest story since "Friend Olivia." Promises to be as popular as "The Bow of Orange Ribbon."

Slain by the Doones: AN EXMOOR ROMANCE.

BY R. D. BLACKMOORE.
#1.25.

An exciting episode in the history of the famous Doone outlaws, in which John Ridd and other well-known characters reappear. Three other stories are included in this volume.

DODD, MEAD & COMPANY, PUBLISHERS, NEW YORK.

BOOKS FOR BIBLE STUDENTS.

The Primitive Hebrew Records in the Light of Modern Research

By W. ST. CLAUD BOWEN.
This is Vol. I of a series to be known as "The Bible and the Monuments."
In this work I have placed before my readers the Babylonian and Assyrian versions of those traditions which are found in the early chapters of Genesis, and such comparisons are instituted as seemed to me within the range of fair criticism; and I have endeavored to conduct this inquiry in as unbiased a manner as possible.—From Preface.

LEX MOSAICA.

The Law of Moses and the Higher Criticism. Essays on the earlier portions of Bible History by Revs. A. H. Sayce, Geo. Rawlinson, H. B. Girdlestone, Stanley Leathes, Henry Wace, and others. With an introduction by the late Dr. HENRY LIND AUSTIN. Edited by RICHARD VALPY FRENCH, LL.D. Royal 8vo, pp. 659. Cloth, red edges. Price \$6.00.

THE "Higher Criticism" and the Verdict of the Monuments.

By THE REV. A. H. SAYCE. 8vo, pp. 156. Cloth Price, \$3.
A work on the "Higher Criticism," rich in archaeological information, showing the actual testimony which recent discoveries are giving to the antiquity and historical character of the Old Testament. It is readable, thorough and timely.

E. & J. B. YOUNG & CO.,
Cooper Union, New York.

WHY IS THE VARIORUM TEACHER'S BIBLE THE BEST?

This question is fully answered in a 12-page leaflet which will be mailed free on application to

E. A & J. B. YOUNG & CO.,
Cooper Union, Fourth Ave., New York.

CANCER

and 25 cents weekly treated by the Rev. A. H. Sayce, LL.D., and Dr. H. B. Girdlestone, LL.D., 115 W. 7th St., New York, N.Y.

For Stomach Or Liver Troubles, Take

AYER'S Cathartic Pills

Received Highest Awards At World's Fair. After sickness, take Ayer's Sarsaparilla.

Our New Illustrated Price-List of Gold Pens, Pen Holders, Pen Cases, Pencil Cases, Toothpicks showing nearly one hundred different styles, sent to any address. Our "EIP" Pens are especially adapted for fine writing. Gold Pens repaired. 50 cents each. Our 14-Kt Gold Fountain Pens, prices, by mail, \$1.10, is equal to the best, and warranted. C. P. Barnes & Bro., 124 W. Market, Louisville, Ky. This firm is reliable.—Publishers Western Recorder.

Gold Pens!

\$27 to \$1400.

Original adapted to all purposes; special designs for Church, Chapel and Home. Write for catalogue. See latest styles. The Recognized Standard.

Johnson & Hamilton Co.
Boston, New York, Chicago

THE STANDARD "Dripless" Strainer.

No drip to soil table linen. No wires to clog spout. No falling off. Mistle-plated. Sent on receipt of 25 cents.

STANDARD STRAINER CO., 24 Madison Lane, New York City.

LADIES!

Do you like a cup of Good Tea? If so send this "Ad" and the in sample and we will mail you a 1/2 lb sample Best Tea imported. Any kind you may select. Good Assorted Tea, Oolong, Baking Powder and Spices. Send for terms.

THE GREAT AMERICAN TEA CO., W. R. P. O. Box 20, 21 and 23 Vesey St., N. Y.

WANTED 5000 MORE BOOK AGENTS

For the sale of our new book, **"DARKNESS & DAYLIGHT IN NEW YORK"** with 1000 and 100,000 copies from low-light photographs. Introduction by Rev. Lyman Beecher.

A Christian woman's thrilling story of years of intense work "in the slums," alive with intense interest, touching pathos, humor and glory. Most splendidly illustrated. It has been translated into French, Spanish, Italian, etc., and is now being translated into German, Russian, etc. It will be published in 100 languages. Price 10c. Send for terms.

THE GREAT AMERICAN TEA CO., W. R. P. O. Box 20, 21 and 23 Vesey St., N. Y.

