

WESTERN RECORDER

Faith, Hope and Love, these will save.

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STATISTICS in regard to the marriages of the lady graduates from colleges in England have been kept to the number of 1,486. Of these only 208 or one-seventh have married. This is a depressing fact.

AMONG the discoveries is a basalt stele found by Mr. Scheil, which has on it an Assyrian inscription of King Nabonod, of the sixth century before Christ, telling of the destruction of Nineveh. No monument hitherto found said anything of that event.

THE statistics of suicides are terrible. In France the number has increased to more than 8,000 a year, and in the United States there were 5,000 last year. Surely a revival of the fear of God is needed badly among men.

WHAT will be done next to attract congregations? *The New York Advocate* tells of a man in Europe who was in the habit of firing off a cannon to attract a congregation to church. But that is now ended, for the cannon blew up recently killing a man at a distance, and the progressive preacher was fined by a hard-hearted Judge for "homicide through imprudence."

The University of Chicago has sent Dr. Barrows, the Presbyterian pastor who was so prominently connected with the "Parliament of Religions," to India to lecture on Christianity. The Archbishop of Canterbury said one of the best things which were said about that parliament. He said he did not see how there could be a parliament of religions, because there was but one religion.

THIS friendly spirit, and this showing towards the missionaries the appreciation they well deserve, proves that it is kindness and not hostility which causes the *Japan Mail* to say in regard to the schools: "On the whole, results have shown that purely secular teaching carried on by missionaries cannot be counted a genuine missionary agency."

An exchange quotes from some old fogey who was no doubt ashamed to give his name. He says that in times gone by the saints occupied hard-wood seats in their plain sanctuaries and sang: "My God, the spring of all my joys," and in those days all the people sang. Now the worshippers sit on sofa-cushions in elegant edifices, while the choir sings to them, "Art thou weary! Art thou languid!"

DR. DOBBINS, in the *Examiner*, quotes from a recent issue of the *Japan Mail*, the paper which holds a position of peculiar nearness to the Japanese Government: "The missionaries lead the most exemplary lives; devote themselves to deeds of charity, and exhibit, in the midst of sharp suffering and adversity, a spirit of patience and benevolence such as ought to enlist universal sympathy and respect. Watching the question closely for many years, we have failed to discover any want of discretion on the part of the missionaries, unless it be an occasional display of unwise confidence in sending unprotected women into the interior."

For the Western Recorder.

ELECTION AND REPROBATION.

BY G. A. LOFTON, D.D.

Election means rejection to those not elected; and rejection is reprobation in the primary sense of the word. No matter what view we take of election, reprobation or rejection must be its counterpart. If you hold that God foresaw or foreknew who would believe the Gospel and yield to his Spirit, he elected the believer on this account, then you must hold that he foresaw, or foreknew, those who would not believe and yield, and on this account, reprobated, or rejected, them. Unequivocally, the Bible teaches us that the doctrine of election is true, and so of reprobation; for it speaks of those whose names were written and not written in the book of life from the foundation of the world; and whether God elected and reprobated according to his sovereign grace and will, or according to what he foresaw men would do under the Gospel, does not alter the question as a fact.

The Arminian holds to the doctrine of election according to the theory of the believer's merit in believing; and if this theory be true, then the believer virtually elects himself; and virtually the unbeliever reprobates himself. God has nothing to do with the matter, from this standpoint, save to ratify the election and adopt it as his own—and to confirm the reprobation of the unbeliever, according to the like choice of his own free will. Paul made a mistake when he said, "As many as were ordained to eternal life believed" (Acts 13:48); and he should have said, "As many as believed were ordained unto eternal life"—the exact theory of the Arminian. The apostle also made a mistake in Rom. 9:18 when he said, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Anticipating the Arminian objection to this proposition, the apostle adds: "Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that wilt resist against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?" (Rom. 9:19-23).

Here is the doctrine of election and reprobation as clearly stated and argued as God's Word can convey to the human mind; and if any man will honestly and humbly read the 8th and 9th chapters of Romans—if he will immolate his human pride and prejudice—he cannot fail to see that God, of his sovereign grace and will, by foreknowledge and predestination, elected from before the foundation of the world, whom he would and rejected the non-elect. No explanation of the subject upon the ground of national or class election, as distinguishing the Gentiles from the Jews, or including one as well as the other, will ever satisfy the interpretation of these two chapters; nor of Ephesians 1:1-14; nor of 1 Peter 1:1-5; nor of 2 Thess. 2:13; nor of 2 Tim 1:9. Paul distinctly refers this election and reprobation (Rom. 9:24) to individuals, when, closing the passage I have quoted, he says: "Even us, whom he hath called, not of the Jews only, but also of the Gentiles; and he meets the individual objection to the doctrine by saying (Rom. 8 as well as Rom. 9): "Who shall lay anything to the charge of God's elect? It is GOD that justifieth. Who is he that condemneth? It is Christ that died." It is a matter in which the apostle asserts God's divine and sovereign right—based upon the free-will offering of

Christ—to do as he pleases; and in view of man's objection and opposition, personally, to the doctrine, the most withering and sarcastic rebuke is written.

Peter (1 Peter 1:2) at one blow destroys both Arminianism and Campbellism, when he says of the Jewish Christians scattered abroad: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto (not on account of) obedience and sprinkling of the blood of Christ." Obedience and blood are the effect, not the cause, of election; and Paul to the Thessalonian Gentiles (2 Thess. 2:13) says about the same thing: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen (elected) you to salvation, through (not on account of) sanctification of the Spirit and belief of the truth." Election is the sovereign work of the Father; the Holy Spirit sanctifies to the end ordained, through faith in the blood of Christ; and repentance, faith, obedience and all the blessings of salvation are the object and result fixed upon the believer by election. "By grace ye are saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works (not on account of them) which God hath before ordained that we should walk in them" (Eph. 2:8-10). Salvation is all of grace and none of works—not even the result of co-operation; and all the glory of salvation, to begin with, and end with, is of God (see Rom. 11:6). Even our repentance and faith are the "gift" and "operation" of God; and it is declared by Jesus himself that while no one can come to the Father but by him, yet no one can come to him "except the Father draw him."

A great many people kick at election, when God reveals it as a great truth that but for election not one could be saved. We are all "dead," and must be quickened to life by the power of the Holy Spirit; and the "carnal mind" which is "enmity against God—not subject to his law, neither indeed can be"—could never be led to saving faith but by the convincing energy of that same Spirit. Whom God predestinated he called, whom he called he justified, whom he justified he glorified; and but for the predestination there never would have been the effectual call to begin with (Rom. 8:30). It is according to the "election of grace" that a "remnant" is kept among the Jews (Rom. 11,5); and it is according to this "election of grace" that a single Gentile is ever saved at all. All men reject Jesus, and it is out of universal rejection, foreseen of God, that he chose some to eternal life and left others, by reprobation, to be lost. He could justly have left all to be damned, in view of his Son's universal rejection; but in spite of this rejection he has mercy on such as he will, and hardens whom he will. God issues a universal proclamation of amnesty to the human race—giving his Son to die, his Spirit to constrain, his Word to enlighten—and yet no individual, much less any nation, has ever received Christ unto salvation until God's electing grace broke down his stubborn will and won his rebellious heart. But for election all would have still been lost in spite of Christ, the Holy Ghost and the infallible Word. Every appeal to intelligence, to immortal interest, to human free agency, avails nothing by God's truth, nor by his Spirit, until sovereign love and mercy—elective grace—penetrates the blinded mind and the dead heart. Finally, some will ask, Why did not God elect and save all, if only his election avails to save any? I don't know; and I refer any who thus inquire to Romans 8 and 9 for the only answer God gives. He tells us he elects and predestinates us to the glory of his grace; and I suppose when he reprobates a lot of us rejecting rebels to the condemna-

tion of his holy and infinite justice, that this will redound equally to his glory and honor. It avails nothing to say that the lost heathen never heard of Christ. "They," Paul says, "are without excuse," in the light of reason and nature; and the very moment you present Jesus to them, they do just as we do—reject him. The only difference between them and us in condemnation will be the difference in light; and it takes just the same to convert a heathen that it does an American—God's sovereign grace, through faith, by the power of the Holy Spirit, extraordinary and omnipotent. I thank God for election, and I serve and honor and glorify him because I am saved and kept by grace. Truly did Jesus say (John 6:37 39): "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven not to do my own will, but the will of him that sent me. And this is the Father's will that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." The effect of this elective scheme of grace is that every one who seeth and believeth the Son shall have everlasting life, and shall never be lost, but shall be raised up at the last day (John 6:40).

Let men lay down their pride and their reason at the foot of the cross, and then they will rejoice in God's elective grace, by which alone any can ever be saved. But for free grace our boasted free agency would carry us all to hell.

REGULAR OLD FASHIONED PASTORAL VISITATION.

BY REV. WM. TAYLOR, D.D.

This is a custom largely given up in these later years. There are reasons, no doubt, for its abandonment. Pastors have more meetings to attend than formerly, and more thorough pulpit preparation is demanded. Then parishioners are rushed, and busily occupied with a more complex manner of life than in a past generation.

But admitting all this, if there is not time for everything, would it not be better to neglect something else than this good old custom, with its Biblical sanction, that has proved such a benefit and blessing in the past? Is there not danger in the midst of so many organizations, and so much time taken up with conventions and public meetings, that closet duties and family religion and instruction may be crowded out of Christian life? Then, will it not follow as a necessary consequence, that, if piety is not diligently cultivated in the closet and home, public meetings, however many and outwardly enthusiastic, will be sure to result in very little permanent spiritual benefit?

Is not the family the basis of all society? And can there be more real piety in the church or convention than the aggregate of what is found in the homes and families? Have we not now about as many organizations as we can work successfully? Instead of seeking after new ones, might it not be better to work more thoroughly the oldest organization on earth—the family? Is there not in this divine organization one of the grandest opportunities for telling, effective, soul-saving and God-glorifying work? Can parents, pastors, elders and Christian workers find a nearer, needier, and more encouraging field for their combined and very best efforts?

Pastoral visitation, which greatly promotes this primary work, is laborious and difficult. It may take years to get at it systematically and successfully. But it is possible and practicable. At least it is so in many places, and more or less so in every congregation.—Presbyterian.

LEARN to say no, and it will be of more use to you than to be able to read Latin.

For the Western Recorder.

INFAMOUS ATROCITIES.

The whole world is ringing with denunciations of the Sultan and the Turk for the atrocities in Armenia. And not a word which is too severe is being spoken. The thing to be regretted is that just now the world is ruled by its talkers, that being the modern idea of liberty, and consequently nothing is done but talking.

But the strange thing, the incomprehensible thing is, that so little is said of the atrocities in the Free Congo State. In proportion to the region of country and the number of inhabitants these are as great as in Armenia. And the stories from the Congo do not come from such incorrigible liars as are both Turks and Armenians, but from missionaries on the spot. What makes these atrocities more infamous than those in Turkey is that they are committed by Belgian officials, and Belgium passes for a civilized and Christian country.

Rev. John B. Murphy, a Baptist missionary, son of Rev. J. M. Murphy of Hull, England, has written a letter to the *London Times*, extracts from which are given in the *London Baptist*. He confirms the previous reports and shows that instead of being exaggerated the half was not told.

The Belgian commissaires are paid \$5 a pound commission upon all the rubber they can get. They require the natives to bring so much rubber to the headquarters every Sunday. If they fail, or if they refuse to go into the forest to get rubber, they are shot down, men, women and children, by the Belgian soldiers.

In order to prove that they have not wasted their cartridges, the soldiers are required to cut off the left hands of those whom they kill and carry these as trophies to the officials. These are counted, and the number of the missing cartridges counted to see if they tally.

The poor, helpless natives are fleeing as rapidly as they can to other places. Lukolela is said to be deserted. When these officials killed an Englishman named Stokes, the English Government demanded reparation, and the Congo Free State paid a stipulated sum to his family. But when the natives are murdered by these civilized officers from Europe, nothing is done.

Mr. Murphy gives account of particular murders. One native had his rubber all ready and went fishing. The official was incensed because he had presumed to go fishing, and shot his wife dead, although she was protesting that the rubber was all ready for him. He would not give her time to produce it, but said, "You lie," and killed her.

There are scores and hundreds of such instances, well authenticated. Yet the papers which have so much to say about Armenia say little or nothing about these things. The nations of Europe do not threaten the king of Belgium, whose personal property the Congo Free State is. There are no extra guardships sent to Brussels, nor are any demands made on King Leopold to stop the murders on the penalty of having his dominions dismembered. Why, in God's name, is this?

In the case of Armenia the Turks are killing Christians, in Congo Christians are killing heathen. Is this the reason for the indifference? Does it not make their course all the more infamous that these murderers are officials from what professes to be a civilized and Christian nation of Europe?

King Leopold cannot control them. He can do so better than the Sultan can control the Kurds. Why are no resolutions introduced into Congress denouncing Leopold and the Congo Free State, and why are no Senators offering to stand by the President if he interferes in the massacre? Is it because the murdered men, women and children are Africans? But many who are justly denouncing the Sultan in words none too severe, have been for many years the special friends and champions of the African.

The silence of the world in one case, in contrast to the resounding outcries in the other—outcries none too loud—is a mystery beyond my comprehension. Surely it cannot be that those who justly revile the Mohammedan think that so-called Christians have a right to rob and murder, and that heathen have no rights they are bound to respect. Oh for Cromwell to deal with King Leopold and the Congo Free State officials!

For the Western Recorder.

OUR RELATIONS WITH GOD.

TO THE WRITER IN THE RECORDER WHO ASKS A QUESTION.

I have read your communication headed "Can it be so?" in the *WESTERN RECORDER* of November 29th; and though I have no possible right to volunteer an answer, I trust you will pardon me for offering one. Your question is, "Would God make the eternal weal of one to rest upon the doubtful performance of duty upon the part of another?" To this I answer most emphatically and unhesitatingly, No! Each soul is the absolute arbiter of its own destiny. Its fate lies altogether between itself and God, its salvation being determined solely by its own acceptance or rejection of this offer of pardon. Personal responsibility and personal accountability is the plain teaching of the Bible.

While however we may not seal another's fate, we may do much either to help or to hinder him in his own efforts in his soul's behalf. And for all the aid we might give and do not, we are held accountable by God.

Here is where the duty of intercessory prayer and all religious effort for others comes in. Moreover we are taught that there is no "glory" equal to that of "saving souls." Naturally, therefore, Christians long to be honored by God in this way. This was probably what was in the mind of the minister you mention as urging his people to pray earnestly for the conversion of individuals. He did not mean that the fate of these individuals rested upon their prayers; that their eternal destiny was to be decided by the earnestness of any effort that could be made for them by mortal man. But only that he wished his people, on behalf of these individuals, to claim God's promise to "answer prayer," and, if it might be so, to secure for themselves the rich blessing promised to those who "convert a sinner from the error of his ways."

A READER OF THE RECORDER.

LIGHT FOR DARK HOURS.

BY REV. THEODORE L. CUYLER.

Those who have listened to the notes of an English nightingale say that no bird-voice equals it in full-throated melody and delicious cadence. What that bird is among feathered songsters faith is among the Christian graces; it can be seen in the dark, and its sweetest songs are often sung in the night. We have not much need of faith in bright hours, any more than of a lamp at noonday; we can manage to "walk by sight." It is very easy to trust God in prosperous times when everything goes to our entire satisfaction. When business thrives and dividends come in, when our own health and that of our families is perfect, we are not troubled with distrust. A prosperous Christian, sailing the life voyage over a smooth sea with a pleasant breeze right aft, has no quarrel with the Divine Ruler of winds and weather. His danger is from presumption and self-sufficiency, and forgetfulness of God; these are the perils of bright hours.

Many a time had the disciples sailed over the Sea of Galilee in broad daylight when their fishing-smack swam like a swan over the water. But on that tempestuous night when the angry waves beat over the bow, they arouse the slumbering Saviour with the pitiful cry, "Carest thou not, Lord, that we perish?" His tingling rebuke is, "How is it that ye have no faith?" They could trust to the boat in smooth water, but had no trust in the unseen power which could speak winds and waves into calm.

Here is the essence of such faith as Daniel exercised in the lion's den, and Paul in the howling Euroclydon. It is the faith that trusts an invisible God in the presence of great danger—that faith that can see in the dark. It trusts the Infinite Love in the blackest midnight of trouble just as soon as in the blazing noontide of prosperity. Fear said to Daniel, "Those lions' teeth are ravenous." Faith said, "I will trust Him who can close their mouths. Unbelief whispered to Elijah, "The brook is dried up and the fields are parched." Faith replies, "Trust!" and the ravens come to him morning and evening with bread. Fear said to Paul, "The ship is foundering." Faith replies that God had given him all on board, and they shall escape safe to land.

