

For the Western Recorder.

MULLER'S STORY.

When his ninetieth birthday was celebrated George Müller told a story. The house was full of friends and acquaintances, and they had enjoyed a tea, after which they were to be entertained by Mr. Müller. In his speech, as we said, he told a story. There was a fine opportunity to tell something funny. After dinner speakers are somewhat given to moving the risibles of their audience—partly, it may be, from knowing that a well-fed animal is in a good humor, and partly with the idea that a funny story will keep the hearers from a post-prandial nap.

But George Müller told the story of his conversion. He was a worldly young man, not vicious, but utterly indifferent to his soul's salvation. In his own words, "he never read the Holy Scriptures, never thought about the concerns of his soul, never in the least degree sought to care about God." He was in this state when he was in college in his twenty-first year.

One of his fellow students asked him to go to a little prayer meeting in the house of a tradesman which was attended by four pious students. In that little prayer meeting he heard of the way of salvation through the Lord Jesus Christ, and for "the first time he saw what a wicked, guilty sinner he had been, walking without a thought or care about God." He saw himself "dead in trespasses and in sins," and the pious students pointed out to him the grace of God which would pardon so guilty a sinner as he because Christ had died in his stead, making a propitiation for his sins.

He had gone into that little prayer meeting careless and forgetful of God; he went out rejoicing in the forgiveness of his sins. Those four pious students who kept up that prayer meeting have gone home to glory, but the good which they did in their humble faithfulness abides. They rest from their labors and their works do follow them. It is well to hear stories of conversion in which God's pardon and God's grace are points on which emphasis is laid. Too little is said, even in talking to sinners, of God's forgiveness of sins.

Müller went on to say that while he was a pardoned sinner, he had extremely little instruction in the things of God. He knew the chief things—God's holiness and justice, his own guilt and helplessness, that the atonement made on Calvary was sufficient to enable God to be just and yet to justify the penitent sinner who trusted his soul to the merits of that atonement. And he believed that God had accepted the Lord's death in the stead of him personally.

Hence, he loved God and his grace, and desired to please him. Without any one's saying a word to him, he never went again to the theater or the ballroom. He had never been guilty of sins, but he knew God could not be glorified by the worldly amusements in which he had indulged in the days of his forgetfulness. All his long life has been given to God's service, and like all who have been deeply convicted of sin, Müller is amazed at the grace of God who has been willing "to use a miserable worm who was only a wreck when brought to the knowledge of the Lord Jesus Christ."

He closed his story—far more interesting to those of like experience with his own than the most humorous of speeches, by saying that for sixty nine years and ten months he had been a very happy man. That he attributed to two things. He had maintained a good conscience, not willfully going on in a course he knew to be contrary to the mind of God; he did not mean, of course, that he was perfect; he was poor, weak and sinful. Secondly, he attributed it to his love for the Holy Scripture. Of late years his practice had been four times every year to read through the Scriptures with application to his own heart and with meditation, and at that day he was a greater lover of the Word of God than he was sixty years ago. The more it was treated with carelessness and indifference, and the more it was reasoned away, the more he stuck close to it. It was this and maintaining a good conscience that had given him all these scores of years peace and joy in the Holy Ghost. He prayed that God's richest and choicest blessings might rest upon them.

Then reflect upon this—that it is extremely probable that were it not for the religious newspapers of this country, and some other powerful but unappreciated

THE UNAPPRECIATED VISITOR.

BY GEO. E. STEVENS.

To your home comes a visitor not fully appreciated, yet whose cheery arrival would be sorely missed—a visitor whose friendliness survives all coldness and ill treatment. The greeting is always with life and hope, and no one ever inwardly asks how long will be the stay. No matter what the narrowness of the accommodation, or the deficiencies of the larder, the guest can always be made comfortable. The weather is never unpropitious, and even if the chimney in the spare room does smoke, this friend is always jolly under difficulties, and is easy to get on with anyhow.

There will be no loud sneezing with take the baby; he is not particular about his tea; the parlor will be just as handy when Polly's beau comes, and, to sum it all up, the family can go on just the same as ever. No new dishes required. The wall paper is plenty good enough, and there isn't even a trunk to be lugged upstairs to knock off the plastering and scratch the banisters. And as for lying awake all night and going through a breakfast-getting that would try the temper of a saint, to get the departing guest to a train which comes along just before daylight—these features are not in the bill at all.

No home but what is made brighter by the friendly face. No family circle but that feels the quickening influence of the wit and wisdom. No child life but what owes much of its development to the genial presence. Noiselessly the guest passes the threshold, finds a welcome in the chamber of the invalid, steadies the restless pulse of youth, reinforces the flagging energies of toiling parents, meets a cordial grasp even at the trembling hand of age.

Here is a friend which is ever at hand and never in the way. An adviser whose counsels have weight, yet taking no offense at rejection or indifference. A traveller whose narrative need never weary, a preacher whose solemnity offendeth not, a teacher whose patience is perennial. A neighbor who does many kindly offices, yet never is offended; a lecturer on all subjects; a dispenser of wisdom that can be summoned at will and dismissed without ceremony; a purveyor of knowledge whose diligence succumbs to neither heat nor cold, annihilating distance and counting all lands and all peoples for his own.

The name of this visitor has been guessed ere this. "MY PAPER!" It must possess the secret of perpetual youth. For unnumbered weeks it has been a welcome guest in thousands of happy homes. For generations it has been news bearer, entertainer, teacher, preacher, comforter, champion of truth, destroyer of error, institution-builder, church-promoter, family-conservator, friend of every good word and work—all at its own charges.

Hail to the editor—that impersonal monarch in the realm of thought. His "eye grows not dim, neither is his natural force abated." As of yore, he instinctively detects the bore who seeketh to wield the pen, and interposeth the waste basket for the benefit of an unsuspecting and innocent public. It is said that only the native Georgian knows how to fully penetrate the lascivious secrets of the watermelon. No less an art is it how to extract all the sweetness and power from "the paper." Well! briefly—read it all. Give time to it. Don't just skim it and say, "Nothing in it this week." The trouble is with you, not with the paper. Your case betrays traces of that depressing malady, "reader's dyspepsia." You are in danger of not being able to tell good mental papulum when you see it.

A religious newspaper is like a good association. To derive the full benefit you must take a front seat, sit through every session and say nothing.

Think over the news; let the table talk turn on it; laugh at the jokes, meditate on the editorials, criticise the contributors, read the ads., test the receipts for hair restoratives, digest the good advice, sail into the correspondent who does not ride your hobby, sympathize with the church news from Turtle Creek, believe in the missionaries, and remember what a panic you would be in yourself if you had only six days in which to grind out fifty-six columns of good English.

Then reflect upon this—that it is extremely probable that were it not for the religious newspapers of this country, and some other powerful but unappreciated

agencies working in the same direction, this nation would, in the course of a century, relapse into barbarism.

P. S. Perhaps you don't take "our paper." So much the worse for you. The paper can stand it, but you can't. An investment of only \$2. There is no double liability. No assessments. You will belong to a good company. The dividends are sure every week.

N. B. If you do not subscribe for the paper, you may find it a little damp when you take it out of the postoffice. If so, it may be that there is some due on it.—Standard.

SEND FOR THE MASTER.

BY REV. THEODORE L. CUTLER.

When our Lord was on earth he was often sent for by those who needed his offices of compassion. The centurion of Capernaum beseeches him to come and heal his servant, and the sisters of Bethany send unto him saying, "He whom thou lovest is sick." To these and kindred appeals, his infinite heart of love made ready response. Why should we not make the same appeals to him now to come to us in the hours of our deepest spiritual necessity? No prayer could be more directly in the line of the divine promises: if offered aright, no prayer more likely to be answered.

Here is a church which desires a revival, and the first thought of many is to send for some popular preacher or evangelist. Why not send for the Master himself, who has power to forgive sins, convert souls and quicken the spiritually dead? It is not the prerogative of any invited preacher, however eloquent, gifted or experienced, to bring Christ with him. First of all, let that company of believers who believe in prayer put up the fervent petition, "Come, Lord Jesus!"

There is nothing impossible in this and nothing presumptuous. Our Savior most distinctly promised his presence with his flock. One of his last and most precious assurances was, "Lo, I am with you!" Jesus Christ was as truly in Jerusalem on the day of Pentecost as he was on the day of his crucifixion. His unseen presence filled that upper room when the sound was like the sound of a mighty wind, and the light was like a tongue of flame. Jesus spoke through Peter's lips when the wonderful discourse pricked through three thousand hearts. He wrought through Peter's hands when the cripple leaped up and began to walk at the Beautiful gate. Jesus had a personal encounter with the fiery persecutor, Saul, on the highway to Damascus; all that the converted Paul could say afterward was that he "had seen the Lord in the way, and that he had spoken to him." That same Savior still has the same converting power. Send for the Master!

Who doubts that the Son of God hovered around the flaming stakes of the martyrs and walks to day beside every faithful missionary of the cross? Jesus Christ was as veritably with Luther in the imperial diet, and with Bunyan in his Bedford jail, and with grand old Livingstone in the wilds of Africa as he was with the disciples in the night storm on Galilee. He still works through his witnesses and his ambassadors. Every genuine conversion testifies to a present Christ. There is not a faithful pastor, or Sunday-school teacher, or any consecrated worker for such who cannot ask and claim and—if he seeks in the right spirit—cannot secure Christ's presence. Still he is knocking at our doors and asking us to open to him. Is it not passing strange that his people consult together about inviting some human aid when the omnipotent Lord of all is waiting to be invited in?

There is a singular mist of uncertainty over the mind of many Christians when they are exhorted to realize and to actualize their Master as a living presence. Because they see no form of flesh and blood, they think of Jesus as a vague, shadowy personage, or as a radiant King away off on a heavenly throne. That Christ should come into their hearts as he came into the heart of Paul seems like a devout illusion. Why put any such insulting limit on his omnipresence, and why give the lie to his promise, "Lo, I am with you"? The most thorough cure for unbelief is a close grip on Christ. The prayer he loveth most to hear and to answer is that deepest and holiest of prayers, "Come, Lord Jesus!" There is a lamentable dearth of revivals this season, and a widespread barrenness of spiritual results. No little machinery is set in motion

which ends in empty clatter. Discouragement sits as a nightmare on some hearts. But when did a church ever put away its idols and penitently lay hold of its duties and beseech Christ to come to them and were mocked with a refusal?—Evangelist.

THINKING.

BY SENEX SMITH.