NEVER

Have SUCH GOODS Been offered at such LOW PRICES.

JUST LOOK!

- \$3 For a nice Jardiniere and Pedestal.
- \$3 For a 6-inch heavy Cut Glass Salad Bowl.
- \$3 For one dozen of handsome Cut Glass Tumblers.
- \$5 For a 9-inch heavy Cut-Glass Salad Bowl.
- \$16.50 For a 118-piece extra nice English Porcelain Dinner Set.

The above are only a few of the many GOOD BARGAINS we offer.

OUR LINE OF Fancy Novelties, Rich Cut Glass, Lamps and Tables, Chamber Sets.

Is the largest in the City.

DOLFINGER'S,
214 Market, bet. Third and Fourth, LOUISVILLE, KY.

GRAPHIC SERMONS!

'PICTURE GOSPEL'

FOR INFORMATION WRITE TO
Hobbs, Burtch & Optical Co., Glasgow, Ill.

The Farm

Hydrophobia is raging among cattle in Wayne county.

Some strange disease is prevailing among cattle in Carter county.

Irvin Arnold, Versailles, has purchased a farm of 395 1/2 acres in Mercer county, four miles northwest of Harrodsburg, being a part of the old Phil Jordan tract and adjoining the farms of Daniel Curry and Jack Chinn, for \$14,000 cash.—*Jessamine Journal.*

The suggestion for organizing a Kentucky Swine Breeders Association has met with general approval, and after consulting with interested parties on the subject, it is suggested that a meeting of swine breeders be called for Wednesday, Nov. 27, 1895, for preliminary organization. The hour for meeting will be 12 o'clock noon, and the place will be the *Farmers Home Journal* office, 514 Third Street, Louisville.

At Paris, on Court day, feeding cattle of 1,000 to 1,200 pounds sold at from \$3.50 to \$3.81 per cwt; yearling steers 3 to 3 1/2 cents per pound; calves \$10 to \$12 each. But few mules or horses offered, and but little demand. Frank Bedford purchased 61 feeders at \$3.41 and \$3.50; G. C. Thompson 15 at \$3.01. S. Wehl, of Lexington, bought 25 feeders, 1,050 pounds average, of H. Million, of Berry at \$3.75. Young Morgan sold to R. O. Turner 10 yearlings, 895 pounds, at \$28.10.

The *Register*, speaking of Court-day sales at Richmond says: "At the stock pens there were between 800 and 900 cattle. The market, however, was dull, and prices not encouraging, top cattle bringing only 3 1/2c. Several bunches of feeders changed hands at figures ranging from 2c to 3 1/2c. The largest buyer was James Weid, who bought from various parties two car-loads of feeders. There was considerable demand for mules. Carithers and Beard, of Lexington, bought 15 head at from \$40 to \$85; mule colts brought from \$10 to \$15; horses from \$18 to \$35."

HOW TO FIGHT THE CHINCH BUG.

A bulletin on this subject has just been distributed by the Ohio Agricultural Experiment Station which will be of equal interest in other localities:

Though this pest has occurred in localities in Ohio during the past year, it has been in limited numbers, and the injury resulting therefrom was but trivial at most. Last year the entomologist of the experiment station traced a slight outbreak from Warren county northward to Seneca, and though about Carey and Upper Sandusky these bugs were very numerous, little if any injury was caused by them. In short Ohio has always been known as a State free from the ravages of this pest of the less fortunate States west of the Wabash River. The present outbreak was therefore a complete surprise, as no one suspected that the insects were abundant enough last spring to produce sufficient young to over-run the fields, as has been done in Delaware, Union, Franklin, Licking, Fairfield, Pickaway, Madison, Champaign, Clinton, Clermont and Warren Counties. The reason why the disaster was not sooner apparent to farmers throughout the areas mentioned was because the insects bred in the wheat fields and did not attract attention until the wheat was harvested, when, as is their habit, they migrated to the oats and corn fields in countless swarms. From the fact of their having no wings with which to fly, the pest is obliged to

walk, which has the effect of keeping them together, and when they reach a field, especially of corn, they congregate on the stalks and leaves in great numbers, literally sapping the life of the plant and causing it to wither, turn brown and die. If in oats, wheat or barley, the heads and straw turn white and also whither and die.