If we are only true to conscience and true

to God, wonderful deliverances will come to us in dark hours of perplexity. "Light is sown for the righteous." That is a glorious promise if we take in its full meaning. The brave doing of our duty is represented by the simile of plowing a field. We drive the plow, and as we tread along in the path of duty, light is hidden in the furrows, and breaks forth! I recall now how a certain godly widow consecrated, in his infancy, her only son to the Christian ministry; and as she trudged along in her deep poverty, beautiful interpositions of Providence sprang up in her path like rays of light bursting from the ground. The education of that son for the sacred ministry was a constant struggle and venture of faith. Her Bible was full of pencil marks beside such passages as "Unto the upright there ariseth light in the darkness." She got great cheer and uplift from the text, "He that walketh in darkness, let him trust in the name of the Lord, and stay upon his God." This doesn't mean the darkness of sin, but the perplexities and difficulties which often shadow the path of duty. That word "stay" also means vastly more than an occasional touch of God's hand; it implies a leaning with all our weight on the Everlasting Arm. Never in the darkest hour of perplexity have I thrust in the plow of earnest endeavor without God's fulfilling his promise, and light has sprung forth from the furrows.

There are zealous Christians—ministers, missionaries, Sunday-school teachers and workers for various philanthropies and reforms—who have had nights of hard toil and head winds. When they were weary with the rowing the Blessed Master came over the billows crying out, "Be of good cheer; it is I!" As soon as he entered the boat the skies lighted up, and the darkness was succeeded by the dawn. The history of every discovery, every enterprise of benevolence and every effort for the salvation of souls is the history of toil and long night watches. "We have toiled all night and caught nothing," exclaimed the tired and hungry disciples. Then in the early gray of the daybreak they espied their Master on the beach; the net is cast on the rich side of the boat, and it swarms with fish enough to break its meshes. Courage, brethren and sisters, courage! If dark hours and difficult tasks send you to your knees, all the better. God tests His people before He blesses them. The night is mother of the day;—a strong trust through the darkest hours brings triumph in the dawn!—Watchman.

PREACHING TO CHRISTIANS.

In a recent number of the *Christian Observer* is published by request a charge delivered by Rev. F. L. Loeper, of Mount Pleasant, S. C., at the installation of Rev. A. L. Patterson over the Presbyterian church of Walterboro. His subject was the low state of piety in the church; fervent and saintly piety being rather the exception than the rule; and as one cause of this low estate the preacher pointed out a certain deficiency in the modern preaching of the Gospel. In studying the Word we find that God ordained preaching for a twofold end—first, to convert sinners; and second, to train and build up these converted ones into full-grown saints. In the great commission as recorded in Matthew, the Master emphasizes both these ends. It is possible, and in our modern preaching too common, to lay too much stress upon the first point at the expense of the second. Sinners when once converted are too often left to find their own way to the knowledge and observance of their Master's commands. Such preaching aims to arouse the dead conscience and to stimulate the heart's emotions, but there is in it a want of anything to instruct the aroused conscience and to guide the emotions out into the activities of an obedient life. The preaching that thus deals with the free offers of salvation to dead sinners is certainly the easiest kind of preaching, for it requires no profound knowledge either of the heart or of the Word, and it touches a natural chord of sympathy in every heart that has any piety. But when this is the prevailing type of preaching in the church, it produces two fatal results—training men to think there is nothing deeper in religion than spasmodic emotion and awakenings of conscience, and to be at ease in their worldliness and neglect of Christian duties; and training the churches to measure the efficiency of their minis-

ters by that most misleading standard—the numbers added to the membership year by year.

If the highest ends of preaching are to be reached and the church to be saved from apostasy her ministers must rouse themselves and give themselves to the work of guiding God's people from grace to grace. It is true that this kind of work is exceedingly hard. It requires great knowledge of God's Word; of the human heart in its springs and motives; of the methods of applying the truths of the Word to the human heart as to correct error, to produce right principles and to incite to right actions. Such a preacher cannot rest in any mere surface knowledge, nor mere verbal criticisms of the Word; he must breathe its atmosphere until its truths are so wrought into his mental fibre that he could not think other than Scripturally if he tried. He must know his people as intimately and thoroughly as a mechanic knows the metal he is to mould or hammer into definite shape. He must fling himself into their life and live it with them: must let his own life be cast into the mould of their circumstances and grow amid the same forces that operate in their lives. He must also be a close student of his own heart for the sake of the insight which this will give him into the hearts of his people.

To do all this he must be a man of constancy and energy in prayer. Here is at last where all ability to succeed is to be found. All preaching is vain until God's Spirit touches it into life and power. The Spirit's schoolhouse is the closet, and it is here, on bended knee, listening to his still small voice, that the preacher of the Word can learn his profoundest lessons that best fit him for his pulpit ministrations.—N. Y. Observer.

BE COURAGEOUS.

Strength does not reside in mere muscle. A dead man is as muscular as a live man. Strength has its seat deeper within the human soul. After leading Israel for forty years through the desert, Moses died. Doubtless there were many faint hearts and sad souls who wondered what Israel would do then when their leader was taken from them. But though Moses died, the Lord's work went on. To Joshua, who had been the servant of Moses, came the words of the Lord: "Moses my servant is dead. Now therefore, arise, go over this Jordan, thou and all the people, unto the land which I do give to them, even to the children of Israel. And to Joshua, on whom was thus laid the mighty responsibility of leading Israel, it was said: "Every place that the sole of your foot shall tread upon that I have given unto you, as I said unto Moses, there shall not any man be able to stand before thee all the days of thy life. As I was with Moses, so I will be with thee. I will not fail thee, nor forsake thee. Be strong and of a good courage, for unto this people shalt thou divide for an inheritance the land which I swore unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee."

Over and over this ringing word is repeated in his ears: "Have I not commanded thee be strong and of a good courage? Be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." If we can only walk in the path which the Lord is leading, then we may be sure that God will be with us, and we may "be sure of good courage." But it is when our hearts turn away from God that we become fearful and cowardly. It is when we have disobeyed the precepts, at least the peace that he bestows that we become timid and uncertain in our steps, at least that great boldness in the faith which the portion of those who walk with God. If we were alone in such a world as this we well might fear. If we have no arm by our own, no strength from on high, we would be afraid. But if we have the help of the living God, the presence of the Holy One of Israel, what need we fear? We do be of good courage, and hold fast the faith and we may be sure that the Lord will never leave us nor forsake us.—Exchange.

Do you want to know the man again whom you have most reason to guard you self? Your looking-glass will give a very fair likeness of his face.—Whitely.

For the Western Recorder!

QUESTIONS ANSWERED.

BY SENEX.

There are perennial questions which I suppose need to be answered again and again. The first one tells me that sometimes they come from churches where few or no RECORDERS were taken when I had answered in previous years, and that if I say I have already replied in an old issue, requests come for several copies of that issue which cannot be supplied in the office. I shall have to make a rule if I answer a question more than once, that I will not answer the same question twice in the same year.

This makes the third time at least in which I have said my say in regard to dancing. This time the question comes, "What should Baptist churches do with dancing members?" So far as my acquaintance extends among the churches, the first thing which is necessary to be done is for the older Christians to take the beams of absorption in business, indifference, laziness and covetousness out of their own eyes that they may see clearly to cast out the beams (for dancing is too serious an offense to be called a mote) from the eyes of the younger ones. Let the reformation begin with the parents.

The young are social in their natures, and ought to be social. They enjoy talking together, and they ought to enjoy it. It is as much the duty of their parents to provide innocent social recreation for them, as it is the duty to clothe them. A girl who does not like to go to a party, and to have her young gentlemen friends show pleasure in her society, is on her way to the lunatic asylum, or ought to be there. And godly parents have no right to turn the furnishing of the pleasure of the young over to worldlings. This is wicked as to the young, and wrong as to vie with the world in its kind of amusements.

There are few towns—some of the larger cities excepted—in which the greater part of the best people in the sense in which the world uses the word best—do not belong to the churches. They could give tone to society if they chose to do so, instead of choosing to be the "mole" in the wall. They could provide parties and picnics, lectures and concerts, which would be healthful, pleasant and Christian. They could forbid their children, whether those children are church members or not, from going to balls and to theatres, setting their example to the members of the church by placing the matter so. If all the members of evangelical churches would thus honour God, they could, as I said, revolutionize society, and raise the moral tone of the entire community.

Pleasure is as necessary to human beings as exercise. Especially is it necessary for the young. It is the highest thing by far; it is not to be considered on the same plane as are duty and religion. But it is all important in its own sphere, which is a limited one. Even in pleasure God's glory must be the chief thing. And He is glorified by innocent joy.

Train children in the fear of God, show them the conversation in the homes that God is in need of first with his professed people, and provide them with innocent recreations. The dancing question will be solved when the parents do their duty to God and their children. If children have been taught to reverence their parents properly, it will be enough for them, and they will disapprove of dancing, without knowing the reasons for their disapproval. It is a great thing when children have faith in their parents, and yield them a cheerful obedience because they are their parents, and not merely because their commands are explained to them, and, in the judgment of the children are found to be right.

But even if parents fail to do their duty, the churches must still do theirs. They must admonish the dancers that they are walking disorderly; they must teach them that even if refraining from dancing is a cross, they are following a Lord who bids them crucify the flesh. Pastors must keep before their people, old and young, the great duty of sobriety, and the danger of the sin which they may regret when they stand before the Judgment Bar to give an account of the deeds done in the body. Pleasure is right; but they can learn to take pleasure in higher things.

One reason of the increased desire on the part of the young to dance is the decay of the art of conversation. When the cause of the decay is, as it is a lamentable fact, Start some subject which is unconnected with the actions of their acquaintances in a group of young people, and note how many can talk intelligently upon it, or be interested in intelligent conversation upon it. The consequence is the young tire of talking with each other, and they get bored, and they desire something to occupy their attention. This is a misfortune which may be due to the growing neglect of all reading except newspapers and novels. But as it remains a fact, no matter what the cause, it behooves parents in their homes to provide games to which no reasonable objection can be made.

These church members who will not heed the admonition of the church and cease from their dancing must be disciplined. The churches cannot expect their members, or any one else for that matter, to have any respect for them, if they do not enforce their discipline. A church which has dancing members should either say that their views of dancing had changed, or that the church did not object to it, or should discipline the dancing members. And this no matter how many kindlofts they may have in the church, nor how powerful these relatives may be.

When the young wish to indulge in the round dance, it is probably the fault of the parents in still allowing and more over, in providing for them innocent amusements. There is danger that in their homes God has not been given the first place, and pleasing Him been evidently the great aim of their lives. When children, from their earliest infancy, have seen their parents walking in the fear of God, doing all to His glory, they will think of any pleasure of

ferred them whether it will please and glorify God.

One great good done by God's first institution of the family is that it trains the children to put self last. Parents must be obeyed, brothers and sisters must be considered, and love makes self-forgetfulness easy. It is a sad thing that this great good is often lost by the spoiling of children.

A brother wishes to know whether the church ought to receive by letter members of a Baptist church which belongs to an Association that does not co-operate with the State Convention, or whether such members should be re-baptized.

It is always a pleasure to know that churches are careful in the reception of members and desire to walk in an orderly manner. But they must be careful not to make new and un-Scriptural tests to fellowship. There is a great danger of that which is showing itself in many places.

I would say that the fact in regard to the co-operation of the church or the Association with the State Convention has nothing whatever to do with the status of that church as a regular Baptist church. We are not Presbyterians. Every church is absolutely independent and sovereign, and is at liberty to decide all such questions for herself. Take the members on letter by all means, unless there is reason to believe those members are unsound in the faith or not regenerated. Or unless they show such a disposition as would make them disturbers in Zion. If they are so much opposed to the State Convention, they could endeavor to create dissensions for herself. Take the members on letter by all means, unless there is reason to believe those members are unsound in the faith or not regenerated. Or unless they show such a disposition as would make them disturbers in Zion. If they are so much opposed to the State Convention, they could endeavor to create dissensions for herself. Take the members on letter by all means, unless there is reason to believe those members are unsound in the faith or not regenerated. Or unless they show such a disposition as would make them disturbers in Zion.

NOTES HERE AND THERE.

BY CHARLES SPURGEON.

A frog one day some spectacles did find: "I'll wear them, for so wondrous wise I'll find. That all who see will think I have a good brain. Surpassing all the others in the brook."

No sooner said than done—he put them on. And now a very Socrates appear'd; At least this was his own opinion.

"It takes a wiser pate than his," they said. "To make a sage; and spectacles never Can make brains to fill an empty head."

A diamond dropped from its gold setting, and fell beside a lump of ice upon which the sun was shining brightly. Both the jewel and the block of ice were as clear as the purest crystal, and many fair colors flashed from each as the sunbeams played upon them. For a while the little diamond was envious of its huge companion, but its coolness was almost unbearable. Presently the precious stone found itself in a pool of cold water, and, on looking round, discovered the piece of ice had melted right away. Being thus left alone, after calm reflection the jewel decided that it was better to be little and lasting than large and liable to liquidation.

There were two windows in a large cathedral; one was highly stained and of rich design. Numbers resorted to this ancient edifice simply to look upon the wonderful art displayed in the gorgeous colours and intricate pattern. Its companion felt the position keenly, and sighed with an inward pain because it was so plain and unattractive, but the while it was really more useful than its ornamental rival. Unhindered the light passed through it and fell clearly and brightly upon the sacred page of Holy Writ, which aged worshippers perused within the sanctuary, and many a sunbeam, untrammelled by the work of art, shot warmth and light into the otherwise cold and dark naves. Its plainness helped its usefulness.

"Whatever is the use of being stuck up here out of the way? It is only noisiness and then they open the cupboard door and let in the light. Here we have been for ever so long, jammed together on this shelf." Thus spoke a whole row of jars filled with fruit preserves. The door opened; a hand took down two of their number who grumbled most, and turned them inside out. The pots were emptied of their sweets, and pickles were put in instead. This made their tempers as sour as vinegar. If you complain at your present lot, it may be changed for one much worse.

But of the Old People's Society of Christian Endeavor little is spoken, and its name finds no place in the literature of the day.

"Old People's Society of Christian Endeavor!" we hear some one cry. "How outrageously absurd!" "Whoever heard of such a Society?" "Gently, good friend; your surprise is natural. The Society, however, exists, and has an honorable record. On its roll appears one "Paul" in its earlier years, with "John," alike enthusiastic in endeavors. Also Peris, beloved Phoebe and Priscilla; Tryphena and Tryphosa; Titus and Timothy, with others, young and old, all worthily consecrated to its principles and work. The Church of Christ, what is it but the old Society of Christian Endeavor, each individual church a component? If the church is not that, what is it and for what?—S. Meeser.

DUTY is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.—Gladstone.

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LITERARY.

New Books.

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

NEXT-DOOR NEIGHBORS; or Janie's Family. By Mrs. J. T. Thurston. Cincinnati: Cranston & Curtis. New York: Hunt & Eaton. 12mo. Cloth. Illustrated. 327 pages. \$1.00.

In these days when social distinctions are becoming more and more marked and imperative, and a thousand attractions, unknown a generation ago, tempt people away from the simple amenities of social life, until "neighbor" is almost an obsolete word; such a book seems to have a mission. In a manner full of charming interest it tells the story of a community of homes-of neighbors who were neighborly, and neighbors who were not at all neighborly. And then, as the plot unfolds, we see how the spirit of true neighborliness, of sympathy and helpfulness, swept away all the barriers, and brought all hearts into happy neighborly fellowship. While the story was written especially for the young, it will interest older people as well. A good book for the home fireside.

AT LAST. By Maria Elise Lander. Reprint. Cincinnati: Cranston & Curtis. New York: Hunt & Eaton. 12mo. Cloth. 340 pages. Post-paid, 75 cents.

In the press notice which the publishers send us they say with great truth, "The first glance through this volume is not assuring." They might have gone further and said that if any one had the patience to give the second glance it would be still less assuring. It is a poor hedge-podge, the author straining after effect, and showing off, to the reader's weariness, all that she has gathered up from guide books, etc. To show her knowledge of English law, she makes an English earl "adopt" a stepson and give him his title!

Magazines.

The Preacher's Magazine, with abundant store of suitable articles for the season is at hand. The sermon on "The Social Uses of Christmas," is by Rev. A. A. Berry, D.D. Another of the series of Mark Guy Pease, entitled "In the Banqueting House," is very attractive. "How to Keep the Birthright; a Word for the Ending of the Year," by the same author, is a fitting and forcible paper. The "Homiletics" of this number is strong, reasonable and helpful. "Brief Sermons for Busy Readers," by John Parker, D.D., are continued. Notes and Illustrations are choice. The Sermonettes on the Birds of the Bible attract and are in demand, the present is by Rev. G. A. Johnston Ross, upon "The Cuckoo." Wilbur B. Keenan, publisher, 2 Cooper Union, New York. \$1.50.

AMONG the higher priced and well edited publications is the New England Magazine, which, with all the features of general interest of the other great illustrated monthlies, has, besides, its own specialty in which it is unrivalled. As its name implies, this is the art, history and literature of New England. To those of New England birth or origin, therefore, it is especially welcome, and a year's subscription makes a perfect present. Warren F. Kellogg, publisher, Boston. \$3.00 per year. Sample copy free.