A gentleman tells us that he visited a celebrated scholar one day, and asked him about his method of study. The reply was: "I give two hours every morning to languages and two to physics. In the afternoon I divide the time between ethics, civics and metaphysics. I do my writing in the evening." The visitor inquired, as innocently as he could, "But when do you do your thinking?" This question was met by a look of blank astonishment. What had he to do with thinking? He was not a theorizer or an inventor. He was a student. This is an age of books and of scholarship, but thinkers are rare, and hence we have many literary dyspeptics. They know a great deal, but they make very little practical use of their knowledge, and thinking is hard work. It is easier to memorize what others have written, and to rehash it in essays and orations, than to work out for one's self a solution of the great problem of life. But it is the thinkers who influence the opinions, and through them, in some degree, the destinies of the race. In stead of becoming the disciples of some learned professor, and retailing what he says about "Moses and the prophets," let our young men ponder for themselves the facts in regard to divine revelation, and decide whether it is reasonable to believe in a patchwork Bible. A believer in "the new criticism" said to me the other day: "Have you read Dr. —'s latest work on the Pentateuch?" "No," I replied; "and I don't mean to, for I haven't time to." I would rather spend the hours that his perusal would waste in re-reading, thoughtfully and prayerfully the New Testament. In meditating upon its teachings I can secure the truth, "the truth as it is in Jesus," and that is what I want. Scholarship is excellent in its place, but the one thing needful for us both intellectually and spiritually, is the absolute knowledge which is attained by pondering the facts revealed, whether in nature or in "the book." The following paragraph from Oliver Wendell Holmes is worth quoting in this connection: "A man who is willing to take another's opinion but to exercise his judgment in the choice of whom to follow, which is often as nice a matter as to judge of things for one's self. On the whole, I had rather judge men's minds by comparing their thoughts with my own than judge of thoughts by knowing who utter them. I must do one or the other. It does not follow, of course, that may not recognize another man's thought as broader and deeper than my own, but that does not necessarily change my opinion otherwise this would be at the mercy of every superior mind that held a different one."—Journal and Messenger.

FATHER'S DOMESTIC HEADSHIP.

Dr. Charles H. Parkhurst, D.D., in *New Ladies' Home Journal* writes concerning "The Father's Domestic Headship." While, perforce of ordinary circumstances the father's duties will hold him considerably apart from the contacts of home life yet whatever successes he may achieve on his side will not atone for any failure on his part to regard his home as the prime sphere of his obligation and the point around which his devotements will cluster. distinguished earnestness and constancy. Whatever he may have achieved in his art, trade or profession or other engagement the man who stands at the head of a household has been in the broad sense of the term a failure if he has not been a true husband and a wise, strong and devoted father. It cannot be a successful home where the mother looks after the children and the father looks after his business. The most productive services rendered are always produced outside in providing for the necessities of the home will not take the place that tutorial ministry which comes only by the direct and continuous contact of father and child. However complete a woman may be as a mother, there are qualities of character which the father will communicate to his children that the mother will be less able to do as well as less intended to do

THE GREAT MAN AMONG MODERN PHILOSOPHERS; OR HEGEL AND HIS SYSTEM OF THOUGHT, FROM AN ORTHODOX STANDPOINT.

BY D. HEAGLE, D. D.

In two Articles. Article II.

Again, a marked characteristic of the Hegelian system is its wonderful strength, accuracy and keen logic. No mind can perceive into subtler realities than was the habitual practice with Hegel when constructing his ideas; and neither could any one examine a particular thought or object with clearer observation, or with less likelihood of being deceived by mere illusions or lurking errors, than Hegel. When it came to binding thoughts together with a logical chain so strong that even the fates could not sever it, every link in the chain being made of wrought steel, here Hegel's capability manifested itself with peculiar and even brilliant energy. Not even Aristotle's famous syllogism would bend Hegel's formal logic in this regard. And by the way, with Hegel logic was a kind of double acting engine. It dealt not only with formal syllogisms, judgments and notions, but also with things as they are in themselves. It was in reality, therefore, both a metaphysical and a formal logic.

And here, too, we might drop a word regarding Hegel's dialectic—celebrated perhaps quite as much for the difficulty connected with knowing what it really is, as because of any peculiarity or novelty belonging to it. As Hegel himself declares, he declares to be derived directly from Plato, or at least he gives Plato the credit of being considered its inventor; and the art itself consists in showing the absurdity or inadequacy of any finite or merely abstract thought when assumed to be universally valid. It is what in the other sciences was termed dialectic, and as used by Hegel, it has both a subjective and an objective application. It can be employed just as well to show the natural movement of real being, or of actuality in things existing, as in the exhibition of the movement which naturally belongs to subjective thinking. Hence with Hegel ontological matters can be determined just as truly by logical reasoning, as can the ideas which belong to, or eventuate from, a regular syllogistic process. And in that way it is that Hegel, beginning with the lowest of all the metaphysical conceptions, which is the idea of pure being, or of abstract existence, goes on developing new ideas, and so also new forms of existence, until in the end he has really constructed the whole material universe and all things belonging to it. Nay, more; by means of his wonderful dialectic Hegel constructs not simply the material universe, but also man, and even, as we have seen, such things as are existing also in fact, the Absolute Being, or God. Hence Hegel's system may be called a dialectical construction of all things in both the material and spiritual universe; or, as the system begins and ends with a doctrine of the Absolute, and leads throughout to its abstract side, at least with absolute or pure thoughts, it is properly termed a philosophy of the absolute.

Still another most interesting peculiarity is his strong and vigorous style, also his general freshness and great originality of thought. Besides, Hegel was a man possessed of wide and accurate learning. As far as Kantianism vigorously puts it in his memorial volume, "not the kind of a philosopher who gives us merely a lot of abstract empty speculations, or nebulous fancies spun out by the brain; but we are indebted to him for a vast amount of real information, and because of his might as well as of his comprehension of real things." If ever a man deserved to be called *Magnus Germanicus*, surely Hegel does. This peculiarity of Hegel as both a scholar and a thinker, comes out in all of his productions; but his wide and varied learning makes its appearance in such of his works as the "Philosophy of History," the "History of Philosophy," his "Aesthetics," his "Philosophy of Right," and his "Philosophy of Religion," also in his earliest work, the "Phenomenology of Mind." These titles show how extensive was the range of his studies.

It was as a philosopher or thinker that Hegel wrought his most important achievement. Even yet, sixty-three years after his death; his philosophic system is still studied by a large number of the world's best scholars, and shows itself as an underlying force in a large share of the world's literature. Dr. Caird, in his "small but golden book" on Hegel, published in 1883, says that Hegelianism is a spiritual force, so imperceptibly entangled with the whole culture of the time, and so closely identified with the general movement of thought, that we are increasingly unable to say what belongs to it alone. But he remarks that "in the scientific life of Germany as of other countries, there is no greater power at present than Hegelianism, especially in all that relates to metaphysics and ethics, and to the philosophy of history and religion." This may be an overestimate of the matter, given by a too enthusiastic disciple of the great German philosopher. But that Hegel was really one of the greatest thinkers and philosophers of the world's history is a matter that passes among scholars unchallenged. "He was," says the writer above quoted, "the last great philosopher who deserves to be placed on the same level with Plato and Aristotle in ancient, and with Spinoza and Kant in modern times, and who, like them, has given an epoch-making contribution to the development of the philosophic, or, taking the word in its highest sense, the idealistic, interpretation of the world."

did not, like Kant and some other philosophers, keep himself aloof from society, and take but little interest in the business, politics and amusements of people; but he was social, was a married man, and greatly devoted to his family. He delighted in riding, pigeon and sculpture galleries, and artistic work greatly interested him. He was fond of the ladies, and quite a gallant in their presence. Besides, he gave earnest study to the political affairs in Germany; and one of his principal literary works, namely his "Philosophy of Right," is an examination and justification of the peculiar political institutions which at that time existed in Prussia. Being so widely and thoroughly in sympathy with all kinds of human life and of human affairs that existed about him, it would be expected that Hegel would manifest this element also in his literary work in general. This is the fact; and Hegel may be regarded as of all the German philosophers, the most practical, his writings have very much to say about the practical affairs of life, and particularly about affairs of State.

"When God lets loose a great thinker upon the earth," so Emerson says somewhere, "then men call him a thinker, and he, we also believe, turns up a number of established institutions, and he will very likely play havoc with philosophies, sciences, arts, the usages of society, and other matters coming down from the past. For age merely as age he will entertain but small respect; his object being only to discover, and to state the truth. Now whether this fits the case in the instance of Hegel, we will hardly undertake to affirm; but our notion is that while Hegel's general system of thought may have accomplished no little theological and moral distraction in our world, and departed in many respects from the truth, as we believe it has, we also believe that no little good has been accomplished by it, and that whatever evil achievement has attached itself to Hegel's philosophy, has been owing perhaps as much to a perversion of the real meaning and intent of this philosophy as to the sum and substance of the system itself. Certainly Hegel never intended to break with what was called orthodox Christianity in Germany round about him; for he lived and died in the profession of the Lutheran faith. And as to any real differences between his views on the essential points of Christian theology and what has usually been esteemed correct teaching on those points, it might be remarked, first, that Hegel's philosophic system looks rather toward ontological matters in general, than that it treats so particularly of the being and nature of God, of the immortality of the soul, and other theological topics. And secondly, the fact that a whole school of theologians, such as Marheineke, Goeche, Gabler and Erdmann, who are considered to be nearly orthodox in their faith, have attempted to reconcile even the most pronounced doctrine of Hegelianism with the teachings of positive Christianity, or of fact, would seem to indicate that Hegel's general system cannot be essentially, or in all respects, so directly in contradiction to the teachings of our Christian faith as a good many people have believed.

At all events, if there is a heterodox side to Hegel's philosophy, there is also in it much that agrees with a correct view of the Christian system, and that may be considered as being emphasized. As, for example, all those doctrines and duties which relate especially to the immanency of God in our world, and to his manifestation in providence. For, as has been already remarked in this essay, if Hegelianism fails to notice with fulness and positive clearness, as we think it does not, the sovereignty of God as Creator, over his universe, and as a Being existing even outside of it, this system does not fail to give a decided and strong conception of the immanency and perpetual residence of God in his universe, or of the Divine Being as manifested both in the operations of nature and in all the events of human life. We do not, therefore, think that Hegelianism is anything like so big a theological bug-a-boo as has been often represented. But as our philosopher himself says, in the treatment of speculative matters, "all depends on who carries forward the speculation," and it is doubtful if it ends in a better form of religious teaching. So with regard to the theological aspects of the Hegelian doctrine, it depends very much on who expounds this doctrine, whether it is to appear as in sympathy, more or less, with the Christian system, or as being wholly gone astray and heretical.

