

WESTERN RECORDER.

Faith, Hope and Love, Ith

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A GREAT occasion is worth to a man exactly what his antecedents have enabled him to make of it.—William Matthews.

We are not only to love God with all our hearts, but with all our minds. Do you ever think what that means, and test yourself to see if you are so loving him?

SPURGEON once said to his students: "Faith alone can read the first chapter of Genesis aright." We were not at the beginning, and we have not had the experience of a world-making.

SPURGEON had the hearty contempt of a strong and sincere man for all airs and affectation. He said: "The man who intones services a cheque written with my toes."

It has been well said that as the interest of a group of children take in their work in a school, so the interest of the saints in the preaching of their pastor, does not depend upon his eloquence.

To say that the stories of Genesis were fictions written by man ages after Moses and palmed off on the world, and then to assert that the Bible is the word of God, is simply to accuse God of being a party to fraud. It would be far less sinful, just to call the Bible a pack of old women's fables. God does not inspire men to falsehood, call it by what "historic" name you may.

The Baptist Teacher says: "We are constantly tempted nowadays to lay aside the simple weapons with which the Lord has armed us, and to betake ourselves to some more modern equipment, that may seem to human reason a better adapted to the exigencies of the times."

THE METHODIST MISSIONARY BOARD in England had a debt of \$150,000. At a recent meeting of the Conference an effort was made to pay the debt, and \$100,000 was raised then and there. One layman had intended to take a trip to Rome, but gave the money the trip would cost to the collection. One man gave \$10,000.

ALL Congregationalists have not strayed from the paths of their fathers, however far some of the most noisy among them have gone. At the Triennial Council, Rev. James Grand of Ohio, after enumerating some of the evils of the times said: "The Calvinistic system with its solemn views of God, is the true antidote to some of the religious defects of our day." And this declaration was warmly applauded.

HON. JOHN W. FOSTER who won lasting fame in President Harrison's Cabinet, says, that the people of the United States are not a condition to say anything in regard to the outrages in China. He reminds them that Chinese were brutally killed, and their property destroyed at Rock Springs, Wyoming, that no one was ever punished for it, and money compensation was not paid for three years. A Christian nation cannot have the face to ask a heathen one to do better than to follow the example it sets.

CHRIST'S CHURCH POLITY.

BY J. H. SPENCER, D. D.

The Man of infinite wisdom, possessed of all power in heaven and on earth, instead of gathering his disciples into one great general organization, the members of which could never come together and confer with each other, nor unite in the transaction of any business, collects them into small, local congregations, all of the members of each of which can come together in one place. There they can cultivate mutual love, sympathy and fellowship, and unite their souls in worshipping God, their hearts and voices in praising his name, and their energies in executing his expressed will. To these organizations Christ gives the name of churches, endows them with his own life, nourishes them as his own especial heritage, and guards them as the apple of his eye. He is jealous for their honor, as the husband for a chaste wife, and permits them no rivals in his love and care.

To each one of his own churches—not men's organizations—he guarantees full independence of all others, and of all dominion save his own. The individual church is complete in itself. On it is conferred all the authority and power, and upon it is imposed all the responsibility, that pertain to its Lord's entire discipleship. It is privileged to love and sympathize with its sister fraternities, and to voluntarily cooperate with them, when its judgment approves, in any lawful enterprise for the promotion of their common cause. But it has no organic connection with them; nor have they, singly or combined, any authority to abridge its functions, limit its privileges, or restrain the freedom of its actions. In itself it fully represents all the power, authority and privileges that Christ has conferred on his disciples in their organized capacity. Under its Head, it is supreme, its actions are final, whatsoever it does on earth, is confirmed in heaven, and it is responsible to its Lord alone for all of its transactions. Nor can it voluntarily surrender, or delegate, to any other organization, or individual, any part of its independence, its powers, its privileges, or its authority. Should it attempt to alienate these gifts of God, it would become an apostate, and cease to be a church of Christ.

Christ sanctions no rivals to his churches. He authorizes no other type of organization of his disciples. Apart from his churches and antagonizing them there is a multiplicity of organizations calling themselves by his name. But they are not his, save in the sense that all things are his. He has not authorized their existence, and his Word does not acknowledge their claim. It is his right to use them for the promotion of his glory, and the accomplishment of his purposes, and, doubtless he does so, just as he brings good out of other evils, and makes the wrath of man to praise him. But they are none the less usurpers of divine prerogatives, in that they act in his name without his authority. They originated in men's following erring human reason, and the corrupt impulses and inclination of depraved human nature, instead of being guided by infallible divine revelation. They may have erred unwittingly, and without conscious evil intent. But they are nevertheless displeasing to Christ. For they use his name without his authority, seduce his people from integrity to his truth, and make themselves rivals and enemies to his divinely instituted churches. Only the last named are approved of him, authorized to act in his name, and commissioned to execute his will in the earth.

But beloved and honored of God as are the churches of his Son, they are composed of men in corrupt flesh, and are subject to the same temptations that have led to apostasies in the past. In addition to the per-

sonal temptations of their members to walk in evil ways, they incline to distrust God's wisdom, or at least the sufficiency of his Word for their full guidance, and the suitability of his plans and methods, to attain the ends to be accomplished, and are tempted to substitute inventions of their own. In this lies their greatest danger. In the essential elements of fallen human nature, they have an army of sleepless foes, which they can overcome and keep in subjection only by strict adherence to the divine tactics, and unquestioning obedience to the Supreme Commander. Once consent to depart from the written instructions, and the battle is lost. Christ's watchword, when contending with his great enemy, was,—IT IS WRITTEN. If his churches would prevail, they must follow his example, and emblazon on their banner his motto.

As long as Christ's churches retained confidence in his wisdom, and maintained strict integrity to his instructions, they were invincible and irresistible, for God was with them. Had they all continued steadfast in their original principles and practice, they would long since have subjected the world to their Redeemer. But ambitious aspirants to their leadership gradually led a great majority of them to distrust the wisdom of the Master's plans and methods. They were persuaded that, if, instead of maintaining their original independence and simplicity of practice, they would organize themselves into one great general, or catholic, church, adopt such measures as human wisdom could devise, and employ such carnal weapons as they could grasp, they could speedily conquer the world. They yielded to the temptation. The life and power of the new organization gradually flowed from the extremities, and concentrated in the self-constituted head, who speedily became, not only the despot of the nations, but the tyrant god of "the church." The great consolidated church became utterly corrupted, and, for more than twelve centuries, has dishonored Christ and cursed the world, instead of glorifying God and blessing men.

Yet, manifest as is the warning, it has not been wholly effectual. Corrupt human nature, and arrogant human reason, still protest against Christ's church polity. Instead of being content with myriads of independent churches, emulating without antagonizing, each other, as Christ ordained, the Protestant sects which came out of, and, as they supposed, had clean escaped the corruptions of, the old Catholic hierarchy, like the dog returning to his own vomit, or the sow that had washed to wallowing in the mire, are repeating the ancient clamor for "the union of all Christians." These sects—some of them, at least—have hitherto insisted that a multiplicity of rival, if not antagonistic, churches, was necessary to both inspire, and hold checks on, each other, to prevent stagnation and corruption. There may be vital truth, mixed with fatal error, in this theory. But if so, the truth is incorporated in Christ's plan of organizing a multitude of separate and independent churches, to prevent stagnation and corruption by healthful emulation, without antagonism, while the pernicious error is absent from his polity, which forbids the organization of conflicting sects, that fill Christendom with strife, confusion and bitter animosity.

As to the new "movement," or, rather, the modern repetition of the ancient demand for "the union of all Christians," it is to be ardently hoped that it will not again be successful. It would be but a new trial of an old experiment, in which a great majority of the primitive independent Christian congregations were consolidated into one great ecclesiastical organization, miscalled the holy Catholic church. It was the most pernicious of all the perversions of Christ's church polity. The history of the results is before us, and offers us its lesson and its

warning. Human nature has not changed, nor has human reason become less erring, and there are no grounds of hope that the substitution of human inventions, for God's plans, would be less disastrous now than it was twelve centuries ago. We boast, justly perhaps, a high degree of civilization; but we have infinitely sublimer heights to attain, before we shall be able to rival the wisdom of the Son of God.

We can attain the highest degree of spiritual joy, and reach the fullest measure of success in carrying out our Lord's commission to his churches only by adhering strictly to his written instructions. We do not in words express doubts of his wisdom. But in actions we exhibit distrust of the sufficiency of his revealed plans. His small local churches, wholly independent of each other, seem too feeble and incoherent to accomplish the great work he has assigned to them; and we substitute our expedients. Their simple mode of worship appears to us insufficient to kindle the necessary enthusiasm to prompt to efficient activity; and we add fascinating rituals, inspiring music and stirring theatrical performance. So we continue to revise and enlarge upon the divine plan of procedure, in all its departments. Lord, increase our faith.
Eminence, Ky., November, 1895.

ONE of the most severe arraignments of the idea that "the church is to be the amuser" of the public is made by Rev. Alvon Gunnison, late of Brooklyn, now of Worcester, Mass., in the *Christian Leader*. He deals his apostolic rebukes without mercy, and shows the modern way by showing up the absurdity:

"The liberal churches, perhaps, started out in the direction of amusing the people a little earlier than the orthodox, but the latter have been good imitators, and have improved on their teachers. We hear of our good orthodox neighbors having most enjoyable "Peanut Societies" and "Husking Bees," and on the recent (Governor's) Sunday the young men of two neighboring evangelical churches had a foot-ball match for the honor of the church. Our good neighbor, the Calvinistic Baptist church, had a charming "Tiddledewinks" party not long ago, just after its last revival, and if having a good time will keep the young interested, the churches certainly are doing their level best."

"Last Sunday evening while we were virtuously holding forth, there were three cantatas with fifty and eighty voices, "sounding the loud chorus" in the churches evangelical around us, and on this Saturday night as we tried to ease our conscience for Sunday by some pastoral calls, we found under the doors and behind the knobs of the houses, florid advertisements in the form of what is technically called in newspaper parlance, "gutter snipes" which announced that a pictorial sermon, illustrated with a powerful stereopticon, with beautiful views by celebrated artists would be given in a church of Calvinistic faith. The seats are free and the legend reads, "You will be welcome." Welcome! we should say so. A man who is coaxed in, drawn in with chains and ropes, given a free seat and a chromo, need have no doubt about his being welcome!"

Query. Would it not be better to have a Sunday evening congregation of one hundred persons, drawn to hear the Gospel, than an audience of one thousand drawn in by some sensational discourse or musical show?—Christian Enquirer.

ONLY in the sacredness of inward silence does the soul truly meet the secret, hiding God. The strength of resolve, which afterwards shapes life and mixes itself with action, is the fruit of those sacred, solitary moments when we meet God alone.—F. W. Robertson.

For the Western Recorder.

THE WISE STEWARD.

BY REV. A. L. VAIL.

It does not seem to me well to call him "The Unjust Steward," because he is not set in the parable to set forth injustice but wisdom in the use of money. The steward referred to is he of the sixteenth chapter of Luke, and this writing is called forth by the discussion of him by Rev. G. P. Bostick in a recent number of the WESTERN RECORDER. Bro. Bostick has never preached on this parable because he could not find satisfactory teaching in it. That is right; a man should not preach on a text until he sees some good in it. As to the "good Christian" he mentions "who has always skipped verses 8 and 9 on the ground that it seemed so inconsistent with Christ's general character and teachings." I am not so clear, because if we don't understand a passage we had better keep on reading it in hope that clearer light may come to us, for certainly we have not seen it in good light so long as it gives us a teaching of Christ out of harmony with his "general character and teaching."

The article now under consideration attempts to give us some new light on this difficult parable calculated to remove the difficulty inhering in the common interpretation of it in the direction of making the use of property a purchase of access to heaven or welcome there. This difficulty is escaped by regarding, with Dr. Crawford, the ninth verse as spoken in "the very deepest irony." "Make to yourselves friends out of the mammon of unrighteousness; that, when it fails, they may receive you into the everlasting tabernacles" was spoken ironically. (I use the translation of the Improved Bible Union Version, which may itself throw some light on a dark spot.) Under its guidance, let us see if we cannot get along with the parable without accepting the opinion that it is designed to teach "that God approves of righteous dealings in business."

To begin with, I am very slow to interpret here ironically, because Jesus as portrayed by Luke is not ironical. Matthew he is, but Luke's picture of him is that of a man of the simplest sincerity and in closest sympathy with common people along the lines of daily experience. He is not severe but sympathetic, not ironical but ironical; he is the embodiment of sympathy and peace. This being true, we are constrained to find if possible an interpretation consistent with a candid utterance here; and I think it is possible without doing any harm or any skipping when we get along into this neighborhood.

The opening sentence of the parable seems to make clear that the central purpose of it is to impress the importance of faithfulness in stewardship, the right use of material possessions; and it was addressed to disciples not Pharisees, who only overheard. What is that use? So as to lay up treasures in heaven. But what use will result in that way? Not dishonest use, of course; the dishonesty of the steward cited in illustration is incidental; the parable does not "go on all fours," and it was not necessary for Jesus to explain that he was opposed to lying and stealing; but money can be used to lay up treasures in heaven with, as really and just as properly as any other temporal possession, any gift or talent involving influence. The Pharisees grasped money and used it selfishly (several others have since they died, and Christ would teach to his followers that money should be held and used unselfishly, and so used it will become a deposit on high to welcome you there when you fail here and go there. If you use your money so as to win souls to Christ, for instance, they will be there when you arrive to receive you, and their welcome will be riches to you beyond any that the worldling, Pharisee or other, will ever find in any place of earthly deposit. Your earthly possessions cannot buy you admittance there or standing after you get in, but they can be so used on earth as to secure you a welcome there that you would not get if you had used these things as worldlings use them, that is, precisely the same laws apply to the use of money and the consequences thereof as apply to any other source of power or medium of influence placed at our disposal. The steward in the parable, when he found that his salary was going to be cut off, bestirred himself to get some money on deposit. That is what you should do, not by his

methods or with his motives (that's a side-track), but with Christian methods and motives: the one point of it all is to get something out of the use of these perishable things that will abide when they have failed for us here and we here have failed in them. That's the point: it is well taken, and in harmony with the general teachings and character of Christ. The Pharisees were angry not because their dishonesty was rebuked, but their selfishness and worldliness, because they lacked harmony with the heavenly outlook of Jesus while he lived on earth. But Christ said nothing to them until their scolding attracted attention, when he told them their hearts were wrong.

So interpreted, the teaching of this parable is just that of Matt. 6:19-21: "Lay not up for yourselves treasures on the earth, where moth and rust consume, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also." And it is a teaching very greatly needed about now; for it remains true, as Jesus said it was then, that the children of this world have more sense about getting their things where they will keep, according to their ideas of life, than Christians have in doing the same thing according to those ideas of life that they have or profess to.

Philadelphia, Pa.

A POWERFUL MINISTRY.

BY ROBERT S. M'ARTHUR, D.D.

We need a ministry clothed with salvation. Hebrew scholars tell us that the passage in 2 Chron. 6:41, usually translated, "let thy priests be clothed," etc., should be, "let thy priests clothe with salvation." But to clothe others they must themselves be clothed. Each thought implies the other. We need a ministry born of God. Those who are to tell others the way must themselves know the way. Baptists above all others have insisted upon a regenerated church; this is our distinguishing characteristic. We never can say, as do the standards of one great denomination, "believers and their children" are members of the church. We shall seldom have unconverted ministers if we continue to insist on a regenerated church. How gloriously our fathers stood for this truth. Their faithfulness saved us from many forms of heresy in this country into which others fell with their "half-way covenants," and other compromises between the world and the church.