We do not know of a prettier Christmas present than the two bound volumes of St. Nicholas for 1896. They are beautifully bound in red and gold. And it would be hard to conceive of a magazine for the young which should be better than St. Nicholas is. Published by the Century Co., New York.

The old Southern Cultivator, of Atlanta, Ga., comes to us in a new and very handsome dress. It is now in the folio form. We are glad to see such evidence of prosperity in this old favorite.

HOMELY ILLUSTRATIONS.

Our Savior was all the time turning the attention of his hearers to familiar things and drawing spiritual lessons from them. We all can do this if we keep our eyes open and our hearts in sympathy with the truth. I find two illustrations in my scrap book which I think will be new to my readers, and may interest and edify them.

A tyro in farm work attempted to mow a patch of mustard. He swung the scythe with all his might, keeping its blade at right angles to the tall, strong plants. He worked hard and accomplished little. An experienced farmer said to him: "Let me show you how." He took the scythe, held it loosely in his hands, and swung it with an upward movement, so that it cut the plants, not at right angles, but with a long slope. The work was easy and rapid. The largest stalks, that it was hard to cut at all in the way that tyro tried, fell fast, and as it seemed almost with a touch, before the scythe when the old farmer swung it. "You see," he said, "the sloping cut is the easiest, and the straighter you whack at them the harder it is to bring them." As I listened to that lesson in mowing I thought, there are other things in this world besides mustard plants for which the sloping cut is the best. Many a young minister goes to work like that tyro. He swings his scythe with all his might at the sins and sinners around him. He thinks that his "cuts direct" must bring him down. But he fails, to his surprise, at the end of the sturdy produce, but little effect. He learns after awhile that the sloping cut is best. Our Savior met the cavalier and the skeptic in this way. "What a sloping cut was that when he asked the Pharisees about John the Baptist? and that again when he said to those who brought a guilty woman to him: "Let him that is without sin first cast a stone at her." In dealing with this wicked world we need a great deal of sanctified common-sense, of zeal that is according to knowledge. It is foolish to hammer on cold iron when we have the means of heating it. It is bad generalship to attack an enemy in front when you can outflank him.

I was crossing a rapid stream in a ferry-boat some years ago. I noticed that as soon as we left the shore the ferry-man headed his boat, not for the opposite landing, but for a point nearly a mile above it; and that he kept it headed so nearly all the way across. I said to him, "Why don't you steer for the place you want to go to?" "If I did," he replied, "we should land far below it. The current is working against us all the time, and, unless we work up the stream as well as across, we shall not get straight over. In other words, we have to steer diagonally in order to go straight." And is it not so with all of us in our efforts to be just with our fellow-men—to give to each his due, and pass on, without fear or while we are afloat on a swift and strong current. Depravity, with its abnormal development of selfishness, is pressing against us all the while. The moment that we look at another, and try to feel and act rightly towards him, this current seizes our spirits, perverts our judgment, excites pride, prejudices and passions, and almost unconsciously drifts us into injustice when we are trying to be just. How shall we resist this tendency of our fallen nature? We are to aim at more than justice. We are to "love our enemies; to do good to them that hate us." This is the Gospel plan for overcoming the downward drift of depravity, and of reaching us, in spite of that drift to "do justly."—H. H. H. in Occident.

FESTUS says that Jesus is dead, Paul says he is alive. That is all. And yet that—a live Jesus or a dead Jesus—that is the world-question, we believe, on which all others hang. If there be a bad thought, a bad word, a sinful era, a hindered progress anywhere in man's history, it comes from some assertion or other that Jesus is dead. If there be a good impulse, a sincere truth, an onward step anywhere, it comes just as surely from the power of a living Jesus.—Phillips Brooks.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons, 1896.
FIRST QUARTER.
SUNDAY, JAN. 5.

THE FORERUNNER OF THE CHRIST.

Luke 1:5-17.

MOTTO TEXT.—"Thou shalt go before the face of the Lord to prepare his ways."—Luke 1:76.

"There was in the days of Herod, king of Judea."—Herod the Great, an Idumean, on whom the Roman Senate had conferred the title King of Judea. His dominion also included Samaria, Galilee, and other territory. As our Lord was born during his reign, and he died 750 A. U. C., the date of our era is wrong. The Holy Spirit has concealed not only the day and the month, but even the year of our Lord's birth, thus removing all reason for keeping any set day or season.

"A certain priest named Zacharias."—The same name as Zachariah, which means "Remembered of Jehovah." "Of the course of Abia."—David divided the priests into twenty-four courses which served each in their turn for eight days from Sabbath to Sabbath. Abia was the eighteenth of these. Only four of the original families came back from Babylon, but these were divided into twenty-four groups, and the old names were given to them. "And his wife was of the daughters of Aaron, and her name was Elizabeth."—Which means "One whose oath is to God."

"And they were both righteous before God."—As God sees. This does not mean that they were without sin, but that they, so far as in them lay, "conformed their conduct to the divine precepts." "Walking in all the commandments and ordinances of the Lord, blameless."—The first word refers to the moral law, the second to the ordinances given to Israel. They were faithful in their obedience to both the moral and the ceremonial law. "And they had no child."—Which was a great grief to Hebrew families.

There were about twenty thousand priests at this time it is thought. It was considered an exalted privilege to be the one to burn the incense in the Holy place, and who should perform this duty was decided by lot. Hence this may have been the only time in all his long life in which Zacharias burned the incense.

The incense was burned twice a day, in the morning at nine and in the evening at 3 o'clock. While the priest burned the incense in the temple, the people were praying without, which seems to indicate that this was the Sabbath day or some high day, as there was a multitude praying.

"And there appeared unto him an angel of the Lord."—For four hundred years God had made no direct manifestation of Himself. Now for the first time since Malachi's death a message came from him, brought this time by an angel. "Standing on the right side of the altar of incense."—Zacharias was standing facing the golden altar of incense with the table of shew bread on the right and the golden candlestick on the left. The angel was standing between the altar and the table.

"And when Zacharias saw him, he was troubled and fear fell on him."—Whenever angels appeared in the Bible, men feared. It was the sense of sin which made them tremble before holy beings. This righteous man knew himself

a sinner and knew that he deserved punishment if God were strict to mark iniquity.

"Fear not, Zacharias."—The angel had come in mercy, not in judgement. "For thy prayer is heard."—There is a difference of opinion as to what Zacharias' prayer was. Was it a prayer for the Messiah, or for a son? If it was a prayer which he was offering when the angel came, it must have been for the speedy coming of the Messiah. But it is probable that years before, when he and his wife were younger, Zacharias had prayed for a son. And now, after so long a time, God grants the request which Zacharias had thought He had refused. Delay with God does not mean always refusal.

"And thou shalt call his name John."—The shortened form of the Hebrew Jehochanan, "Jehovah shows grace." "And thou shalt have joy and gladness, and many shall rejoice at his birth."—Not only should he be such a son as would bring delight to his parents, but he should cause national joy.

"For he shall be great in the sight of the Lord."—The only greatness for which godly old Zacharias would care. John was great also in the sight of men; never a preacher so stirred a nation. But greatness before men would not have caused Zacharias gladness and joy. Greatness before God is what all parents should desire for their children.

"And shall drink neither wine nor strong drink."—The latter word covering all kinds of liquors except that from the grape. John the Baptist was a Nazarite as were Samson and Samuel. The law of the Nazarites is found in Num. 6:1-21. And from his birth he should be filled with the Holy Ghost. All Christians are temples of the Holy Ghost and should not defile themselves with wine or strong drink.

"And many of the children of Israel shall he turn to the Lord their God."—The estrangement from God was general, and over it the godly Zacharias had mourned. No promise for his son could have given him so much joy as this. It is probable that the thought had entered Zacharias' mind as to whether this son of his, miraculously born as was Isaac, would be the Messiah. If so, where was Elijah?

"And he shall go before him in the spirit and power of Elias."—John is to be the Elijah, not the Messiah. And the words of Malachi meant that the forerunner should have the spirit and power of Elijah, not that the chariot of fire should return the mighty prophet to earth.

"To turn the hearts of the fathers to the children."—Godet's explanation of this is the most probable one. "The true sense of the words, it seems to me, may be gathered from other prophetic passages (Isa. 29:22; 63:16). Abraham and Jacob, in the place of their rest, had blushed at the sight of their guilty descendants, and turned away their faces from them; but now they would turn again towards them with satisfaction in consequence of the change produced by the ministry of John. The children who will turn towards their fathers (Malachi) are the Jews of the time of the Messiah, the children of the obedient who return to the wisdom of the pious patriarchs."

SOME infidels claim that as civilization advances the power of religion wanes. Just the opposite is true. Renan, infidel though he was, came nearer the truth when he said: "If you have a civilization twice as great as the present, you will have four times as much religion."

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THE HOLY LAND.

I wish to say a few things concerning the impressions made on my mind as the result of a recent pilgrimage through Europe, Egypt and the Holy Land.

VALUE.

The value of such a trip to a minister, Sunday-school teacher, or Bible student, is simply incalculable. I thought I had some estimate of it before starting, but no conception of its value can be formed until the trip has been taken and its rich experiences have been enjoyed. Its worth does not lie so much in the information secured, as in the impressions made upon the heart while studying the Bible on the spot where its interesting scenes occurred. This is true concerning historic events of all kinds—secular as well as religious. Money has no value in the balances against such a pilgrimage. Time cannot possibly be better spent in fitting a minister for his work, or a student of history or art for enjoyment.

INTERESTING PLACES.

Among the many interesting places in which we spent some time, during our 250 mile horse-back ride through Palestine, I mention Bethlehem—where Christ our Lord was born; Nazareth—where he spent thirty years of his life in being fitted for the three years of his active ministry; the Jordan—where he was baptized; the sea of Galilee—on and around which he wrought most of his miracles, and uttered many of his wonderful sayings; Judea, Galilee and Samaria—through which he went, ever and anon, on his preaching tours; Capernaum, Bethsaida and Chorazin—upon which he pronounced woes unbearable; Horns of Hattin—where he delivered his memorable Sermon on the Mount; Jacob's Well—on the curbstone of which he sat while talking to the wicked Samaritan woman; Mount Hermon—where he was transfigured; Bethany—the home of Mary and Martha and Lazarus; Jerusalem—where he was cast out and crucified; Mount of Olives—from whose summit he ascended; the Dead Sea—where the wicked cities of Sodom and Gomorrah were destroyed; Schechem—where Jacob lived; Jerico—whose walls fell down before Joshua, as Israel's host began their attack upon the inhabitants of the promised land; Mount Carmel—the scene of Elijah's victory over the prophets of Baal; the Plain of Esdraelon, historic as a battlefield, and scores of other places connected with the stirring scenes that took place in both the Old and the New Testament times.

Some of our most interesting observations were made at the places connected with the life and work of Paul, the great Apostle to the Gentiles; Tarsus—his birth-place; Damascus—where he was converted; Cyprus—where he made his first convert among the heathen; Ephesus—where was the temple of Diana; Thessalonica—where he was so bitterly persecuted; Athens—to whose superstitious people he spoke from Mars Hill; Corinth—where he founded one of his most influential churches; Melita—where occurred his

ship-wreck; the Mamartine Prison in Rome—where he was beheaded.

Much interest was taken in the study of Revelation while we were at the Isle of Patmos, from which John saw his wonderful vision, and while we were at Smyrna, and in the locality of the "Seven churches of Asia."

While in Egypt we studied afresh the history of Joseph, and Pharaoh, and Moses, and the captivity and exodus of the Israelites as a nation. Goshen, and Memphis, and Heliopolis, and the Nile, and the Pyramids were very suggestive.

In Rome, the fountain-head of Catholicism, we took advantage of the splendid opportunity to study the origin, history and results of the Roman Catholic church. Space will not allow me to speak of my impressions as we talked with our Missionary Eager, at Florence. I would not mind writing for a week, however, if I could induce some brother, who ought to take the trip with Dr. Eaton's party, to give the subject a practical consideration. If you intend going, take the itinerary, and with encyclopedia and Bible and encyclopedia carefully glean all the information you can about each place that you are to visit. Very much depends upon being prepared for meditation, without reading, or note-taking, when you reach the points of interest.

THE WINE QUESTION.

In our party were 11 preachers, 4 laymen and 7 women. The greatest pressure was brought to bear upon us all to induce us to drink wine on the trip. It was said that this is a necessity, on account of the poor quality of the water, that our health absolutely demanded it. A wine-drinking woman set the example, and seven of our preachers, all of the laymen, and two of the women followed suit, and had wine bottles at their plates at the table before the round was made. The remaining eight of us, four preachers and four of the women, paid little heed to the argument that it was "light wine," and hence not intoxicating; that the influence would not be so bad as if we were thus to drink in America; that the (wine-drinking) physician prescribed it, etc. To us there was a principle involved—we were total abstainers from alcoholic liquor, as a beverage, and felt like this would be breaking our pledges. As to the proposition that it was necessary to take wine as a medicine, we did not believe it, and determined to put the matter to a fair and square test. The result showed that we were right. The eight anti-wine-drinkers fared equally as well, and, in most cases, far better than those who drank wine. That is all a farce about having to mix wine with your water, or drink wine in the place of water, as you go through Italy, Palestine and Egypt. Eight of us never touched wine on the entire trip. I mention two rather remarkable things about some of the fourteen who drank wine "as a medicine." They took their medicine at the table, rather than privately in their rooms, and took it in large doses, sometimes as much as two water glasses full at one meal. Then, again, I noticed that some of them took much or little

as the medicine was good or bad, and as it was free or had to be paid for. I should like to arouse a healthy sentiment against wine-drinking by parties through the East. Harm surely will come of it. I fear for its effect upon the boys of our party, some of whom probably took their first glass of wine, influenced by Christian women and ministers of the Gospel.

FRED D. HALE.

Owensboro, Ky.

WE have just closed a precious series of meetings at the Seventh Baptist church. It was our pleasure to have your own inimitable Dr. Varden of Paris, Ky., who was on a visit to our home, to preach for us the first ten days of the meeting. It is useless for me to attempt to tell you Kentucky people of his preaching, for he is too well known. However, I will say, his sermon on "Past Feeling," was one of the finest I ever heard on that line. We regretted to see him leave when he did. Bro. T. Thompson, agent of the Tennessee Baptist Orphans' Home, dropped in and preached two excellent sermons. The rest of the preaching was done by the pastor. Many were revived, several backsliders reclaimed. Twenty-nine were added to our number, 19 by experience and baptism, 9 by letter, 1 by restoration. The Lord has greatly blessed our work since we came to this field. To Him be all the glory. Our membership and Sunday-school have more than trebled during the last three years. They have grown so that we haven't room to carry on our work as we desire. We enlarged our house last spring, and still we are pressed for room. We are looking to the Lord, who started and carries on this work, to give us a house some day that will accommodate the people. He says: "In the day of my power they shall be willing." We will work and pray, and with patience wait.

It is with great pleasure I greet your bright and cheerful face each week; and if you are not on hand on Friday, I feel something has gone wrong. You are a great blessing to our home; and every home should open its door to you. Long live your editors and the noble men who write for your columns, to stand by the old paths and lift men toward God and heaven. With tender affection and a brother's love, I invoke a blessing to rest on the aged and sainted Spencer.

J. H. WRIGHT.

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COVINGTON.

The Baptists of this city do not seem to be very communicative concerning their doings, to their brethren of the press. It is certainly not for any lack of appreciation of the press fraternity, nor for lack of "doings" to write about, but for lack of the scribbling spirit. Though it may not be in order, I will "turn over a new leaf" before the time comes, and give you a few items from these parts.

Pastor Jones of the First church has recently closed his first year, and a good year it was. The additions to the church approximated one hundred, seventy-five per cent of whom were by baptism. During the year the church increased its contributions to missions, made some handsome improvements on the interior of its building, and otherwise gave evidence of the vitalizing touch of the new pastor. The consensus of opinion of the membership, and those without, is that the new pastor fits the place admirably; and he is acknowledged as not only one of the most popular pastors in Covington, but in the regions around, which from this point embraces many popular ones.

Pastor Lee of the Third church is proceeding in his own quiet way building up his church and fostering an important mission at Milldale, one of our thriving suburbs. The pastor was recently aided in a series of meetings by the Rev. W. J. Holtzclaw of West Virginia, but the weather was very unfavorable, and the ingathering small. But it is nothing unusual for Bro. Lee to have persons to baptize. The church has made rapid growth under his ministry. He has recently closed his third year with this church.

Your scribe is far advanced in his fifth year at what is really the Central church, but known as the Madison-avenue. The past year has been a fairly good one. We have moved along in a smooth, pleasant way, but additions have not been numerous. We have felt the financial depression more seriously, it seems, than we did last year. But you would not have thought of hard times had you been present on the evening of the 2d instant, when the pastor and his wife celebrated the twenty-fifth anniversary of their marriage, and seen the numerous and elegant presents brought in by members of his congregation and some other friends. It was an occasion long to be remembered. By way of keeping up the features of a wedding, the twenty-five-year old bride and groom appeared with their six children arranged as "waiters" usually are, when Rev. A. Logan Vickers delivered an appropriate address in well-chosen words, Rev. J. H. Averill of Walnut Hills, Cincinnati, O., led in prayer, and Deacon R. T. McGill recited an original poem which was most appropriate and touching. The deacons of the church acted as a reception committee; and Mrs. S. had all needed assistance from the good sisters, who abound in the Madison-avenue Baptist church. May the Lord's richest blessing rest upon them for their kind and generous treatment. This will ever be one of the brightest spots in our memory.