"WHATSOEVER ye do in word or deed, do all in the name of the Lord Jesus." This spirit is shown in the lives of faithful ministers and other Christian workers. The world, we believe, has never known so many of this kind as now. It is for Christ and his cause that they toil; not for self. They behold "the joy that is set before them," and endure trial for his sake, often work without a moment's relaxation from the world. They have a deep conviction that their work for the Master has his smile, that the seed they sow contains the germ of imperishable truth. They toil on from day to day under this powerful impression, an impression fully warranted in the great things that we find released from their crucible matters contribute somewhat to the great spiritual ends of living. And in doing this they are sure of divine guidance and help in the most trivial affairs of life. It is easy to see how this spirit aids to their secret comfort, even when outward circumstances seem adverse. It is only in the light of this that we find that our crucible bondage to self, the weakness of the soul that always creates unrest and ends in certain failure.—Prof. Austin Phelps.

Now, O man, cease a little from thy work, withdraw thyself for a while from thy stormy thoughts, forget thy weary and burdensome struggling, give thyself for a time to God and to his will. Leave him all around thee when he is not, and where thou wilt find no help from him. Go into the inner chamber of thy heart and shut the door behind thee.—Anselm.

LITERARY.

New Books.

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

TALES OF THE WARRIOR KING. J. R. Macduff D.D. New York: American Tract Society. Price \$2.00.

Whatever is from Dr. Macduff is sure to be worth reading. Here he gives us a vivid and instructive account of the life and times of David. This book derives an additional and a tender interest from the fact that while the sheets were going through the press Dr. Macduff passed to his reward. He has given us a charming book—a book worthy to be his last. With wealth of learning and deep insight, as well as with rare historic imagination, we have the life and times of David described. The scenes and events are reproduced with vividness and power. The author has availed himself of the latest discoveries, and uses wisely all the facts which throw light on his theme. The book is of permanent value.

PRACTICAL CHRISTIAN SOCIOLOGY. Wilbur F. Crafts, Ph.D. Introduction by Joseph Cook, L.L.D. New York: Funk & Wagnalls. Price \$1.50.

Here is a book for the times. We have an immense amount of carefully gathered information on sociological questions. The author's course of lectures at Princeton College, so well received, has been expanded into this volume, many notes being added. Christian sociology is discussed from the standpoints of the church, of the family and education, of capital and labor, and of citizenship. The work is followed by copious notes giving quotations and facts. Eighty pages are well filled with "chronological data of humane progress." The list of books on sociology, the youngest of the sciences, is interesting and valuable. The volume is a thesaurus for all who care to post themselves on sociological questions, though it is not free from objections.

THE TWO JOHNS OF THE NEW TESTAMENT. By James Stalker, D.D. New York: American Tract Society. Price \$1.00.

The public listen to no living man more readily than to Dr. Stalker, who is proving quite prolific as an author. He gives us here instructive character sketches of John the Evangelist and John the Baptist. Dr. Stalker attributes what was really an element of John's strength to his weakness. John was a Boanerges, a son of thunder, and we thank God he was so. That was why he was "the disciple whom Jesus loved." Never was there a more misunderstood man than John the Baptist. Dr. Stalker attributes what Dr. Stalker misunderstands him. At least we think so.

The story of John the Baptist is well told, though we do not agree with the author as to the meaning of Christ's baptism. The reader is sure to get an uplift from reading this book.

LETTERS AND SKETCHES FROM THE NEW HERBIDES. By Maggie Whitecross Paton. Third edition. New York: A. C. Armstrong & Son. Price \$1.50.

This is a delightful book. To look at the New Heribides people, customs and scenes, through the eyes of a bright and a consecrated woman, is a rare privilege. Dr. Paton's descriptions are well known, but do not think because you read them that you need not read what his gifted wife has to say. We get a new view of mission work among barbarous people, its difficulties, its dangers, its encouragements and its lessons. Such a book is strengthening to faith and stimulating to action. It abounds also in curious and interesting information. These letters were not written for publication, but for the reading of relatives and friends, and they are the more interesting on that account. The book is a valuable addition alike to the literature of missions and to the literature of travel.

PICTURED TRUTH. Robert F. Y. Pierce. Introduction by Russell H. Conwell, D.D. Chicago and New York: Fleming H. Revell Company. Price \$1.25.

We regard this as the best book of its kind that has come to our knowledge. We have a chapter on "Eye Preaching," followed by suggestions on black board teaching from various sources. These come hints for drawing, acrobatic and word exercises, Old Testament, New Testament, missionary and temperance blackboard lessons, many of them ingenious and striking. We have also hints for conducting review, and methods for primary teachers. We have never taken especially to black board exercises in Sunday-school, but with wisdom they may be made profitable. People wish to look at pictures in these days more than ever before.

SUCCESS AND ITS ACHIEVERS. William Thayer. Boston: James H. Earle. Price \$1.50.

What success is and how it is achieved are told and illustrated in this book in most interesting fashion. The headings of a few of the chapters will sufficiently indicate the scope and character of the volume: Application, Minding Little Things, Discrimination, Singleness of Purpose, Perseverance, Self-reliance, Modesty, Courage, Patience, Energy, Industry, Work, Wasting Time, Self-control, Decency, Courtesy, Accuracy, Common Sense, Tact, Pash, Principle, Habit, Recreation, Duty, Gratitude, Patriotism, etc., etc. There are 108 chapters in all. A fine book for young people.

WATCHFULNESS and prayer are inseparable. The one discloses dangers, the other arms against them. Watchfulness keeps us prayerful, and prayerfulness keeps us watchful.—Maclaren.

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—HOLMAN—

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TESTIMONIALS.

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

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

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

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Dr. Carter Holm Jones writes:

"Brother, what is the matter with you—bath 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.

THE SECOND BLESSING.
(Continued from 1st page.)

true of Christ and the members of his body. (See Meyer, Godet, Elliott). See 1 Cor. 12:27: "Now ye are Christ's body, and several members of it." But Paul does not say that the body (the church) is Christ. Dr. Gordon's book has many excellent things in it, but there is a strain of mysticism in it that seems hardly in accordance with a true interpretation of the New Testament. He was one of the noblest of men, but we should not follow his teaching blindly.

5. In the last place, then, what is the work of the Holy Spirit now? Have we any ground to expect his power in us to enable us to be sinless and to work miracles? I must confess that I fail to see any just reason for such a hope. We need the Holy Spirit to help us to live better, know God's Word better, preach better, but we are to seek his help and power again and again, and not once merely. We are in the constant struggle against sin that Paul describes in Rom. 7:7-25. Rom. 8:1-17 and Gal. 5 and 6 set forth the spiritual life that we should all live. So, then, instead of going into speculations about the "second blessing," let us seek a thousand blessings from the one Spirit who is the stay and comfort of our Christian life, the power in all our work, who "helps our weakness," and who "himself makes intercession for us with groanings which cannot be uttered." Let us honor the Spirit and yearn for his help. It is a curious thing that those who profess to have freedom from sin and the permanent endowment of the Holy Spirit should be so loud in their boasts about it. It is inconceivable that a perfectly holy man should fail to be clothed with humility and with the love that is not puffed up." In simple truth, when I hear a man talk about his own great attainments in grace, I am often tempted to wonder if something is not the matter with his head or his heart.
S. B. T. Sem., Louisville, Ky.

ALABAMA STATE CONVENTION.

On Tuesday, November 12, the State Ministers' Meeting was held in Selma. Prayer by Dr. E. B. Teague. Dr. J. P. Shaffer was chosen chairman, and Arnold S. Smith secretary. Dr. W. C. Bledsoe, once a popular Kentucky pastor and a graduate of Georgetown College, presented an excellent paper on "The Personality of the Holy Spirit and His work." He argued the personality of the Holy Spirit, because of the pronouns describing Him as a person; because of His permanent abiding with His people; because of His administration of the affairs of the churches.

Prof. H. H. Harris, of the S. B. Theological Seminary, presented a paper on "Expository Preaching." He said, "Eloquence, popularly so called, is at a discount in the pulpit and on the hustings. A man once complimented me by saying, 'I greatly enjoyed your speech; I was tired of eloquence.'" There is a tendency and a demand to return to expository preaching. Only some parts of Scripture adapted to this style of preaching, require close, systematic study. He exhorted, "Make expository sermons, connect them in series, be willing to work long and arduously on this line."

J. H. Foster, pastor at East Lake, read a fine paper on "The Holy Spirit in church worship." Dr. Cleveland said they wanted him to sing "The old time religion is good enough for me." He said he could not sing it. It was not good enough for him; he had

a better type of religion than the old-time Jewish religion.

L. A. White presented a good suggestive paper on "Correspondence study of the Bible."

Next Dr. Cleveland read a paper on "Open conference for promoting co-operation among the pastors."

Dr. G. S. Anderson on "Sermon Science." N. C. Underwood on "The duties of pastors to the denominational papers." He said pastors ought to take and pay for the paper if worth the price asked, read it, promote its circulation because of the returns and contribute to its columns, especially church news.

This was followed by a paper from Major J. G. Harris, of the Alabama Baptist, on "The duties of denominational papers to churches and pastors." Full of good things.

Dr. J. A. French read a paper on "The duties of pastors to the young people." The venerable Dr. Teague preached the annual sermon. Text, 1 Tim. 4:8: "A good minister of Jesus Christ." The sermon was very touching, enriched by the experience of more than a half century's preaching.

Dr. George B. Eager followed with a speech on "The pastor's duty in social reform." This subject elicited a lively discussion.

Wednesday Morning, 13th.

The State Convention began its work by re-electing Dr. W. C. Cleveland president, and William A. Davis secretary; Hon. H. S. D. Mallory and Prof. P. H. Mell vice presidents.

Pastor A. J. Dickinson welcomed the Convention and Major J. G. Harris, by request of the president, responded. The addresses occupied about three minutes.

Visitors present were Prof. H. H. Harris, S. B. T. Seminary, Louisville, Ky.; Rev. E. Y. Mullins, Associate Corresponding Secretary Foreign Mission Board, Richmond, Va.; Rev. J. Howard, Christian Index, Atlanta, Ga.; F. J. Paxton, A. B. P. S., Atlanta, Ga.; Dr. Morehouse, Secretary Home Mission Society, New York; Dr. J. M. Frost, S. S. Board, Nashville, Tenn.; Dr. C. C. Biting, A. B. P. S., Philadelphia; Bro. Merritt, B. Y. P. U. A., Chicago, Ill.

Dr. Eager read the report of the State Board of Missions. Report was cheerful, outlook hopeful. More than \$26,000 raised for all purposes, more than \$11,000 for State Missions. Book department in debt about \$1,600, offset by accounts about \$1,000. Special attention was called to Greensboro, where missionary pastor A. R. Hardy is laboring with encouraging prospects. Florence under Bro. Brown, to the evangelists of the Board, A. E. Burns of North Alabama, and S. O. Y. Ray of S. E. Alabama.