DESCRIPTION AND LIFE HISTORY

When first hatched from the egg the young is of a yellow color with a reddish stain in the middle of the back. It soon casts its skin, and is then a little larger and of a bright venemillion red color, followed later by the posterior portion becoming a dull red and the forward parts dusky. Later on it is black and dark gray, and on reaching its full growth is black with white wings, which fold over each other on the back, showing a black spot on each side of the middle. They are then a little less than a fifth of an inch in length, and can fly about freely, which they usually do in early spring, in August, and frequently in September and October. Young are produced twice each year, in spring and late summer or fall, the last brood of young not being destructive. The winter is passed under matted grass or any rubbish that will offer protection, though it is a fact that they may be frozen in solid ice, and when thawed out and warmed be perfectly healthy and vigorous. During the warm days of spring they leave the winter quarters and flock to the grain fields, where they lay the eggs for the first brood of young—the one that is now so destructive—after which they die.

REMEDIES.

In regard to remedies and preventives: After the bugs have entered a field, as is usually the case the present year, if it be of corn, an application of kerosene emulsion made as follows is the quickest and cheapest way of disposing of them. This emulsion is made by dissolving half a pound of hard soap in one gallon of boiling soft water, and while hot pour it into two gallons of kerosene, churning the mixture for 10 or 15 minutes until it has the appearance of butter milk; then add to each gallon of this emulsion 15 gallons of water. Apply in the morning before 9 o'clock, or after 4 o'clock in the afternoon, with a spray pump or garden sprinkler, only about a cupful being required to a hill of corn.

The Ohio Experiment Station is distributing a Muscardine fungus disease that is a deadly enemy of the chinch bug, and which in damp or showery weather is as contagious as cholera or small-pox, though harmless to man. This fungus is developed at the station and sent to farmers free of cost, and is to be placed by those receiving it in the fields where the bugs will come in contact with it, contract the disease and die, these in turn giving the contagion to others. This is sent out not only with a view of destroying the bugs now working injury, but as a means of reducing them later in the season, and thus warding off another outbreak next season.

It is just as important to arrange for a succession of garden vegetables as for a succession of fruits.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple, vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested his wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Novas, 220 Powers' Block, Rochester, N. Y.

NO LIBRARY Is complete without the STANDARD REFERENCE BOOKS.

- THESE COMPRISE
- THE NEW CHAMBERS' ENCYCLOPEDIA.**
A compendium of universal knowledge, thoroughly to date, unequalled by any other encyclopedia either in America or abroad. In ten volumes. Cloth, \$20.00. Sheep, \$40.00. Half Morocco, \$45.00.
 - LIPPINCOTT'S GAZETTEER OF THE WORLD.**
Edition of 1904. A complete Pronouncing Gazetteer or Geographical Dictionary of the World, containing notices of over 125,000 places, with recent and authentic information respecting the Countries, Islands, Rivers, Mountains, Cities, Towns, etc., in every portion of the globe. Invaluable to the student, teacher, banker, merchant, journalist, and lawyer. One volume. Large 8vo. Sheep, \$12.00. Half Russia, \$18.00. Patent Index, 75c. additional.
 - LIPPINCOTT'S BIOGRAPHICAL DICTIONARY.**
Giving memoirs of the eminent persons of all ages and countries, from which may be gathered a knowledge of the lives of those who have made the world's history famous. One volume. Large 8vo. Sheep, \$12.00. Half Russia, \$18.00. Patent Index, 75c. additional.
 - WOGBESTER'S DICTIONARY.**
The Standard Dictionary of the English Language, and so accepted by the great body of its crafty men. Sheep, \$10.00. Half Russia, \$12.00. Patent Index 75c. additional.

Specimen pages of any of the above books sent free on application to any bookseller.

J. B. LIPPINCOTT COMPANY,
PHILADELPHIA, PA.

STEWART DRY GOODS CO

Louisville, Ky.

AS WE BUY IN LARGE QUANTITIES AND IMPORT MORE GOODS IN EXCLUSIVE STYLES THAN ANY OTHER HOUSE IN LOUISVILLE, we are enabled to make closest connections with the largest importers, so that you can always find with us, even late in the season, Novelties that are not to be had elsewhere. This is so much the case that our customers are not surprised to find goods on our shelves that other merchants tell them it is impossible to get. Just now **Plaids** are in great demand and hard to get. We have them in all the Clans, besides many French Plaids. We have also received an invoice of Novelty Dress Goods one-third less than same goods would have cost early in the season.

Mail Orders Given Prompt Attention.