Though here less than five years, I am the second oldest English-speaking pastor in the city. The First and Third Baptist churches, Madison-avenue Presbyterian, the five Methodist, two Episcopalian, and two "Christian" churches, have all changed pastors since I came. Dr. Blackburn, at the Fourth-street Presbyterian, has been here about seven years.

Bro. George H. Cox of the Ministers' Aid Society recently visited the First church and Madison-av-

enus. Each gave him a small amount. We may do better, I hope we will.

The Rev. J. H. Anderson of Owenton, Ky., will aid me in a meeting in January next. The outlook to me seems favorable for both a revival and ingathering.

More anon. B. F. SWINDLER.
December 14, 1896.

FROM AFRICA.

AWYAW, ETHIOPIA.
Lagos, W. Africa, Oct. 19, 1896.
Solomon said "as cold waters to a thirsty soul, so is good news from a far country." I sometimes feel almost like poor Micah must have felt when he said, "The good man is perished out of the earth, and there is none upright among men." He was living in evil times, worse than these days by the descriptions he gives, and yet after this had record he comes to a reasonable conclusion, for he says, "Therefore I will look unto the Lord, I will wait for the God of my salvation; my God will hear me." To this conclusion I also have arrived: God will right wrong, he will save the oppressed, his kingdom shall come.

War, the drink, opium and kindred evils seem to fill the papers, religious and secular, that a little good news may be acceptable. In this city recently Christians, Mohammedans and heathens united in a mass meeting to protest against the drink traffic being carried into their country. They see and confess the immense harm that comes, physically, morally and spiritually, to the victims of drink, and they wish to put a stop to its importation. I need hardly say we did our utmost to urge them on in this campaign.

God is also blessing us with many signs of his presence. This is our fourth year at Awyaw, and one of these was spent on vacation. They have been years of ploughing and sowing, but now the days of reaping are upon us. When we returned from England last year we were cheered by the conversion of two men. Four Sabbaths in succession we have had the joy of seeing converts stand up to confess Christ. Forsaking their idols, coming out from among their old associations, they are believing in Christ to the joy and salvation of their souls. Two have already been baptized, and four others await the ordinance.

We are now engaged in building a house of worship, having met in a house near by and our own piazza hitherto. An inexpensive and useful house is being erected to cost about \$300. Dr. Willingham, Richmond, will be pleased to forward gifts for same.

Yours in the Master's service,
SAML. G. PINNOCK.

THE HON. T. B. SWEET, of Topeka, Kan., has this to say upon a very important matter: "The faithful reading of my church papers is as essential to my having a correct, clear and full knowledge of the progress and present condition of my church, and of the progress of religion generally, as is the reading of my secular paper in order to have a correct knowledge of the daily progress and development of the country in which I live. I cannot understand how any man can be an intelligent member of a Christian denomination without taking one or more of its publications to keep himself informed about it. In my religious paper I find continued incentives to strive for the highest possible religious attainment, and every week a constant setting forth by men of large experience of the most approved methods of working for the upbuilding of the kingdom of Christ on this earth, helping me to make any weak efforts accomplish the greatest results."

THE WOMEN'S MOVEMENT.

Will you allow a Texas pastor to say something about the demands of some of our Northern women along what I suppose they are pleased to call Christian lines? I shall be governed in what I may have to say through your valuable paper by the caller of the flag that was flung to the breeze at their recent meeting in the city of New York. These women purposed in this meeting, no doubt, to "pour out for the people that they might eat"—But "O thou man of God, there is death in the pot." If this is not true, then I have lost my compass. We shall see. It may be we are behind the times in some things in Texas, but there is one thing of which we are proud: we are not ahead of the Bible. We have kept the Bible just as our father's left it to us; and we believe in its sweet promises of cheer, and in its words of censure, just as our mother's taught us. Therefore, we of the South believe that "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." For this reason I notice the destructive principle found in the demands of these women.

These women say: "We must insist that all unworthy reflections on the sacred character of the mother of her race, such as the allegory of her creation and fall, and Paul's assumption as to her social status, be expunged from our church literature."

Notice the expressions, "Unworthy reflections on the sacred character of the mother of her race," "Paul's assumption," "expunged from our church literature." Eve, in the garden of Eden, stood in her finiteness, and her goal was only finitely so, and when the tempter came she fell, as will all who stand in their finite strength. This the Bible teaches. And yet in these libelous expressions mentioned, the Word of God is referred to as "unworthy," and the Holy Spirit is charged with "assumption" as he moved the heart of Paul, while he tells us of the things hid away in the cabinet of the eternal purposes of God. If such unholly words are not categorical in their denunciations of the office work of the Holy Spirit in presenting to us the Word of God, then blasphemy means consecration in worship to God. If every loyal man and woman does not owe an effort to God and their country to consign this "women's movement to the grave, there to await the proper punishment for the great sin of preaching another Gospel," then the Bible is not a book of plenary verbal inspiration. "Expunged from our church literature" indeed. If this refers to human societies claiming to be the churches of our dear Lord, then they may "expunge from," for that which creates may destroy. But if, in presumption, the ref-

erence is to changing the tenets of the churches of Christ, then I am amused, while I pity the egotism; but condemn the spirit that begets it. The thought of "expunging" from the literature of the churches of Christ could never have originated in the heart of those whose souls beat in unison with Him who is the "head of the body, the church," because well would they know that the Word of God is the basis of all the literature of His churches.

What must the men of the South do? Stand by the Bible, and in this task our wives, the mothers of our children, will assist us, in that they will transmit to our boys and girls the "simple story of the Bible," which is offered to us out of the mercy of our God by His "grace as the source and through faith as the instrument of salvation." We must stand by the Word of God, because the day is dawning when to the South, the North will turn for the purity of that doctrine which alone can send a ray of light into hearts darkened by sin.

If what I have said seems harsh, then let the truth of my utterances soften the heart they pierce, lest a familiarity with divine things detract from the power of their impressions. Baptists of the South must stand by the Word of God, that our churches be not shattered by contending strife. And in standing by the Word of God, we shall hear the funeral notes of a burial that will consign in the

South, at least, every propagandist who tries to impoverish our souls and ruin our churches. There are many who would influence us to believe that the Savior made a mistake, in that His churches are not competent to attend to the Lord's business. But there will always be true Israelites enough left to defend the declaration: "The gates of hades shall not prevail against it."

RALEIGH R. WHITE.
Morgan, Texas.

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"THE KING CAN DO NO WRONG."

BY C. H. SPURGEON.

"And all the people took notice of it, and it pleased them; as whatsoever the king did pleased all the people."

David was a great king and a good king; but his character was compromised by the conduct of Joab, who had been one of his chief friends and supporters.

Dear friends, in a similar way, the character of our great Lord and King amongst the sons of men is very much in the hands of his people, especially in the hands of those who are more prominent than others, and whom he uses in his service more than others.

We may well pity David that he should come under the opprobrium of the conduct of such an one as Joab, for in his heart he was entirely clear of the murder of Abner; yet rumor was quite sure to attribute to him complicity in the crime.

slay him;" and it is not at all an uncommon thing for us to dishonor Christ under the notion that we are showing our zeal for the King. We may be doing evil in the hope that good may come out of it; we may be indulging an unchristian, intolerant spirit in our zeal against intolerance; we may grow bitter in our love for love and in our hate of hate.

This brings me now to dwell upon the second part of the verse: "Whatsoever the king did pleased all the people." Wherever this is the case with any king, we may say of it, first, this is the outflow of love; secondly, this is the consequence of knowledge; thirdly, this is the secret of rest; and fourthly, this is the fountain of obedience.

Dear friends, if we love the Lord Jesus Christ with all our hearts, whatsoever he does will please us. We shall sum up all his past history in this one sentence, "He hath done all things well;" and we shall foretell his future history just as briefly, for "He will do all things well."

Whatever our King does pleases us because we love him, and true love, in the first place, banishes suspicion. When we do not love our rulers, we are afraid of the power that is over us, we think perhaps it may be exercised without tenderness, and we begin to tremble lest, in some awful moment, the great foot should crush us, or the powerful hand should smite us.

It also inspires implicit confidence. When we love Jesus Christ, our blessed King, we feel that he must do that which is kind, that which is tender, that which is right, and we do not want to ask him any questions, we leave the whole matter with him to do as he pleases. We are willing to let his will be like the apocalyptic book, sealed with seven seals if necessary, and we unhesitatingly say, "Let his will be done."

Love also suggests unquestioning reverence. When you come to love your Lord as he ought to be loved, with a worshipping, adoring, reverential affection, it is almost like treason even to begin to enquire the reason for anything

that he does. "It is the Lord, let him do what seemeth him good." Is he not a King? Is he not my Sovereign, and am I not only his subject, but his beloved one and shall I begin to ask questions of him as if I were a stranger and he were a tyrant, as if I were under a foreign rule? Nay, I am his Hephzibah, of whom he saith, "My delight is in her," and he is no more to me Baali, my Lord, my Master, but Ishi, my Man, my Husband. He has given himself that name to show the closeness of his relationship to me; and I must not, I can not, I would not desire to raise any question about anything that he does.

That leads me, secondly, to notice that the love that manifests itself thus is not at all a foolish love, for it is the consequence of knowledge. Human love is blind; but the love which is wrought in us by the Spirit of God is as full of eyes as are the great wheels of divine providence. There is the best reason why everything that Jesus does should please all his people, because everything he does is right, and we shall feel this in proportion as we combine knowledge with love, or our love is based on knowledge.

First, I suppose that we know the character of Christ. Do you know it, beloved? The God-man, your Brother, and yet the Son of God,—do you know his infinite tenderness, his boundless compassion, his unquenchable ardor of affection, his unflinching wisdom? If you have a true idea of what the Son of God is, who is now enthroned at the right hand of the Father, invested with supreme power over all things, and ever working for the good of his people, if you do really know him, then, whatever he does will please you. One who is so wise, so kind, ought to be supreme. He that is so good ought to be an Autocrat, and to issue decrees of his own. Do we not all feel that it should be so? If it were otherwise, then we might quarrel with him; but such a blessed Savior as our Well-beloved is, why, we will not even in thought differ from him, but we will feel that, whatever he does, because of his great love, must please us.

Then, next, if we know Christ at all, we know something of his designs, and we know that he designs the glory of the Father through the salvation of those the Father gave him. He has laid himself out to bring many sons to glory. When we know that Christ's love has such sweet designs, and that he has purchased our eternal salvation, how can we after that quarrel with him? Now, we not only know something of his character, but we also know something of his divine intent, and we therefore know that we may assuredly say, "All that thou wiltest, and all that that doest, O our glorious King, aim only at this one thing, the perfecting of thine own loved ones, and bringing them home to thy glory! Do even as thou pleasest; for we will never raise a question with thee about anything that thou doest."

Furthermore, if we have truly become acquainted with Christ, we know something of his modes of

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operation. We have learned that it is his habit often to disguise himself; his way is in the sea, and his path in the great waters, and his footsteps are not known except to those who are familiar with him. We also understand that the bitterness is given to promote our sweetness, and that oftentimes Christ's frown is but a covered smile. It is the way with him to lead his people into the wilderness when he means ultimately to bring them into the rest of Canaan. Knowing all this, let us have no altercation with our Spouse, our constant Friend. If all this is true, and it is, then let him have his way. If this is his way of giving us superior blessedness, we will without question yield to him, for whatsoever the King does pleases all his people.

Moreover, if it were not so, we know something of our Lord's rights, and therefore we can never venture to interfere with his actions. Oh, what rights my Lord has over me! As I stand here, I confess that I am not my own, but that I am bought with a price; and you confess it, too, do you not, beloved? Have you any rights apart from your Lord, you who are Christ's purchased ones? What if you are jewels? You are only jewels in his casket. What if you have a will? It is a dangerous possession to have a will except you yield it up to your Divine Controller. Paul said, "I bear in my body the marks of the Lord Jesus," as if he had been bought in the name of Christ, and branded in the name of Jesus, with a hot iron, to be Christ's slave for ever. Shall you and I have any will in opposition to our Lord's will? If it be his will that we should be poor, and despised, or that we should lie sick in bed, shall we raise any question with him? Let him have his will with us whatever it is. Some of you may remember the story Dr. Hamilton once told of a poor woman who said the Lord had taught her to yield herself absolutely to him. She fell ill, and she was bed-ridden, but she never murmured, for she said, "If the Lord wishes me to lie here and cough, I will lie here and cough. What he has done for me is so wonderful, and so good, that I cannot question his will, but I will yield myself up to him altogether." "Whatsoever the king did pleased all the people." Yet this referred only to David; shall it not be so when David's Lord is the King, and we, redeemed with his precious blood, are the people who have to deal with him?

So, in the second place, this pleasure in the King's actions is the consequence of knowledge as well as the outflow of love.

Thirdly, beloved friends, this is the secret of rest: "Whatsoever the king did pleased all the people."

If any of you are greatly distressed and troubled, I believe my text indicates to you where only you can find rest. If whatever the King does pleases you, you may let down the anchor, for you have come into port, you will be perfectly happy now. To know the King has done it, and to see his divine hand in anything, is more than half the battle which ends in sweet content. If the Lord hath done it, questions are out of the question; and truly the Lord has done it. There may be a secondary agent, there probably is; the devil himself may be that secondary agent, yet the Lord hath done it. It was God who afflicted Job, yet it was Satan who did all the mischief to God's servant with an evil intent; but the patriarch could see God's hand in it all. So, whatever has happened to you, see the hand of God in it. A dog, if it be struck with a stick, bites the stick.

Well, that may be all that we can expect from a dog; but you who are no dog must look to the hand that holds the stick, and not to the instrument with which you are smitten, and then you dare not bite the blessed hand that only intends your good in striking you. See God's hand, then, in all that happens to you, and that will help you on the way to a very blessed state of contentment.

When you have seen God's hand, then say, "I would not have it otherwise than it is." I know several persons who are always in trouble and unhappy because there is a dispute between them and God. I remember one to whom I solemnly spoke, years ago, and not long after he passed away. I went to see his dying child, the only one he had left, and he said to me, "Do not talk to my daughter about death, do not mention it to her." "Well, then," I said, "if I may not mention death, I will not go upstairs." The father said to me, "God could not take that child away." He had lost several before, and he said that, if his daughter died, he should call God a tyrant, and I know not what. At last I stood before him, and I said, "You are making for yourself a rod that is much heavier than God himself lays upon you. I fear that you will yourself die if you act in this way." As he could not be brought to reason, and kicked and rebelled against God's dealings with him, I was not surprised to learn that, soon after his child died, he himself also died. It does not do to quarrel with God; let the potshards of the earth strive with other potshards if they will, but woe to him who contendeth with his Maker; instead of that, bow before him, not simply because you must, but because you delight to acknowledge him as your Lord. Are you setting yourself up as the judge of God? Do you dare to summon him to your bar? Are you wiser, better, mightier than he? Oh, lay aside this rebellion, I beseech you! Sob if you will, but let it not be the sullen sob of one who will not yield, but that of a dear child who sobbs himself asleep upon his mother's breast. Great God, thou hast done right in all that thou hast done; if we cannot prove thy wisdom, we know by faith that it is right, and we kiss thy hand, and acknowledge that it is so with us that whatsoever the King doeth pleases all the people.

Lastly, this will be a lesson in obedience.

Whatever service the King requires of you will please you. He may put you in a pulpit, or he may put you in a kitchen; he may put you in a place of honour, or he may put you in a place of dishonour. It is yours not to reason why, it is yours to do the work appointed. It has been well said that, if there were two angels in heaven, and the great King has said to them, "I have two errands to be done upon the earth; one of you must go and announce the birth of Christ to the Virgin Mary, the other must go and stand and sweep a street-crossing," the angels would not have any choice between the two services, it would be enough for them to do their Lord's will. May we come to that point, that we may not be picking and choosing, but may be pleased with whatsoever the King gives us to do, and whatsoever our hand findeth to do, may we do it with our might!

But suppose that, on a sudden, there should be no service to be rendered, and that you should have to suffer instead, that there should be no battle for you, soldier, no shout of war, no noise of music, and no rushing against the foe, but instead of that you should be sent into the trenches, and have

to lie there in the cold and wet, or be ordered into hospital, and have to lie there, to go upstairs, and never to come down again. If we have come to this point, whatsoever the King doeth pleases all the people, how readily shall we lie still and suffer, instead of going forth to serve! If God be glorified, does it really matter where we are? What becomes of us if of small consequence compared with bringing glory to his great Name.