The plan of co-operation concerning the evangelization of the colored people, recommended by Dr. Morehouse of the Home Mission Society and Dr. Tichenor of the Home Mission Board, was heartily indorsed by the Board and recommended to the Convention.

This plan, which is, that a general missionary with two or three district missionaries be put in the state at salaries not exceeding \$1,000 for the general missionary and \$250 for traveling expenses; the district missionaries with a salary of \$600 each and \$100 for traveling expenses. The Home Mission Society, the Home Mission Board, the State Board of Alabama, and the State Convention of colored Baptists in Alabama, to divide the expense equally the first year, the colored Baptists assuming more each following year of the expense. The Convention

adopted the plan.

The report on Howard College was read by Hon. W. C. Ward, President of the Board of Trustees. Last year was the most successful year of the college except in finances. They had enrolled this year 152 students; five of these were young ladies and thirty-one were students for the ministry. "The college," he said, "is at the mercy of its creditors; shall we save or lose it?" The interest on the debt was pledged by brethren present. The first church of Montgomery agreed to redeem an old pledge of \$2,000 made to the college.

The Orphans' Home at Evergreen was reported in hopeful condition but in constant need of money. They have received fourteen into the Home during the year; sent out eight by adoption. The last payment on the Home will be due in January. They need besides a living \$2,500 by that time.

The Judson Female Institute at Marion reported the building, furniture and musical instruments in excellent condition. They have 92 pupils, 67 of whom are boarders. The entire school was present at the second day's session of the Convention. They dined at the hotel, where the parents, pastors, and even the young men were invited to meet them.

The afternoon of Wednesday was taken up with the discussion of evangelistic work, missionary pastors and ministerial education. Dr. Harris of Louisville was heard on the last subject. He spoke of the advantages of the Seminary, its ability to equip men for their work. The faculty, and hence the teaching, was sound in doctrine. The professors might differ about some things; what one might call an irregular baptism, another would stigmatize as an alien immersion. They drew students from the North and from Canada. They had the largest number of students ever enrolled in the Seminary. He took a collection for the students of the Seminary.

Dr. A. W. McGaha preached the Convention sermon, and a grand sermon it was. He read the sixth chapter of II. Kings and preached from the incident of Elisha at Dothan. It was timely, helpful and hopeful.

Next came the subject of colportage. The Convention requested the State Board to secure as nearly as possible a missionary colporteur in every association.

Dr. Teague said "Baptists represent some things in this world not represented by anybody else. If this is not true our existence is an impertinence in this world."

Dr. C. C. Biting made an interesting speech on the work of the American Baptist Publication Society.

The afternoon of Thursday was taken up in the discussion of woman's work, temperance, and the Orphans' Home.

At night the subject of Foreign Missions was presented by W. M. Harris of Greenville and E. Y. Mullins of Richmond, Va.

Dr. J. B. Hawthorne then addressed the Convention on the work of the A. B. P. Society, and the approaching meeting in Atlanta. He was followed by Dr. A. J. Dickinson in a humorous and pointed speech.

The Committee on Ways and Means made a report on Friday morning recommending a great many things to the State Board: To seek to purchase the Alabama Baptist; to inaugurate institutes of work; under the auspices of the Board, for the better education of our white pastors; to employ at least six evangelists, and a missionary colporteur in every association.

The first item resulted in the Convention relinquishing all claim in the Alabama Baptist, leaving it in fee simple to Major J. G. Harris. Dr. Morehouse made a fine speech on the plan of co-operation. Prof. P. H. Mell addressed the Convention on the Young People's Union. No action was taken by the Convention on this subject.

The cause of Home Missions found two eloquent pleaders in Dr. Morehouse of New York and Pastor Haywood of Huntsville.

The session was harmonious, full of interest to the last. The work was constant and close, filling in about nine and a half hours each day. There were about 150 delegates, besides the visitors. The Woman's Missionary Union held two days' session of interesting work.

Rev. W. B. Crompton, Marion, Ala., who has been our faithful and efficient Corresponding Secretary for ten years, has resigned. He is loved, trusted and highly esteemed all over our state.

The next session will be held at Huntsville, beginning on Friday before the second Sunday in November, 1896, and is expected to continue until Tuesday following.

It appeared to your scribe that nearly everybody in attendance was a subscriber to the WESTERN RECORDER. Bro. W. H. Simmons of Ozark told publicly that his wife was a Methodist for twelve years; he became a subscriber to the WESTERN RECORDER, and it was the means of making her the best Baptist woman any preacher in Alabama had for a wife.

J. G. Bow.

CAN IT BE SO?

I have read with interest and instruction many of your answers to correspondents, and having for some time given thought to a question in the same line to which I have been unable to get a satisfactory solution, I will ask your opinion on the same.

It may be stated about thus: Is it true that the eternal weal or woe of an immortal soul may depend upon whether or not some finite being, independent of the actual possessor, shall do his or her duty in certain respects?

To illustrate: Some months since I was present at a prayer service at a certain church, and as preparations were being made for a series of meetings soon to commence, the pastor was exhorting the members to especial diligence, and among other things, urged them to pray earnestly for the conversion of sinners; advising them to select, as far as possible, individual subjects for whom to pray. Now this put me to meditating, and suggested this, I think, not unnatural question: Can it be that the God of the universe, all-wise, all-powerful and equally mindful of all, would create an ever-living soul with a destiny undecided, but eternal, and allow the issue, heaven or hell, to be determined by the uncertain fidelity to duty of some weak finite creature? I could not believe it; and after the services were over I asked the pastor in substance what I have here asked you. He promptly answered, "Certainly not." I then called his attention to the logic of his appeal, but he only rejoined by saying something about our all standing or falling together, which I could not interpret as in any way answering my question, which was certainly not one prompted by idle curiosity or designed to provoke controversy. My attention has been more recently called to the subject by reading in the Observer of an incident said to have occurred some forty years ago. It related to another preparation for a "protracted meeting,"

Christmas Number
The HOME QUEEN

The laughable and entertaining story entitled:

"Sonnie's Christening"

By Ruth McEnery Stuart.

"Boer Women"

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By Carolyn Marsh.

Queen's Edition, by Mrs. Elizabeth Westcott Humphreys, Fashion, Work, Floral Department, including much valuable information about home culture of flowers, etc. Covering all topics of interest to women.

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HOME QUEEN,

1216-22 Frankford Ave., Philadelphia.

and told of how the brethren in that day purged themselves of all animosities against each other, that the meeting might be "blessed of God and sinners brought to repentance."

In the incident related the writer sought out a brother between himself and whom there was an estrangement (surprising that there should have been such a thing in that day of superior holiness), and made earnest overtures for a reconciliation. But we are left to infer by the reading of the narrative that the brother was obturate and would not acknowledge his fault. So I suppose the blessing was limited proportionately. Now it is but natural to suppose that the majority of those composing the community in which this is said to have occurred have long since departed hence; and can it be that there are souls in hell today and doomed to remain there through all eternity, because of the fact that one stiffnecked member in human weakness would not consent to be reconciled to his less vindictive brother? If so, it would seem to me that every professing Christian should have his Gethsemane nor rest from prayer so long as one sinner remained out of the fold. But as professing Christians do not so labor, may there not be some mistake upon the part of those who suppose that an all-knowing God ever intended to allow the eternal destiny of his most important creation—the soul—to depend to any degree upon the doubtful fidelity of his weaker creature—man. Except of course, to the extent of the personal responsibility of the possessor. It is easy to believe in God's power, for it is manifest upon every hand, it is easy to believe in his mercy, for we enjoy it every day and every hour of our lives; yes, it is easy to believe in his justice when exercised in his own sovereignty, but it is not easy to believe that He would make the eternal woe of the immortal part of one's soul depend upon the doubtful performance of duty upon the part of another. Excuse length of this article, but I am deeply interested

much desire that you give it... We sent this letter to Senex and he...

FROM NORTH CAROLINA.

GOSPEL TENT WORK. For the past two months my other pastor, L. R. Pruitt and myself have been actively engaged in preaching under a tent.

AN EDUCATIONAL REVIVAL. All of our schools are flourishing. The state University at Chapel Hill claims 500 students; the Normal college for girls, at Greensboro...

THE DISPENSARY SYSTEM OF SOUTH CAROLINA. I live near the dividing line between North and South Carolina and hence, have had opportunities watching the workings of their

Best Honors—World's Fair, DR. PRICE'S CREAM BAKING POWDER. MOST PERFECT MADE. Pure Grape Cream of Tartar Powder.

efforts to regulate the liquor traffic, and rather think it is the best system anywhere in operation in the South. As for myself, I am, and have been forty years a straight-out prohibitionist, and have about come to the position that Dr. Gambrell has occupied for several years, to make that a principle higher than a party and vote for no man, or party that favors legalizing the liquor traffic.

FROM EAST TENNESSEE.

At Knoxville, the capital of this beautiful and fertile section, our Baptist people have been quite active lately. The work was kept well in hand during the summer, and in the early fall active operations were begun.

The other four churches having each made special efforts for up-building and ingathering now right away. December 1st the old First will begin a meeting, Carter Helm Jones, yours and ours, doing the preaching.

Kentuckians may be surprised to hear that the wife of Brother J. Pike Powers left him a few months ago. The brother looks sad! She took her oldest daughter, whom the accomplished mother has been educating in the most thorough way, and went for a few months' stay in Europe and the Holy Land.

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since then the wise, energetic and beloved president has raised almost enough to discharge the entire indebtedness, provided subscriptions are paid. We are all rejoicing and feel that the sacrifices made in the past by those who have loved the college are beginning to bear fruit.

In all our fair section from Chattanooga to Bristol the pulpits in the cities, towns and villages, are generally well filled, and in the rural districts with us there is usually no trouble about pastors.

SUNDAY is like a stile between the fields of toil, where we can kneel and pray, or sit and meditate.—Longfellow.

Erysipelas. Has been my affliction from childhood. It was caused by impure blood and every spring I was sure to have a long spell and my general health would give way. Doctors did me but little good and I became dependent. Last spring erysipelas settled in my eye and I became totally blind for several weeks.

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FATHER, HOLD MY HAND.