The Stewart Dry Goods Co. (INCORPORATED.)

NEW YORK STORE
LOUISVILLE, KY.

HOLMAN BIBLES

TEACHERS' BIBLES REFERENCE BIBLES
POCKET BIBLES TESTAMENTS

ALL WITH THE FAMOUS SELF-PRONOUNCING TEXT.

Family, Pulpit and Lodge Bibles.

...Prayer Books... Bible Dictionaries.

FOR SALE BY ALL BOOKSELLERS. Illustrated Catalogue on application.

A. J. HOLMAN & CO., Ltd., Philadelphia.

GUNS

BREECH-LOADING, \$5.85 UP.
REVOLVERS, \$0.95 UP.
RIFLES, \$1.80 UP.

All who take an interest in Hunting and Fishing should send stamp for our 180 page catalogue No. 3. In fact every Farmer, Planter and Housekeeper should have it. Bottom prices on everything.

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

BUILD

—WHILE—
DOORS, SASH, BLINDS AND LUMBER

Are cheaper than they were ever known to be before. We have a large stock, and sell at the lowest market prices.

W. J. Hughes & Sons Co.
14th & Maple Sts., Louisville, Ky.

Box No. 190
Frame No. 504

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

Royal Baking Powder

ABSOLUTELY PURE

Items of Interest.

At Kharput eight buildings belonging to Congregational missionaries from the U. S. have been burned, but the missionaries themselves were not hurt. The Turkish Government had promised Minister Terrill to do all in its power to protect the persons and property, and who burned the houses is a question. The *Missionary Herald* said: "No doubt under the emphatic demand of our government, the Porte will do its best to protect our missionaries, lest it should become involved with our nation, but for that very reason the American revolutionists may be more than willing to have some American citizens slain."

A British steam launch was lost on Wednesday last week near Nagasaki, Japan, and forty-eight men were drowned. The losses on the sea have been very great this Fall.

The kingdom of Prussia has excluded all the U. S. life insurance companies. These companies have been long in the business, have put up many fine buildings, and have made government deposits to the amount of \$7,000,000 for the security of their policy holders. The U. S. Government has done what it could to induce Prussia to reconsider, but without any result.

The great temple Buddh-Gaya is the most sacred of all places to the Buddhists, and has been since 300 B. C. In February a mob of Hindus rushed into the temple while the Buddhists were worshipping, carried off a sacred image and defiled it. The Buddhists being peacefully disposed appealed for redress to the courts. After the case had gone through the lower courts, the higher remitted all the fines and squashed the indictments, leaving the Hindus unpunished. Peaceable as the Buddhists are, this strange behaviour of the courts will probably arouse them and make the English serious trouble.

A naval officer has published a book in which he criticizes the course of his superiors. Whereupon the *Springfield Republican* says: "The officer is doubtless a good sample of the new school of impudent warriors who criticize and insult their commanding officers, the President, whenever his policy fails to meet with their approval. President Lincoln had several of their stamp to deal with in the earlier part of the war, and history records that the war had to be finished without their assistance and advice."

The Armenians attacked a detachment of Turkish troops which were in garrison at Zetium and captured them, and now occupy the barracks. Zetium is an important iron-mining

CHRISTMAS CANTATAS for CHILDREN

"Tables Turned; or, A Christmas for Santa Claus."

By Misses Emerson and Brown. Santa Claus gets tired of his Christmas duties, so all the children in the world give him a Christmas of his own. Full of humor, pretty dialogue, and charming music. There is a beautiful tableau of the Christmas star. Eleven choruses and choruses. 30 cents Postpaid.

"The Heavot of the Toys"
By H. W. Hart. A certain small boy has broken and abused his toys so badly that with Santa Claus' permission they rise in revolt on Christmas Eve and prepare to take vengeance, from which the small boy has a narrow and exciting escape. The cantata is unusually clever and laughable throughout, and the music is very pretty. Ten characters and chorus. 30 cents Postpaid.

"Jingle Bells."
By Mr. and Mrs. Lewis. Mrs. Santa Claus and the children insist on accompanying Santa Claus on his famous ride for five complete days and have some very delightful experiences, which end in a distribution of presents to the audience. Ten characters. Beautiful songs and choruses. 30 cents Postpaid.