Oftentimes, we are permitted to work hard, and yet to meet with great discouragement. The congregation gets smaller or grows careless, the district seems as if it refused to be blessed, we meet with many impediments in our service. Well, if they are not impediments of our own making, if they come in the order of providence, let it be so, and still say that whatsoever the King doeth pleases all the people. It was a pretty remark I read, the other day, of a Christian man who said, "I used to have many disappointments, until I changed one letter of the word, and chopped it into two, so that instead of 'disappointments,' I read it, 'his appointments.'" That was a wonderful change, for "disappointments" break your heart, but "his appointments" you accept right cheerily. What if I am to have no success? I will pray for it, and labor for it, and be ready to die for it; but if I do not get it, I will still go on. What said the poor negro about obeying God's command! "Massa, if the good Lord bids me jump through a brick wall, it is for me to jump at the wall, and it rests with the Lord whether I jump through it or not." He can make the walls vanish if it pleases him; and if he desires it, I could believe even in the impossible. Love laughs at impossibilities, and faith cries, "It shall be done." Therefore, let us pray the Lord to bring us into this happy state, that whatsoever he doeth may always please us.

Peradventure, some may find Christ to-night if they will get into the spirit of the text. If they will be pleased with God's way of salvation, and come and receive Jesus now just as he is, and just as they are, they will go out of this house saved. This is, after all, only faith in one of its forms, this being content with Christ, this yielding up of the will to him. The Lord bless every one of you, dear friends, for Jesus Christ's sake!

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T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, DECEMBER 26, 1895.

WITHIN the past week the United States and Great Britain have been thrown into a flurry of excitement by the message of President Cleveland to Congress in regard to the Venezuela trouble. All sorts of horrid visions have arisen in the imaginations of excitable people on both sides of the ocean. That the two great English-speaking nations, which are also the two most powerful nations in the world, should go to war about a strip of land in South America, seems incredible. It would indeed be a fearful disaster, and it would be a great blow to Christian civilization. We do not believe there is going to be any war, and we see no occasion to get excited. Yet we believe President Cleveland did right in sending his message to Congress, and we are glad all parties in both houses at Washington promptly and heartily responded to his call.

Let us look calmly at the situation for a moment. And first let us consider the Monroe doctrine, concerning which the public view is somewhat hazy. When the Spanish colonies in America, in the early part of this century, threw off the Spanish yoke and became independent republics, the United States promptly recognized their independence and welcomed them into the family of nations. What was called the "Holy Alliance" had been formed in Europe, under the leadership of Czar Alexander, of Russia (and he was controlled by Madame Krudener), for the purpose of crushing the rising spirit of liberty and of maintaining the monarchical governments against all efforts to change them into republics. This Alliance in 1821 did crush revolutions in Naples and in Piedmont, and contemplated subduing the new republics in America and restoring them to Spain. England had steadily refused to join the "Holy Alliance," and now she opposed the scheme to restore Spanish dominion on this continent. The British Foreign Secretary in London, Canning, talked it over with our Minister to England, Rush, and urged that the United States take steps to defeat the scheme. Jefferson and Adams corresponded with President Monroe on the subject, and on December 2nd, 1823, the latter in his message to Congress declared that any attempt by European powers to reduce the former Spanish colonies of America to obedience would be regarded as an unfriendly act by the United States. This stopped the efforts of the "Holy Alliance" in that direction, and the Alliance came to an end in 1830.

As propounded by President Monroe, the "Monroe doctrine" had two points: 1st, that there should be no extension of the political systems of the "Holy Alliance" in this hemisphere, and 2nd, that there should be no colonization by Europeans on American soil. This doctrine was received with great favor in England, and it is not in good form for her to object to it now. This doctrine has been somewhat amplified since, until now it means that there must be no forcible extension of European possessions on this continent.

Early in the century England bought from Holland a part of her possessions in South America, which part is known as British Guiana. The boundary between this region and Venezuela has never been settled to the satisfaction of both parties. Gradually

the British have spread themselves over more and more of the territory while Venezuela has protested. The discovery of gold in this disputed region has intensified the controversy, and recently the case became so acute that diplomatic relations between Great Britain and Venezuela have ceased, and it seemed as if the greater nation was about to help herself to all she wanted of the weaker nation's territory.

President Cleveland, alive to the Monroe doctrine, opened negotiations with Great Britain with a view to securing a settlement by arbitration, and finally got a refusal from Lord Salisbury to arbitrate the territory within the Schomburg line. This line was run in the interest of Great Britain, and against the protest of Venezuela, who has never admitted that it was the proper boundary. It therefore became necessary for our country to find out whether the British are entitled to the territory within that line. If they are, then the Monroe doctrine is not violated by their having possession of it, while if they are not, then we must either give up the doctrine or resist their having such possession. Very properly, therefore, the President called on Congress to provide for a commission to find out the facts, and to determine to how much of the disputed territory Great Britain had a right. This is the present situation, and it is not at all alarming, nor does it appear to us even threatening.

If the commission—which should be composed of our wisest men—shall decide that Great Britain is entitled to the territory up to the Schomburg line, that will end the matter. If, however, they find her not entitled to that territory, they will so report to our government. It will then be left for Congress to decide what should be done. It is probable that in such case, notice will be given to England that any exercise of jurisdiction beyond the territory adjudged to belong rightly to her, will be regarded by the United States as a hostile act. There the matter must rest until England does some overt act beyond the boundary. She may let the matter rest there indefinitely, and we can do nothing. If she does not, but persists in taking possession of what is decided does not belong to her, there will be an issue between the two countries to be settled, and if no other way can be found, there will be war. We can hardly expect that England will admit the right of our commission to settle the boundary. But she has no right to consider our appointing a commission, to find out what we want to know and have a right to know, as an act of hostility. If war comes, it is yet a good way off, and we are confident some way will be found to avoid it without humiliation to either nation. Neither wants war. Both realize the disasters that would result. None but jingoes want war, and, as a rule, they do not expect to do any of the fighting themselves. A patriot accepts war rather than national dishonor, but he prefers peace, and is ready to exhaust all proper means to avoid war. Let no one fancy that it is necessary to exhibit jingoism in order to be a patriot. Let us all study the things that make for peace, while we show thorough loyalty to our country.

MRS. BALLINGTON BOOTH says: "The so-called new woman is a very poor copy of a mock man. She is a coarse, unfeminine creature, from whom men and women alike turn with aversion." We think the career of the "new woman" will be short,

TO THE DEACONS IN THE UNITED STATES.

Something is the matter with the churches as regards mission collections. Our own Board reports the money received as less in most of the states than it was last year. The Missionary Union reports a falling off in the contributions of the churches, up to December 1, of more than \$31,000.

This sad decline is not confined to the Baptists, nor to this continent. In the Reformed Church the rule adopted for the Mission Board has been to take the average of the contributions received for the previous five years, and not to exceed that in the appropriations. The average has fallen steadily every year, and, what is worse, increasingly every year.

Evidently the time has come for thought and for decision. The Presbyterians had a mission rally in New York City recently to consider what are the causes of this decline in giving to Foreign Missions, and what can be done to remedy it. They did not attempt to attract crowds, but to get together their leading and wisest laymen and let them consult and advise. They put forward to speak their most distinguished elders, among them ex-President Harrison and ex-Secretary Foster. This has been followed by a marked increase in contributions.

It was a wise thought. It is time and high time to learn what the great silent body of laymen are thinking. We wish to get at the opinion of our most distinguished men also. Not men distinguished in the world, but in the churches. Men whose are wise with the wisdom which accompanies godliness.

Therefore we make an appeal to the Baptist deacons of the land. Take them as a whole, there is no more godly set of men on earth. They may not be accustomed to speaking or to writing; but they are thinking men in whose wisdom and piety the churches have confidence.

It is a pleasure to us to ask favours of our brethren. For we have had a long experience with their courtesy and kindness, and know it is a pleasure to them to grant favours. Therefore we do not need to apologize for asking every Baptist deacon in the United States to send us at least a postal stating what he thinks is the cause of the decline in foreign mission collections, and what the churches should do in the circumstances.

We hope to receive some answers at greater length than a postal, but a postal is all we feel at liberty to ask for. We hope to get thousands more than we can publish, though we will publish many, and will publish the entire list of causes and remedies. For many are sure to give the same reasons. Any brother who does not wish his name published can sign "A Deacon," giving his name, of course, that we may know, and we assure him his desire to remain unknown will be scrupulously regarded.

It is no sin of commission or omission on the part of our Board which has caused the falling off, because the other bodies of Baptists and the sects generally are having the same trouble. It is not the hard times, for the times are most improved.

We ask our deacons, North and South, for the Missionary Union is in sore straits, to think and to pray, and to write to us what they think. We request all our subscribers to do us the favour to show this request to deacons of their acquaintance who may not take the RECORDER. Let us confer together, brethren. Let us

learn from their honoured and trusted representatives what the great silent body of laymen are thinking, now before the Convention and the Missionary Union meet.

We have received a copy of the printed minutes of the B. Y. P. U. A. T. T. S. B. C. There is not a syllable to indicate that there was the slightest difference of opinion at the Atlanta meeting.

The list of delegates is given, 243 in all, of whom 84 were from Georgia, 74 from Alabama, 40 from Tennessee, 22 from Mississippi, 11 from North Carolina, 5 from Louisiana, 3 from Kentucky, 2 from Virginia (if a man and his wife may count 2), and 1 from Florida. There were none from Missouri, Texas, Arkansas or Maryland. Of the 84 from Georgia, 47 were from Atlanta, and 19 from the First church. Why did they stop at 19? Could only that number be induced to attend? Of the 40 from Tennessee, there were 34 from Nashville, leaving only 6 for all the rest of the state. There were 15 from the Edgefield church alone. This Nashville party contained 23 ladies. It was a pleasant party, and no doubt they had a fine time seeing the Exposition.

Of the 74 from Alabama, 43 were from Birmingham and vicinity, leaving 31 from all the rest of the state. Of the 11 from North Carolina, 7 were from the First church of Asheville, leaving 4 to represent Charlotte, Raleigh and Thomasville, with none from the rest of the state.

There were delegates from 73 churches of the many thousands of churches urged to send delegates. At the Macon meeting there were representatives from 31 Georgia churches, and they decided, despite the action of the Washington Conference, that there should be a Southern B. Y. P. U. They appointed a committee of brethren from various states to arrange for such an organization. Some of the committee declined to act, but the rest called the meeting at Atlanta, and urged all the many thousands of our churches to send delegates. The great Exposition was in full blast, and thousands of Baptists were going. And yet, and yet, only 243 delegates, including many ladies, were gathered from 73 churches as follows: Georgia, 27; Alabama, 18; Mississippi, 9; Tennessee, 9; North Carolina, 4; Louisiana, 2; Kentucky, 2; Virginia, 1, and Florida, 1. We are surprised that fewer Georgia churches were represented at Atlanta than at Macon. We are surprised that the "movement" is no stronger in view of the noise that has been made about it.

PRESIDENT WOODRUFF, the head of the Mormons, has announced a "special revelation" suspending polygamy. It seems they can have "special revelations" whenever the exigencies of the case require. We think, however, this last revelation is the best the Mormons have ever had.

A MAN one morning at family prayers prayed for a good neighbor in great destitution. After the prayer his boy said to him: "Papa, give me your pocket-book, and I will go over to Mr. Smith's and answer your prayer myself."

THEY have organized in Oakland, California, what they call an "Institute for Applied Christianity." Is not every Gospel church an institution for applied Christianity?

IT is easier to forgive everybody in general for everything they have done against you in a lump than to forgive one man in particular for talking about us yesterday.

Editorial Varieties.

There are 284 students in our Theological Seminary. This is more than are in any other seminary in America. Princeton comes next with 225.

Our chases in Mexico has sustained a severe loss in the death of Bro. Cassaway at Zacatecas. He had been but a short time on the field, but his labors were abundant and his influence for good was rapidly widening.

It is announced that the Pope is preparing another manifesto on the union of all Christians, and that he will indicate what concessions he is willing to make in order to unite all denominations. The world will yet come to the Baptist terms, since we offer the Bible as the basis of union.

Prof. and Mrs. D. B. Towner celebrate their silver wedding in Chicago, to-day, Dec. 26th. We extend our heartiest congratulations. We hope to be invited to their golden wedding, and to be able to attend, as we are unable to do on this occasion. Their voices will take a new sweetness, if that be possible.

A colored pastor exhorted his church to pay up the salary they had promised him, and said: "Brothers, I can't preach here and board in bed'n." There are some white churches who would do well to remember that their pastors cannot preach here and board in heaven.

Rev. B. W. Garr, of Horse Cave, Ky., called on our office. For eight years he has been one of our most efficient collectors, selling and giving books to the destitute, preaching and organizing Sunday-schools in the destitute regions of Cumberland and Wayne counties. Also Bro. J. E. McMurtry, Prosecuting Attorney of Cumberland county, called.

The Freeman says the London County Council have rejected the statement of Scripture: "His account is not for the people, but for a reproach to any people," and have adopted instead the principle: "Cash cratieth a nation, and sin is of little consequence." That spirit is not confined to London or to Great Britain.

The Westminster Gazette says that Dr. Herdcoe was brought from infidelity to Christianity by reading Robert Browning's poems. We have always admired Mrs. Browning's poems passionately, while we have not taken much to the poems of her husband. We will think more of his hereafter, since they can lead infidels to Christ.

Following immediately after Miss Culver's gift of a million dollars to the University of Chicago for biological purposes, there comes the absorption by the University of the Mount Carroll Seminary for young ladies, with its \$100,000 of endowment and its \$100,000 of property. Whatever money can do for an institution of learning will, no doubt, be done for the University of Chicago.

Dr. A. E. Owen, of Portsmouth, Va., retires from editorial work at the Atlantic Baptist, leaving Dr. J. A. Speltz as sole editor. Dr. Owen retires "because," he says, "I fear my health will be impaired if I continue." Being an editor is not a very healthy business, to be sure, though we have lost no flesh at it. We hope Dr. Owen will soon be as vigorous as ever.

The Golden Rule says: "This paper is no place for incultivating Presbyterianism, Congregationalism, Lutheranism, Methodism, or the doctrines of the Baptists." We notice that no item is laid at our door. With the other denominations it is an item. "Presbyterianism, etc.," but when it comes to us, it is simply "the doctrines of the Baptists." This is as it should be.

Gail Hamilton says: "Many foolish things I undoubtedly said, but many I distinctly regret to have refrained from saying, because I knew they were foolish." When we censure people for saying and doing foolish things, it is well to remember that they may have refrained from speaking and acting foolishly in many instances of which we know nothing; and we should put that to their credit for whatever it may be fairly worth.

A writer in the Herald and Presbyter argues that the Jews under the old dispensation practiced baptism, and that John the Baptist simply revived an old and neglected ordinance. What then becomes of the argument that baptism comes in the place of circumcision? If baptism and circumcision were both practiced together in the old dispensation, of course baptism would come in the place of circumcision in the new dispensation. When Presbyterians, or any Pedobaptists, try to dodge immersion, they invariably upset their own arguments for infant baptism.

Prof. T. W. Davies, of Midland College, Nottingham, England, has been visiting Berlin, and he tells of a sad state of things there. He says: "A gentleman told me the other day that there is hardly a family in this city but who mourns for some refugee coming from a place of persecution by a near relative." When infidels occupy chairs of theology and "advanced" German scholars deny the authority of the Scriptures, what better could be expected of the German capital? Prof. Davies also says: "Over 90 per cent of the married men of Berlin are guilty of unchastity, and some of these are not room in the churches to seat the fallen women alone of that city. Culture and philosophy are no barrier in immorality."

Bro. T. C. Stackhouse paid us a pleasant visit. He is arranging to rebuild his home, which some weeks ago was destroyed by fire. He will begin his new house about the 1st of February. He is one of our strongest men.

FAMILY CIRCLE.

BABY'S POEM.

BY ALICE HAMILTON RICH.

One day I was writing a poem
Of love, and the song of the birds
I sought in the rhythm, married
Hiss happily and the words.

TEDDY'S CHECK-BOOK.

BY HARRIET CARLY COX.

His real name was Theodore of course. It would never do for the first son of a Wakefield to depart from the time-honored name, so in the big family Bible at the foot of a long list of Theodoras—written in the firm, characteristic hand of the eldest Theodore—was his name, Theodore Loomis.

and he had seen his grandfather make out several checks. This was what particularly interested Teddy. He knew that those bits of paper meant money, for he had had a long talk with his grandfather once about it, and a little small boy he had come to a pretty good understanding of it. For wasn't he to be a banker, too, sometime? And wasn't it time for him to begin to know something about those things?

didn't feel responsible for the heathen myself. He said he would.
Then there was a funny old lady, and her face was all wrinkled up like a baked apple, and she was dreadful poor and she wanted to get a pension and thoughts may be you would help her about it. I told her I thought you didn't keep pensions, at least I'd never seen any, perhaps they kept them at the fruit store. Then she said how it was to get money 'cause she was a soldier's widow, she ought to have had one, only someone was mean and kept him from getting it. I told her that wasn't in your line of business, but I made James go out and show her where to get someone who knew all about it, and gave her some money to pay the man.

have a check book of my own. It's rather nice to sign checks," and he gravely contemplated his inkly fingers.—Interior.
AN ANCIENT NEWSPAPER.
BY REV. THEODORE L. CUTLER.
There lies before me a time-browned copy of the Ulster County Gazette, issued on the third of January, 1800—in the very dawn of this century. Kingston, the place of the publication, was one of the most important towns in this state, having been the seat of government during the early part of the Revolutionary war. The chief interest of this little newspaper (sixteen inches by ten inches) lies in the fact that it is drawn up concerning for the recent death of George Washington. Two of the diminutive columns of the paper are devoted to the proceedings of Congress in honor of "Pater Patrias," and nearly another to the account of his funeral.