For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.—Isa. 41:13.
When heavy clouds o'erpass'd my sky,
And on the path I travel by,
There falls no cheering ray of light,
And I must walk by faith, not sight,
Then, Father, hold my hand.
I will not fear the darkest night,
The darkness shall be as the light;
No phantom terrors shall alarm,
I know I cannot suffer harm,
If Thou wilt hold my hand.
When fough and stony grows my way,
And hindrances my progress stay;
When faint and sore, I stumble on,
And long to know my journey done,
O, Father, hold my hand.
Though heavily my burden press,
I will not love and trust Thee less;
When steeper grows my weary way,
Help me to follow and obey,
And closer hold my hand.
Or, if some time the sun should shine,
And brighter, happier days be mine,
If I wish joy should lift my head,
And smile to find the shadows fled,
Still, Father, hold my hand.
Should grasses spring beneath my feet,
And should I gather flowers sweet;
I would not wander from Thy side,
O, gracious Lord, with me abide,
And ever hold my hand.
Hold Thou my right hand all the way,
Be Thou my comfort, help and stay;
And when my journey all is past,
O, lead me safely home at last,
Holding my Father's hand.
ANNA G. BOLT, in N. Y. Observer.

OUR PULPIT.

THREE INSCRIPTIONS WITH ONE MEANING.

BY ALEXANDER MACLAREN.

Thou shalt make a plate of pure gold, and grave upon it... "Holiness to the Lord."—Exodus 28:36.
In that day there shall be upon the bells of the horses, "Holiness unto the Lord."—Zech. 14:20.
His name shall be in their foreheads.—Rev. 22:4.

You will have perceived my purpose in putting these three widely separated texts together. They all speak of inscriptions, and they are all obviously connected with each other. The first of them comes from the ancient times of the institution of the ceremonial ritual, and describes a part of the high priest's official dress. In his mitre was a thin plate of gold on which was written, "Holiness to the Lord." The second of them comes from almost the last portion recorded of the history of Israel in the Old Testament, and is from the words of the great Prophet of the Restoration—his ideal presentation of the Messianic period, in which he recognizes as one feature that the inscription on the mitre of the high priest shall be written on "the bells of the horses." And the last of them is from the closing vision of the celestial kingdom, the heavenly and perfected form of the Christian church. John, probably remembering the high priest and his mitre, with its inscription upon the forehead, says, "His servants shall do Him priestly service"—for that is the meaning of the word inadequately translated "serve him"—"and see His face, and His name shall be in their foreheads."

Three things, then—the priest's mitre, the horses' bells, the foreheads of the perfected saints—three aspects of the Christian thought of holiness. Take them one by one.

I. The priest's mitre. The high priest was the official representative of the nation. He stood before God as the embodied and personified Israel. For the purposes of worship Israel was the high priest, and the high priest was Israel. And so, on his forehead, not to distinguish him from the rest of the people, but to include all the people in his consecration, shone a golden plate with the motto, "Holiness to the Lord." So, at the beginning, there stands a protest against all notions that

make "Saint" the designation of any abnormal or exceptional sanctity, and confine the name to the members of any selected aristocracy of devoutness and of goodness. All Christian men, *ex officio*, by the very fact of their Christianity, are saints, in the true sense of the word. And the representative of the whole of Israel stood there before God, with his inscription blazing on his forehead, as a witness that whatsoever holiness may be, it belongs to every member of the true Israel.

And what is it? It is a very unfortunate thing—indicating superficiality of thought—that the modern popular notion of "holiness" identifies it with purity, righteousness, moral perfection. Now that is in it, but that is not the whole of it. For, not to spend time upon mere remarks on words, the meaning of the word thus rendered is in Hebrew as well as in Greek, and in our own English, one and the same. The root-meaning is "separated," "set apart," and the word expresses primarily, not moral character, but relation to God. That makes all the difference; and it incalculably deepens the conception, as well as puts us on the right track for understanding the only possible means by which there can ever be realized that moral perfection and excellence which has unfortunately monopolized the meaning of the word in most people's minds. The first thought is "set apart to God." That is holiness, in its root and germ.

And how can we be set apart for God? You may devote a dead thing for certain uses easily enough. How can a man be separated and laid aside?

Well, there is only one way, brethren, and that is by self-surrender. Yield yourselves to God as is but the other side, or, rather, the practical shape, of the Old and the New Testament doctrine of holiness. A man becomes God's when he says, "Lord, take me and mould me, and fill me, and cleanse me, and do with me what Thou wilt." In that self-surrender, which is the tap-root of all holiness, the first and foremost thing to be offered is that most obstinate of all, the will that is in us. And when we yield our wills in submission both to commandments and providences, both to gifts and to withdrawals, both to gains and to losses, both to joys and to sorrows, then we begin to write upon our foreheads "Holiness to the Lord." And when we go on to yield our hearts to Him, by enshrining Him sole and sovereign in their innermost chamber, and turning to Him the whole current of our lives and desires, and hopes and confidences, which we are so apt to allow to run to waste and be sucked up in the desert sands of the world, then we write more of that inscription. And when we fill our minds with joyful submission to His truth, and occupy our thoughts with His mighty name and His great revelation, and carry Him with us in the hidden corners of our consciousness, even whilst we are busy about daily work, then we add further letters to it. And when the submissive will, and the devoted heart, and the occupied thoughts are fully expressed in daily life and various external duties, then the writing is complete. "Holiness to the Lord" is self-surrender of will, and heart, and mind, and everything. And that surrender is of the very essence of Christianity.

What is a saint? Some man or woman that has practiced unheard-of austerities? Somebody that has lived an isolated and self-regarding life in convent or monastery or desert? No! a man or woman in the world who, moved by the mercies of God, yields self to God as a living sacrifice. So the New Testament writers never hesitate to speak even of such very imperfect Christians as were found in abundance in churches like Corinth and Galatia as being all "saints," every man of them. That is not because the writers were minimizing their defects, or idealizing their persons, but because, if they are Christians at all, they are saints; seeing that no man is a Christian who has not been drawn by Christ's great Sacrifice for him to yield himself a sacrifice for Christ. Of course that intrusive idea which has, in popular apprehension, so swallowed up the notion of holiness—viz., that of perfection of moral character or conduct—is included in this other, or rather is developed from it. Because the true way to conquer self is to surrender self; and the more entire our giving up of ourselves, the more certainly shall we receive ourselves back again from His hands. "By the mercies of God, I beseech you, yield yourselves living sacrifices."

II. I come to my text—the horses' bells. Zechariah has a vision of the ideal Messianic times, and of course, as must necessarily be the case, his picture is painted with colors laid upon his palette by his experience, and he depicts that distant future in the guise suggestive to him by what he saw around him. So we have to disentangle from his words the sentiment he expresses, and to recognize the symbolic way in which he puts it. His thought is this. The inscription of the high priest's mitre shall be written on the bells which ornament the trappings of the horses; which in Israel were never used as with us, but only either for war or for pomp and display, and the use of which was always regarded with a certain kind of doubt and suspicion. Even these shall be consecrated in that day.

And then he goes on with variations on the same air, "In that day there shall be upon the bells of the horses, 'Holiness unto the Lord.'" He adds that "the pots in the Lord's house"—the humble vessels that were used for the most ordinary parts of the temple services—"shall be like the bowls before the altar," into which the sacred blood of the offerings was poured. The most external and secular thing bearing upon religion shall be as sacred as the sacredest. But that is not all.

"Yes, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts, and all they that sacrifice shall come and take of them," and put their offerings therein. That is to say, the coarse pottery vessels that were in every poverty-stricken house in the city shall be elevated to the rank of the sacred vessels of the temple. Domestic life with all its secularities shall be hallowed. The kitchens of Jerusalem would be as truly places of worship as the inner shrine of the Most High. On the whole, the prophet's teaching is, that in the ideal state of man upon earth there would be an entire abolition of the distinction between "sacred" and "secular," a distinction that has wrought infinite mischief in the world and in the lives of Christian people. Let me transfer these words of our prophet into English equivalents. Every cup and tumbler in a poor man's kitchen shall be as sacred as the communion chalice that passes from lip to lip with the "blood of Jesus Christ" in it. Every common piece of service

[Continued on seventh page.]

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that we do down among the vulgarities and the secularities and the meannesses of daily life, and be lifted up to stand upon precisely the same level as the sacerdotal office that we undertake.

But let us remember that universally diffused sanctity will need to have a center of diffusion, else there will be no diffusion, and that all life will become sacred when the man that lives it has "Holiness to the Lord" written on his forehead, and not else.

III. And now I come to my third text—the perfected saints' foreheads. The connection between the first and the last of those texts is as plain and close as between the first and second; for John in his closing vision gives emphasis to the priestly idea as designating in its deepest relations the redeemed and perfected Christian church.

But there is an advance in his words which I think it is not fanciful to note. It is only the name that is written in the perfected saints' forehead. Not the "Holiness unto the Lord," but just the bare name. What does that mean?

But it means something more. The name is the manifested personality, the revealed God, the character, as we say in an abstract way, the character of God. That name is to be in the foreheads of His perfected people.

My last text is but a picturesque way of saying what the writer of it says in plain words when he declares, "We shall be like Him, for we shall see Him as He is."

shall be manifested. "We also shall be manifested with Him in glory." "Then shall the righteous be as the light of the sun in My heavenly Father's Kingdom."

SUNDAY-SCHOOL. INTERNATIONAL Bible Lessons 1895. FOURTH QUARTER. SUNDAY, DEC. 3.

DAVID AND GOLIATH. I Sam. 17:38-51.

MOTTO TEXT.—"The battle is the Lord's."—I Sam. 17:47.

The Philistines lived along the southwestern coast of Palestine. After Saul had disobeyed God, it is said "there was sore war against the Philistines all the days of Saul."

Saul at first naturally hesitated to let a stripling fight the giant. But David had ever a winning way, and the king yielded, for no one but this young boy offered himself for the fight.

—Made a trial, thus showing his obedience to the king and his appreciation of the king's kindness. "I have not proved them."—He took a little walk and found the armour too heavy.

Going out to meet the warrior the shepherd boy which he was. "And chose him five smooth stones out of the brook."—Smooth stones could be better hurled from a sling.

—The sling is a very ancient weapon, as is shown by the Egyptian monuments. And in a skilled hand it was a most powerful weapon.

We are told there were seven hundred left-handed men of Benjamin who could sling at a hair's breadth and not miss. It is probable David carried his staff with him to attract the attention of Goliath, and make the giant think that was the weapon with which he proposed to fight.

beal. For the Philistines knew the formidable nature of the sling. And had David been without the shield, they would have suspected something in his other hand, knowing that he would not come out without some weapon.

Down to the ravine came the two champions, the man who bore the shield going with the giant. There was no visor to a helmet in those days, but the shield guarded from missiles. Goliath in his contempt for the ruddy boy did not take his shield from its bearer.

"Then comest to me with a sword and with a spear and with a shield."—The word translated shield means a javelin. These were the things in which the Philistines trusted for the victory.

"This day will the Lord deliver thee into mine hand."—Goliath said "I," David says "God." He considered, and it shows that was the issue, that the trial was between the gods of the Philistines and Jehovah, and David accepts this challenge as Elijah afterwards on Mt. Carmel.