Our ministers need also the highest possible culture. Did a minister know as much of medicine, of law and of science as the foremost men in those departments of knowledge, he could use all his learning in telling the wondrous story of redemption. But most of all he would need to be taught the grace of God at the feet of Jesus. Paul had many reasons for his bold and intelligent determination not to know anything among the Corinthians save Jesus Christ and him crucified. He knew the fondness of the Greeks for subtle and speculative disquisitions. He knew that they loved a finished rhetoric and a graceful elocution. He knew that they would despise his theme. But he was a student of life and history. He was a cosmopolitan man. He knew that Christ's cross was the pivot of the world's life. He had built his studio beneath that cross. But his best reason for the choice of this theme was that he had experienced in his own heart the power of the crucified Christ. Not at the feet of Gamaliel, not among the treasures of Greek literature, but at the cross had he studied his noblest lessons. Almighty grace had subdued his soul; like the walls of Jericho its ramparts fell before the mighty power of God. The power which could subdue him could soften the hardest heart. His theme compels our admiration for the clearness of his intellect as well as for the tenderness of his heart. Every minister must have the argument of a personal experience of saving grace. This made the healed Bartimeus and the recovered maniac manifestations of divine power. They did not need arguments; they were themselves arguments.

No slavery is so slavish as the preaching of the Gospel by a man who is a stranger to its power in his own heart. For years the great Chalmers was such a slave. His sermons were magnificent essays, but they

had no spiritual life and power. God met him. From the chamber in which he bowed under a sense of his sins and in communion with his God, he came forth a new creature in Christ Jesus. The light of heaven was in his face; a new eloquence was on his tongue; the peace of God was in his heart. The love of Christ glowed in his sermons. Men marveled at the secret of his power. How Peter could preach when he was filled with the Holy Ghost! Once a servant maid frightened him. Now he faces thousands. Do not be afraid to trust him. God has endowed, clothed him with power. For that he waited at Jerusalem. He charges his hearers with the most awful of crimes. The arrow pierces their hearts. Shain sinners are all about him. Mercy is proclaimed. Three thousand are slain in a day. He preaches again. The second sermon results in the conversion of five thousand. He preaches the third time; the place is shaken; the narrator abandons the count, but speaks of the multitude that believed. Shall such scenes be witnessed again? Who dare say no? Who shall limit the power of the Almighty? O for Pentecostal power to-day!

Ministers need, also, the earnestness born of intense conviction of the truth of God's Word. Doubt is death to power. The apostles could say, "We believe and therefore speak." Some preachers virtually say, "we doubt," and their congregations might add, "and therefore cannot preach." No man has a right to preach his doubts. Let him tell his doubts, if he has any, to God; let him tell his truths, if he has any, to men. It is what we know, not what we do not know, that we are to preach. If we were to preach from our ignorance, rather than from our knowledge, some of us would have an inexpressible theme. When men pick up at second-hand theories of the Bible, which have been discarded by all true scholars even in the land of their birth, and rush into the pulpit with these unverified theories, they pervert the pulpit and degrade the ministry. In no way can some men do so large a business with the amount of intellectual capital they possess as by assailing established opinions and cherished beliefs. The destructive critic can make a great noise for a little time with a small amount of shallow scholarship.—Christian Inquirer.

THE LAW OF JUDGEMENT.

BY D. S. GREGORY, D.D.

Especially must the preacher present the law of God as the law of judgement, by which the natural man is to be judged here and by which, if he remain impenitent, he must stand or fall at the bar of the final account.

It is in the presentation of this aspect of the law that much of the preaching of the present day is confessedly and peculiarly defective. Apparently, men have almost ceased to think of the law of God as the standard of judgement for their conduct, and have almost forgotten that there is a judgement to come. They do not willingly listen to preaching that takes them to the judgement bar. Preachers preach such preaching hesitatingly, if at all. In many so-called revivals, the old stress of a conscience roused by the appeal to the teachings of God's word concerning the judgement is no longer deemed a proper means of leading men to repent and accept the Gospel; hence, the demand for the introduction of some outside influence, or the bringing to bear of some new method, so as to accomplish by means of machinery what the message of the preacher and the Spirit of God should bring about.

The same subtle pride and infidelity, the same supercilious disregard of God's law of judgement, that characterized the age of Edwards, are prevalent in this age; and, if the Gospel is to do its full work now, there is again needed something of the old-fashioned preaching that made men mad and roused conscience and brought the sinner trembling before the bar of God. Repentance in view of the coming judgement is one of the essentials in all preaching that is to lead souls to Christ. We have almost lost it out of our teachings and of our thought; but note the stress laid upon it in the confessions of the church, and its prominence in the preparatory preaching of John the Baptist, in Christ's own early teachings, and in the view of the apostles. Salvation is salvation from sin. It cannot be had without turning from sin. In

other words, there can be no such thing as salvation in sin, that is, without stopping law-breaking. The Bible as law addresses rebels against God, and calls upon them to throw down the weapons of their rebellion. It was in the taking up of this Bible call to submission and repentance that largely lay the power of Finney's revival preaching, that had such efficiency in bringing strong men to humble themselves before God—in some cases, as in the city of Rochester, completely transforming the professions by reaching doctors and lawyers and judges alike. Upon this necessity for repentance, that great theologian, Dr. Henry B. Smith, was accustomed to lay special stress; and in connection with it he strongly insisted upon holding up the divine side of this great matter, rather than the merely moral, human side, in preaching,—the call to the sinner being, "Repent; submit to God; yield to your rightful sovereign;" not, "Come; save yourself from the consequences of sin."

The preacher's call to repentance, backed by the most forceful presentation of God's law, should always ring out with no uncertain sound. Nothing less than such preaching can furnish a thorough preparation for the saving faith that lays hold upon Christ; and the largest infusion and strongest expression of the law element are called for to-day. Such preaching alone will prepare sinful men for the appreciation and reception of the Gospel. With such preaching faithfully done, there can be no such thing as a too earnest or a too free presentation of the grace of the Gospel, and no limit can be set to the results of the preacher's message.—Homiletic Review.

A PERIL TO BE GUARDED AGAINST.

This busy, hurrying age of ours, which does so much and meditates so little, needs just such counsel as Rev. W. J. Dawson, an English clergyman, offers in the *Young Man*:

Straitened as Christ was until His work was accomplished, passionate as was the fervor and energy of His ministry, there are nevertheless many indications of intervals of healing quiet, walks in harvest fields, talks beside the sea, clear, fresh glimpses of lilies in the hollows of the hills, and birds soaring in the boundless blue, days spent amid the silence of the desert and nights amid the gloom and sacred stillness of the mountains. Without contemplation spirituality cannot thrive, and without some intervals of blessed quiet, stolen from the noise of life, contemplation cannot exist. Thomas a Kempis said he was never so happy as when in a nook with a book, and in such retirement was born that precious imitation of Christ, every page of which is fashioned of the gold of heaven. But how does Thomas a Kempis' ideal of happiness strike upon our jaded intellectual senses? How often is the pure well of devotional literature sought by the modern Christian? Let no one be surprised if I candidly confess that the minister himself finds it no easy matter to keep a place for such reading in his daily curriculum. The overstrain of life has invaded the church with results but too apparent.

One thinks of Fletcher of Madeley and of the hours he spent in prayer, and wonders how he would have managed had his lot been cast a hundred years later. For the minister whose is the golden leisure of village life contemplation is still possible. One may yet see the cottager, when her work is done, sitting in the evening light with her Bible on her knees and, marking the spiritual calm upon the wrinkled face, may say with yearning:

She knows, and knows no more, her Bible true;
A truth the brilliant Frenchman never knew.

For a village pastor there is still the strengthening spectacle of simple life, and there is the starlit silence and the meditative walk, which in later years will be remembered by the revelation it gave of the inmost spirit of life, its hushed emotion, its aid and impulse to reflection and devotion. But as the great centres of life and industry are approached the vision fades away, engagements multiply and duties thicken, till at last, except there be recognition of the peril and resolute effort to avoid it, the soul comes to live rather by the memory of its spiritual joys than by the fresh recurrence of them.

If I regard iniquity in my heart the Lord will not hear me.—David.

For the Western Recorder.

QUESTIONS ANSWERED.

BY SENEX.

A brother writes: "I wrote a postal some months since inquiring what condition or modification of an..."

Our Lord had laid down the law in regard to marriage as it was in the beginning. Moses in his statutes for the Jews had greatly improved upon their previous customs...

The disciples did not fancy this going back to the first law. When they went into the house they said to Him that since a man was so firmly tied to his wife...

In his answer Jesus is making no reference to what he himself had said. That was the law of God, as established in the beginning...

The apostles say generally it is not expedient for a man to marry, since the law of marriage is so binding. Their Master says that saying of theirs will apply only to some men...

"Is it proper for a pastor's wife to visit his people before they visit her? Or should she receive and return calls as other ladies of the town, especially among the prominent families?"

If any are in distress or in sickness the pastor's wife ought to go to see them without a thought as regards the propriety of the visit...

If any of the church are poor and ignorant, the pastor's wife ought to go to see them without waiting to be called upon. There she will need the greatest tact...

But when it comes to prominent families, who are not in affliction, my advice to the pastor's wife—duly instructed as I am by Mrs. Senex—is to follow in that thing the custom of the city in regard to calling...

A true lady is refined and retiring, does not attempt to push herself anywhere. If any of the prominent families do not show her the courtesy and hospitality they ought to do...

If any do not show her the courtesy of calling—a small thing, and one which she has a right to expect from the members of her husband's church—the probability is that they are either proud and lacking in refinement...

ly the case when there have been two parties in the church in regard to the former pastors. Women make warm partisans. And any anger which the adherents of the former pastor may have felt towards those who wished to be rid of him...

Of course this only happens when there was dissension in the church. But that is too often found when pastors leave. The pastor's wife, if this is the cause of the neglect shown her, has to be forbearing. She must go on kindly and cordial to those whom she knows, knowing nothing of their and especially desiring to be told anything of former troubles. And soon the talking ones will see the injustice of punishing her for what she did not do...

"A sister wishes to know your opinion about putting on black for departed friends. Do you think it shows any rebellion against God's will, if you have reason to think they are happy in glory?"

No, I do not think that wearing black indicates any feeling of rebellion against God's will. We do not wear mourning as an indication of our friend's future state of happiness or woe...

Of course circumstances must be considered. The arguments against wearing black are that it is unhealthy and that it is expensive. I mean the arguments which are usually used. The first applies only to ladies, and in their case only to the future state of happiness or woe...

But the argument of expense is a very strong one. A buying of an entire outfit of outer clothing is generally necessary. And this expense is added to the expenses of sickness and burial, which are always heavy. Frequently, too, it is the bread-winner who has been taken away. Yet no matter how silly the expense can be afforded, the friends, and especially widows, feel that they must do whatever is customary to show that they are bereaved, and to honour the dead. Hence it is a question as to whether the widow rule does not require those who can afford the expense to refrain for the sake of others.

LITERARY.

New Books.

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

THE TEMPTATION OF KATHARINE GRAY. By Mary Lowe Dickinson. 12mo, 284 pp. Price \$1.50.

A young girl marries a man of good family, his father being also wealthy, and her husband the only son, from ambition. But her husband proves to be a worthless scamp, who wheedles money from his parents to support himself, wife and child, gambles it away and drinks up as well his wife's own earnings.

Katharine loves not God, nor her husband, but she does love her little baby girl. The temptation to substitute her baby for the baby of her sister, which she thought had perished in a railroad wreck, was very strong. The writer has done her work well in showing how circumstances seemed to force this upon Katharine, and how surely circumstances brought her sin to light. The book is a much stronger one than the average run of stories, and the denouement all that could be desired.

ARNOLD INGLEHURST, THE PREACHER. A Story of the Pen Country. By Evelyn Everett Green. 12mo, 384 pp. Boston: A. I. Bradley & Co.

We are always glad of a story by this author, for they are sure to be wholesome and entertaining as well.

Arnold Inglehurst was a young man of great talent, who had distinguished himself at the University. His family was among the gentry, and were therefore amazed when he turned from the certainty of a brilliant career to be a preacher, a sort of home missionary, going from place to place preaching.

His character is made by the writer, strong and beautiful. Some of his interpretations of Scripture are fanciful, but there is nothing unwholesome in the spiritualizing he does. And his death at last, dying to save a young nobleman who had been brought to the truth by him was rather translation than death. There are many other interesting persons in the book. Received from C. T. Dearing, Third and Jefferson.

LED BY LOVE. By M. A. Paull. With 8 full-page illustrations. 12mo. Boston: A. I. Bradley & Co.

Mary Wilson, an attractive young lady, with no thought of God in her heart, went to church one morning, and was converted by the sermon she heard. The efforts of her worldly mother, and the more worldly grand aunt, who had raised her mother, to make her seek her own pleasure instead of doing the pleasure of God, failed and shrewd. How they failed, and how

Mary found happiness in her home with a husband who also glorified God in his daily life, is well told by Mrs. Paull. Received from C. T. Dearing, Third and Jefferson.

THE BACHELOR'S CHRISTMAS AND OTHER STORIES. With 21 full-page illustrations. By C. D. Gibson, I. R. Wiles, A. B. Wenzell, and C. Carleton. 12mo. New York: Charles Scribner's Sons, 153 Fifth Ave. \$1.50.

Robert Grant, the author of these stories, is one of the modern writers in whose books there is no morbidness nor grimness, but all is bright, sunny and wholesome. His style is clear, graphic, dramatic, his humour true and delicate. The stories published in this volume are of his best. Received from C. T. Dearing, Third and Jefferson, Louisville.

THE FISHERMAN'S DAUGHTER. By Anne K. Benedict. Philadelphia: American Baptist Publication Society, 1420 Chestnut St.

A striking and interesting story, much above the average in these days. A Portuguese by some chance makes his home in a New England fishing village, and becomes a fisherman. The village girl he marries degenerates into an ignorant and coarse slattern. But the oldest girl remembers her father, has much of his last retirement and ambition.

The friends whom she finds, the progress she makes and the final outcome to the family are well told in the story.

Magazines.

THE PREACHER'S MAGAZINE for November has the following contents: A Thanksgiving Sermon, by the Rev. Henry M. Field, D.D.; In the Banqueting House—Thy Sins be Forgiveness, by the Rev. Mark Guy Pearse; Advice to Preachers, by the Rev. John Edwards; Homiletic, National Unrighteousness, by the Rev. John J. Caldwell; A Sermon, by the Rev. C. O. Eldridge, B.A.; Song and Reading, by the Rev. William Wakinshaw; Divine Providence; The Rise and Progress of the Church, by the Rev. R. Andrew Griffin; God's Unpardonable Gift, by J. E. B.; Promised Blessings—The Braght of Fishes, by the Rev. T. Talbot Newton; God's Provisions for Man's Needs, by the Rev. T. Stephens; Notes and Illustrations; Brief Sermons for Busy Readers, by Joseph Parker, D.D.; Sermonettes on the Bird of the Bible, the Stork, by the Rev. Robt. Balauntine, M.A.; Notes on the International Sunday-school Lessons, by William E. Ketchum, D.D.; Wilbur B. Ketchum, Publisher, 21 Cooper Street, New York. Monthly, \$1.00 per year in advance. Single copy, 15 cents.

LITTLE'S LIVING AGE for 1896. The announcement of a reduction in the price of this famous eclectic from eight dollars to six dollars a year will prove of more than usual interest to lovers of choice literature. Founded in 1844, it has passed under its fifty-third year of a continuous and successful career seldom equalled.

This standard weekly is the oldest, as it is the best, concentration of choice periodical literature printed in this country. Those who desire a thorough compendium of all that is admirable and noteworthy in the literary world will compare the trouble of wading through the sea of reviews and magazines published abroad; for they will find the essence of all compacted and concentrated here. It brings together between its own covers the choicest current productions of the most brilliant writers, the best scholars, the most profound thinkers of the world.