"Good Tidings, or, The Sailor-Boys' Christmas."
By Rosabel. The belated ship, Jane, arrives home on Christmas Eve, and a Christmas festival is held in honor of the sailor-boys. Each sailor gives a description of Christmas in some foreign land, and there is much entertaining dialogue and many pretty songs. Nine characters and chorus. 30 cents Postpaid.

If you are interested in Cantatas of any sort, grave or gay, short or long, for young people or grown-ups, send for five Complete Catalogs of Cantatas and Operettas. Free on request. Any Cantata published in America or abroad can be procured of us at shortest notice and lowest cost. Liberal discounts on all Cantatas by the dozen and to Schools and Sunday-schools.

Oliver Ditson Co.
453-463 Washington St. Boston.
G. E. DITSON & CO., N. Y.

center. The rioting at Dierbakir was very bloody, and all Asiatic Turkey seems to be in a ferment. Meanwhile the question which a puzzling Europe is, what does Russia really want and intend to do?

The people of Havana are getting out of patience with a general who cannot fight unless the weather is just right. The leading Reformist organ in Havana calls for a change and says: "The rebellion was started in a small portion of the province of Santiago de Cuba, and by the policy adopted, has increased, sweeping like a wave into the provinces of Puerto Príncipe, Santa Clara and Matanzas."

Mrs. Elizabeth Cady Stanton celebrated her 80th birthday in New York City on the 12th. The meeting was held in the Opera House, and the strong-minded were out in force. It was announced that their papers would be published in full by the morning papers. "If the male editors were not afraid," as they did not appear we must conclude the male editors were afraid.

What said male editors were afraid of one can guess from the abstract of the principal speaker's address which was published. Her main point was insisting that all the Scriptures invidious to "women" must be expunged, giving as an instance of what must go the Bible account of Eve's creation. Another speaker told us very significant the fact that only 30 per cent. of the first four years of Vassar College graduates had married.

ISRAEL OF MIZPEH.

The character of Samuel emerges from the dark and troublous times of the Judges as the one hopeful indication in the life of the nation. Patiently suffering his own convictions to mature and his insights to become steady, at the lowest point of Israel's political and moral fortunes, he gathers a great assembly of the people for prayer and solemn appeal. There are at least two or three points in the episode at Mizpeh that will reward prolonged reflection.

One is that Samuel found his strength in appealing to the moral convictions of the nation. Things were in a desperate way. The so-called "practical man" could have suggested several expedients more likely to reform public morals and to enable the people to hold their own against the Philistines than preaching and prayer and public repentance. But with a profound insight into the facts of human nature, and the order of the Divine Government, Samuel saw that the root of the decline in national vigor and success was spiritual; and that any permanent reform must proceed from a quickened zeal for righteousness. There is one human force upon which Christianity could ever depend, and that is upon the human conscience. Everything else was against it. But conscience is the mightiest thing in man, and a Samuel that can appeal to conscience is the most effective of all reformers.

This narrative also shows how unseemly co-operate with human righteousness. In the minds of unrighteous and wicked men there is always a suspicion that forces which they cannot estimate or control may wreck their schemes. On the other hand, the faith is warranted that when men have turned to God He will not forsake them. The occasion of national repentance that called together the hosts of Israel appeared a favorable opportunity for the Philistines to strike a decisive blow. Israel was to them like a dove to a hawk. Any effective resistance appeared impossible. But that day of penitence and weakness was the day of God's right hand. His thunder discomfited the Philistines, and Israel won the most decisive victory since the occu-

pancy of Palestine.

We are not to learn from such an event simply the superficial lesson that it pays to repent and do right. The moment we make too much of that fact we are in peril of seeking spiritual excellence for the sake of the advantage and success it brings. Piety for the sake of power is one of the most hateful forms of sin. But rather we are to learn that simple, broad lesson which Jesus taught us when he said: "Seek ye first his kingdom and his righteousness; and all these things shall be added unto you." It is possible that God might have allowed the nation to be defeated in the moment of its penitence. Such a defeat would not have reflected upon his goodness. But he does not "afflict willingly nor grieve the children of men."

It is like him to accept the penitence and to throw the enemies of Israel into confusion before eyes still wet with tears of sorrow for wandering from him. The spirit of true repentance puts us into the frame in which we are willing to take what God gives. But what he gives is often what we could not have won by any wit or strength.—*Watchman.*

A Brain Food.

Horsford's Acid Phosphate. Dr. D. D. McClure, Hamilton, Ill., says: "It is very beneficial to strengthen the intellect."