"And all this assembly shall know that the Lord saveth not with sword and spear."—He is not dependent upon such weapons, nor upon force; He can give a signal victory to the weakest.

Verse 48.—Then Goliath came on towards his youthful opponent. Without waiting for him, fearing, it may be, that in a moment of caution the giant might take his shield, David ran towards the army of the Philistines.

As he ran David puts the pebble in the sling, and hurling it with faith and prayer, it struck the unguarded spot, and the giant fell to the ground stunned by the blow.

But he was not dead, and before the astonished Philistines could interfere, David had taken Goliath's own sword and cut off his head. No wonder the Philistines fled; it must have seemed to them that the God of Israel had worked a miracle against their champion.

The lessons of this thrilling story are many. No matter what the seeming power of the evil with which Israel contends, God will give the victory. Each man must do his best, using his best wisdom, but he must know that the battle is God's.



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T. T. EATON, Editor.

LOUISVILLE

FRIDAY, NOVEMBER 28, 1902.

The leaders of the "Women's movement" are aggressive and determined. Those who any long-doubt what this "movement" means must be "blind and cannot see a star off." The recent women's convention, attended by 3,000 women, in New York, made formal demands for what they want. Among other demands we quote as follows:

We must see that the canon laws, penal Code, Scriptures, prayer books and liturgies be purged of all invidious distinctions of sex, of all false teaching as to woman's origin, character and destiny.

We must demand an equal place in the offices of the church as pastors, elders, deacons; an equal voice in the church, and in all business matters, and in the synods, conferences and general assemblies.

We must insist that all unworthy rejections on the sacred character of the mother of her race, such as the allegory of her creation and fall, and Paul's assumption as to her social status, be purged from our church literature.

This is infidelity—bald, bold and blatant. It is not like Ingersoll's infidelity, attacking the Bible and the church, and seeking to destroy both, but it is infidelity seeking to annihilate the Bible from the pulpits and the churches. It is worse than Ingersoll's, and it is bolder.

We have said all the time that this "women's movement" was born of infidelity, but many have refused to believe it. Let them read the above demands and be convinced.

Whoever gives any aid to this "woman's movement" is helping infidelity, and breaking down people's respect for God's Word, whether he intended it so or not.

These 3,000 women in convention assembled, not only have a contempt for the Bible, but they have an equal contempt for facts.

Women are respected and honored in the various countries of the globe in exact proportion to the regard the people have for the Bible. In heathen lands, where the Bible is not known or regarded, woman is a slave or a plaything.

In Papal lands, where the Bible is not circulated and read, women are regarded as inferior beings. Even in Germany, where the Bible is half-open, women are far below their proper plane.

We saw in Leipzig a woman and a dog harnessed together drawing a cart in which sat an able-bodied man.

In England women are more respected, and in the United States, where the Bible is opened widest, women are more highly esteemed than anywhere else in the world.

But for this very Bible these 3,000 women wish to destroy, it would have been impossible for them to have held such a convention. They owe to the Bible the very liberty they use to attack the Bible.

The only safety for women, to say nothing of other considerations, is to cling closely to the Bible, and to do all they can to strengthen the hold the Scriptures have on the hearts and consciences of the people.

The Baptist Banner rallies the Religious Herald for condemning those "who imagine that to 'bring down the house' with a ludicrous story is of itself a notable feat," claiming that the editor of the Herald is guilty of the very thing he condemns. We cannot speak for recent years, but when we lived in Virginia, and often saw the editor of the Herald "bring down the house," it was always with a story that had a good point, a story worth telling, not because it was ludicrous, but because it carried a good lesson.

But suppose the Herald, in condemning others, does condemn itself—that does not change the justice of the condemnation! If no man could advocate what is right until he practiced it perfectly, the right would never be advocated. If men be wrong in practice, they are not to be discouraged from advocating what is right, but they should be encouraged to do so.

Instead of jeering at a man whose theory is better than his practice (as is the case with all men), let us rejoice that he holds the right theory, and let us hope that this theory will more and more influence his practice. The thing to do is not to charge him with inconsistency, so as to stop his advocating what is right. We should rather congratulate him on holding the right view, and help him to bring his practice into conformity with his view.

There is hope of a man who acts wrong, when he thinks right; but when his thoughts and his conduct are together wrong, there is little hope of him. Many a man is deterred from advocating what is right because there are those who will find, or think they find, something in his life inconsistent with what he now advocates, and will charge him with inconsistency.

No thoughtful man ever sets himself up as an embodiment of what he believes to be right. He is conscious, painfully so, that he falls short of his own ideal. If a man must be the embodiment of the principles he advocates, there would be but little maintenance of truth and righteousness in the world.

Often the charge of inconsistency is made to cover up the charge of insincerity. The implication is that the man is not honest in advocating the right, since if he were so he would practice it more faithfully. We take it that this is the real meaning of nearly all the charges of inconsistency, though we do not say that the Banner means this in its charge against the Herald. It is true that men sometimes do advocate good doctrines in order to promote selfish ends, and depraved human nature finds it very easy to believe any man insincere whose practice falls short of his theory.

But we must always exercise charity, and must recognize that every man has the right to have his motives respected.

But even if right principles be hypocritically advocated, we can rejoice that they are advocated, just as the Apostle Paul rejoiced that the Gospel was preached, even though it was done from strife and vainglory.

There has of late been an unfortunate and unhealthy revival of jingoism in our country. Many of our public men are infected with it. We must whip England on account of Venezuela, and whip Spain because of Cuba, and must take possession of the Sandwich Islands, etc., etc. The New York Chamber of Commerce did well to formally protest against the "recent war-like utterances by men prominent in public life."

The national board of the A. P. A.'s in Boston have sent forth the following declaration of principles: Restriction of immigration; extension of time for naturalization; an educational qualification for suffrage; one school system; no public funds or public property for sectarian purposes; taxation of all property not owned and controlled by the public; the opening to public official inspection of all private schools, convents, monasteries, and places of a reformatory character; no support given for any official public position to any person who recognizes primal allegiance in civil affairs to any foreign or ecclesiastical power; American lands for American settlers.

With most of these principles all good citizens can heartily agree, but "the taxation of all property not owned and controlled by the public" would be ruinous to the best interests of the country. It means the taxation of all houses of worship, of all orphan asylums, sanitariums and schools. Our Orphans' Home would have to close, or at least greatly curtail its work, as would our Theological Seminary and many of our churches, if they were taxed. We have no fear that the A. P. A.'s will carry out this part of their programme.

Indeed we are sure that many of them are not in favor of such extreme and radical legislation. Property used for religious or benevolent purposes, and not used to make money, should not be taxed. A sound public policy forbids it. If a church owns a store or a dwelling from which a revenue is derived, we think it should be taxed. The church thus comes in to competition with private individuals and should be subject to like conditions.

But a house of worship, an orphan's home, a sanitarium, a theological seminary, whence no revenue is derived, should not be taxed. Even in the case of a college, since its funds are derived from the benevolence of the people, and its revenue from tuition is inadequate for its support, as well as because it renders conspicuous service to the public, we believe it should be exempt from taxation.

It is not true that to exempt a church or asylum or school from taxation is the same thing as levying a tax for its benefit. We have already shown this in these columns, and we can show it again if occasion arises.

A BROTHER writes: "We are in trouble. A brother has led our singing for years, and while he once sang very well, his voice is now cracked and harsh, though he does not know it. He is very sensitive and nobody seems willing to tell him. What shall we do?" Do? Why tell him, by all means. He may get angry, but it must come at some time, and the sooner the better.

But, perhaps, he has more religion and more good sense than you give him credit for, and he may not get angry after all. It is no sin to have a cracked and harsh voice, and a man has no ground for offense if he is quietly and kindly told his voice is so.

DESPITE the bitter persecutions they undergo, the Studists (Baptists) in Russia are rapidly increasing. The reason assigned is the purity and nobleness of their lives. Employers are unwilling to discharge them, to please the authorities, since they are the best workmen. Neighbors are unwilling to report them, since they are the best neighbors. They truly let their light so shine that others are led to glorify God.

The Rev. M. P. Matheny has moved the Western N. C. Baptist, which he recently purchased, to Asheville, and has changed its name to the Southern Baptist, and has greatly improved the paper. We wish him well.

The Southern Methodists are undertaking to raise \$200,000 to endow the Biblical Department of the Vanderbilt University. The call is made for every D. D. to give \$100 and every LL.D. to give \$500. If men have to subscribe more on account of having these titles, it may have the effect of making them less desired.

One effect of the Mills' meetings was to start the C. M. U. in Louisville. What is the C. M. U.? It is the Christian Men's Union. The members wear a blue button on which is a white cross. This means that the wearer is a Christian and ready to help his fellowmen who need his help. We have no joined.

We have information from New York that the space on the Fulda, Feb. 15th, is being rapidly filled up. Another party of tourists, beside the Baptist Pilgrimage, will sail with us, and many individuals are going on their own affairs. It is desirable to know how much space to reserve for our Pilgrimage, and we hope those who think of going will decide the matter as soon as practicable.

The New York Evening Post speaks some needed words on the "mobocracy" and the "vulgarity of vulgarity" shown in New York in regard to the Duke and Duchess of Marlborough. Very justly the journal puts the blame largely on the sensational daily papers, which have filled column after column and page after page with pictures and descriptions of this couple and their surroundings in the minutest detail.

Some of the brethren interested in the Baptist Congress are having a good deal to say about "liberty," "liberty," and how a man should still be recognized as a "loyal Baptist," even if he does deny the "old creeds and formularies." We suppose they would regard a man as a "loyal Baptist" who denied the "old creeds" of a reorganized church, membership personal responsibility, the atonement of Christ, the divinity of Christ, believer's baptism, church membership, etc. If not, why protest?

There are forty Baptist churches in the District of Columbia. But the proportion of white and colored Baptists in the District is about the same as that of the country.

Editorial Verdicts

For those Dr. Harvey is not a "blind" man, he has been reading our "Herald" to determine whether we are correct, and though he has expressed himself as the kindest and gentlest English he can command, a good many angry letters come in every week, and we are justly entitled to expect an offer, and yet he must collect what is due the paper. He knows no other way to pay the heavy expenses. We venture to offer the following solution: Let each subscriber who is in arrears write to Dr. Harvey telling how he (the subscriber) prefers to be approached on the subject of his indebtedness. Tell him how you are willing to be reminded of your neglect to pay, and he will remind you just that way. Thus no offense will be given. If you do not let him know how you wish to be approached—how can you expect him to do it to suit you? Let us say, as a return, write promptly, giving the desired information.