To those whose means are limited it must meet with especial favor, for it offers them what could not otherwise be obtained except by a large outlay. Intelligent readers who want to save time and money will find it invaluable, for it furnishes the greatest amount of the best reading for the least money that one can anywhere find.

For the amount and quality of the reading furnished, the new price makes THE LIVING AGE the cheapest as well as the best literary work in existence. Reduced clubbing rates with other periodicals offer still greater inducements, and to those subscribers remitting now for the year 1896, the intervening numbers of 1895 will be sent gratis. Littell & Co., Boston, are the publishers.

MEN regard outward conditions as of principal importance for the attainment of success in life. But the truth is that the greatest factor of success is the spirit that animates a man's efforts and guides his mind. If men were half as concerned to attain the right attitude of heart, will, and intellect as they are to outward things, as they are to conditions that outward circumstances are favorable, they would far oftener be successful than they are. It is the courage, the patience, the faith that men bring to their endeavors in life that tell for success. If the inward man is keyed up to the right pitch, no matter how discouraging outward conditions may be, success is possible. It is the distinguishing feature of the Christian religion that it gives proper consideration to the subjective or spiritual condition of successful living, as well as to material and outward conditions.—Methodist Recorder.

AN Episcopal parson refers to the fact that "the Church" teaches nothing on the bicycle question, and that we "do not recollect seeing in the Fathers any reference to bicycle riding." The Interior suggests, however, that this is not conclusive; if Saint Jerome could have been run down by a bicycle woman in bloomers, there is no the least doubt what that Father would have said, and if he could have seen one "scorching" along, wide-topped, wasp-waisted, like a huge, horrid insect, there is not the least question in regard to the language he would have employed.

A MAN, like a watch, is to be valued for his manner of going.—Wm. Penn.



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TESTIMONIALS.

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

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

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

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

Dr. F. H. Kerfoot writes:

"Your offer of Holman's Self-pronouncing Teacher's Bible and the Western Recorder to old and new subscribers for only \$3.50 is certainly a remarkable offer."

Dr. Carter Helm Jones writes:

"Brother, what is the matter with you—hath much zeal made thee mad? How can you afford to give the WESTERN RECORDER and the 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."

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SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons 1895.
FOURTH QUARTER
SUNDAY, DEC. 15.

DAVID AND JONATHAN.

1 Sam. 20:32-42.

MOTTO TEXT.—"There is a friend that sticketh closer than a brother."—Prov. 18:24.

There is no more beautiful character in the Bible than Jonathan's. He may well be called the soul of chivalry. Placed in a most difficult situation between his friend and his father, he was true to both. Heir to the throne, yet he loved the one who should have his inheritance, and more than once saved his life. He was the most unselfish of men. And he was no weakling, but a brave and skillful soldier who had distinguished himself in battle. Well might David say, in his eulogy: "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me; thy love for me was wonderful, passing the love of women."

Five times Saul sought to kill David. But sometimes his jealousy seemed to abate, the evil spirit left, and he treated his young son-in-law with tolerance at least. To learn whether it was safe for him to return to his place at the court, David absented himself from the feast, and bade Jonathan observe what the king said of his absence.

"And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?"—Saul had just told Jonathan, and in a most brutal way, that David would have the kingdom which, according to the usual course of things would be Jonathan's. The young prince sets that aside as no reason at all for slaying him. If God has willed to give David the kingdom, how is David to blame? He ought not to be killed unless he had done something worthy of death.

"And Saul cast a javelin at him to smite him."—Thus showing, in deed, the determined nature of his anger against David. There was no hope of peace between them, if he made an effort to kill his own brave son because of his defence of his friend.

"And Jonathan arose from the table in fierce anger."—He did well to be angry. Such senseless prejudice, injustice and wrong-doing as Saul's might well incense him.—"And did eat no meat the second day of the month"—which was the second day of the feast. "For he was grieved for David because his father had done him shame."—There was never a nobler or more chivalrous character. Jonathan does not think of the indignity which his father had shown him. All his grief and his anger are at the wronging of David.

"Jonathan went out into the field."—David was hidden behind the rock of Ezel in the country not far from Gibeath, where Saul's court was. The two friends had arranged the signal, as was told in the first part of the chapter. Jonathan took a servant to gather up his arrows, as was usual in target practice.

Before the lad had brought back the first arrow, Jonathan shot another beyond him. Some think that according to his agreement, he shot three arrows, or rather two arrows, three times. But it seems more probable that in his anger and grief, Jonathan was in haste and shot but two.

"Is not the arrow beyond thee?" These were the signal words which

let David know that Jonathan's intercession had been fruitless and that Saul was determined to kill him.—"And Jonathan cried after the lad, Make speed, haste, stay not."—Words spoken to the lad, but meant for David. Had there been others who were in the field, this would have warned David, and no one would have been the wiser. But as only the lad was present, when he had gone the friends could have a parting interview.

"And Jonathan gave his artillery unto his lad, and said unto him, Go carry them into the city."—If the suspicious Saul questioned the boy, he could say that Jonathan had gone to the field for target practice, and that no one else was seen while they were there.

"And as soon as the lad was gone."—Which made it safe for him to show himself. "David rose up out of a place toward the south, and fell on his face to the ground."—Doing obeisance to his prince, and showing, too, his reverence for Jonathan's noble character and disinterested friendship. Jonathan was not long in reaching the side of David. "And they kissed one another"—as men do in the East. "And wept one with another."—There is nothing more pathetic than the tears of strong young men. They were no weaklings, but brave and tried warriors. "Until David exceeded."—Broke down—was completely overcome by his grief.

Jonathan checks his own grief to comfort his friend. "Go in peace"—such was his wish, and David should have peace so far as it was in his power to secure it for him. They had made a covenant together, swearing by the Lord. David could know from this, if ever any doubt of Jonathan's friendship assailed him, that his friend had not forgotten but would give him help in every way in his power.

"The Lord be between me and thee."—That is, he called the Lord to witness the covenant, and to punish the one that should break it.

"And between my seed and thy seed forever."—David when king, or David's son after him, might look upon Jonathan's as rivals to the throne. To kill the descendants of a previous king was a common thing in the East.

Once afterwards in the wilderness of Ziph the friends met (23:16), and Jonathan was as true and loyal as ever. He went out to comfort David, and "strengthened his hand in God." Grandeur man never lived than this heroic, unselfish, God-honouring young Jonathan.

To walk and live unseduced within arm's length of what is not your own, with nothing between your desire and its gratification but the invisible law of rectitude, this is to be a man.—Horace Mann.

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ARKANSAS BAPTIST CONVENTION NOTES.

For the regular report of the proceedings, in last week's paper, we are indebted to pastor W. K. Penrod, of Pine Bluff, formerly a successful pastor in Kentucky. Since he became pastor at Pine Bluff four years ago, the membership has increased from 190 to 432, 106 by baptism. His church is one of the most prosperous in Arkansas, and he deservedly occupies a leading position among his brethren. Ex-Governor Eagle as usual presided with ability and dignity. The Convention sermon was preached by pastor E. B. Miller of Arkadelphia. It had a clear ring, and the saints were edified. Among the prominent laymen we observed Col. R. F. Hyatt, a banker, Dr. D. T. Hyatt, J. G. B. Sims, Secretary of the Convention, a cousin of our sainted Dr. John A. Broadus, Hon. W. E. Adkins, Ex-Attorney General, whose wife is the daughter of Bro. The Powers, long to be remembered as one of the most intelligent and consecrated men of Bracken Association in Kentucky, and Knoxville, Tenn.; Col. Locke, Ex-Auditor, J. H. Grumbles, A. M. Battle, and other representatives of the agricultural, medical, legal and mercantile professions.

Monticello is a beautiful, well-kult city of about 3,000 inhabitants, and the popular pastor, Bro. Gardner with his Committee, provided hospitable homes for all messengers and visitors. The Kentuckians are among the leaders.

On Sunday morning Dr. J. B.

Moody, pastor at Hot Springs, preached a great sermon at the Methodist church, the kind of sermon that makes ordinary preachers feel that they do not know how to preach. We heard, as we expected, good reports of pastor J. M. Joiner of Jonesboro, formerly of Kentucky. Rev. R. C. Medaris, for several years Corresponding Secretary of the Convention Board, will long be remembered in Kentucky, as having been prominently connected with the beginning of our Baptist church and school at Williamsburg, Ky. Pastor J. M. Peay of Paragould, the son of Dr. J. M. Peay and nephew of Dr. J. S. Coleman, is an old-line Baptist; but with such lineage how could it be otherwise? Pastor M. M. Smith of Bentonville was born in Knox county, Kentucky.

The junior professor of the Southern Baptist Theological Seminary, W. J. McGlothlin, captured the Convention and got more money for the students' fund than he asked.

The Foreign Mission Board was represented by Associate Secretary E. Y. Mullins. He handled his subject like a master. He was followed by our returned African missionary Smith, whose interesting lecture made a profound impression.

Pastor Golden of Nashville looked after the interest of the Sunday-school Board. He served as pastor for years at Pine Bluff, and he had a most cordial welcome.

Rev. M. D. Early, Missionary Secretary of the Texas Convention was present, and at home. He and his many friends were de-

lighted to meet each other.

Rev. C. F. G. Guyger of Texas was present and sold many of his popular hymn-books. He has established quite a reputation as a Doctor of Music, and the Baptist Book Concern will soon publish for him The Baptist Harp, a book designed exclusively for the use of Baptist churches.

Dr. S. H. Ford is a favorite, and his *Christian Repository* is popular. Success to him, for he deserves it.

Among the ministry of Arkansas are many of our noblest, self-sacrificing men. Drs. Lipey, full of labors, zeal and love; C. W. Strickland, one of our most zealous and wise workers; S. L. Pine, T. C. Swafford, A. C. Miller, E. E. Smith, J. M. Berry, W. W. Bowling, W. A. Turnage, W. E. Stevens, and W. T. Box, J. G. Doyle and J. S. Thomas of the *Chapel Car Evangel*, who are doing a great work.

We were impressed with a song and prayer service conducted by Bro. Cox of Lone Oak. We hope to see him and others who are almost persuaded, at the Seminary.

Educational interests were represented by President Conger of Onachita College, President Lyle of Central Female College, and President Johnson of Mountain Home College. These institutions are in a prosperous condition, and all together have between 600 and 700 students.

The Orphans' Home was established at Monticello, and the prospect of success is favorable.

Many were the collections during the Convention, and the brethren faced them bravely and did

nobly. We are indebted for many courtesies, especially to the noble editor of the *Arkansas Baptist*, Dr. W. A. Clark, whose joy has ever been to make the *WESTERN RECORDER* and Baptist Book Concern representative, feel welcome and at home.

W. P. H.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 50 cents per bottle. Sold by all druggists.

Items of Interest.

The *New York Evening Post* cannot be accused of any too great liking for missionaries. Therefore its comment on Dr. Graves' book "Forty Years in China" has the greater force. It says, "The book is a penetrating insight, and pleasantly and ably gives information characteristic of this attractive book, as full of hopeful views. Nothing less than a 'missionary report' could be imagined, but the problem of missions will be powerfully simplified when denominational ways become more numerous like the author."

The *Examiner* says: "All through the East some things are apparent. Many of the missionaries are feeling that a revision of some of our plans is fast becoming necessary. One prominent Presbyterian mission, in its organized capacity, has protested against sending single women to the interior of China, since the greatest of charges is inevitably made against all single foreign women coming under the usual conditions. Our own Western China mission is settling that question happily, in the marriage of Miss Helen to Mr. Beaman, in Ningpo, Oct. 22, and in the union of Mr. Upcraft and Miss Inverness, soon to be consummated. In another matter there is a similar sentiment. Many missionaries are agreeing with foreigners that it is not right for us to ask money indemnities from the Chinese Government, when we know that we run great risks in going to the interior—risks of property and of life."

Col. Girard, the British representative on the Delimitation Commission, has returned to England. He reports that Russia has only 50 men on the Pamir, and it costs \$75,000 a year to support them there, owing to the difficulty of transporting supplies. He says Russia has abandoned, if she ever had the idea, the plan of attacking British India, and is intent on developing Turkistan. It is said that Turkistan can raise a supply of cotton for Russia.

A decision which is good law no doubt, but which adds new terror to death, has just been made by the New York Court of Appeals. A dozen or so of strong-minded women organized themselves into a W. M. F. A., and proceeded to call for subscriptions to erect two monuments at Chicago, one to Miss Susan B. Anthony and one to Mrs. Mary Hamilton Schuyler, of New York City. Mrs. S. was a granddaughter of Alexander Hamilton, and the position which the old Schuyler family occupies is the highest. She used her great wealth in benevolence, in a refined and womanly way, and had a horror of "Woman's Rights."

Her stepson and her sisters, in fact all her living relatives, wrote to the W. M. F. A., protesting against any statue being erected to her and to the hawking of her name through the country to raise subscriptions for it. But the W. M. F. A. persisted, and the relatives got out an injunction against them. The lower courts sustained the injunction, but the Court of Appeals decided, Justice Gray dissenting, that the right of privacy ceases with the death of the person, and law gives no protection against gossips.

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Pure Grape Cream of Tartar Powder. Free from Arsenic, Alum or any other adulterant. 40 YEARS THE STANDARD.

THE business of the book department of the Book Concern, as well as the constantly increasing subscription list of the *RECORDER*—which has grown more rapidly in the last three months than since the hard times set in—shows that either prosperity has returned or our people consider good books and religious papers among the necessities of life.

We have sent off as much as a wagon-load of books in answer to orders in one mail. And there are several mails a day. These orders come from all parts of the country. The greatest increase of orders is from the cotton states, from South Carolina to Texas. It may be that the increased price of cotton has much to do with this. Let us hope that the hard times are over and prosperity is dawning for all.

PROGRAMME.

The following is the programme for the next circle meeting of the Blackford Association, which meeting convenes with Mt. Eden church, Hancock county, Ky., on the fifth Saturday and Sunday of December, 1895.

1. The duty of Christians to our mission work.—L. J. Baker and C. M. Corley.
 2. Is spirituality on a decline in our churches? If so, why?—A. W. McDaniel, J. R. Jarboe and Dr. Frymire.
 3. The acceptable and objectionable features of modern protracted meetings.—W. H. Bruner, H. D. Birch and D. L. Bowles.
 4. Retrospect and prospect of missions.—L. Burdette, H. W. Morton and W. R. Oldham.
 5. What should be the attitude of the church toward excluded members?—C. J. Bruner, Lafe Jarboe and Jeff. Jackson.
 6. The pressures, profits and responsibilities of the ministry.—H. V. Bruner and Wm. Jackson.
 7. The relation of the Sunday-school to the church.—C. B. Coleman and P. M. Whitlow.
- A. W. McDANIEL, JARBOE & COMPANY, LAFE JARBOE, Com.

THERE is certainly a field for OUR YOUNG PEOPLE, the admirable fortnightly periodical issued by the American Baptist Publication Society, Philadelphia, Pa. Its several departments are well arranged, and the plans for 1896 indicate decided improvement. There are every Sunday-school more or less young people who would be interested in this paper. By all means send for samples for the coming year.

Consumption Cured.

An old physician, retired from practice, having had placed in him by an East India Company the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Coughs, Croup, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested his wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail on receipt of stamp, naming this paper. W. A. NOYES, 230 Powers' Block, Rochester, N. Y.

To Mexico.