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[Continued on eleventh page.]

Gleaner Department.

J. K. HALL, FIELD EDITOR, FRISCO, KY.

[All matter intended for this department should be sent to Fulton, Ky., as above, while all business letters should be sent to W. H. RICE, Editor, Louisville, Ky.]

I SEE in one of my papers that in a good meeting at Calhoun, Tenn., five Campbellites have been converted. It does me good to know that those who walk in darkness are enabled to come to the light.

I SEE that a new invention is clamoring for attention. It is a siphon through which to slip the communion wine. I think I would like to own one of them if I had to commune with some church members I have at times had to smelt. But for general use I would not take it out of the post-office as a gracious gift.

I HAD a letter from Bro. Hoster, of Cairo, Ills., detailing a very interesting meeting he had conducted with his church, but by some mishap misplaced it, and do not remember the results. Suffice it to say that it was a good meeting, and conducted and carried on by the pastor and the church.

In a locality not far from where I live a protracted meeting was in progress, and the preacher had called on all who desired the prayers of Christians to let it be known; when a gentleman arose from a corner of the church and said: "I am a Campbellite. I want you to pray for me, and for all the other Campbellites around here, for we need religion." That was a good sign of the Spirit's work.

I SEE in the Christian Guide, of Louisville, which is a Campbellite paper, that some correspondent raises the pertinent inquiry, "Why don't God kill the devil?" My idea is that God does not deal arbitrarily with every evil, else he would kill Campbellism. He may be allowing the devil to continue to live until he institutes so many false and conflicting churches that they will disgust the world with their humanisms, and the people will all turn to the true faith, and become Baptists. Then we will have the millennium.

THAT was what I call a foolish piece of business in which the Endeavor folks engaged when they made such a parade over the prayers they intended to offer for the conversion of Mr. Ingersoll. He took occasion to scoff at it, as might have been expected, and felt as if the Christian world counted him a great enemy to the faith, when in fact, the Christian world don't count him great in anything. This Endeavor business is another one of those societies that is run by white-haired young folks, and they very often do very foolish things.

THE Alabama Christian Advocate thinks that the political preachers were largely responsible for our great war, because they found it easier to cry out against the slave holders that were hundreds of miles away, than it was to condemn the pew holders who were close by. The Advocate could also have told its readers very truthfully that the political preachers were for the most part Methodist preachers, and that some of the most barbarous proceedings of the whole war were attributable to these same busy-bodies in other men's matters. At least that is the way they talk about each other, the Methodists, north and south. Dr. Dittler gives his northern Methodist brethren a most fearful exposure in that Church History he has recently repudiated. But I suppose he told the truth on that point, for a wonder.

It is said that the Chinese people have one paper that is more than a thousand years old, and yet it is but little more than a court sheet, without much ability or interest in it in any respect. There are but thirty-one papers in the entire Chinese empire, and fifteen of these are religious papers that owe their existence to the work of the foreign missionaries located in that country. That shows what Christianity will do for a country when it has half a chance.

ONE of the growing issues that is soon to press itself up us is the controversy with infidelity, or what is more commonly called, "Free Thought." There is of late an unusual progressiveness about the advocates of unbelief, and they are scattering their literature in great abundance. Especially is this true of the Northwest. In that section the infidels are hoping to reap their greatest rewards. I am glad that the debate between J. J. Porter and Mr. Charlesworth was taken by a reporter, and will soon be in book form. In that debate Porter forever crushed this champion of infidelity, and the book will be a treasure house of facts and arguments for the truth. One dollar will get a copy of the book.

I WAS thinking; Suppose some one should say of me, "You are a chronic grumbler; nothing pleases you of late; you are decidedly in the objective case," what should I say to that person? Why I would say that it is better sometimes to grumble than to flatter. It is better to be displeased at what is not right, than to be smiling at everything that floats in on the tide. - I would say we really need some one in the objective case. We have lots of folks that are always in the nominative case, and every body is trying to get in the possessive case. And, you know, when a man strikes the objective case he usually has to stop. That is the case that calls a halt, and in this age of rush, and push, and hurry we are in great need of an objective case, so as to call a halt. I rather prefer that distinction. God very frequently says, "Woe," as well as "forward," and I heard a man say that when God says "Woe," we had better stop. I wish the objective case was more popular, for it might then become much more useful.

FOR some time I have been raving in spirit over a problem that I am entirely unable to solve. I will make mention of it in the hope that the readers of the RECORDER will help work it out, and I am sure that the most of them, if not all, will join in the task. I want to know why it is that in all our cities the saloons stand open, and do a rushing business on Sunday, when it is expected that all the white folks will shut up shop, and be civil? The laws of the land, and the municipal laws as well, require all business to be suspended on Sunday, and yet I know of no city where the saloon-keepers have any disposition to observe it, and I know of but one or two where the officers seem much disposed to make them observe it. Now, why are these saloon-keepers allowed to outlaws, the law and society, and the officers, and everything? Why are they such a privileged class? What good do they that they should thus be allowed to ply their nefarious business for seven days and nights in the week, and then be exempt from all the laws you can make against them. It is a burning shame to our pretended civilization. I feel ashamed of myself for being obliged to claim kinship with a world that has an

overwhelming majority of people in it who are afraid to vote at the polls for the suppression of a traffic that has nothing in this world to commend it, but every conceivable argument for its total suppression. It would be as pertinent, and more sensible, to license and maintain a trade in rattlesnakes that would supply them in every nook and corner of the land, to do their natural work of rattling and biting, seven days in the week, until we impoverished the land and filled up the cemeteries with their victims. I think any man that would vote for such liberty for rattlesnakes would be a fool. And I think the man that would vote for the bellish, lawless, Godless traffic in liquor is a decidedly bigger fool. There ought to be an uprising of every civil and Christian man and woman, boy and girl, in this entire land, for the suppression of this traffic; and if the outlaws will not stop it when we tell them to do so, put them in the penitentiary like we do other outlaws that infest the land.

If anybody can be saved without baptism it will be some poor, ignorant one, who believed he was obeying God while being sprinkled instead of baptized—not those learned and scholarly ones whose attention is directed to the truth. - D. LITSCOMB, in Gospel Advocate.

This tract states the Campbellite view as it has been generally accepted since Campbell's day. But the occasion that called it out arises in the fact that Prof. McGarvey, the leading living spirit of the reformation, has recently said with emphasis and clearness that such a doctrine was a shame to the reformation. Mr. McGarvey and Mr. Tyler, both of them among the leading lights of Mr. Campbell's church, have troubled the brethren no little of late by teaching that many persons who have never been baptized, and yet who love God and live holy lives, will be saved, baptism or no baptism. I am glad that these many men have spoken thus truthfully; for the idea that baptism is a condition of salvation is but a step removed from old time Judaism, and that step is on the other side of Judaism. Salvation is to be had by every one who repents of sin, and trusts Jesus Christ. Works have nothing to do with the matter.

I SEE in a Baptist exchange the announcement of a revival meeting which says: "The meetings were union, four churches uniting, Methodist, Baptist, Congregationalist, and Free Baptist. Five hundred cards were signed expressive of a desire to lead a Christian life." That was after the fashion of some other meetings I have read about, and seems to indicate that this card signing business is becoming something of a popular way of getting religion. Well, I have to say it was a harder job for me to be converted than to merely sign a card. I moaned, and groaned, and wept, and prayed, and fasted, and felt as if I was about the meanest wretch on earth, before I got over the spell. I must say that this card signing business has the advantage of being new and easy. But I am afraid it wont serve the purpose of an able argument on final perseverance. I had rather take my chances on the man that had had some agony over the case. I don't take much stock in dry-eyed repentance, nor in signing a note to the Lord on good behavior, and in expecting him to be bound to give a fellow an inheritance if he pays it off in good works. Too much like Campbellism to suit me. I think a mourner's bench and a little straw is preferable to that plan, and I have no use for that, either, the straw, I mean.

DESCENDANTS OF JUDAS.

I was no little surprised at the egregious mistake Bro. J. B. Cranfill made in calling those good brethren and sisters Judases who prefer to send their contributions direct to the Gospel missionary on the field rather than through the Boards, and thus save the per cent that goes to support an army of officials and agents.

I can conceive of but two reasons for this blunder; (1), that he is profoundly ignorant of the character of Judas; or, (2), a desire to cover his own wrong doings by charging them up on others.

Now, Bro. Cranfill, let us examine this matter a little and see if we don't prove if any one can be called a Judas, that the appellation more justly applies to you, which fact, it would seem, you wish to evade by making the charge upon your brethren. You will remember it is clearly stated that Judas was a thief, and of course he got mad because he was deprived of the privilege of handling the money for which the oil, with which the Savior was anointed, could have been sold, and from which he could have filched a part for his own use. Very well. Now if those who knew him to be a thief, or had reason to suspect that he was not using the funds properly, refused to put their contributions into the bag while he controlled it, preferring to give direct to the poor or through some other channel, in what respect could it be said they were, also, Judases? What say you, Bro. Cranfill?

Again, it is well known that part, at least, of the funds collected for preaching the Gospel is used by Boards and their agents for other purposes, and when asked to cease this waste of mission funds in the way of schools, expenses, salaries, etc., they, like Judas, get mad and refuse to give a full and fair report of the manner in which they have disbursed the funds that come into their hands, urging as a reason for not doing so that it would give dissatisfaction to the donors and would injure missions. Thus they seem determined, as far as possible, to keep the people in ignorance least, knowing the facts, their contributions might be withheld or turned into some other channel. So Judas might have as legitimately offered the same excuse for not making a clear showing as to how he had disbursed the funds placed in his hands, from the fact it would have checked the contributions and thus, as he might have claimed, proved detrimental to the interests of the poor.

Then if good brethren and sisters, who are missionaries indeed, prefer to send their own money direct to the missionary on the field and thus utilize all the funds that contributed to promote the spread of the Gospel according to the divine plan, instead of committing them to boards to be used according to their own discretion, and paying a large per cent to support officials, agents, etc., where is the least ground for likening them to Judas? Will you answer, Bro. Cranfill?

Again. At the close of your two years' administration as superintendent of missions of Texas, why did you not, for the benefit of those you call Judases, make a satisfactory report of how you disbursed the mission funds? The published report of that intelligent committee shows that with your assistance, I suppose, they could not make anything like a correct exhibit of your work, but had to resort to very unsatisfactory approximations and guesses, in some instances, in order to make any report at all. In addition to this, your successor reports that you failed to turn over to him any re-

port of your last quarter's collections. Now, my dear brother, don't you think Judas could have made an exhibit of his administration equally satisfactory? Why may not, like Judas, have a totally stolen any money, and I do not say you did, yet does not your incompetency or unfaithfulness, that you failed or refused to make a satisfactory exhibit of what you did with the funds that came in your hands, make a striking resemblance to the exhibit which might reasonably suppose Judas would have made?

No wonder, then, that good brethren and sisters, who feel deep and abiding interest in the cause of Gospel missions, should turn their contributions into another channel by which they know that every cent goes to sustain the humble, devoted, self-sacrificing servants of God who are engaged in preaching the Gospel of the Lord Jesus Christ. Yet it makes you mad. Why? Is it because, Judas like, you covet the money thus spent for the spreading the Gospel and the salvation of souls, for the purpose of handling and appropriating part, at least, to insure big salaries and to other objects at your own discretion? Is that it, Bro. Cranfill? What say you?

Now, as a Christian man, professing to have an abiding interest in the salvation of sinners, can you say to those good brethren and sisters, "I bid you God speed!" No! Judas would not have said that; and as you seem to be "of the same fiber" as that Judas, I suppose you must act like him by manifesting as little care for sinners as he did for the poor.

In conclusion I have to say, am greatly astonished that you, my brother, professing to be a follower of the meek and lowly Jesus, and a minister of His Gospel, can find it in your heart to so unjustly and wilfully call your brethren—those faithful servants of God—Judases. No matter how long (if a fact) you have been, like Judas, unused to a feeling of shame, if there is anything that can excite such a feeling in you, surely such a charge upon your brethren is a sufficient cause for bringing a blush of shame to your cheeks. Surely it is a weak cause indeed that requires its advocates to resort to the vile practice of traducing the character of good men and women in order to bolster it up. W. F. WELLS.

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 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.

A GOOD MEETING.

One of the best meetings that have ever attended closed at Buffalo Lick church Nov. 15th. Some of its visible results were as follows: The church was greatly edified, there were twenty-one professions, four restorations and twenty-five accessions. Two of them came to us from the Methodists. All that professed have joined except two, and I am informed that they intend to unite with us soon. One brother came under the watchcare of the church.

Elder W. H. Vaughn of Howell Ky., assisted me. The church was entirely satisfied with his efforts and I don't think that I could have been better pleased, for he did good, earnest preaching and praying. The Lord showed us his ap-

by the manner in which he led the labors.

The first ballot this church unanimously elected me as pastor another year, and I have accepted the call. I have only served one year as pastor of this flock. During that time the membership increased twenty-eight in number, and the future of the church promising. The young members have gone to work, conducting prayer-meeting and leading in prayer.

Pray for us, brethren, that the Lord may continue the good work in this church. Fraternally,
MILTON HALL.
Montgomery, Ky., Dec. 6th.

PROGRAMME.

The following is the programme for the Ministers' and Members' Meeting of West Kentucky and West Tennessee, to meet at Wingo Tuesday night after the third Sunday in January, 1896:

Introductory Sermon—W. J. Seale, H. K. Thomas.

Election—J. N. Hall, W. H. Williams.

Can the heathen be saved without the Gospel?—W. S. Roney, W. F. Lowe.

The Two Covenants—J. D. Outland, W. B. Hall.

Office work of the Holy Spirit—W. B. Clifton, J. S. Corpening.

Sanctification—W. H. Williams, L. Y. Brown.

Rum and Romanism—R. W. Mahan, J. H. Carpenter.

Exegesis of 1 Cor. 15:22—R. D. Wilson, F. M. Sharp.

The Kingdom question—T. F. Moore, J. A. Hogan.

Gospel Missions—W. F. Lowe, A. S. Pettie.

Church Polity—B. A. Copass, T. B. Rouse.

Communion—G. L. Ellis, J. W. Bell.

Query Box a specialty.

All the brethren present will be expected to participate in the discussion of any and all questions coming before the body. Everybody is invited, and homes will be provided for all who come.

PASTOR AND DEACONS, Com.

FROM MISSOURI.

I am now engaged in a meeting which has been in progress for three weeks, holding the same in Barnes' schoolhouse, twelve miles east of Columbia. The meeting began on November 28th, and up to this time, Dec. 17th, 14 have been received for baptism and 5 reclaimed. It is a community that has been very much neglected. The nearest Baptist church is about six miles.

I am glad to say that a church will be organized and a meeting-house built as the result of this blessed meeting. We can start off with about 25 members, and a magnificent prospect to grow. Eight of those who have professed Christ are heads of families—one man sixty-one years old, another fifty-one, another forty—and an interesting group of young people. This church, when organized, will be the sixteenth Baptist church in Boone county, and there is still room for more.

I am now on my second year's work as missionary for Calloway and Montgomery counties, comprising the historic Little Bonne Femme Association, in which so many good and consecrated men from old Kentucky have preached and are now preaching. For example, David Doyle, Noah Flood, James Black, later E. D. Isbell, W. Pope Yeaman, Sam Frank Taylor, G. W. Hatcher, and a host of others of the Lord's good men. Fraternally,
J. N. BARNER.
Near Deer Park, Boone Co., Mo.,
December 19, 1896.

FROM SOUTH ALABAMA.

Changes come upon us with stunning rapidity. In the past fall we have lost two of our oldest and most honored deacons from the First church of Eufaula—Deacon Chauncy Rhodes, who served the church thirty-eight years, and Dr. S. A. Holt, a man of unblemished character, a man of prayer, faith and good works.

Not to us alone are the changes coming. The Greenville people mourn the loss of their gifted pastor, W. M. Harris, who has gone to Galveston, Texas.

The LaFayette church is left pastorless and sorely grieved because Dr. W. C. Bledsoe has been captured as State Secretary by the State Board of Missions. Dr. B. has ministered to this people for almost twenty-five years. They feel their loss is almost irreparable.

Bro. W. B. Car'er has gone from Girard to Luverne. He is one of the faithful, hardworking pastors who brings things to pass.

Bro. G. W. Dalbey, of Union Springs, has had to give up his work on account of failing health. He is one of our most consecrated workmen.