We were deeply pained to hear of the death of Dr. J. R. Brown, in Kirkwood, Ga., last week. He had been in poor health for a long time. Not a great while ago, however, he wrote telling us he was better, and speaking quite hopefully. He promised some articles for our column. We know him, and he once loved him, from his time as a student of the Knoxville Female College. He was one of the purest, noblest and best of men. He filled out his "three score and ten" years. We give our sympathy to the bereaved.

We were likewise grieved to learn of the death of Mrs. Dr. Z. C. Graves, of Winchester, Tenn. She was a woman of remarkable gifts and graces. For more than half a century she was a true helpmeet for her distinguished husband, who survived her. She did noble service in educating four women and also in her writing, "Becoming a Woman" was probably her best known book. Dr. Graves was the pioneer of the higher education of women.

Ex-President Harrison, in a recent speech before a missionary meeting in New York, spoke of the "highest scholarship" which has "stood against that pseudo-studious philosophy that from the study of God's work finds that is no God; and from the study of His Word, 'He has given us no word.'" Well and aptly said.

General Harrison also said: "I have sometimes in missionary meetings heard men talk about the needs of the board. That seems to me very much like the man whose grocery bills are not paid and who will talk about the needs of his builder. We are not here to talk about the needs of the board, but our needs—the needs of the church and the needs of the world."

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FAMILY CIRCLE.

AD DOROTHEAM.

A POEM BY GLADSTONE ON HIS GRAND DAUGHTER.

I know where there is honey in a jar. Meet for a certain little friend of mine. And, Dorothy, I know where daisies are. That only wait small hands to interest in. A wreath for such a golden head as thine.

THE KITTEN'S GHOST.

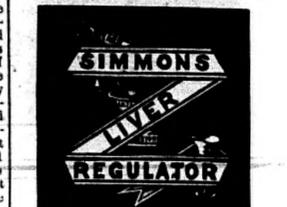
BY ELEANOR LEWIS.

Ever since one day last year Thomas Dick has believed in ghosts. He says they are useful—that he was converted by one. "Converted to what?" I inquired. "I'll tell you if you care," said he. He did tell me and I was much interested; and, with a few necessary explanations, the following is in substance his story.

"Poor pussy, indeed," thrusting both hands into his trousers' pockets, and mimicking her tone of appeal: "To hear you talk, one would think the only good people in the world are those that say 'pussy, pussy, poor puss'." (spoken in mild, seductive tones), "and the bad ones are those that say 'Scat!'" (this with such accelerated and penetrating emphasis that Fluff, the white Angora kitten, sprang in alarm from the window seat, and dashed her back against the anti-pilferage danger.)

"Who is Dildrum?" was the gentleman's not unreasonable inquiry; but the intruder made no reply, and immediately vanished by the same sorry way he came. Now when the gentleman had said "Dildrum," and he told her this queer story, he noticed that the family cat upon the hearth-rug seemed to listen as attentively as the lady. When the message was repeated, Pussay sprang to his four feet in great excitement, and burst into human aspects. "His Dildrum really dead?" said he, "then I must be off!" Whereupon, without farther delay, he ran up the chimney and was soon no more.

but a kitten, of whose identity there could be no doubt. It was Fluff herself, in the flesh, though wet and trembling; whom, thought Tom, his good angel and her own superiority of dress had preserved. "Through the soft rain she had tracked her way home, and finding a window open, entered. Then Tom actually got up, and having dried Fluff's fur upon his Sunday trousers—much to their detriment—looked her back to hand with him, and sniffed over and hugged her quite as Effie (who was only an insignificant girl), might have done. To hear the kitten purr, to feel the touch of her small cold nose, to realize that she was safe, and had forgiven him, was rapture.



GOOD FOR EVERYBODY

and everyone needs it at all times of the year. Malaria is always about, and the only preventive and relief is to keep the Liver active. You must help the Liver bit, and the best helper is the Old Friend, SIMMONS LIVER REGULATOR, the RED Z.

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KEEP your conduct abreast of your conscience, and very soon your conscience will be illumined by the radiance of God.—W. M. Taylor.

Cleaner Department

THE BAPTIST CLEANER DEPARTMENT OF THE WESTERN RECORDER, Louisville, Ky.

It is a good advertising medium is clearly proven to me in the fact that the little reader I inserted about my printing outfit, brought me six applications within six days, and the thing was sold within ten days after the insertion. Since the sale I have had four more would-be purchasers.

I WANT Bro. Spencer to know that I heartily endorse his defense of our country preachers and churches against the aspersion that they are doing nothing for the Lord's cause. Because they do not parade their work so as to have all of it go through the hands of some secretary, it is supposed by some of the kid-gloved preachers that they are doing nothing. But I am not afraid to assert that the largest amount of our denominational work is being done by the country churches and country preachers, especially it is true when the opportunities and advantages of all hands are considered.

It is said that the Mohammedans do not drink liquor as a beverage. If that is so there is room for some missionary work in a very fruitful field if some of the followers of the false prophet will come to this country. It is quite certain that we have a better religion than our eastern neighbor, but if there is any truth in that statement he has a better morality on that line than we have. But we are growing. It is a patent fact that there is less drunkenness than for a generation past. Public sentiment is growing more and more against the practice every day. The laws are becoming more stringent, and are more generally enforced, and there is manifest improvement all around. By and by we will be on an average with the heathen in that respect.

SOMETIMES the daily papers do get religious matters in a terrible tangle. As an example I may cite the fact that the Memphis Commercial Appeal was giving pretty full reports of the proceedings of the Memphis Conference in its recent session in Union City, Tenn., and in its reports of the ordination of some young preachers the following blunder was made. In the Discipline the question is laid down for the bishop to propound to the candidate for ordination, asking: "Are you going on to perfection? Are you groaning after it? Are you determined to reach it in this life?" But in the report of the meeting the paper got it thus: "Are you going on to perdition? Are you groaning after it? Are you determined to reach it in this life?" In my opinion this mistake is carrying the joke too far. It may be possible that a goodly number of the Methodist preachers will put their doctrine of apostasy into practice, and go to "perdition," but it is hardly fair to represent them as "groaning after it, and as determined to reach it in this life."

ELD. G. W. REEVES, of Farmerville, Texas, writes me that Dr. Ditzler is reported in his section as charging that the Philosophy of Church history, which was written by the Dr. himself during the war, or about its close, was written by some Baptist. Dr. Ditzler met me in three debates in which I used that book without any recollection of tongue or conscience I am not surprised that he should be so ready to take the responsibility for its authorship but I am astonished that he should be so unscrupulous as to appropriate the book, after he has acknowledged, over and over, before hundreds of people that he did write it. He must imagine that the world has gone crazy at once to suppose that the people would believe that any man would write such a book and forge the name of Ditzler to it. When a man has the hardihood to deny his own productions, and endeavor to palm them off on some one else that never had anything to do with them. It is easy to see how he can bring his untruthful accusations against Dr. J. Graye in reference to the admission he made in the Carrollton debate. Such a man is entirely unworthy of credit. What will the hundreds of readers of this paper who heard the Dr. in debate, try to explain the things he said in that Philosophy of Church History, now think of his repudiation of the whole thing!

The Baptists Cleaner Department of the WESTERN RECORDER remarks: A very novel discussion is at this time agitating the ranks of Campbellite exchanges. It is as to whether the Campbellite denomination is a sect. It is conceded by all that other people mostly regard them as a sect, but some of them are inclined to deny it. The Christian-Evangelist, of St. Louis, puts itself on the side of common sense and truth, and says right out in meeting that they are a sect, but the Christian Standard, of Cincinnati, and the Gospel Advocate, of Nashville, stoutly resist such a statement. The brother speaks against the record when he says the Gospel Advocate, of Nashville, stoutly resists the statement that "the Campbellite denomination is a sect." The Advocate does not resist that statement at all; but, quite to the contrary, heartily indorses it. The Campbellite denomination and every other denomination in Christendom is a sect, and is severely condemned as such by the plain teaching of the New Testament. The point the Advocate makes is that no Christian has any scriptural authority to belong to the Campbellite denomination or any other denomination in religion. Anything in the way of a religious party which does not include all Christians is unscriptural and anti-scriptural, and ought to be dissolved. The church of the New Testament includes all Christians. The same process which makes Christians adds them to the church, according to the New Testament. The Gospel Advocate opposes everything and belongs to nothing in religion which does not include all Christians. It has no more sympathy for the Campbellite denomination than for the Baptist denomination.

I give this liberal space to my friend of the Advocate so as to let my readers see how a man looks when he is tangled up in a frazzled hank, matted at both ends, and both ends of the thread lost beyond all recovery. The Advocate is known as a staunch and stalwart defender of the religious persuasions of Mr. Alexander Campbell, although it does not wish to see too much of a parade of that fact. It desires at the same time to be known as the advocate of that church that embraces all of God's children, if anybody knows where and what that church is. The thing to which the Advocate belongs seems to be intangible, incomprehensible, invisible, spiritual, universal, thinnish, airish, ethereal, non est. Nobody ever saw it, or ever will see it. It has no place on earth, or in heaven, if there is no mention of it by any one in the "heavenly" knowledge of another place. It is a mere mental fabrication of the brain of some man who has invented the chimerical creation for the specious purposes of

raising a mist of darkness behind which to hide the shame of a human's inhumanity. I do not especially blame the Advocate for its efforts to hide its blunders, but I do, most heartily, sympathize with its predicament when I see that its efforts to hide has only succeeded in exposing all the more of its naked deformity. Don't everybody that has any sense know that the Gospel Advocate is a Campbellite paper, straight out from the shoulder, standing by its brethren in the defense of the faith of its father, and heroically battling for the principles of the reformation! Don't everybody know that the pretense to belong to everybody, and have everybody belong to it, is the sheerest nonsense! There are Baptists who are in the kingdom, are saved people, the Advocate itself being a judge, and everybody knows that the Advocate does not belong with these Baptists, nor do they belong with it. Ecclesiastically they are two, and in no sense are they one so as to make the Advocate have the fellowship of that one only. But enough. There is not an intelligent reader in the land that will not say the Gospel Advocate has put on a very thin gauze to hide its Campbellite deformity.

A brother remarked as the preachers began to recover from the many surprises, "The Bishop put dynamite under the Co. boxes and blew it up, and every preacher was expected to go to work where he fell." But some of them have not come down yet. Of course there are many disappointments, and in some charges dissatisfaction. Such is the report of a correspondent to the St. Louis Advocate, as he tells the tale of another annual conference of the Methodist church. I could pause here to ask how it is possible that a class of men that have the ordinary intelligence of the Methodist ministry can get their consent to allow another man to dictate to them their field of labor, and decide for them their ministerial duties, and all of them obey him as implicitly as if he had divine authority for such presumption? How can the churches agree to leave the matter of a choice of their undershepherd to the direction of a bishop, who cannot possibly know very much about the need of any given church, since his general service renders it practically impossible to know the details of local work. And if he knew at all, how can a lot of freemen consent to give away all their rights to another man who dictates to them all that is of importance in their church work? I do not blame Sam Jones and a host of others for kicking against such a system of church government. I feel perfectly sure that I would kick the last vestige of the harness off me if I had been so unfortunate as to get into such a place.