The American Tourist Association's Special Vastly Improved Train of sleeping and dining cars with full corps, chefs, porters and waiting maids starts Tuesday, January 1st, 1896. The route going is via Iron Mountain Route to Texas, Arkansas, Texas & Pacific to Longview, International to San Antonio, Southern Pacific to Eagle Pass, Mexican International to Torreon, Mexican Central to City of Mexico, stops at Aposol, Saltillo, Guadalupe, Del Rio, El Paso, San Antonio, and Queretaro. The side trips are via Mexican and Inter-Oceanic Railways, stopping at Orizaba, Vera Cruz, Jalapa, Puebla, Cholula, and Tlaxcala. Special side trips to Oaxaca, via Mexican Southern R. R. and to the ruins of Mitla. The route returning is via Mexican Central to Tampico, stop at San Luis Potosi via Monterrey & Mexican Gulf R. R., to Tlaxcala, stop at Monterrey, via Mexican International to Eagle Pass, via Southern Pacific to San Antonio, stop at San Antonio, via International & Great Northern to Longview, via Texas & Pacific to Turkey, via Iron Mountain Route to St. Louis. Tickets include all expenses, railways and sleeping car fares, hotel and dining car charges, etc. Write for rates. Special cars for ladies, waiting maids in attendance, special cars for families, home comforts and non-resident special car for gentlemen, observation club and cafe service. This trip includes more days in Mexico, more time in Mexico, more sight-seeing in Mexico, more nights to see in Mexico, than any other route offered, and is, in fact, all the old routes combined. For full particulars, apply to the Missouri Southern Traveling Agent, Iron Mountain Route, 25 W. Main St., Louisville.

MADE HAPPY.

The membership and friends in this community have brought their pastor and his wife under many obligations by their liberal and substantial remembrances. Our congregations have been encouraging. Prayer meetings have been well attended and a goodly interest shown. Sunday-school under the leadership of Bro. Sprake is doing good work.

We are in the midst of a local option fight with fair prospects of victory for the good citizens of Scott county. We had a pleasant Thanksgiving service at our church.

T. WAIN BEAGLE, Stamping Ground, Ky., Nov. 28.

PROF. C. C. HILL has taken charge of the school at Ashland, Ky. The *WESTERN RECORDER* is certainly a bustling sheet for advertising schools.

R. N. BARRETT.

MARRIED.

Mr. W. H. Beeler, of Zoneton, Ky., and Miss Minnie Cochran, of Little Rock church, on Wednesday of last week, in Louisville, by the Rev. Theo. A. Leger.

What Shall I Do?

Is the earnest, almost agonizing cry of weak, tired, nervous women, and crowded, overworked, struggling men. Slight difficulties, ordinary cares, household work or daily labor, magnify themselves into seemingly impassable mountains.

This is simply because the nerves are weak, the bodily organs debilitated, and they do not

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I do not ask, O Lord, that life may be
A pleasant road:
I do not ask that Thou wouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know to well the poison and the sting
Of things too sweet:
For one thing only, Lord, dear Lord, I plead,
Lead me aright—
Though strength should falter and tho' heart
should bleed—
Through Peace to Light.
I do not ask, O Lord, that Thou shouldst shed
Full radiance here:
Give but a ray of peace, that I may tread
Without fear.
I do not ask my cross to understand,
My way to see:
Better in darkness just to feel Thy hand
And follow Thee.
Joy is like restless day, but peace divine
Like quiet night.
Lead me, O Lord—till perfect day shall shine
Through Peace to Light.
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OUR PULPIT.

THE MARRIAGE SUPPER OF THE LAMB.

BY C. H. STURGEON.

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb.—Rev. 19:9.

There is no marriage without a bridegroom. There is no marriage of the Church without the appearance of Christ; and therefore he must be manifested. He must come out of the ivory palaces wherein he hideth himself to-day, and he must appear in his glory; and when he shall appear, what shall be his title? Notice it: "Blessed are they which are called unto the marriage supper of the Lamb."

This term—"the Lamb"—seems to be the special name of Christ which John was accustomed to use. I suppose he heard it first from that other John, called the Baptist, when he said, "Behold the Lamb of God, which taketh away the sin of the world." Isaiah had compared the Christ to a lamb brought to the slaughter; but he had not really called him "the Lamb of God." This beloved John, who knew the Master better than anyone else did, seemed to love constantly to call him by this most expressive name.

Now, if in any Book of the Bible we might have expected that our Lord would not have been called the Lamb, it would have been the Book of the Revelation; it might seem as if the name "the Lion of the tribe of Judah" might appropriately have been used every time, and the name of "the Lamb" have been dropped. The name "the Lamb" seemed suitable for Jesus here below, despised and rejected of men, led to the slaughter, dumb and patient beneath the hands of cruel men. The name "the Lamb" seemed suitable for Getsemane, and Gabbatha, and Golgotha; but John calls the Saviour by this name very many times all through this Book of the Revelation. He writes constantly about the Lamb, the Lamb in the midst of the throne, the Lamb leading his people to living fountains of water; and now the angel tells him to write about the marriage supper of the Lamb.

This is the more remarkable because, at first sight, it may seem incongruous to blend these two things together,—the Lamb and a marriage supper. But the incongruity of figures must sometimes be allowed in order to make more apparent some master-truth which must not and cannot be veiled for the sake of correct rhetoric. It sometimes happens that language becomes a burden to thought; great thoughts will break the backs of words, and crush them into the dust. So it happens that comparisons and metaphors crack and

break, like rotten wood in the wind, under the stress of some great master-thought which rules the writer's mind. It matters not whether it is congruous in figure, it is congruous enough in fact that the wedding at the last should be the marriage of the Lamb.

What do I infer from this? I gather, just this, that Christ anywhere, even in his highest glory, still wishes us to regard him as the sacrifice for sin. He desires to be viewed by us in his character as the Lamb slain from before the foundation of the world. This is a character which he never lays aside, and it is as the Lamb that he will manifest himself in the consummation of all things when his Church is perfected.

First, as the Lamb, he is the one everlasting sacrifice for sin. Where is the lamb that God has provided for a burnt-offering? It is Jesus. Where is the morning and evening lamb to take away Israel's guilt? It is Jesus. Where is the lamb that bleeds and dies, that with its blood the lintel and the two side posts may be smeared to secure the inmates of the house from the destroying angel in Egypt? It is Jesus. In the whole of his life, and in his death, he was no lion, no beast of prey; but he was the gentle, suffering, sacrificial Victim, dying that we may not die, presenting himself a sacrifice acceptable unto God.

Now, because Christ was the Lamb, suffering for sin, and because he delights to remember that he was our sacrifice, therefore he is seen in that capacity in the day of the gladness of his heart. He links the memory of his grief with the manifestation of his glory; and as he was a Lamb to redeem his Church, so does he appear as a Lamb in the marriage supper of his glory. One reason why he does this is because he is especially glorious in the character of the Lamb of God. I cannot conceive of our Lord Jesus Christ as ever being less than infinitely glorious; but, dear friends, if there is ever a time when we can appreciate the splendour of his character more fully than at other times, it is when he is on the cross, when he dies, "the Just for the unjust, that he might bring us to God." Tell me not of all the glory which surrounds him now in the midst of the throne; I cannot conceive any glory exceeding in brightness the glory of his self-denial, the glory of his taking upon himself the form of a servant, and, being found in fashion as a man, becoming obedient unto death, even the death of the cross. The glory of men consists in what they are prepared to suffer for others; the glory of a king must lie, not in the crowns he wears, but in what he does for his subjects; and Christ's glory is most seen in his sacrifice for sinners. "Greater love hath no man than this, that a man lay down his life for his friends;" but Christ laid down his life for his enemies. When the Lord Jesus Christ put on the bloody shirt in Getsemane, when he bedecked himself with the five bright rubies of his wounds, when he was adorned with the crown of thorns, and, last of all, when he was decorated with that robe of blood as the soldier pierced his side, then it was that he was more illustrious than at any time before or since—in the eyes of those who think aright. This is the star in his sky, nay, the sun that eclipses all the stars, that Jesus loved, pitied, and had compassion even to the death upon the sons of men. So, in the day of his marriage, he comes out again in this highest and noblest of characters; glorious specially as a Lamb, it is as a Lamb that he celebrates the marriage supper with his Bride, the

Church. Brethren, I think that it is very appropriate for Christ to appear in glory as a Lamb, because 'tis as the Lamb that he has most fully displayed his love to his Church, to which he is espoused, and to which he is to be married at that last great day. Beloved, the marriage supper is a feast of love; there love is at home. So Jesus, that he may reveal himself in his love best of all, appears as a bleeding sacrifice on the day of his love's triumph. I do not know how to talk about this great theme; but this truth rests in my heart, and makes me feel more glad than I can tell. It lies like a cake of sweet perfume upon the altar of my soul, and burns there with the soft lambent flame of love; and I rejoice to know that, in the day when Jesus takes his Church by the hand, and leads her home to his Father's house, he will appear in that character in which he most of all has shown his love to his beloved. You see most of his love when you see most of his griefs, and most of his condescension; and therefore in that character does he appear at his marriage supper.

There is one other thought before I leave this first point. It is as the Lamb that Christ is best loved of our souls. At any rate, you feel your affections most drawn out toward him who suffered in your stead; tell me, ye who know him most, ye who love him best, is it not so? You have seen him on his throne, but you have fallen at his feet as dead, for the sight has been too much for you; but when you have seen him on the cross, oh, then your heart has melted while your Beloved has spoken to you, and you have said, "He has won my heart; now he has completely mastered me; I must love him now." So then, you see, on the day of his marriage, when he would be best loved, Christ comes unto his Church robed in that garment in which he appears most lovely in her sight; and he draws out at that marriage supper, more fully than ever he did before, all the love of his redeemed for whom he laid down his life.

Now, ye who care not for my Lord as a Substitute and a Sacrifice, will you be at the marriage supper when he appears as the Lamb? It is as the Lamb of God that you reject him; you are willing to take him, you say, as a Teacher, or as an Exemplar, but as the Sacrifice for sin you will not have him. Then, neither will he have you. In that great day, as you have disowned the vicarious sacrifice, he who was that sacrifice will disown you. There will be no marriage between your soul and Christ if you will not have him as the Lamb, for that marriage feast is to be the marriage of the Lamb, and of none else. As long as this tongue can move, and these lips can speak, I will preach nothing to you but Jesus Christ and him crucified; that he, who knew no sin was made sin for us, that we might be made the righteousness of God in him. I know no Saviour but that Christ, "who his own self bore our sins in his own body on the tree," and who, "when he had by himself purged our sins, sat down on the right hand of the Majesty on high," and now in the glory bears the marks of the great propitiation by which his people are saved.

But now, secondly, I have to speak a little upon the meaning of the marriage supper: "Blessed are they which are called unto the marriage supper of the Lamb." What will that marriage supper be?

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raised again from the tomb, and those who remain alive shall have been changed, so that their corruption shall have put on incorruption, and mortality shall have put on immortality. Then will the Church be perfect and complete; no member will be missing. There will be no spot or wrinkle remaining in her. Then it shall come to pass that Christ will celebrate this marriage supper, which will be the bringing of the people of God into the closest and happiest union with Christ their Lord in glory. Even now, the Lord Jesus Christ is no stranger to some of us, and we are not strangers to him; yet there shall come a day when we shall see him face to face, and then we shall know him with a clearer and fuller knowledge than is possible to us to-day. What that bliss will be, I cannot tell. O, the ineffable brightness when we shall see the face of Jesus! O, the unspeakable sweetness when we shall hear his voice! O, the amazing bliss when he shall manifest himself to us in all his glory! And there will come such a day for all whom he has redeemed, for all who trust him, and rest in his atoning sacrifice. That will be the marriage supper of the Lamb.

That feast will be, like most other marriage suppers, the fulfilment of long expectation. Our Lord has waited long for his per-

fect church. He espoused himself to her before ever the earth was; but there was much to be done ere she was prepared for the marriage. The Bridegroom, too, had to leave his Father, and become one with his Bride by taking upon himself our humanity. For our sake, he did quit the thrones and royalties of heaven that he might be bone of our bone, and flesh of our flesh; and here was he born, and here he lived, and here he died. But still the Bride was not ready; and it is not till you come to this chapter that you read, "The marriage of the Lamb is come, and his wife hath made herself ready." Souls have to be saved, new-created, blood-washed, sanctified, perfected, and the whole of them must be gathered to make up the body of Christ's Spouse; and when that is done, and she is all complete, the expectations of the Christ will be fulfilled at that marriage supper. O beloved, you do not know the longings of the heart of Christ for that day of glory! For this he lived; for this he died; for this he continually pleads that all for whom he shed his precious blood might be his in that day. That day is fast coming, and when it arrives, then will be the wedding feast above.

Then will be also the day of the open publication of the great fact of mutual love and union. At this moment Christ loves his

Church, and he is one with her; but the world as a whole does not know it. It does not know either him or her, nor does it care about them; but the day shall come when Christ will bring his hidden people into the light of day. "Then shall the righteous shine forth as the sun in the Kingdom of their Father;" and then shall the Christ himself also be manifested, though long hidden. O, what a day that will be when the eyes of the entire universe shall be turned in one direction, and the glorious Christ, in the splendor of his manhood and of his Godhead, shall take the hand of his redeemed Church, and before men and angels and devils declare himself to be one with her forever and ever! That will be the beginning of the marriage supper of the Lamb; it will be the publication to all of the great fact of mutual love and union.

Moreover, the picture of a marriage supper is intended to set forth the overflowing of mutual delight and joy. There is too much joy for two: they are so happy, that they invite others to come in, and share the banquet. So, in those days, how delighted this blessed Christ and his Church will be with one another! How the Church will rejoice in him! How he will rejoice in the Church! What hallelujahs will they raise to him; and O, with what delight will he look upon all his people, and see in them neither spot, nor wrinkle, nor any such thing, because his blood has cleansed them, and his Spirit has perfectly sanctified them! Of old it was written, "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." But what will that rest of love be, and what that singing of the Christ over his blood-bought ones, when they are all before him, and all made like unto himself to reflect the glory of God!

Brethren, to add just one other thought, that marriage feast will be the grandest display of Christ's magnificent munificence in a banquet. If people do ever make a little more show than on other occasions, it is usually at a marriage feast; and O, what a show Christ will make that day! Depend upon it, there will be no little show when he shall come in the glory of his Father, with all the holy angels with him, and with the very clouds of heaven to be the dust of his feet. Then shall his Church come before him in all the glory he has given to her. Her raiment shall be of wrought gold. There is no lustre, no beauty, no excellence, that can be compared with that which Christ will put upon his Church. She will admire him, and he will admire her. She will bless him, and he will bless her. O, I talk but feebly about lofty things that need a poet's eye and a poet's tongue! Nay, put away your poetry; the soberest language that can be uttered might better fit a theme in which the highest sublimities must be simplicities. I do not want you all to believe that there is to be a day when all the chosen seed, blood-bought and saved, will make one body, and Christ shall come, and glorify them with himself in a union that shall never know an end, though the ages roll along forever and forever.

III. Now, thirdly, I must speak a little about the persons who are called to the supper. Who are the people who are called to this great marriage feast?

In one sense, you are all called to it. O, my hearers, there is a call of the Gospel to every one of you! We are bidden to preach it to every creature under heaven,

and we do preach it, leaving none of you out. "Whosoever will, let him take the water of life freely." "Whosoever shall call on the name of the Lord shall be saved." The call, "Behold, the Bridegroom cometh," is to the foolish virgins as well as to the wise; and if you do not come, it is not because you were never invited and never entreated to come to Christ. By the Spirit of the living God, I do implore you men and women to seek the Saviour's face. I may never address you all again, as perhaps I have never addressed some of you before, but by him that cometh in the clouds of heaven I do entreat you to fly to Jesus the great and only Saviour. Seek his grace now, that you may see his face with joy in the great day of his appearing.