Dr. Harris, recently of Troy, has been recaptured by the state of Georgia and gone to Thomasville. Troy is looking back to a former love and hopes to persuade their former pastor, Bro. John Purser, to leave the Crescent City and return to them.

Last, but not least, the true and tried Brother W. P. Crumpton, who has served Alabama as State Secretary for ten years, goes to Kentucky to accept the financial agency of Georgetown College, his old and loved alma mater.

We congratulate Kentucky and Georgetown College. But in Alabama, the state conventions, the district associations, the board meetings will seem incomplete without Secretary Crumpton. Under his diligent labors and efficient management, there have been great improvements along the lines of our denominational work. And then the temperance cause will suffer a great loss. He never let up on this work. Well be it so, our loss is Kentucky's gain.

"Receive him therefore in the Lord with all joy; and hold such in honor." He is a brother beloved and worthy of your confidence. We trust the Kentucky brethren will give him their cooperation, sympathy and prayers and aid him in his noble work. Our recent State Convention unanimously and heartily passed the following resolution:

Resolved, That it is with regret the convention learns the determination to resign of W. B. Crumpton, for ten years our faithful and efficient Secretary of Missions, and that we lose his services with unmixed feelings of regret, and that our sincere Christian love and prayers will follow him in his future work.

The Eufaula people deeply and sincerely sympathize with Dr. Pickard and his wife in their sore bereavement in the loss of their child.

Your brother,
J. G. Bow.

ANSWER TO A FAMOUS QUESTION.

I see in the RECORDER of Dec. 19th some minister is requested to answer the question of a layman in the Standard why ministers should dress differently from other Christians, i. e., I suppose why they wear long-tailed coats. The layman ought to know that ministers have to economize, and they wear them to hide the patches on the seat of their breeches.

A MINISTER.

SENEX CRITICISED.

I was both pained and surprised to see the following from "Senex" in the RECORDER of Dec. 12th. I had begun to put him alongside of that safest of all the Baptist leaders of to-day, J. H. Spencer, but this "answer" has shaken my belief in his infallibility. He says: "We see no harm whatever in the several denominations in a village uniting to give a concert to assist the Baptist church in the purchasing of an organ for its use. It seems fraternal, kind and generous."

A facetious brother says he means there is no harm in assisting the Baptist church—but to assist any other church is a different thing. A brother J. N. Hall-of-a-man says there is no harm in assisting the Baptist church, because there isn't any such thing; and, for the same reason, I suppose that good Texas woman wouldn't object to having an organ in that institution.

But, seriously, I should like to ask "Senex" if there is no harm in giving a concert to purchase an organ, is it wrong to give a concert to pay the preacher's salary, or to support a missionary? I confess I can't see the difference, as all of these things are done, avowedly, for the same purpose—to honor the Lord and advance His kingdom.

Till he can show me the difference, or convince me there is no harm in any of these, I shall continue to believe there is harm in all of them and in any device whatever to get people to give to the Lord's cause.

J. S. MILLIKEN.
Adairville, Ky., Dec. 16, 1896.

[It takes more time than Senex can command to answer the questions without discussing his own answers. But we will say if Bro. Milliken will note his article, he will see that Senex was not asked for his opinion on the subject of organs, or of concerts to pay for them. There was to be a concert, and the only question was whether to accept the offered help of the "Pedobaptists" to that concert. Senex answered that question and did not volunteer his opinion upon the subject of having the concert.—Ed.]

I WANT to say I am with you in opposition to the much talked of B.Y.P.U.A.

A New Testament church is society enough for all times and for all peoples. I have wanted to say, Go it, old friend, and the Lord be with you. It is a clear case of "Over the hills to the poorhouse," for the old folks when the young ones are set up in the old house. No, no; if the grace of the new life in Christ Jesus is not enough to keep the young people with hearts and hands full, I say let them join some other society and let the churches of the Lord work on in the even tenor of their way. Let me live and die in the midst of God's people, young and old. Amen.

Riceville Baptist church is taking on new life. We have a good house, new and well arranged, and have just closed a good meeting with twenty-four additions. By the grace of God we will all find enough to do for heads, hearts, and hands.

God bless the RECORDER and you.
N. B. GOFORTH.
Riceville, Tenn., Dec. 9th.

OUR LITTLE ONES issued weekly by the American Baptist Publication Society, appears with an enlarged page for 1896. A new feature is the introduction of the current Sunday-school lesson in each number, very attractive and nicely illustrated, by Miss Juliet E. Dimock. The chromo-lithograph pictures during the past year have been very beautiful, and the promise for 1896 is that they shall be still better. The Society will gladly furnish sample copies to any who are not familiar with this paper. Address 1320 Chestnut Street, Philadelphia, Pa.

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AFFLICTED, BUT HAPPY.

Ten months ago I had but little idea that I would renew my subscription for the RECORDER, not because I did not like the paper, not because I did not consider it sound in theory and practice, not because I did not endorse the stand you took in regard to the humanly-made societies as auxiliaries to God's appointed channel, for I always believed that Christ knew what he was about when he established his church, believing that the church is sufficient to accomplish all that is needed, hence on all these points you have my hearty sympathy and prayers, as well as my endorsement, for I say from the very bottom of my heart thank God for such a faithful, unflinching editor. We need more such in these days of loo e theology, when men call themselves higher critics, so high as to overlook what the Master says, and contradict his statements whenever they feel him to be in their way. May God spare your life to us yet for a long time to stand on the wall of Zion, crying out and spare not.

My reason was caused from another source. Ten months ago I took the la grippe, of which I am not yet well, and never expect to be. I was reduced in flesh sixty pounds, so that many of my acquaintances did not recognize me. My strength declined, and for several months I felt that I was approaching my journey's end. Often while lying down, I would doze a little and Jordan appeared vividly before my mind. I could see to the home beyond, and my blessed Savior in all his majestic glory appeared, being attended by multitudes of angels, and so many of the redeemed, all dressed in white linen and crowns on their head. And as they walked the golden streets of the New Jerusalem, they sang the praises of the Lamb. Oh, how I felt at that moment, like Paul, to cry out: "And to die is gain," being released from all trouble and distresses of this life, from indwelling sin, temptations, doubts and fears and received into an inheritance of light, life, love, joy, peace and comfort. I could not help but think of the words of the Psalmist when he says: "It is comfort for me that I have been afflicted." The promises of God as

found in the Scriptures taste so much sweeter, faith becomes so much stronger, and the love to God and his cause increased with every moment. In these precious meditations the grave seemed before me like a wet, cold March day, behind whose gloom lay the treasures of bursting spring and the glories of refulgent summer. I was perfectly contented and resigned to the will of God, and with my blessed Savior I could say, "Not my will but thine be done." Yet God saw fit to spare me to my beloved family and my work a little while longer. While I am yet very weak, I can attend to the preaching of the Gospel, which to me now is sweeter than ever.

This being the case, I renew my subscription for the RECORDER for the forty-fourth time, for I want to read it as long as I live.

Yours truly,
LEWIS H. SALLIN.
Ep. Ky., Dec. 1896.

COSTLY MEETING-HOUSES.

I have doubted the piety of building them. I said so when the Second church of St. Louis expended \$245,000 in one that when finished did not with all the others give Baptist sittings to one-twentieth of the population. I have had occasion to say it often since. Tremont Temple—one million dollars—G. C. Lorimer, perhaps our ablest preacher, leading the example; W. P. H., another, extolling the example. How many plain chapels, to seat 1,500, are needed in Boston? If Dr. Lorimer cannot tell, he needs an item of important information.

Repeated efforts have been made to silence my demurrers by citing the cost of the Temple at Jerusalem. As a fight all on one side is not lively. I will only invite any advocate of such an apology to try its strength in the RECORDER. If Dr. L. only thinks, he will see that it will not do.

B. T. TAYLOR.
Smithland, Ky.

P. S. I am asked what I have to say against the endowment of our colleges and universities with so many millions. Ans.—If these millions are put beyond the control of our churches, they will soon become a great power in the hands of infidelity.

B. T. T.

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The Farm

Tapp Bros., of Clark county,
sold to W. B. Kidd 33 first-class
cattle, weight 1,550 pounds at 4
cents.

Richard Cobb, of Madison coun-
ty, sold a Berkshire hog, eighteen
months old, which weighed 725
pounds.

Moses Kahn bought of R. B.
Hutchcraft, of Bourbon county,
96 export cattle, averaging 1,600
pounds, at 4 cents.

At the sale of C. M. Dedman,
of Mercer county, registered
thoroughbred and high grade Jer-
sey cattle sold at from \$25 to \$66.

Farris & Whitley, of Boyle coun-
ty, sold to Judge Prewitt two car-
loads of 225-pound hogs at three
cents. They were shipped to Cin-
cinnati.

Hogs have now touched the low-
est prices for a period of ten years.
Twice during this period they
declined below \$4.00 per hundred
pounds, but now they have gone
down close to \$3.50 per hundred
pounds. At no time during this
period was the corn crop so large
or the hog cholera as rampant as
now.

The *Advocate* says there was a
large crowd at Mt. Sterling last
week, and some 700 cattle on the
market of about the usual grade.
Sales were brisk, good feeders
bringing as much as \$3.60. Other
grades ranged from 2 to 3 cents.
Very few mules on hand. Prices
on horses were as mean as the
stock for sale.

B. C. Berry bought nine head of
feeding cattle, of 1,015 pounds
average, from W. T. Robinson at
\$3.25, and Jake Huguley bought
eight head from W. D. Finch, es-
timated to weigh 1,050 pounds, at
\$3.15. J. J. McGinnis, auc-
tioneer, reports that he sold a
number of horses here last week
at from \$15 to \$37, mules at from
\$25 to \$45, and in pairs at from
\$110 to \$135. Milk cows brought
\$15 to \$30.—Danville Advocate.

At Georgetown Monday, Dec.
16, says the *Times*, the weather
was bright and pleasant, and
there was a large crowd in town.
Capt. Offutt, auctioneer, reports
250 to 350 cattle on the market,
and prices ranging from \$2.40 to
\$3.50 per cwt. He sold one bunch
of tippy feeders, of 1,050 pounds
weight, at the latter price. He
also sold one bunch of steer calves
at \$14 per head, and a bunch of
mixed heifers (22) at \$13.25. But
few mules offered and no sales re-
ported. Horses still selling at
low prices according to quality.

James W. Bibb sold to Hon. J.
S. Owsley, Sr., 200 barrels of
corn to be fed on the former's
farm at \$1.30. A fine steer be-
longing to Hon. John S. Owsley,
Sr., died from the effects of de-
horning the other day, making
four he has lost in that way in as
many seasons, and he has deter-
mined to give up the cruel busi-
ness. Myers Bros. sold to S.
M. Owens 21 shoats averaging
172 pounds at 3c. They also sold
to J. H. Baughman & Co. and
Farris & Hardin 400 barrels of
corn at \$1.25 delivered.—Interior
Journal.

PICKLED BEEFROOT.—Wash it
quite clean, but on no account cut
the root or fibres; put it on in
boiling water and a little salt, and
boil half an hour. If the skin
comes off easily it is done. Lay it
on a cloth, and with a coarse
cloth rub off the skin; cut it in
slices, put into a jar, and pour
over it vinegar which has been al-
lowed to become cold after being
boiled with half an ounce of whole
black pepper and a piece of ginger
to each quart. Some add large
onions cut in slices to the beefroot.
Cover closely when cold.

RAISING ONIONS.

Onions, says William Scott, in
Garden and Forest, may be grown
by three different methods—by
sowing the seeds in the open
ground in spring, by planting sets
or by starting the seeds under
glass and afterwards transplanting
the seedlings out of doors. The
first two ways are more common-
ly practiced, but the third is un-
doubtedly more profitable, al-
though entailing more trouble and
labor. This has been called the
new onion culture, but the method
is by no means new. It has been
practiced in Great Britain for a
number of years, for the produc-
tion, principally, of exhibition
specimens. Grown under any
circumstances, however, onions
are far more reliable as a crop on
this side of the Atlantic than in
England, where the onion maggot
is such a persistent and destruc-
tive enemy.

We grow onions here under all
three methods, and each has its
advantages. Those sown in spring
are used in a green state; the sets
which mature early we depend on
for general summer use, while the
others are kept for fall and winter.
The first two methods are so gen-
erally known that culture direc-
tions here would probably be of
little service, but a description of
the third method may be useful
to some who have not tried it.
We sow the seeds thinly in flats
early in March in ordinary pot-
ting soil, and place them in a
greenhouse with a night tempera-
ture of 55 to 60 degrees. We
keep them only moderately moist
until they are well started, when
plenty of water is given. In April
they are moved to cold frames and
gradually hardened off, and
in May are planted in the
open ground. Sowing in flats is
most convenient where only a lim-
ited supply is needed, but if
grown on a large scale it is better
to sow them in a hotbed, from
which they can be transplanted
quite as conveniently. Harden-
ing off must in no case be neg-
lected.

The ground must be well tilled
and liberally manured. The young
plants should be set in rows one
foot apart and eight inches allowed
between the plants. An impres-
sion should be made just large
enough to insert the roots; the
small bulbs should not be covered.
When the roots have a good hold
on the soil, which will be in about
a week after planting, it is well to
go along with a foot on each side
of the line and tread the soil firm-
ly, choosing a dry day when the
soil will not be cloggy. All that
will be required after this is to
keep the surface well stirred with
the hoe, so as to suppress the
weeds and help to retain the moist-
ure in the ground.

By the measurement of a sample
grown by each of the three meth-
ods, the following results are
shown: Those sown in the open
ground now average seven inches
in circumference, and may swell
just a little yet, the sets average
eight inches and are done swelling;
those sown inside and transplanted,
average ten and a half inches,
and look as if they would grow
quite a little more. It is useless
to grow many varieties by the lat-
ter method. Prizetaker and Yel-
low Globe Danvers are two that
are most reliable, and they are
also excellent keepers.

White plaster casts may be
cleaned by making a thick paste
of cold starch, with which the fig-
ure should be covered, using a
brush for the purpose. When the
starch dries, knock it off in light
flakes, and brush with a clean, soft
brush, or wipe with a clean cloth.

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How many a time when it was more mistaken economy in any Baptist to send his children to any than a Baptist school. The N. Y. Advocate tells of a town not far from that city in which a large number of scholars in a public school were detected with vulgar and demoralizing books and pictures in their possession. Investigation proved that the corrupter was a girl of twelve who attended the school. Such revelations are alarmingly common.

Items of Interest.

France agreed to arbitrate the boundary dispute between French Guiana and Brazil, but Brazil refused, and the result is the people along the line have taken the matter into their own hands and gone to fighting. The chief who really governs the section in dispute is hostile to the present government of Brazil, and it is to be hoped the result will be his loss of power. For he is relentless and cruel. He tortured some soldiers of French Guiana who fell into his hands.

The rebellion in Morocco goes on. There was a battle which lasted two days near Saffi, in which the Sultan's forces were driven into the city. The rebels have advanced upon the city, but had not taken it at last account. These men have never acknowledged the right of the present Sultan to reign and have continued fighting during the two years he has been on the throne.

Some scientific man invented a way to reduce food to tablets which contained all the "nutritive principles." And in an unwar moment the War Department was beguiled into trying said tablets. The seventh United States Infantry, sent out on ten days' march from Logan, Colo., furnished with these tablets of various kinds, meat, coffee etc. The first meal made ten sick, in two days thirty were dead, and the column marched back as rapidly as he could with his weak men to hard lack and lacon.

Mr. C. H. Rouns of New York City, has offered to give \$25,000 towards a library building for the University of Virginia, provided the citizens of Charlottesville will give as much. The original plans drawn by Jefferson have been sent to the McDonald Bros., of this city who have the contract for rebuilding, and the grounds is to be restored as it was.

A labourer in the Treasury Department at Washington City was arrested for destroying papers, more than five thousand documents having been destroyed. Investigation proved that the autographs had been cut from many other papers which were thus made useless.

News comes from Bogota, Colombia, which is very important-if true. But its truth is doubtful. It is said that Dr. Carrasquilla has discovered an effectual cure for leprosy, that the lepers have been healed, and that the physicians of Bogota are convinced of the value of the discovery.

There seems to be no end to the little planets, though one would think all would have been discovered years ago. Prof Max Wolf of Heidelberg, has discovered another. This makes ten new ones this year, and raises the total to 408.

The Queen Regent put off allowing the little King of Spain to see a bull fight as long as she could without danger of serious disturbance. The little fellow did not seem to enjoy the sight, and would not reward the successful matador, according to the royal custom. Let us hope that when he comes into power he will be strong enough to abolish bull fights.

What does men mean that the Yankees have allowed a Spaniard to get ahead of them? A weekly newspaper in Spain is printed on linen, and as it says offers these peculiar advantages to its subscribers. A reader has only to send his copy to the laundry after perusal in order to transform it into a superb pocket-handkerchief. It will, moreover be useful in dusting one's hat, wiping away a tear, making one's tender adieux, and taking part in popular demonstrations.