I HAVE received the following inquisitive postal card, and as it indicates a spirit that may exist in others I answer it. Sir: Will you inform me who it was that wrote the catechism for the Campbellites, and what was presented to Eld. A. J. Milston, at Belle, Tenn.? We take the word of God for our guide, and believe all it says, and no more, and no less. Our guide is the Bible. We don't want man's theories. The name by which that querist called us is not our name, and never was. Alexander Campbell never did set up a church, nor did he claim one. But he took God's word, and followed that. In God we trust. WM. J. MILLER. Panther, Davigs Co., Ky.

It was the good fortune of this scribe to be permitted to write out and present the following questions to Mr. J. J. Miller, and his answers and what he has to say with them. I would like very much to see Mr. Miller wrestle with some of the vagaries of Campbellism, and with some of the numerous teachings of his father, Campbell. The

idea that the name Campbellite is not a proper name for the people who adopt the theology of Mr. Campbell, is a dodging of the truth in the case. No reformer ever more fully impressed his faith and his theories on his followers than did Mr. Campbell. He is entitled to the honor that would place his name on his people, and I am one that is determined to see that he gets his rights, so far as I am concerned. Mr. Campbell did as truly set up a church as did Jesus Christ, though it was a very different sort of institution from the one that Christ inaugurated. And it is the proper and just thing to do to call his church by his name.

ARKANSAS BAPTIST CONVENTION.

The Arkansas Baptist State Convention met with First church, Monticello, Friday, Nov. 15, 1895. The body was called to order at 10 a. m. by Bro. J. P. Eagle.

Half hour was spent in devotional exercises led by Bro. R. C. Medaris. Brethren J. S. Thomas, E. B. Miller and W. V. Walls were appointed a committee on credentials. Pending the report of this committee interesting short speeches were made by Brethren W. A. Clark, M. D. Early, S. H. Ford, R. J. Coleman, M. F. Locke, Hegan Allen, W. E. Stevens, and J. S. Wood.

Permanent organization was effected by electing Bro. J. P. Eagle moderator, Bro. R. J. Coleman first vice president, Bro. M. F. Locke second vice president, Bro. J. G. B. Sims secretary, Bro. W. A. Clark treasurer.

Pending the announcement of the usual committees by the chair, Hot Springs was chosen as the place for the next annual meeting.

A ringing resolution commending Gov. Clark and others for prompt action in preventing our state from being disgraced by the brutal mill between Corbett and Fitzsimmons was unanimously and enthusiastically passed.

The Convention sermon was preached at 7:30 p. m. by Bro. E. B. Miller. It was a unique and powerful sermon. Text, Eph. 6:11. After the sermon the subject of

ministerial education was discussed and a collection of \$700 for the twenty-four young ministers in Ouachita College was taken.

SATURDAY, 8:30 A. M.

Committee on Publications reported. Brethren S. H. Ford, W. P. Harvey, W. A. Clark, W. T. Box, E. B. Miller, W. E. Atkinson, discussed the report.

Announcements and motion for special orders consumed the remaining time of the morning session.

2:30 P. M.

The report of the Committee on Sunday-schools was read and discussed by Brethren W. C. Golden of Nashville, Tenn., M. D. Early of Texas, R. C. Medaris.

Motion to postpone consideration prevailed.

The report of Committee on Plans and Recommendations was read. Some changes suggested in the report provoked an interesting discussion. The following brethren took part: R. C. Medaris, W. K. Penrod, J. B. Moody, W. C. Golden, W. E. Stevens, W. B. Battle, J. N. Hartly, J. W. Lipsey, J. M. Joiner, J. H. Peay, W. P. Harvey, A. A. Andrus. After some amendments, report was adopted.

EVENING, 7:30.

Report on Sunday-schools was adopted.

The special order of the hour was called for, and Prof. McGlothlin in a neat speech presented the claims of the Theological Seminary at Louisville. A collection of \$250 was raised.

Report of Committee on Nominations was read and adopted.

Report of Committee on State Missions was read, and after discussion by Brethren A. W. Files, R. C. Medaris, W. K. Penrod and J. G. Doyle, was adopted.

The usual divine services were held in the different meeting-houses on Sunday.

A mass meeting in the interest of the Arkansas Baptist Orphans' Home in the Baptist meeting-house Sunday afternoon, at which \$700 was raised to complete the building.

Sunday evening, after an able sermon by W. P. Harvey, Bro. S. H. Ford paid a glowing tribute to

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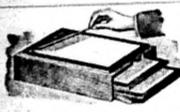
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The Farm

A Robertson county farmer raised a sweet potato 3 feet and 3 inches in length.

Mr. Jos. A. Cohen, of Woodford county, bought a car-load of hogs at 3 cents and shipped to Cincinnati.

Three lots of feeding cattle sold at Lexington Monday at 3 1/2 cents per pound. Fat hogs sold freely at 3 1/2 cents.

John Embry bought forty head of 950 pound cattle from the Conway Lumber Co., of Madison county.—Nicholasville Democrat.

Kentucky is vehemently praying for water, but she saves her reputation by declaring that her people want it for their cattle and land, not to drink themselves.

E. J. Curley & Co., it is said, have contracted with parties in Kansas for several thousand barrels of shell corn to be delivered at the depot in Nicholasville at \$1 per barrel.—Jessamine Journal.

James Rice, a Maysville grocer, tells the Public Ledger that in 1839 and 1841 he sold potatoes for a "picanune a peck"—twenty-five cents a bushel, and the farmers got only 16 cents a bushel for them.

Cattle are a little off this week. Hogs are bringing about 3 1/2 cents, and \$1.50 per barrel delivered, seems to be the staple price for corn.

Mr. Will Bedford, of the Forks of Elkhorn precinct, Franklin county, has a Jersey-red sow that gave birth to a litter of fourteen pigs last May, all of which she raised, and last week she gave birth to fourteen more.

Col. J. W. Caperton sold to T. D. Chanauld 40 first-class, extra fine feeding cattle, reds and dehorned, averaging 1,100 lbs., at 3 1/2 cents. He also sold to John Embry, of Jessamine, 30 head of good sloppers at \$2.85 per hundred, averaging 1,000 lbs. Also to J. H. Boggs 32 100-pound shoats at 3 1/2 cents.—Richmond Register.

Redd Bros. bought of Sam Cooper, 30 fat hogs at \$3.25 per hundred; Robert Clemmons bought of Wm. Price 50 at \$3 per cwt; stock hogs brisk at 3 cents per pound; stock cattle current at 3 1/2 cents; Reed Bros. refused 3 1/2 cents for 25 head of feeders; Jno. T. Burgess is buying young short-horns to take to Texas.

The Stanford Journal notes the sales of a bunch of calves at \$9.50 each; seven 1,100-lb. cattle at 3 1/2 cents, a car load of cotton mules at \$30 to \$50; a lot 850 lb. heifers at \$2.35, a car load of butcher stuff at 2 cents; a yoke of 1,000 lb. oxen at 1 1/2 cents; 300 barrels of corn at \$1.25 delivered, and twenty-five car loads of mixed baled hay at \$11.25 per ton delivered at the depot.

Robert Russell sold this week to Divine & Sallee 31 fat hogs at \$3.15 per hundred. D. C. Terhune bought 11 head of mules from the Shakers, paying \$25 for mare and \$20 for horse colts. Also 7 from Robert Forsythe at \$20 per head and from various other parties enough to make a car-load which were shipped to Pennsylvania.—Harrodsburg Democrat.

A number of buyers are going through the mountains of Eastern Kentucky buying up all the walnuts they can get their hands on. One of the buyers said that they were being purchased for a St. Louis firm whose chemist has discovered valuable medical properties both in the kernel and hull, and that a preparation of same would shortly be put on the market. The remedy is said to be especially valuable in heart trouble.

DAIRY NOTES.

One of the most common mistakes in making butter on the farm, particularly during the winter is in keeping the milk too long. A low temperature of the cream prevents, or rather retards, fermentation or souring, and it is often the case that the cream is kept until it is bitter in order to secure a proper acidity, and it is impossible to make a good quality of butter from bitter cream.

It is very questionable if it is advisable to keep a cow after she has passed her ninth year. The principle is that, although she may give fully as good a flow of milk, yet the increased cost of her keeping will materially lessen the opportunity for profit.

While it may be rather hard to say, yet it is the fact that one of the advantages in making the farmer, himself, do the milking and take care of the milk and cream, is that in a short time he will supply himself with all the necessary conveniences for doing work with as little labor as possible. It may be difficult to induce him to do this as long as his wife does the work, but the necessity will become readily apparent if he is obliged to do the work.

It seems to be a small item, but when every item is to be considered, it is one that should not be overlooked, and it is, when a teacher is trained to be milked, teach her to allow any one to milk her without being worried or excited. If this is not done and it becomes necessary to change milkers, there will be a shrinkage in the amount of milk.

One thing is often overlooked, and that is the thorough stirring of the cream every time a fresh lot is added. In doing this, care must be taken to mix not only the bottom cream, but also from the sides, as cream adhering to the sides and not being distributed or mixed with the fresher, becomes decomposed in a measure and imparts a bad flavor to the whole lot of cream when it is put into the churn.

One of our best dairymen in an address before a farmer's institute said that during the summer, his pastures getting short and having no soiling crop, he commenced cutting off and feeding his milk cows his corn. He kept a close account and found it paid. This shows the importance of feeding well at all times if the flow of milk is to be maintained, and that it can be done profitably and a good product obtained. N. Y. Observer.

CLOVER SEEDING.

So soon as the grain crop is harvested, says the Cultivator, it is well to look the field over carefully and see how the clover catch has fared. Dry weather in June has injured the clover in many places. If it is killed entirely over any considerable part of the field it should be plowed as soon as possible, and fitted for reseeded with some winter grain. It is well to sow with winter grain four or five quarts of timothy seed, to be followed with clover seed in the spring. But there should not be any great haste in deciding on plowing up a field where the clover appears to be killed. We have seen scores of fields, where the clover was scarcely visible at harvest time, grow up with a good even growth if left alone a few weeks. Clover is a pretty hardy plant to withstand droughts. It is more often killed by being trampled by stock turned into it at the most critical time. Millions of plants are killed by being trampled to death where a thunders and are killed by dry weather.

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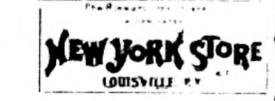
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