But this is not exactly what the text means, for, although there is a blessedness in being called, it curdles into a curse if, being called, sinners refuse to come to the Saviour. Who, then, are they who are specially called to this marriage feast? Well, first, they are those who are so called as to accept the invitation. Have you come to Jesus? Are you trusting him? Will you have him? Does your heart say, "Ay"? Then he is yours. There was never any unwillingness in Christ to receive the guilty. The unwillingness is in you; and if the unwillingness has gone from you, since it never was in him, take him, and have him for ever. Take him and have him to-night. When Abraham's servant wanted to take Rebekah to Isaac, her mother and brother said to her, "Wilt thou go with this man?" So would I say to any young man or woman I may be addressing, "Wilt thou go with Christ? Wilt thou have Christ?" If so, he will have thee. If thou art willing to have him, thou art among those who are called to the marriage supper of the Lamb.

To help thee to judge thyself, here is another test. Those who are called to that marriage supper love the Bridegroom. He will have no enemies at the banquet. Dost thou love Jesus? Does thy heart leap at the sound of his name? Timid trembling woman, dost thou love him? Thou canst not speak for him, but thou couldst die for him. Ah, well, if thy heart goes after him, his heart has long ago gone after thee, and thou shalt be at the marriage supper! I tell thee more, thou shalt be a part and parcel of his Bride in the day of his appearing.

Again those who are called to this supper are made ready. Are you made ready? You remember that the man who came to the wedding feast was bidden to put on a wedding garment; hast thou put on the righteousness of Christ? Has Christ put on thee his sanctification? Art thou changed in heart? Without holiness no man shall see the Lord. Has the grace of God renewed thee? Then thou art one of those who shall come to the wedding, among the blessed who are called to that great marriage feast.

Thou mayest help to judge thyself by answering one more question. Hast thou any desire to go to that marriage feast? Dost thou look for Christ's coming? There are some who are altogether unconcerned about it; they do not care about Christ or his coming, it is all nothing to them, an airy nothing. O my hearer, I trust that thou art not of that opinion! But if thou art looking and hastening unto the coming of the Son of God, if thy faith is resting on his first coming, and thy hope is in his second coming, if thou seest thy sin put away by his coming as a sin-offering, and then thy sorrow put away by his coming as thy



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Bridegroom, then, dear heart, be sure that thou wouldst not have these drawings towards him unless he had drawn thee to himself. He is drawing thee; therefore, run after him.

IV. Now, lastly, let us think of the blessedness which is ascribed to those who are called to this marriage supper.

I know that I am speaking to many who are called to the marriage supper of the Lamb; and I want you, my dear hearers, now to enjoy yourself, for you have a prospect which blesses you even now. If you are called to the marriage supper of the Lamb, the text says that you are blessed; and truly blessed you are: "Blessed are they which are called unto the marriage supper of the Lamb." If you had an invitation to see the Queen to-morrow, some of you who are wonderfully loyal would think a great deal of it, and you would be saying to yourselves, "Well we are going home to-night to a very narrow room in a poor cottage; but we have something great in prospect to-morrow." And oh, do think of this, you who are poor, you who are pained, you who are very weak, you who are cast down, within a short time your eyes shall see the King in his beauty, and the land that is very far off. It may be only a few days, or weeks, or months, certainly only a few years at most, and we shall share all the glory that awaits the Church; and the glory of our dear Lord, who loved us, and gave himself for us, will be ours, and ours forever. I know that you put this great event far away, and say that it is a long way off; but it is not, it is close at hand. Suppose it were not to come for a thousand years; yet what is that but the twinkling of an eye, very soon over! The older men get, the shorter time seems to be. When I was a child a week seemed to be a very long time. You who have grown old know that a year seems to come and go before you are aware of it. You can say with Job, "My days are swifter than a post; they flee away." Yet what matters it if we have to wait fifty thousand years for our bliss? We who have be-

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lieved in Christ have the absolute certainty that we shall one day stand in the midst of the splendor of Christ's wedding feast. The nuptials of a king are usually something very grand; but what will the marriage supper of the King of kings and Lord of lords be—when he who is the Son of the Highest shall take to himself his fit companion—when it shall no more be said of the man Christ Jesus that there was found no helpmeet for him, but when he shall take his Church, made out of his own flesh, and shall welcome her unto himself to go from him no more forever!

I shall be a part of that Church, and you who believe will be a part of that Church; and we shall all have great honor in being called to such a future. What bliss to be there! What joy to be there, not as spectators, but as part of the Bride that shall then be taken by her Husband! My soul, thou shalt swim in felicity, thou shalt dive in seas of inconceivable delight by reason of thy union with Christ, and thy delight in him, and his delight in thee. I know no better idea of heaven than that, to be eternally content with Christ, and Christ to be eternally content with me; and all this will happen within a very little time. Therefore, lay aside your cares, dismiss your fears, murmur no more. Such a destiny awaits you that you may well be content. I have heard that, when Queen Elizabeth once carried the crown, while she was a young princess, she found it heavy as she bore it before her sister; but one said to her, "You will like it better when you wear it yourself." So, we have to carry every day a weight for Christ; but O, when the crown is put upon our own heads, and we are in paradise with him, we shall be for-

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the light afflictions which were but for a moment, as we enter into the enjoyment of the far more exceeding and eternal weight of glory. I want you, if you can, just to justify yourself while you think of the honor which is to be put upon all Christ's people in being married to him.

"One with Jesus, By eternal union one," partakers of his name, his estate, his glory, himself, he shall make us to sit with him upon his throne, even as he has overcome, and sits down with his Father upon this throne.

Recollect, too, we shall be blessed at the marriage supper because no fear will mingle with our enjoyment. It has been well observed that, if men and women could know all that will happen to them in the course of their married life, they might, perhaps, not think of a wedding day such a happy day after all. So soon may love grow cold, so often may promises be broken, and unkindness take the place of affection, that it is but a dubious joy that surrounds the wedding feast; but once with Jesus at the banquet

(Continued on 13th page.)

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, DECEMBER 5, 1895.

We could not understand why the reports from the Atlanta meeting were conflicting, and why the daily papers had nothing to say on the subject. But when the reports in the denominational papers came we understood it. It was a question whether the union was really organized, and besides the proceedings were not such as the friends of the "movement" cared to have laid before the public.

We are specially indebted to the full reports of Drs. A. J. S. Thomas and J. B. Cranfill, though we have received information from others, some of whom were present. We did not go, because, as we said, we were expressly excluded by the terms of the call.

The number of delegates was much smaller than we supposed. Dr. Thomas says there were 240 in all, while Dr. Cranfill says: "The total strength of the body was 126." He also says that 78 of the delegates were women, though others put the number higher. There were no delegates from Texas, Missouri, Arkansas or Maryland, with only three from Kentucky (we congratulate Kentucky, two from Virginia, four from South Carolina and one (a young lady) from Florida. More than one-third of the whole number were from Georgia, and twelve were from one of the Atlanta churches, and that not one of the largest churches either. The Central Baptist says there were representatives from 75 churches and societies in all. The "movement" is weaker than we supposed; since with all the stir made, all the attractions offered and all the appeals sent out, so few were gathered. Besides there were a goodly number of those present who were not favorable to the organization. Dr. Lofton is reported as saying: "No one opposed to organization had any business coming here." Only those who favored organization were invited. The brethren who are pushing the matter were unwilling to test the sense of the denomination again. They were voted down in Washington, and they were not going to take any risk of being voted down again. Really we are surprised that all this ado brought together so few delegates. We have information that the brethren expected many more. It was announced in a prominent Atlanta pulpit that one thousand were expected. The "movement" seems to have touched high-water mark and to be on the decline.

When the brethren and sisters met they proceeded to engage in an unseemly wrangle. Dr. Thomas says "there was great confusion," and that numbers "did not know where they were at." Dr. Folk says they "got into an unfortunate parliamentary tangle, lasting about two hours." Motions to reconsider, to lay on the table, to call the previous question and to adjourn followed rapidly. Points of order were raised. One brother who was present told us he supposed there were "seven hundred speeches made Thursday night." The meeting was organized by the election of the Rev. L. O. Dawson, president; Mr. W. W. Gaines, secretary, with Revs. J. W. Bailey and J. W. Wills as vice-presidents. Then it was claimed and denied that the proposed B. Y. P. U. was already organized; and this was the bone of contention. It is plain that the meeting was organized, but that no B. Y. P. U. was then organized. Next morning it was voted that the delegates resolve themselves "into the Baptist

Young People's Union of the South." When the constitution was adopted the name was changed to "The Baptist Young People's Union Auxiliary to the Southern Baptist Convention." Here are letters enough to suit the largest demand for an alphabet society—T. B. Y. P. U. A. T. T. S. B. C. We wonder if they will put all those letters on a badge which the members will be expected to wear!

The constitution had evidently been prepared beforehand, and there does not appear to have been any discussion of its provisions. But the constitution was not expected to work; for a "committee of ten" were appointed to doctor it, in view of the papers sent by the Maryland B. Y. P. U. and by the Southern committee of the B. Y. P. U. A., objecting to the formation of the proposed body. Dr. Thomas says this committee were instructed "to make such changes as suggested as far as possible regardless of these papers and at the same time preserve the work of this Union along the lines of the Southern Baptist Convention."

We never heard of a parallel to this. Here is a body adopting a constitution and immediately turning it over to be changed according to the judgment of a committee of ten, with only a single condition. Who can tell what the constitution will be when this committee gets through with it! And when does it go in force? The idea seems to have been to avoid discussion of the articles.

Everything was cut and dried in advance, and the whole confusion arose from the fact that some who were present ventured to have ideas of their own instead of taking calmly and meekly what had been provided for them. Dr. Bell went to record as opposing the constitution. Dr. Cranfill reports Dr. Hawthorne as saying he "didn't think the delegates came here to discuss, but to organize." The same authority tells us Dr. Hackett said "He had been slipped upon, having found that the whole thing had been cut and dried; and nothing but pre-arranged matters were to come before this body." When the question of admitting women as delegates was raised, one brother, Dr. C. tells us, stated that this matter "had been settled by the meeting this afternoon." "This preliminary council, the delegated stated, decided that the women should be enrolled." Who were this council!

The constitution as adopted provides that: "The members of the Union shall be accredited delegates from Baptist young people's societies under the auspices of the Baptist churches on the basis of one delegate to every twenty-five members, or major fraction thereof, of each Baptist young people's society, and accredited delegates from Baptist churches having no such organization, on the basis of one delegate to every fifty church-members, or major fraction thereof, of each such Baptist church."

According to this, churches without young people's societies will have larger representation than those with societies, since where a society exists the church cannot appoint delegates. But the committee of ten may change this.

Without electing officers or a board of managers, the meeting adjourned to assemble in Chattanooga on the day before the Southern Baptist Convention. We are at a loss what to call the Atlanta gathering. Dr. Folk calls it "Convention," "Conference" and "Union." Since that gathering adjourned to meet in Chattanooga, it must be the same thing that meets next May which adjourned in Atlanta, and so there we are. The meeting—we may call it that

—did not elect any officers or managers for the B. Y. P. U. A. T. T. S. B. C., and, though a constitution was adopted nominally, it was not settled what the document will be, since the committee of ten are authorized to change it. We leave it to our readers to decide whether the B. Y. P. U. A. T. T. S. B. C. has really been organized or not. The manner of its beginning, however, certainly does not commend it to the favor of the denomination. We think these brethren have made a mistake and we think they will find it out ere long. We do not doubt, however, that they think they are doing God service. Just why these brethren should be unwilling to have the needed work for the young people done by the direction and under the control of our established organizations, we have never been informed.

Nor only was the B. Y. P. U. A. T. T. S. B. C. started in Atlanta last week, but the S. B. P. A. was also launched. What is the S. B. P. A.? It is the Southern Baptist Press Association. Dr. Cranfill is president; Dr. Thomas, vice-president; Dr. Folk, secretary, and the Rev. J. W. Bailey, treasurer. The brethren adopted a vigorous constitution, perhaps under the idea that they would need it for the banquets and excursions contemplated. The first outing will be "some time next February in Florida." The officers and Drs. Armstrong and Bell are the executive committee.

Article 9 of the constitution is as follows: "After the business of the association is over, (1) the association, if satisfactory arrangements can be made by the executive committee, (2) may take an excursion together as arranged by the executive committee. (3) No more than two representatives of each periodical which is a member of the association, together with one lady each (4) shall be permitted to participate in the privileges of this excursion (5) and to share the courtesies (6) which may be extended to the members of the association."

This is a remarkable provision to put in a constitution; and, although we do not belong to the association, we venture to say a word or two about this article.

(1) Suppose an excursion is arranged during a meeting, and before all the arduous business of the body is over, a recess cannot be taken for the outing. The business must be finished first, and, since a body always adjourns when the business is over, no excursion can be taken while the association has a session. After the body adjourns, what is the objection to the representatives' going where they please?

(2) Arrangements ever so satisfactory, made by others than the executive committee, and offered to the association, cannot be accepted.

(3) It is kind to allow the representatives to take an excursion after the body has adjourned, but there can be no deviation from the arrangements previously made. The members "may take an excursion together as arranged by the executive committee," and in no other way.

(4) "One lady each;" is it each association, or each member, or each periodical, or each representative? Representatives are not members; periodicals are members. (5) Only two representatives. If three are present and those giving the excursion invite them all, the third one must be ruled out.

(6) If three representatives be present, no courtesies shall be shown to the third one. If, for example, in a city where the body meets they be invited to visit the public schools or libraries or museums, only two representatives

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Royal Baking Powder ABSOLUTELY PURE

"shall be permitted to participate." This is what we understand this article to mean, and we regard it as a unique provision. We never saw anything like it in any constitution. But if it suits those who have adopted it, the rest of us have no right to complain.

SPEAKING OF THE "MOVEMENT" in New York to have a "permanent council" and a "pastor at large," the Standard says: "Those who believe that God is still in his world, and that the Holy Spirit is now given to guide the disciples of Jesus into truth, feel that the example set us by the early church in adopting forms and organizations to then existing conditions, is sufficient warrant for similar action on our own part, provided that in so doing we contravene no law of Christ."

The important difference is that the Apostles were inspired and we are not. If we admit that we have a right to adapt "forms and organizations to existing conditions," how can we answer the reasoning in favor of practicing sprinkling for baptism in cold countries? That was urged as a reason why the Scotch divines returning from Geneva after Elizabeth came to the throne introduced sprinkling into Scotland.

And how can we answer the Roman Catholic who says that the Apostolic church organization was very well for that time, but as times changed a stronger church polity became necessary, and an infallible pope was demanded by "existing conditions"?

Our fathers taught—Dr. Francis Wayland for example—that whatever was not taught in the Scriptures, in matters of religion, was forbidden. Here we have the doctrine that whatever is not forbidden is all right. Pedobaptists insist that although infant baptism is not taught in the Scriptures, it is not forbidden, and so is allowable. The only safe position is to hold that the Bible is the "all-sufficient rule of faith and practice," and to do nothing in religion for which a "thus saith the Lord" cannot be produced.

The Standard adds, concerning the New York plan: "Certainly this plan contemplates no more radical departure from the New Testament precedent than already exists in the Bible school, young people's societies, or in numerous other forms of organization through which we seek to advance the Kingdom of God on earth."

We submit that it is no valid argument for a new departure from Bible teaching to say that other departures have been made already. In so far as any departures have been made, the thing to do is to come back to the Bible, and not go still farther because, forsooth, there has already been some departure. If the existence of one departure justifies another, these will justify others, and still others and so on indefinitely. Where is the limit? At what point shall we stop? There is no stopping place at all, and will be none. When brethren begin to justify departures from Scripture teaching on the ground that previous departures have been made, it is high time that we called a halt, and came back to the Bible. Back to the Bible all along the line! Back to the Bible!

Editorial Varieties.

The Jews are tending more and more to holding public worship on Sundays. The Jewish Ledger speaks of four Jewish temples in different sections of the country who are clamoring for Sunday service. "This is an interesting fact."

Speaking of Mrs. Elizabeth Cady Stanton's demands, the Journal & Messenger says: "Having been accustomed to keep in wholesome seclusion her late weakling husband, she can brook no authority in any other quarter." You naughty editor!