BUY FROM THE FACTORY.

The Alliance Carriage Co. of Cincinnati, Ohio, has extended an invitation to all horse owners in the South to visit their splendid display at the Atlanta Exposition, and carefully examine the first-class material, fine workmanship, perfect construction, handsome finish, beautiful color and latest designs of their vehicles. These goods are sold direct from the factory to the consumer, at the same price dealers have to pay in car load lots. If you cannot go to the Exposition, send for a catalogue showing the features of our stock. Address the Alliance Carriage Co., Cincinnati, O.

WANTED—At once for Spring term an enterprising teacher for permanent position as teacher or principal of a popular school in a thriving town. Great prospects if you have pluck. Write or call at the Recorder office.

To Mexico.

The American Tourist Association's Special Vestibled Train of sleeping and dining cars with full complement of baggage, waiting maids, starts Tuesday January 21st, 1906. The route going is via Iron Mountain Route to Terrell, Texas, and principal of a popular school in a thriving town. Great prospects if you have pluck. Write or call at the Recorder office.

Low Rate Harvest Excursions.

To Arkansas and Texas, via the Iron Mountain Route, Nov. 27th, and December 11th, 1905. One-half rates (plus 25) for the round trip. Tickets on sale November 27th, and December 11th, good for return Nov. 19th, 22nd, 25th, and December 8th, 10th, 13th, 17th, 20th, 24th, 27th, and 31st. Last literature free. For copies of pamphlets, folders or maps on any of the above routes, write to the State Information, address, R. T. G. Matthews, Southern Traveling Agent, 204 S. Third, Louisville, Ky., or to the State Information, W. B. Doerringer, General Manager, Agent, St. Louis, Mo., and Ticket Agent, St. Louis, Mo.

THE MARKETS.

Report for the Week Ending Saturday, Nov. 10, 1905.

Cattle—Receipts of cattle were light and but little sold. The market closed up steady, with all sold. Prospects steady.
Hogs—Receipts of hogs to-day were 2,700 head. Market lower, the best selling at \$3.00-3.10. A great many hogs are being shipped East on the 10th.
Sheep and lambs—The receipts were 119 head. Market steady.
CATTLE
Extra shipping cattle, 1,400 to 1,600 lbs. \$4.00-4.25
Light shipping, 1,200 to 1,400 lbs. \$3.75-4.00
Best butchers \$3.50-3.75

DAINTY AND CAPTIVATING Christmas Gift

WE want you to have a set. Everyone who has them for brought them are delighted. Handmade by expert artists each thing have shown these exquisite novelties to friends and neighbors and have secured most beautiful and valuable presents for the little time required. The special arrival works of art. Little gems of the miterly World's Fair that will give you credit for the most realistic what a delightful present they make for the wedding, birthday or Christmas gift. They are so lovely, only 99 cents for each set and you can have them for less. Why not buy a set today? You can't afford to miss them. This is the best of all sets you will ever see and whether you care to show the present or not you will be glad you bought them. This is the best of all sets you will ever see and whether you care to show the present or not you will be glad you bought them. This is the best of all sets you will ever see and whether you care to show the present or not you will be glad you bought them.

ONLY 99c

DESCRIPTION OF SOUVENIR SPOONS. They are standard silver-plated spoons, heavily engraved, with gold plated handles. Each set has a different World's Fair building exquisitely engraved in the bowl, and the handles are finely etched showing a raised band of Christopher Columbus with his fleet in 1492, and the World's Fair City of 1893, is pecked in an elegant plain Wood. The entire set is made of pure silver. If not as represented your money will be refunded.

Send 99 cents by Postoffice or Express Money Order. Individual checks and C. O. D. orders not accepted. We refer to First National Bank of Chicago or any Branch or Western or Commercial, and any leading Religious Paper in the Country. Be sure to order at once as this is a Christmas Offer.

LEONARD MANUFACTURING CO., 152-153 MICHIGAN AVENUE, K. I. CHICAGO, ILL.

CHILD SET

not playthings but a real, serviceable Knife, Fork and Spoon in a pretty, cute box. Beautifully engraved and heavy silver plated. Just the thing for the little Christmas price 50 cents prepaid. Usual price is \$1.50. Money refunded if not as represented. Address as above.

"A decided advance on all previous commentaries."—THE OUTLOOK.