Miss Florence Nightingale is still living and in good health. She has announced that she will leave her property as a fund for nursing the sick and wounded. The English people at the close of the Crimean war raised, by subscription, \$20,000 and presented it to Miss Nightingale.

The Interior (Chicago) speaking of the closing of the Atlanta Exposition on Sundays, says: "The South is genuinely America in this respect." Yes, and in other respects also. The South is most decidedly the most American part of the country, and it is the hope of the country.

Mark Twain prides himself on his scientific statements and methods. After he had started out on his last tour, he said he had gained 9 pounds in 29 days, or more than one-fourth of a pound a day, and on scientific principles he named the time when he would weigh 600 pounds. Similarly he can calculate when he will weigh 5,000 pounds.

Missionary W. H. Sloan, of the City of Mexico, reports that Roman Catholics in Texcoco, state of Hidalgo, not far from the City of Mexico, recently burned ten heretics. They were imprisoned in a wooden jail, and in response to an alleged communication from the "salvia," the fanatics were ordered by the judge (7) to set the jail on fire and burn up the heretics, and this was done.

Bro. J. R. Sample, of Mississippi, presents his pastor with a year's subscription to the Recorder and one of our premium Bibles. It is a most appropriate present, not only for a minister, but for anybody. To send as a Christmas present to a friend the Recorder for a year and a premium Bible is to do a handsome and profitable thing. No more tasteful or fitting present can be selected.

Dr. Hanson aptly ridicules the "new psychology," which teaches that we do not laugh because we are pleased or weep because we are grieved—that was according to the old psychology, which is now "out of date." The new doctrine is that we are pleased because we laugh and are grieved because we weep. This "new psychology" is on a par with a good many other things now thrust upon us. For example the "new mathematics" teach that through two given points any number of straight lines can be drawn. The crazier a man is the "newer" are his views.

The Indianapolis Sentinel insists that in order to avoid the charge of sectarianism, such attention should be given to discovering the South Pole as has been given to reaching the North Pole. It seems after all that the South Pole will be reached first. Some irreconcilables may fancy that it is impossible to harmonize the two poles, since they must ever point in opposite directions. Such narrow sectionalists are apt to do, take a narrow view of the subject. Each Pole points in both directions—what is the up of one is the down of the other, and so they coincide when projected. Thus they are in beautiful harmony.

Pastor T. J. Brown, of Oak Hill church, closes a recent letter by saying: "Please find enclosed our subscription to the WESTERN RECORDER. We hope to have all our members subscribe for your noble paper." Pastor C. T. Klineanon was in our office last week, seeing his better half off for a visit to Mississippi. He said he was trying to get the Recorder into all the families of his two parishes, and he was trying to get the hands of the recent converts. Here are two wise pastors who appreciate the value to their people and to their work of the weekly visits of a religious paper. Such pastors always succeed. Did you ever hear of one's falling?

Those who students at the University of Missouri who chose Bob Ingersoll to address them at the next commencement evidently felt they were doing something smart. We suppose they thought Ingersoll a "great orator" and they were "free from the bigotry" of the preachers who oppose him, and they were going to have him speak to them whatever these "orthodox" old doctors might say. Will not somebody direct these young men by Ingersoll has written a 22-page introduction to a book, commending and praising it, which argues in favor of lying and stealing? We have the book and know what we are talking about. Let them also be told that when Gen. Forrest captured him and his Negro regiment during the "war" he was taken to a place at his residence that he sent a proposition to the Union general to exchange Ingersoll for a mule.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached at 11 A. M., and Bro. George Gultrey, of New York, at 7:30 P. M. Two received by letter, two for baptism, one restored and five baptized.

Broadway.—Pastor Pickard preached. Four baptized, two received by letter and two received under watchcare. One of those baptized was from the City Mission.

Chestnut-st.—Pastor Weaver preached. Received 8 for baptism, 5 by letter, 1 under watchcare and 7 baptized.

East.—Pastor Christian preached. Four received by letter. Lord's Supper at night. Pastor's salary increased for next year. On Thursday, at 11 A. M., the union Thanksgiving meeting was held. Bro. Pickard preached on "Is everything give thanks?" He set forth the various classes of blessings for which we should be thankful, and emphasized the duty of gratitude to God. Bro. W. Weaver, Christian, Warden, Ewing and others took part. The Seminary brethren led the singing. The house was well filled.

McFerran Memorial.—Pastor Jones preached. Two received by letter, one for baptism and four baptized. He lectured in Hartford Thanksgiving day.

Twenty second and Walnut.—Brother H. E. Trolley preached in the morning, and Bro. J. S. Cheavens at night. Pastor Hunt is sick.

Franklin-st.—Pastor H. C. Roberts preached. Two received by letter.

German.—Bro. H. Hermann and Gabel preached.

Logan-st.—Pastor Ewing preached. Three received for baptism and three baptized.

Parkland.—Brother W. D. Nowlin preached as usual.

Portland-avenue.—Brother Irvin preached. One received for baptism and baptized.

Third-ave.—Pastor Taylor preached. Twenty received for baptism, and twenty-four baptized.

City Mission.—Brother Richardson preached. He reports the work in good condition. Three hundred packages of the Thanksgiving dinner, and baskets of provisions were sent to needy ones.

SEMINARY NOTES.

Dr. Dargan preached the Thanksgiving sermon at Highlands.

New York Hall was visited Monday by Bro. Hampton of Russellville, Ky., and Thompson of Missouri.

Bro. Stubblefield was called home Sunday by a telegram announcing the dangerous illness of his sister.

Bro. T. Bronson Ray delivered two of the addresses at the Y. M. C. A. meeting at Georgetown the latter part of last week.

Drs. Dargan and Robertson are to leave the latter part of this week on "business connected with the Seminary."

Quite a number of students spent Thanksgiving in the country visiting their homes, their churches or their friends.

Br. Harris delivers before his class in Biblical Introduction and his friends, his two illustrated lectures on Palestine on the evenings of the 9th and 16th inst. Admission by tickets, which can be secured from the committee so long as they last.

The monthly Missionary Meeting was more than usually interesting on the second. Letters were read from

Bro. Powell and Gasaway of Mexico, and Bro. Green of China. Brother Truex read a very instructive essay on "A Sketch of Woman's Mission Work, including a plan of its organization in the Southern Baptist Convention."

Supplies for Sunday were: Dr. Dargan, College Street Presbyterian; H. E. Trolley, Twenty-second and Walnut morning; J. S. Cheavens, Twenty-second and Walnut, evening; J. S. Pierce, Locust; G. B. Butler, Ballardville; C. V. Cook, Pewee Valley; J. W. Lowe, Jeffersonville, Ind. H. B. T.

THE STATE.

Pastor Wm. M. Stallings writes: "I closed a good meeting with my Bradfordville church Sunday. Results, church greatly revived and two received for baptism. Bro. A. M. Vardenian led the preaching to the great delight of those who heard him. He was eloquent and eloquent in his presentation of the Gospel. Bradfordville has been the stronghold of Campbellism for many years, but error is gradually giving place to truth, and we are hopeful for the future. I have baptized 35 in the last five years there, which is truly remarkable for the surroundings."

Pastor B. F. Hagan writes: "We closed last Friday one of the most interesting meetings that Vine Grove church has ever had. Bro. J. P. Jonck was with us most of the time and did the future. There were 23 additions, 15 of them by baptism; the larger portion were men. The church is very much encouraged and strengthened. Their future seems to be brighter than ever before. Yesterday was a good day at Solvay. The church session has taken a new life."

Pastor S. H. Pope writes from Hill's Dale, Simpson county: "A good meeting closed at this place Sunday night; continued nine days. F. P. Dodson of Franklin assisted us five days. He is one of our best preachers. Church revived; 10 additions by experience and baptism."

Pastor C. T. Kincannon writes: "On last Sunday night we closed a two weeks' meeting at my Sanders church. Bro. R. C. Hubbard of Cynthia was with us eight days, when he was called away by the death of one of his members. The pastor carried the meeting on, and four more were added to the church. The Lord has been gracious and kind. We cannot praise him enough for his goodness. From one family we received for baptism, the mother, two grown sons and daughters. The same family received nine for baptism, one by letter. I will baptize in Eagle Creek next Thursday and have a reception and Thanksgiving service at night."

Pastor Boyett has been conducting a meeting in Upper-street church, Lexington, and has had from 60 to 70 additions.

Pastor Felix of First church, Lexington has been conducting a meeting and has received from 30 to 40 additions.

Rev. S. F. Thompson called at our sanctum on his way to his home, Louisiana, Mo. He has been holding meetings in his native state, North Carolina, for two months, and reports successful meetings; about forty additions.

Pastor J. H. Hoyet writes from Lexington: "Our meeting will probably close at the Upper-street church to-night. We have had 68 additions during the meeting. Of these 42 were for baptism. About 100 have been received since the first of June. Bro. W. A. Borum was with us the first two weeks of the meeting and did splendid preaching. He is a most lovable brother as well as a Gospel preacher, and our people love him for his works' sake."

Pastor T. J. Brown writes: "We have just closed a very interesting meeting with Oak Hill church, Larus county. Twenty-six professed faith in Christ; 24 added to the church. We had the assistance of W. L. Pierce of Greene county five days. Our people were delighted with the manner in which he presented the beautiful story of the cross with great power and simplicity. Bro. W. E. Welsh also rendered valuable service during the meeting and did splendid preaching. He is a noble-hearted people."

Pastor Trotter begins his work at Mayville with a protracted meeting in which he is aided by Bro. J. W. Perryman of Newport.

Bro. F. W. Taylor went this week to aid Pastor Willett in a meeting at Charleston, Ill.

Bro. Carter Helm Jones has gone to Knoxville to aid Pastor Acoore in a protracted meeting.

Pastor J. E. Barnett of Auburn writes of the session of the recent visit of Bro. George H. Cox to Auburn, in behalf of the Ministers' Aid Society. Bro. B. says: "He asked the church for a contribution, and they responded grandly by giving \$315. The Baptists of Kentucky ought to rally to this worthy enterprise, and be remembered by Bro. Cox, and raise the balance needed (\$17,000) to complete the endowment

fund of \$50,000. May God bless this consecrated brother in his arduous work. Come again, Bro. Cox; you have a warm place in the hearts of the Auburn people." To all of which we say, amen.

Pastor J. H. Anderson writes: "Our church at Owenon has been blessed with a grand revival of religion. During the meeting nine were received for baptism, five were restored and twenty-two were received by letter, making in all thirty-six additions. Among the number are many who will be of great value to the church. We had during the meeting the efficient services of Bro. H. A. Hunt who preached the full Gospel with great power. He is eminently sound in his preaching and instructions, taking no near cut. We feel much encouraged, not only at the result of the meeting, but because the church is making solid and substantial progress along different lines of church work."

Pastor G. W. Perryman writes from Newport: "Our work is moving along quite well indeed. I leave in the morning (Dec. 3d.) for Mayslick for a ten days' meeting. I hope to have a good time."

OTHER STATES.

Our church in Peru, Ind., have dedicated a most handsome house of worship which cost \$37,000. Bro. E. S. Graham of Hannibal, Mo., preached the sermon, after which \$10,000 was subscribed to complete the payment for the building. We congratulate Pastor Cavins and the church. It was a great day in Peru.

There is a great revival in the First church, Chattanooga. Bro. George H. Simmons has been aiding Pastor Garnett with blessed results. The church now occupy their main audience-room again, and are better off than they were before the fire. We extend congratulations.

Pastor Whittinghill, of the Coliseum place church in New Orleans, writes: "We began a meeting here next Sunday. The prospects are encouraging for a good meeting. Bro. Sid Williams has just closed a successful meeting at Valenceno-street. Result about fifteen additions. He is now assisting Dr. B. F. Purser in the First church. Prospects for a good meeting are encouraging." We rejoice in the prosperity of our cause in New Orleans, and in the presence there of three such pastors as Bro. W. and the Purser brothers.

Pastor J. J. Farmer writes from Reynolds, Ga.: "I have returned to Georgia, my native state. So please change address of my paper from Level Land, S. C., to Reynolds, Ga."

Bro. J. R. Harrison of Virginia goes to St. Joseph, Mo., to become pastor of the Savannah Avenue church. We heartily commend him to the brethren in St. Joseph and its vicinity.

A meeting has been going on for three weeks in the First church, Chattanooga, Tenn. There have been 60 additions to the fellowship of the church. The meeting continues with unabated interest.

Thirteen has been baptized into the fellowship of the Johnson City church, Tenn., and others await the ordinance.

Pastor D. B. Vance, of Woodbury, Tenn., closed a twelve days' meeting with 18 profession of religion, 14 baptisms, one restored and two by letter.

It is announced that Pastor W. J. E. Cox, so well-known and loved in Kentucky has accepted the call to the pastorate of the Seventh church, Baltimore, Md.

We congratulate the Baptists of Missouri that Pastor J. H. Harrison, of East Radford, Va., has accepted the call of the Savannah Ave. church of St. Joseph. He is a godly man whose presence will be a strength and a blessing.

We are glad for Georgia's sake, who grand and steadfast Baptists there are in that noble state, that when Pastor R. H. Taylor left Stillman, he went to Richmond in the same state.

A two weeks' meeting in the Glen Allen church, Va., closed with 18 additions to the fellowship of the church, all by experience and baptism.

Forty have been baptized into the fellowship of the Randolph-street church, Richmond, Va.

A meeting in the Clifton church, Fairfax county Va., ended with 20 professions of faith, and baptism and 4 others received for baptism. The church has set apart its new house for the worship of God.

Twenty-one have been added to the fellowship of the Mountain View church, Va., eleven by baptism and ten by letter.

Pastor E. F. Musick has held meetings in his churches in Va. At Oak Ridge ten have been baptized and others are to follow. At Mulberry there were 20 additions.

Twenty-two have been added to the Alexandria church, Va., as the result of a recent meeting.

Two meetings in connection with the Bacon's Castle church, Va., one held in the church and the other in a school-house near by resulted in 75 additions to the fellowship of the church.

The Peru church, Ind., have set apart their new house for the worship of God. Eld. E. S. Graham preached the sermon from Rom. 8 in the collection which followed \$10,000, the amount needed to clear the church of debt was raised. At night, the liberal people gave \$1,100 towards finishing the basement and building a parsonage. Four were baptized at night.

Bro. HUGH A. McVEIGH, renewing his subscription, writes: "Dr. Eaton in the RECORDER of 25th. Inst. suggests that delinquent subscribers let Dr. Harvey know how to approach them to get them to pay up. I do not think you could possibly find a gentler or more courteous way of reminding delinquents that the remainder you sent me. A much better plan would be to send a card to each subscriber stating that his subscription is about to expire, and if not renewed on time, the paper will not come to them until a renewal is sent in. Thus, subscribers like myself, who love the paper, but are careless, would come to time promptly, and those who want it for nothing would not get it. Of course this implies that you mean business when you say 'no money, no paper.' I often fall out with the paper for something that appears in it, but it never occurs for a moment to me, not to continue taking it, and reading it closely. This suggestion is from a layman, and may not be of much value, but most laymen are business men. I have attended a meeting in the Sallapa church, Ala., closed with 17 additions to its fellowship.

A week's meeting in the Ponce church, Ala., closed with 11 additions to the fellowship of the church.

The Bethesda church, Ala., closed a meeting with 11 additions by baptism and 3 by letter.

A nine days' meeting in the Berea Central church, Arkansas, closed with 20 additions to its fellowship.

Elder H. E. Harris held a meeting in the Berea church, Arkansas, which resulted in 14 additions, 9 by baptism, 3 by letter and 2 by restoration.

An eleven days' meeting in the Harmony church, Missouri, closed with 9 baptisms and others approved for baptism.

"The 'Index to Chimneys'" tells what shape and size and make to get for every burner and lamp. Geo A Macbeth Co, Pittsburgh, Pa, will send it—write. Pearl glass, pearl top, tough glass.

Ladies' Aid Societies.

In church work the women are always in front. Three-fourths of the churches in America would be speedily closed without their help. Yet they are often puzzled as to what new steps to take to make their special work bright and interesting. We suggest lantern services. Don't be started! Our Stereoscopes are perfectly safe, easily operated, and are sold to Ladies' Aid Societies on easy instalments and slides rented.

Send for further particulars, and lantern literature, and get more light on the subject.

DILEY BROTHERS, New York Branches: 25 Beekman St., New York; 24 Washington St., Boston; 14 S. 11th St., Kansas City; 101 1/2 East 11th St., Minneapolis; 150 Broadway, New York; 78 W. 2nd St., St. Paul; 200 E. 2nd St., Portland; 411 Couch St.,



Warm Gloves.

Ladies' All-wool Jersey Gloves, 11c, 19c, 25c. Ladies' Hosiery Silk Gloves, 50c, 75c. Ladies' Lined Kid Gloves, 81, 91, 95, 99. Children's Wool Mittens, 10c, 20c, 25c. Children's All-wool Jersey Gloves, 15c, 20c, 25c. Boy's Wool Gloves, 25c, 40c. Men's Wool Gloves, 25c, 50c, 75c. Men's Lined Kid Gloves, 50c, 75c, 99, 1.50. Ladies' Silk Mittens, 50c, 75c, 1.00.

Mailed to any part of the U. S. "free" upon receipt of these prices.

The healthy slave is happier and gets more comfort out of life than the king who suffers from a diseased body. One-fourth of the inhabitants of the U. S. have diseased hearts. Are you aware that—

Dr. Miles' New Heart Cure Restores Health?

And that it is sold by all druggists under positive guarantee that if first bottle fails to benefit money will be refunded. Book on Heart and Nerves sent free, postpaid.

Dr. Miles Medical Co., ELKHART, IND.

A REVIVAL.

I began a series of meetings with the New Hope church on the night of Nov. 10th, and continued nine days, with the following results. The church had been, for some time, in a cold, lifeless, inactive condition. The majority of the membership (old and young) were thoroughly revived, while many others were not reached because they would not attend the meeting. New resolves and covenants were entered into and the church bids fair to do better than for a long time. I have now been pastor of the church for two years, and, thank His name, have seen the salvation of the Lord, and now we rejoice. There were six professions, five baptisms and three joined by letter. The congregation increased continually. May God grant that the readers of the RECORDER, and all who will, may pray for us at Whipoorwill, Schochoh, Logan county, and New Hope, Simpson county, Ky. We have Campbellism, and every other sin, to check us in our onward march to victory, but, with the help of God, we expect to take these communities for Christ. There are at least 300 unconverted people in the bounds of these adjoining churches.

God be thanked for the kind generosity of my brethren and sisters at New Hope for the agreeable surprise in the gift of the most handsome overcoat I ever wore. God bless my brethren.

Yours faithfully, W. M. HALL.

Auburn, Ky.

We note several changes in the price of the QUARTERLIES issued by the American Baptist Publication Society, Philadelphia. The increase in circulation that has been gained for them makes this possible. Every attention seems to be paid to the quality of these quarterlies, and still the prices have been lowered again, until now they touch the bottom point. They fully meet the needs of any school that might be named, with Primary, Intermediate, Advance, and Sanior Grade Helps. A full set of these quarterlies can be obtained as samples on application by those who are not familiar with them.



ELECTROPOISE!

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The cheapest and best physician you can get, a drug store thrown into the bargain.

You can not afford to be without one of these valuable instruments during the coming winter, when it will prevent as well as cure Rheumatism, Neuralgia, Dyspepsia, Colds, Grippe, etc.

A SURE CURE

Certainly not; but it does possess such curative value as to merit an investigation from you, and at the nominal price of \$5.00 for a trial, after which we will make liberal terms if you wish to purchase, which we doubt not, as once learning its value, you would not part with it.

DuBOIS & WEBB 513 Fourth Ave., Louisville, Ky.

Not a Patent Medicine.

Nervous Prostration. Mental Depression. Nervous Dyspepsia. Mental Failure.

Freligh's Tonic (A Phosphorized Cerebro-Spinal)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c, ten days' trial. Regular bottle \$1 by mail. Small bottle, but 100 doses in each.

Concentrated, Prompt, Powerful. Formula, descriptive pamphlet, full directions, testimonials, etc., to any address.

J. O. Woodruff & Co., Manufacturing Chemists, 100-102 Fulton St., New York City. A Formula on Every Bottle.

FAMILY CIRCLE.

THE "NEW" COUPLE.

She was "new" and was constructed on the latest modern plan. But she lost her head like others, and of course, when she was married, she started married life. As they thought, equipped and ready, well prepared for any strife.

MISS SALLY.

BY CHARLOTTE WHITCOMB.

She had lived by herself a score or more of years in a tiny house on the outskirts of the village, and her modest front door bore the following legend:—"Miss Sally Gose, Potato Chips, Meat Tarts, Croulars."

the principal on that evening, which they knew would last until long after Miss Sally's early bedtime, and the attack was to be made by them on the breaking up of the party.

SOME REMARKABLE TREES IN ENGLAND AND ABROAD.

BY WILLIAM NORMAN BROWN.

England, in common with other wooded parts of the civilized world, possesses many ancient and historical trees, and though the question of age may often be a matter of blind faith, on the contrary the history is a matter of dry facts.

At Matera, by Heliopolis, is a sycamore which for over 1,000 years has been known as the "Virgin's tree," and still flourishes.

Advertisement for SIMMONS LIVER REGULATOR, featuring an illustration of the product and text describing its benefits for liver health.

Advertisement for INK, featuring a large graphic of the word 'INK' and text about its quality and availability.

Advertisement for Clemens Oskamp, 176 Vine St., Cincinnati, Ohio, specializing in wedding presents, sterling silver, and clocks.

Advertisement for GERMAN BANK, Fifth and Market, Louisville, Ky., offering general banking and interest on deposits.

Advertisement for BLANGARD'S PILLS, featuring an illustration of the product and text about its medicinal benefits.

THE KING OF BIRDS.

In Ireland the peasants sing a song in honor of the wren as the "king of birds"; and in explanation they tell this fable of the little creature's coronation.

ST. LOUIS AIR-LINE.

St. Louis Air-Line (Coulterville, Evansville & St. Louis Consolidated Railroad Company)—St. W. Corner Third and Main Sts.

Continued on other page.

Gleaner Department.

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

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

BRO. R. D. WILSON has resigned the care of Fulton church. He is a very worthy brother, and churches that are looking for a pastor would do well to write him.

BRO. J. H. CARPENTER has resigned the care of Paducah church, and will do some evangelizing. He is a fine preacher, and churches that desire some preaching of the old time Gospel should call on him.

BRO. T. C. MAHAN has been called to the care of Hickman church for three Sundays, and to Poplar Grove church for the other Sunday. He will accept, and move from Fulton to Hickman.

BRO. A. S. PETTIE has resigned the care of Mayfield church, and will take a trip to the Holy Land. The probability is that the church will decline to accept the resignation, and give him leave of absence for four months. Pettie is a fine pastor, and greatly beloved.

The churches and preachers are on the look-out for the next year's work, and there is a determination all along the line to do more real work for the cause. There are no societies that I know of in all this section to take care of the Young People, and the churches are doing that themselves.

I SEE in a Methodist exchange that a Methodist church in Missouri was to give "a mouse-soup" on Thanksgiving night, and a good time was assured to all who would attend. Just what sort of "sociality" that is I cannot tell, but I suppose it is equally as scriptural as Methodism itself.

I SEE from a Texas report of the meeting of the Christian Endeavor Society at some point in that state, that there was a solemn observance of the Lord's supper as a part of the Endeavor programme. How is that for the assumption of one of these "movements" to "save" the young people!

I GREET the *Baptist News*, from DuQuoin, Ill., with my old and very special friend, W. P. Throgmorton, as editor, with great pleasure. The initial number is on my table, and it bristles with news and views that show the hand of a master in the work. Bro. Throgmorton is a power for good in any line of life he may go, but he has had suitable experience as an editor to fit him especially for that work, and he will make a readable paper. Success to you in this work, Bro. T.

AN exchange complains seriously of the perversions of the work of the Y. M. C. A. in various parts of the country. It is asserted that the order has lost nearly all of its spiritual character, and is devoted to the practice of gymnastics, games, entertainments, and money making. In my opinion the order never had much "spiritual" power to lose. It has always been a popular, compromise, worldly concern, and I am not disappointed in its present trend toward worldliness. Water seeks its level, and chickens come home to roost; so also do these worldly inventions of men soon find their congenial fellowships in selfish and worldly practices. The rest of the societies will follow in the same train when they have a little more time.

THE Foot-ball nuisance continues to produce its legitimate fruits, and to multiply the evidences of its barbarism. Last week the son of Congressman Phelan, formerly of Memphis, Tenn., now deceased, was killed in a game of foot-ball played by a team in his college in Virginia. Can any college president or teacher think strange of me for saying that every college faculty loses respectability in my estimation that will tolerate a foot-ball, base-ball, or any other sort of "team" in the ranks of their students. If there is any faculty that is powerless to prevent it they should promptly resign and allow men of more force of person and character to take their places. This "team" business is a species of gambling, and a direct product of the methods of barbarism.

THE St. Louis *Christian Advocate* sums up several things for which we should feel thankful, and in this list I notice especially the following as being somewhat characteristic:

1. The pumpkin crop is good, and pies will be abundant.
2. There are turkeys enough to go around, and some to spare.
3. The churches have been tolerably well supported, and the preachers have always had something to eat and wear.
4. The size of women's hats is to be reduced this winter, though the price will remain the same.
5. The razor-toe shoe is becoming unpopular on account of the wretchedness it brings its wearer. Surely we ought to be very thankful for these things!

I NEVER did take any fancy to these modern compromise evangelists, and the older I get the farther away from any favor toward them I find myself. I have said at other times that Mr. Mills, especially, was unfit for the co-operation of Baptists. In order to see fully if I was correct in my suspicions in this respect I have been watching with special interest the outcome of his meetings in Louisville. When I saw that Mr. Mills was getting the people to "sign cards," I had my doubts stirred up as to the value of his work. But I was anxious to know how that card business was managed, and not until I saw the following extract in the *Louisville Commercial*, of Nov., 27th, did I catch on to the plan. I give it for the benefit of my readers who may be also anxious to know how these "card converts" are made.

Here's wickedness: Some wicked young men, who, nevertheless, attended the Mills meetings in this city a short time ago, have been the cause of a great deal of trouble to both pastors and laymen during and since the meetings. It will be remembered by all who attended the meetings that cards were sent around by the ushers on which the penitents were expected to inscribe their names. The cards were signed in many cases by the wicked young men aforesaid. They signed the names of other young men, and the result was that in a few days a pastor would go around and hunt up the man whose name was on the card. Mutual surprise and not a little bad feeling generally followed.

In several instances the guilty young men have been found out and trouble is in store for them. I believe that the papers reported about three thousand converts in the Mill's meetings; that is, there were about three thousand cards signed. From the above extract it can be seen how easy a matter it was to multiply the "converts." I really don't think there ought to be any prosecution of the young men who signed the names of their friends to these cards. There was no mockery of sacred things, for signing cards is not a sacred thing. It gave the pastors an opportunity to visit and talk with these young men, which probably they would not

have done otherwise. The card served as an introduction, which was really its most useful service. If there is any prosecution of any one let it be the preacher and his assistants who so flagrantly trampled on all things taught in God's word when teaching that "card-signing" was in any sense a part of the Gospel plan of salvation. I suppose that these folks who worked in the Mill's meetings would read the commission as follows: "Go into every large city, and preach to all who will attend, sending out the ushers with cards for the signatures of all will who promise for themselves or their friends that they will try to lead a better life, and those thus signing shall be counted as converts, to the glory and praise of the evangelist, in all the papers of the land." If any Baptists were silly enough to be caught in such a snap I do heartily feel ashamed for them, and of them. God has commanded his people to go into all the world and preach the Gospel of repentance for sin, that men may be led to surrender their hearts to him in love and faith; but instead of this here are a portion of them playing the farce in having the ushers to furnish "cards" for the dry eyed and cold hearted to sign up, for themselves or their friends, so as to be counted the more correctly among the "converts." Such trifling with sacred things, and the countenance given to it by otherwise good Baptist brethren, makes me have a feeling of the profoundest possible contempt for all such things.

AN added evidence of the duty of Romanists to their religious laws as superior to the laws of the land has come to light in a very authentic and emphatic way in Washington City. A woman was rather outmarrying her allowance, as she married two men inside of two weeks, without any divorce or death between the marriages. The authorities took notice of the game she was playing on the men, and called her into custody. Her last marriage was by a Catholic priest, and when he was called to the stand to answer for marrying the woman to another man when he knew she had an undivorced living husband, he very defiantly answered the court, saying, "There are certain enactments of the church that over-ride law." The secret of the matter is that the Catholic church does not count a man or woman as being married when the ceremony of such marriage has been performed by some other than a Catholic priest; and for that reason he is authorized by the Catholic church to marry such persons just as if they had never been married before. In view of this fact I am decidedly of the opinion that we have great need for the A. P. A. organization to teach the Roman Catholic priests and church that in this country the law of the land is not over-ruled by the traditions and assumptions of any church. If that had been a protestant preacher that thus defied the law he would have been sent to jail if not to the penitentiary. And that Catholic priest should be sent to the same place until he graduates in the knowledge of the fact that this is not Mexico, or Spain, or Italy.

It is not by turning over libraries, but by repeatedly pursuing and intently contemplating a few great models, that the mind is best disciplined.—Macaulay.

Do they cast us out of the city! They cannot cast us out of that city which is in the heavens.—Gregory Nazianzen.

A Christian is one who knows the truth, loves it and lives it.

Some of the Latest from our Presses.
Choice Volumes for Holiday Gifts.

THE LEAST OF THESE:
And Other Stories. By L. T. MEADE. 12mo, cloth. Two illustrations. 250 pages. Postpaid, 75 cents.

Seven short stories make up this volume. In their delineations of eccentric human traits, they fairly rival *Pearse*, or even *Dickens*. Like the latter, Mr. Meade is especially pathetic in his presentation of child-life. The stories have a decided interest and value, and are worthy of a place in every home library.

GRANDMONT:
Stories of an Old Monastery. By WALTER T. GRIFFIN. 12mo, cloth. Illustrated. 272 pages. Price, postpaid, \$1.20.

The Monastery of Grandmont was for five centuries a most influential agency in the political and ecclesiastical life of France and Europe. The principal character of the tale is almost wholly biographical. The rude, barbarous life of the Middle Ages is graphically depicted.

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And Other Talks to Children. By ALEX. MACLEOD. 12mo, cloth. 270 pages. Postpaid 90 cents.

Dr. Macleod's sunny disposition made him a delightful companion and teacher of children. This volume is made up of short addresses in his happiest vein. It will be found full of suggestions to parents and Sunday school teachers, and a valuable book for the nursery.

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THE LATTER DAY EDEN:
Treating of Wedlock and the Home. By HENRY TUCKLEY. 12mo, cloth. 251 pages. Postpaid 90 cents.

"In its gentle manner, and beautiful but simple language it is not unlike the celebrated letters of 'Timothy Titcomb' in bringing forth such a volume Mr. Tuckley has become a benefactor to his fellowmen." —*Livingston Leader*. Illustrated catalogue free.