The International Critical Commentary

On the Holy Scriptures of the Old and New Testaments. Issued under the Editorship of Prof. Charles A. Briggs, D.D., Prof. S. R. Driver, D.D., Oxford, and Alfred Plummer, D.D., University College, Durham.

- FUTURE VOLUMES BY
Prof. T. K. CHEYNE, Oxford
Prof. FRASER, Edinburgh
Union Theol. Sem.
Prof. A. H. DAVIDSON, Edinburgh
Prof. W. R. HARPER, Chicago
Prof. C. H. TOY, Harvard
Prof. E. D. BROWN, Chicago
Prof. MARTIN R. VINCENT, Cambridge
Union Theol. Sem.
Prof. EDWARD L. CURTIS, Yale
Prof. A. F. KIRKPATRICK, Cambridge
Rev. JOHN P. PETERS, New York
Prof. H. H. CHARLES, Oxford
Prof. E. P. GUILD, Philadelphia
and numerous others.
- VOLUMES NOW READY:
DEUTERONOMY. By Prof. S. R. DRIVER, D.D., Oxford. Crown 8vo, \$3.00 net.
"This is a superior commentary, in any language, upon Deuteronomy."—Prof. Edward L. Curtis, Yale University.
JUDGES. By Prof. GEORGE MOORE, Andover. Crown 8vo, \$3.00 net.
"The typographical execution is worthy of the scholarly character of the contents, and higher praise could not be given it."—Prof. C. H. Toy, Harvard Under.
ROMANS. By Prof. WILLIAM SANDAY and Rev. A. C. HEADLAM, Oxford. Crown 8vo, \$3.00 net.
"We do not hesitate to commend this commentary on Romans as the best yet written in English."—Church Standard.

CHARLES SCRIBNER'S SONS, 163-167 Fifth Ave., N. Y.

FOR BEAUTIFUL AND USEFUL—

Christmas and Wedding Presents

—IN CHINA AND GLASS CONSULT—

ARTHUR KAVE 564 4th AVE.

HOI FOR ATLANTA

Don't fail to see our splendid exhibit at the great Exposition, the same as the highest awarded at the World's Fair, 1893. All work guaranteed. Send for our latest Catalogue, showing the very latest improvements, and lowest prices. Write today! A. KAVE, 564 4th Ave., New York City.

Fair to good butchers	\$ 500 25	Medium fat	10 00 10 50 14 00 16 00
Common to good butchers	1 75 00 75	Good leaf	12 00 17 50 18 00 20 00
Thin, rough steers, poor cows and sealwags	1 50 00 50	Fine and selections	17 00 20 00 20 00 20 00
Good to extra oxen 1,600 to 1,700 lbs.	3 25 00 30		
Common to medium oxen	1 75 00 75		
Feeders, 900 to 1,100 lbs.	3 00 00 75		
Stockers	1 75 00 75		
Butchers	1 50 00 75		
Veal calves	2 00 00 75		
Choice milk cows	30 00 00 40		
Fair to good milk cows	15 00 00 30		
ROGS.			
Choice packing and butchers, 225 to 300 lbs.	\$ 2 00 00 75		
Fair to good packing, 180 to 225 lbs.	2 50 00 75		
Extra light, 180 to 190 lbs.	3 00 00 75		
Fat hogs, 180 to 190 lbs.	2 50 00 75		
Fat hogs, 100 to 120 lbs.	2 00 00 75		
Fat pigs, 60 to 80 lbs.	1 75 00 75		
SHEEP AND LAMBS.			
Good to extra shipping sheep	\$ 4 00 00 75		
Fair to good sheep	2 00 00 75		
Common to medium sheep	1 75 00 75		
Bucks	1 50 00 75		
Extra lambs	2 00 00 75		
Fair to good lambs	1 50 00 75		
Common to medium lambs	1 25 00 75		
Tail-ends or culls	1 00 00 75		

LEAF TOBACCO MARKET.

Report for the week ending Saturday, Nov. 10, 1905.

SUNBELT—1894 GROUP			
	Red.	Colony.	
Trash, green mixed	\$ 8 00 00 50	\$ 9 00 00 50	
Trash, sound	8 00 00 50	9 00 00 50	
Common lugs	4 00 00 50	5 00 00 50	
Medium lugs	5 00 00 50	6 00 00 50	
Good lugs	6 00 00 50	7 00 00 50	
Common leaf, short	8 00 00 50	9 00 00 50	
Common leaf	8 00 00 50	9 00 00 50	