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may be done by mail to your perfect satisfaction and the saving of many a dollar. We have appropriate, useful and valuable things for Holiday presents in every department. Perhaps some member of your family would appreciate a gift of CLOTHING, or HATS, or SHOES; and there are thousands of articles in our FURNISHINGS department that would be "just the thing." Our special holiday stock is ready. On MAIL ORDERS for \$5 worth or over, WE PAY EXPRESS to any point in Kentucky or Indiana. Money refunded if goods fail to please. Write for catalogue containing rules for self-measurement, by which a perfect fit in Clothing can be given; also special instructions for having goods sent C. O. D., with privilege of examination before they are taken.

Mammoth Shoe & Clothing Co.,
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FROM ASHLAND.

I closed my first five months as pastor on Thanksgiving day, and we are all thankful for what the Lord has done for us. Though not more than about fifteen have been added to the church, we have had an internal revival that is most refreshing. Some disreputable names that have caused us trouble have been removed, and others who heretofore walked disorderly are now among our most active and godly workers. Congregations steadily increase, even in rainy weather, and our prayer-meetings are truly love feasts. On last Wednesday night, at regular prayer-meeting service, every seat but one was filled.

Professor C. C. Hill has taken charge of East Kentucky Institute.

where I have been assisting since September. I am now delivering illustrated lectures on John in neighboring churches.
R. N. BARRETT.

God is above all things of the world. Exalt yourself, and you will not come nigh Him; humble yourself, and He Himself descends down to you.—St. Austin.

ALL true preaching of the Gospel must bear the Gospel mark of hope. If the Gospel is good news, then the preaching of the Gospel must necessarily be cheerful and comforting.

THIS sorrow, which has cut down to the root, has come, not as a spoiling of your life, but a preparation for it.—George Eliot.

THE MARRIAGE SUPPER OF THE LAMB.

above, there will be no such fear. Here, I may have a fear lest my love to him should not be true, lest, after all, my following of him should be but temporary, and not the consequence of the new life within; but once upon there, we shall raise no more questions, we shall be exposed to no more dangers, we shall no more dread backsliding and apostasy. Once there we shall be—

"Far from a world of grief and sin, With God eternally shut in." Once there, every pain and tear and fear will have gone forever; that will be a glorious wedding feast indeed.

My beloved hearer, will you be there? If there were no hell, the loss of heaven would be hell. If there were no Tophet, to have missed Christ's wedding feast were a Gehenna black enough. If there were no worm that dieth not, and no fire that never can be quenched, this were damnation deep enough—to have missed the kisses of Christ's mouth, and the joy of the everlasting oneness in his glory. Do not miss it; I charge you, do not miss it. When some of us shall be flying through the gates of the New Jerusalem, I trust that we shall hear you as we pass by, and pausing for a moment to ask, "Who is there?" you will answer, "I am here, brought to know Christ by your ministry." That shall make another heaven to add to our own heaven; every one that we shall see there, converted by the preaching of the cross by our lips, or through the printed sermons, shall multiply our bliss, and make us yet happier, and for ever and ever happier still in your happiness and joy.

I have finished my discourse, but I do not like, somehow, to go home with this thought in my mind—perhaps some of you will miss this bliss! The muster-roll will be read; but your name will not be there! Can you bear that thought? Remember that, if you are not blessed, you are cursed; if you find not heaven, you are lost forever. You have often joined with God's people in singing—

"I love to meet among them now, Before thy gracious feast to bow Through vilest of them all; But can I bear the piercing thought— What if my name should be left out, When thou for them shalt call?"

You cannot be left outside the wedding feast if you have trusted in Jesus; then, trust him at once; rest in that Lamb who will be your Bridegroom, and at whose marriage supper you shall be present to praise the glory of his grace forever and ever. Amen.

THE MODERN MOTHER

Has found that her little ones are improved more by the pleasant laxative, Syrup of Figs, when in need of the laxative effect of a gentle remedy than by any other, and that it is more acceptable to them. Children enjoy it and it benefits them. The true remedy, Syrup of Figs, is manufactured by the California Fig Syrup Co. only.

The law of the harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.—George Dana Boardman.

Home Seekers' Excursions

B. & O. S. W. R. R. will sell round-trip Home Seekers' tickets to points in Kentucky, Louisiana, Mississippi and North Carolina on Dec. 2, 5 and 12. To points in Alabama, Arkansas, Arizona, Indian Territory, Oklahoma, Tennessee and Texas on Dec. 10th and 17th. To points in Virginia on Dec. 2, 5 and 12 at greatly reduced rates. Full information may be obtained by applying to ticket agents B. & O. S. W. R. R.

PROGRAMME.

The following is the programme for the fifth Sunday meeting of Friendship Baptist Association to be held at Hall's Baptist church, Dec. 28 and 29:

- 1. Introductory sermon—J. I. Ayres and B. F. Whittin.
2. Is the support of missions required of all christians?—B. F. Whittin and H. D. Clift.
3. Should church members be disciplined, for frequenting saloons?—T. J. Sanders and Frank Savage.
4. Is the remission of sins required in the act of baptism?—W. B. Clifton and S. G. Booth.
5. What should be done with a member of the church, who does not contribute to its support?—N. B. Graves and J. A. Mitchell.
6. Mass-meeting Sunday at 9 o'clock.—S. L. Cockroft.

A query box will be open for questions from any one.

S. K. TIGRETT, W. M. GRANT, B. C. SIMMONS.

I FEEL that I can hardly refrain from stating my appreciation of Dr. Spencer's reply to Dr. Lofton's article, headed Our Young People. I fully endorse every sentence of the reply, and feel the want of the ability to expose what I conceive to be detrimental to the cause of Christ, seeming to intimate that the injunction given by our blessed Savior is not sufficient for the present time.

When it is "to here and lo there," believe them not. Long live the RECORDER to contend for the faith, once for all delivered to the saints.

J. B. HUNT.

Franklin, Ky., Nov. 23.

OH DEPENDENT, AFFLICTED ONE,

It will inspire faith and hope in your sorrowing heart to read the letter below. Send for free book, giving prices of oils and particulars.

Address DR. D. M. RYE Indianapolis, Ind.

INVERNESS, FLA., Aug. 28, 1895.

Dr. D. M. Rye, Indianapolis, Ind.: MY DEAR SIR:—I am happy to state to you that I am completely well now and have been for three weeks. Your oils killed the cancer. They sloughed out to the bone and the pines filled up level and left only a little scar. My physician here watched the places with marked attention and as they would come out and go to healing would remark "Well that is really a remedy" and it is doing the work so nicely and promptly. He had treated me about one year, and then said he could do me no good; besides two other doctors had one of them claimed to cure cancer, but they all failed. Their treatment gave me great pain and I am satisfied it was not in spreading. One of them was located above the right eye, and the other on the left side of my head, one they check close to my ear and running up under my hair a little, all very bad places, they had been there for 8 years, and in the last year seemed to start as the first did. I put the oils on them and they are gone. My face is smooth again.

After giving you the facts I would love to tell all suffering ones of your oils, the way too could be healed, for the treatment will do the work quickly and with less pain than any one would expect, and the last year seemed to give some relief, your oils cure. You can but imagine how one feels so afflicted and know they must be set up alive and die a awful death; then to be cured and no trace of it left. May God bless you with a long life, and may those afflicted learn of your oil cure and be healed, is my prayer for them and your co-workers. Yours truly, W. W. VINCENT.

CLIFTON, KAN., July 2, 1895.

Dr. D. M. Rye, Indianapolis, Ind.: DEAR SIR:—The fascia opening has not been visible for quite a while, and a half month. The lump inside still bothers me, but not so bad as before. I do wish you would send me more treatment, I wish up the job for I received more benefit from your treatment than from many physicians in three years, including a painful surgical operation. Send me more medicine if you think best. Fraternally, D. MATTHEWS, Editor of Baptist Visitor.

My little article in the RECORDER of yesterday, "The Crusades of the 19th Cen.," has in it four egregious errors, which I cannot think I could possibly have made in the MS. In the first paragraph, the word "question" occurs, in one place, for the word "answer," ruining the sense. A little further on, the word "judgment" is spelled, "judgment." Towards the end of the first column, "before there were any printed Bible," is a terrible slip in syntax. I made the mistake myself of putting the 15th

inst., instead of the 23rd. I have not the piece before me, at this writing, but believe these are about all of the errors. If these errors were in the MS., I cannot express my astonishment at such lapsus-calami of the writer. If they are the mistakes of the type-setter I hope you will mention the fact. Very truly, GEO. S. KENNARD.

[The mistakes were the printer's and proof reader's, not the author's. We beg pardon. Editor.]

Stimulates Digestion. Horsford's Acid Phosphate. It acts directly on the food, thus assisting the stomach, and also stimulates the secretion of the digestive fluids, putting the stomach in an active, healthy condition.

\$200 00 Given for Selling a Popular Book. R. H. Woodward Company, Baltimore, Md., will give \$200 to anyone who will sell 250 copies of "Forty Years in China" within the next 12 months. This book has proven to be a very popular one and having a large sale, it has been published not quite three months, and 4 editions have been issued and sold, and they are now printing the fourth edition. They also make special terms to missionary societies and others who wish to give the proceeds to benevolent objects. Many societies have been organized and have sold a large number of books. If you wish to engage in selling this book, write us immediately, and we will give you liberal terms to agents. Complete canvassing outfit and full information for agents, including the "Forty Years in China" would be an excellent thing to present for a winter or a summer friend. They also have other popular books. The above, of course, is written by Rev. R. H. Graves, D. D.

"I never feel like saying a word to Stansard until I have a broken heart myself." So said Dr. Edward Payson.

For the PIANO

"Young People's Classics."

Although especially designed to meet the needs of young pupils for brightness, interest, and genuine musical excellence, this collection is recommended to players of all ages who can master only easy music, and yet desire something above the common popular airs. The volume has been received with great favor by both teachers and pupils. 51 pieces, 128 pages. "Young People's Classics, No. 2."

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The 19 four-hand compositions included in this volume have been selected for their combined attractiveness and musical excellence. Each piece is the work of one of the great modern composers, and the collection can be recommended as one of the most admirable of the kind ever published. Each book is handsomely printed from specially engraved plates. Each of the above Volumes, Heavy Paper, \$1.00; Board, \$1.25; Cloth, \$1.50; Gilt, \$2.00. Postpaid.

Oliver Ditson Co. 451-463 Washington St. Boston. C. E. DITSON & CO., N. Y. J. E. DITSON & CO., PHILA.

THE MARKETS.

Report for the Week Ending Saturday, Nov. 30, 1895.

Cattle—Receipts of cattle were light and nothing doing. The market was very slow. A late arrivals were carried over. Prospects only fair.

Hogs—Receipts of hogs to-day were 3,029 head. The market opened a little stronger, with the bulk of the sales at \$3.80 for selected packing and shipping. At the close the market was weaker, with sellers asking \$3.50 and buyers offering \$3.40. Total receipts of hogs for the week, 22,363 head.

Sheep and lambs—The market quiet and prices steady.

Table with columns for various market items and prices. Includes: Extra shipping cattle, Light shipping, Best butchers, Fair to good butchers, Common to medium butchers, This, rough steers, cow and calves, Good to extra-cows, Common to medium extra, Feeders, Stockers, Bulls, Veal calves, Choice mitch cows, Fair to good mitch cows, HOGS, Choice packing and butchers, 200 lbs.

Toys Dolls Fancy Goods

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WE wish to call the attention of our readers and friends to the announcement of Electroscopie in another column. To the majority of people the price of these instruments seem high, yet from personal experience we have found it to be not only very effective in curing various kind of ailments, but it has proven very economical. At the nominal price of \$5.00 for a two months' trial, with privilege of purchase, all who are at all ailing should give it a trial. The agents for Electroscopie, DuBois & Webb, of our city, are well known and can be safely dealt with.



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LEAF TOBACCO MARKET.

Report for the week ending Saturday, Nov. 30, 1895.

Table with columns for various tobacco grades and prices. Includes: BURLLEY-1894 CROP, Traah, green mixed, Traah, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Common leaf, Medium leaf, Good leaf, Fine and selections.

Table with columns for various tobacco grades and prices. Includes: DARE-1894 CROP, Traah, green mixed, Traah, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Common leaf, Medium leaf, Good leaf, Fine and selections.

Table with columns for various tobacco grades and prices. Includes: SALES, WITH COMPARISONS, Following were the sales for the week and year to Nov. 30, with comparisons: Year 1894, Year 1893, Year 1892, Total new crop sold to date, Sold to date in 1894, New crop sold to date, orig. inspec'n, Sold to date in 1893, orig. inspec'n.

Table with columns for various tobacco grades and prices. Includes: REJECTIONS, Rejections this week, Rejections same time in 1894, Rejections same time in 1893, Rejections since Jan. 1 to date, Rejections since Jan. 1 to date in 1894, Rejections since Jan. 1 to date in 1893, Receptions this week, Receptions same time in 1894, Receptions same time in 1893, Receptions since Jan. 1 to date, Receptions since Jan. 1 to date in 1894, Receptions since Jan. 1 to date in 1893.

Items of Interest.

M. Barthelmy Saint-Hilaire died on the 24th, aged sixty, having occupied a prominent place in France for nearly seventy years.

France lost another writer last week, though one not so distinguished as Saint-Hilaire.

The Railroad Gazette, in speaking of the wrecking of the fast train on the New York Central at Rome, which was done by four boys for the sake of robbing the dead and dying,

Where Russia gets the money to do all she is doing, is somewhat of a mystery.

A white elephant has been captured, and brought to New York from Singapore.

According to the most accurate information which has been secured, 60,000 Chinese died of cholera in Peking during last summer.

The United States cutter Bear was the last government ship to leave the Behring Sea this fall.

The United States Government appointed a Commission to investigate the proposed Nicaragua canal, which some Senators were urging upon this country.

The experiments with horseless carriages are exciting general interest.

Professor Goodwin, of Harvard University, says that the inability of the students of his and other universities to write good English is "simply disgraceful."

Great indignation is felt in New York at the charge which Lord Dunsavon has made that the Defender was loaded unfairly in the recent race.

Vienna seems on the point of going to war with the rest of Austria, including the Emperor.

The city of Dundee, Scotland, has presented the freedom of the city to the United States Ambassador Bayard.

The good folks of Chicago are moving to have the Bible read again in the public schools.

It charges the Committee who have the matter in charge propose to introduce an expurgated Bible, every part being taken out which any body of men object to.

There was a wreck on Tuesday of last week of a fast train on the N. Y. Central near Rome.

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DEATHS.

For actual subscribers we insert an obituary notice of 100 words free.

PECKINPAUGH.

Mrs. Eliza Peckinpaugh, widow of Stephen Peckinpaugh, died at her home in Paradise Bottom, Meade county, Ky., Oct. 26, 1896, at the age of 77.

A DAUGHTER.

PECKINPAUGH.

Harvey G. Peckinpaugh was born in Meade county, Ky., Oct. 26, 1862, died Nov. 10, 1896.

A SISTER.

BASKETT.

Bro. Martin Baskett, after many months of patient suffering and with the tenderest care that love could administer, fell quietly asleep in death on the morning of Nov. 4, 1896.

The jewel has flown but the casket remains to rest in the bosom of dark Mother Earth.

LOCKHART.

James R. Lockhart departed this life at his home in Union county, Ky., Oct. 26, 1896, aged 71 years.

BELL.

Died Nov. 14, 1896, of typhoid fever, Curtis Bell, aged 12 years, 2 months and 2 days, at his father's home near New Castle, Henry county, Ky.

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Mrs. MARY LOWE DICKINSON.

Mrs. Dickinson says of her book: "I have tried to show the slow, subtle deterioration, and the inward wreck and failure that came to a life that ought to have been a grand success, and came through the lack of old-fashioned, honest principle, and adherence to conviction of right. I believe there is sound teaching along this line in the book. If it strengthens any soul that is tempted to do the thing that it likes best, instead of the thing that is out and out right to do, I shall be well repaid."

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Illustration from "In Edith's Days."

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