Some far-seeing prophet, or a prophet who thinks he sees far, has sounded an alarm of danger to England if the Panama canal is opened. He thinks eventually the Gulf Stream will freeze in it, in which case England would become like Labrador in climate. That is undoubtedly true, provided the Gulf Stream paid any attention to the canal, which is a very remote contingency.

The report comes of a new medicine, salophen, which has been introduced into Germany. It is said to be a better remedy for rheumatism than salicylic acid, with the great advantage that it does not upset the stomach, and is absolutely free from risk. Let us hope salophen will prove all that is claimed for it.

An interesting discovery was made recently in Rome. Near the Colosseum under 16 feet of debris an entire house of old Rome has been unearthed. The floors of the house are of black and white marble, and it was evidently the home of wealth.

We learn from the Presbyterian that Russian scientists are advising farmers to plant white poplar trees as natural lightning conductors. They have watched the forests around Moscow and have ascertained that out of 567 trees struck by lightning, 302 were white poplar.

St. James Browne, an authority on brain diseases, takes the comforting ground that insomnia is not insomnia after all, and has no bad effects to speak of. He says that the brain of the sleepless, sleeps in sections, one brain centre sleeping while the others are awake, and that what does the injury is the anxiety and worry of the person, not the lack of sleep. How many will believe St. James Browne remains to be seen-we don't.

There never was a time when it was more mistaken economy in any Baptist to send his children to any than a Baptist school. The N. Y. Advocate tells of a town not far from that city in which a large number of scholars in a public school were detected with vulgar and demoralizing books and pictures in their possession. Investigation proved that the corrupter was a girl of twelve who attended the school. Such revelations are alarmingly common.

DEATHS.

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EVANS.

Mrs. Susan Hall Evans was born Aug. 17, 1800. At the age of 19 years she was baptized by Bro. Waller a few days before her marriage, becoming a member of the New Castle church. From here she moved her membership to Bethabara church in Davies county. In which she lived an active and useful Christian life for more than 50 years. Her life was filled with self-sacrificing acts of charity. All four of her sons in law looked upon her presence in their homes as a blessing, each contending for the largest share of her time after her husband's death, 30 years ago. Until recently it was her habit to piece a quilt each year and send it to the Orphans' Home or to some worthy poor minister. She was a constant reader of the old Louisville HANOVER, and then the RECORDER to the close of her life. She died a quiet and peaceful death on Friday, Aug. 16, 1896, at the home of her daughter, Mrs. John Wadding, in Owensboro, Ky. FRED D. HALE.

OWEN.

On Sunday morning, Dec. 8, death came into our midst and plucked from our membership one of the brightest jewels of Goschen church. Our beloved sister, Lou J. Owen, wife of Bro. Jesse L. Owen, and mother of Justice Owen, formerly of the Haplist Book Concern, was his victim. This is one of the severest strokes Goschen church and the community have received in many years. Both pastor and people feel keenly their loss. Few persons possess such rare gifts, and few people more fully appreciate their opportunities and ministering to the wants and needs of those about them. She knew full well how to redeem the time. She was a universal favorite, the friend of righteousness and the pronounced enemy of iniquity. She would boldly condemn a wrong in her best friend. She was a woman of very strong convictions and did not minister to or press her opinion as to whether an act was right or wrong. She did not sit quietly by and see sin run riot without opposing it. She seemed to feel called upon by the profession she made as a Christian to condemn vice in every form. Sister Owen was a lady of superior intellect, of charming grace of strict integrity to the voice within and without very diligent in her Master's business. With so much to prepare her for faithful living she was better suited for triumphant dying. She is gone May the younger members of the church imitate her noble life, and may her loved ones cast their care on Him who said, "Come unto me all ye that labor and are heavy laden and I will give you rest." W. B. RUTLEDGE.

THURMAN.

Lucy Barbee Thurman was born in Taylor county Ky, Nov. 27, 1806. She was a daughter of John Barbee. Was married to Bro Thurman Feb. 3, 1835, and came to Laurel county, where she lived up to her death. She professed faith in Christ, joined the Nolyn Baptist church and was baptized by the Rev. Coleman Lovelace, where she lived a consistent member of the church, and was beloved by all. Sister Thurman was a thorough Baptist, a loving wife, an affectionate mother, a good neighbor, a devoted friend to the WESTERN RECORDER. She and husband have been subscribers ever since it was called the BAPTIST HANOVER. She read the paper up to her death. Sister Thurman departed this life at 11, 106, she was 79 years, old, lacking 11 days. Sister Thurman was laid in the Nolyn cemetery Nov. 14 to await the resurrection morning. The funeral services were conducted by the writer. Text, John 10:28. "And I give unto them eternal life." There were many friends and relatives present at the funeral. She leaves a son and daughter to mourn their loss. Their loss is her gain. Sister Thurman was a devoted friend to the RECORDER. She read the last number up to her death. I visited her a few days before her death. She spoke of her devotion to the RECORDER. She loved the paper because it had the Bible for its foundation, good men at its head.

Step on, dear mother, take thy rest, God called thee home when thou'rt best. A. J. WHITLEY.

PURDUM.

Departed this life at the residence of her husband, Texas, Ky., Nov. 4, 1896, Mrs. Mary B. Purdum, wife of S. Purdum, aged 79 years. She died with strong faith in the Lord. Had been a consistent member of the Baptist church for over 30 years. During her last hours she attended beautifully to her loved ones, asked them to meet her in the bright beyond where parting will be no more. M. P. G.

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Items of Interest.

The Duke and Duchess of York have another son. Two lives now stand between the crown and the little Lady Alexandra Fife, and the English are pleased. It would be a bitter pill for them to swallow to see the daughter of a Scotch nobleman ascend their throne.

Lord Salisbury's reply on the question of the boundary between British Guiana and Venezuela has been made public. The question is who owned the disputed territory, Spain or whose rights Venezuela succeeded or Holland whose rights England had. Spain was a party to the treaty in which Holland ceded Guiana to Britain. In 1790 and in 1795 Holland formally renounced her claims to Spain against Spanish incursions in the basin of the Orinoco River, the territory which is alone in serious dispute. Spain never replied, because, as the archives show their Council of State decided that Spanish right to the Orinoco was "very improbable," and there was nothing to be said in rebuttal.

Lord Salisbury refused to arbitrate on his side of the Schomburgk line, beyond that he was willing. Within that space England has 40,000 subjects whom she has had since 1812, and whose subjects to Holland by the treaty of Munster in 1668. These subjects she refuses to give up to a half-Berberian nation like Venezuela. Such is England's side of the case.

President Cleveland, in view of this reply of Salisbury, sent a message to Congress of a very war-like tenor. He asked for a Commission to be appointed by himself to investigate the boundary question between Guiana and Venezuela and express a willingness to fight if England refused to acknowledge the authority of his Commission over her boundaries. The House of Representatives, passing unanimously a bill authorizing the Commission and appropriating \$100,000 for expenses. The Senate debated the bill for a day and then passed it unanimously also.

The newspapers over the country very generally support the President, there being a few notable exceptions. Governors of several States have sent telegrams congratulating him on the stand he has taken. France and Brazil are having a more serious dispute than England and Venezuela over a boundary question. For there has been actual fighting there. But war with France would not be popular in the United States. And there is no question that war with England would be.

The correspondent of the London Times in Constantinople says a high Turkish official who knows the views of the Sultan on the Powers had been agreed as to what they wanted and had said so, they could have had it six months ago. But England rushed to furiously and made a "demand," and then Russia and France demanded together but less than England did, viz Germany, Austria and Italy. He said nothing. He says that now all six say they agree and add: "Why in Heaven's name could they not say that before? Then we should have known how to act. As it is the slain Armenians and Turks are the first victims of the irresolution of the powers and their tactless way of doing business."

The French have conquered Madagascar and as a result of the same who have hitherto been friendly to Europeans have become embittered and hate all foreigners. A mob of 6,000 destroyed the mission station at Ramanalandra, the missionaries escaping with their lives. All foreigners in the country districts have been ordered by the French to go to the capital, and troops have been sent against the rioters.

Every thing seems to be going against England. Not only has China asked Russia to get troops into her provinces to put down the Mohammedan rebellion—which means a very bad Korea, permanent Russian occupation—but China has ceded to France the Shan states. When Siam was divided England allowed China to take the Shan states on the express pledge that China would never surrender them to any other power.

The story comes from Sweden that Mrs. Nansen, at her home in Christiania has received a letter from her husband, the Arctic explorer which was brought her by a carrier pigeon. Dr. Nansen states that his expedition was doing well. As the date of his letter is not given, and he would surely have dated it, one has not firm faith in that carrier pigeon. The last which was heard from the Frazer was on August 21st, 1893 when it had reached the Yagorai Strait.

A Syrian Greek church has been dedicated in New York City. The imposing ceremonies were conducted by the Greek Bishop of Alaska in whose diocese all the Greeks in the United States are included. The Syrians are orthodox Greeks, and there are many thousands of them in the United States.

Lord Peary is said to have given up the idea of any more Arctic trips, but Prof. Dyche, of the Kansas University, has had an offer of all expenses, and has about decided to go again.

The Professor says that all the expeditions fail for lack of food, and that he intends to be most bountifully supplied. Peary's trouble this last time was that he could not find the food he had left the previous trip. It was snowed over.

THE COLPORTER published monthly by the American Baptist Publication Society, is bright and breezy in every number. Devout in character, spiritual in tone, and full of information concerning the varied missionary work of the Society, it has already gained a large circulation, which is likely to increase to an hundred thousand in the near future. With original illustrations and a large number of contributors, it is amazing how it can be produced for the small sum of five cents a year when taken in clubs of twenty. Churches who would be kept informed on missionary subjects should by all means be supplied with this paper. Send for samples and get up a club in your church.

FROM A KENTUCKY BOY.

I was born in Allen county, Ky., in 1842, raised by an old-fashioned and honest farmer, and grew up in the hills of Allen county; cut bushes and ploughed among the rocks until I became a man; married into a Methodist family, professed faith in Christ and joined the Methodist church, and soon felt impressed that I was called to preach the Gospel. The Methodist church licensed me to preach the Gospel. When that was done, I began to read their Discipline and Articles of Faith, and I soon realized that I was in the wrong pew; not a few times was reproved for my manner of preaching, especially when I preached on the final preservation of the saints, and about John baptizing Christ in the River Jordan; and I would ask, Does not the Bible teach what I would preach? and they would say, Yes, but that is not our way of preaching it. Soon I became in great trouble in this matter, but I was soon thoroughly convinced that I could not remain there and preach what the Bible taught. I then made my application to the Missionary Baptist church, and was received and baptized, greatly to the dissatisfaction of my wife. I was baptized by the Rev. J. W. Dixon. In a short while my wife followed and joined the same church. We have raised nine children to be grown, all of whom have joined the Baptist church. Seven out of the nine I buried with Christ in baptism myself.

I reached my Tennessee home the third day of 1881. My work has been in Tennessee ever since. Have had the care of four churches almost steadily since I have been here. At present I have four good churches. Two out of the four could keep a man his full time.

A. H. RATHER.
Black Jack, Robertson county, Tenn.

MARRIAGES.

At Mt. Gilead Baptist church, Allensville, Ky., December 19, 8 o'clock p. m., by the bride's uncle, Dr. Jesse S. Grider, Mayfield, Ky., Mr. Geo. E. Sneider, of Cincinnati, O., and Miss Boone Small, of Olmstead, Ky., daughter of Mr. and Mrs. T. F. Small.

By the editor of the RECORDER, at the residence of the bride's family near Elizabethtown, at 3 P. M., December 19, Mr. Bart. B. Smith and Miss Josephine B. Miller.

THE MARLBOROUGH WEDDING.

In this depressing weather it is always well to have something to be thankful for. My own special subject for gratitude is the cessation and final end of the Marlborough-Vanderbilt wedding. All these columns of matrimonial gush which have been arriving by mail and cable from America have been sufficient to make even a good man curse his fellow-man and retire to some other planet. Perhaps the young Duke himself ought not to be blamed. I know nothing against him except that he was arraigned in New York for "coasting" on a bicycle, and that he has made one speech in the House of Lords. These are grave matters, no doubt, but they must not be allowed to blast a young man's career at its very outset.

Nor possibly are the Vanderbilts altogether in fault. They possess many millions, and it is perhaps natural that they should desire to celebrate the marriage of their daughter by spending some of their dollars on diamonds, rubies, gold, silver, and exotic flowers. But what is offensive about the business is the morbid excitement of the American public. The American public may declare that it was not excited; but, in that case, it is difficult to understand why its newspaper proprietors should have flooded their columns with descriptive gush in which not even the bride's underclothing is spared from publicity.

The whole business is, in fact, an illustration of that passion for tawdry display and vulgar ostentation in which the great American republic seems to have gone not one but about a million better (or worse) than the parent stock. I sincerely hope that the supply of marriageable peers and American heiresses is now exhausted, and that we may hear no more of these international engagements.—Punch.

FABLES.

"I'm always running so fast, yet I can never get first." So spoke the little wheel of an ordinary bicycle.

All of a sudden, in a passion, it became over-heated, and stopped stock-still, and would not move at all. When it had cooled down, it promised to be content with being second, and ever since it has gone on quietly and quickly, following its leader happily.

Let all do their duty without envy.

A shower of rain had made a few puddles in the roadway. Two sparrows were on the house-top meditating a bath, when down flew a stranger into the pool of water, and began to splash and plunge. This incited the others to do the same, but instead of selecting separate baths they both intruded upon the premises of the one already bathing. Then what a noise and bother there was to be sure! The chirruping parrot of quarreling, and a fight ensued. In the broil the bath became empty, and each little bird was made muddy instead of clean. Foolish sparrows, when there was plenty of room for all in other places.

We need not be envious of other's pleasures, and try to deprive them of such, when there is ample for each, and many more.

"You are as blind as a bat," said a Needle to a Pin, "and not half as sharp as I am."
"Well, if I am without an eye I haven't lost my head, like you have, so we are pretty equal after all," rejoined the Pin.—Charles Spurgeon.

A GENTLEMAN once wrote to the late Mr. Spurgeon, the eminent preacher, saying that he had heard that he smoked, and could not believe it true. Would Mr. Spurgeon write and tell him if it really was so? The reply was as follows: "Dear —, I cultivate my flowers and burn my weeds. Yours truly, C. H. Spurgeon." At another time, referring to a photograph some one had sent for his approval for publication, he remarked: "Yes, very good; as good as can be of a man as ugly as myself. I have heard there has been only one well known person not as good-looking as I am, and that was King —, mentioning one of the crowned heads of Europe.—Exch.

For Dyspepsia.

USE HORSFORD'S ACID PHOSPHATE.
Dr. H. H. Vost, Ostrand, Mich., says: "A number of my patients who had remedies for gastric disturbances."

The Secret of Good Crops.

The modern farmer is not content to use the antiquated tools and methods of his fathers. In this age of keen competition, the farmer who wishes to prosper, seeds and gets the best improved farming implements, and by reading the best agricultural literature, he keeps in touch with the spirit of progress that pervades our farming communities. He is particular, also, in regard to the kind of seed he plants and the manner of planting it. The seed must be of the highest fertility, and grown from the highest cultivated and most profitable varieties of stock. The great seed firm of D. M. FERRY & CO., Detroit, Mich., fully appreciate this fact, as is testified by their progressive business methods and the quality of the seed they supply the farmers and gardeners through the dealers all over the country. The reliability and fertility of their seeds are proverbial, and the largest seed business in the world has been created by their sale. In evidence of this firm's knowledge of the wants and requirements of planters, large and small, is FERRY'S SEED ANNUAL for 1896. This book is of the greatest value to farmers and gardeners—a veritable encyclopedia of planting and farming knowledge. It contains more useful and practical information than many text books that are sold for a dollar or more; yet it will be mailed free to any one sending his name and address on a postal card to the firm.

THE MARKETS.

Report for the Week Ending Saturday, Dec. 21, 1895.

Cattle—Receipts of cattle were 130 head. There was nothing doing, as usual on Friday. The market remains steady.

Hogs—Receipts of hogs to-day were 2,316 head. The market ruled steady at yesterday's prices, with the best packing and shipping grades selling at \$1.50 and light and medium grades at \$1.45.

Sheep and lambs—Receipts light and market dull.

CATTLE.

Extra shipping cattle, 1,400 to 1,600 lbs.	\$ 75.00 00
Light shipping, 1,200 to 1,350 lbs.	3 50.00 75
Best butchers, 1,000 to 1,200 lbs.	3 00.00 00
Fair to good butchers, 800 to 1,000 lbs.	2 75.00 25
Common to medium butchers, 600 to 800 lbs.	2 50.00 00
Thin, rough steers, poor cows and scalawags	1 00.00 25
Good to extra oxen, 1,500 to 1,700 lbs.	3 00.00 25
Common to medium oxen	1 50.00 50
Feeders	3 00.00 00
Stockers	1 75.00 00
Bulls	1 50.00 75
Veal calves	2 50.00 00
Choice milk cows	30 00.00 50
Fair to good milk cows	12 00.00 18 00

HOGS.

Choice packing and butchers, 225 to 300 lbs.	\$ 3.00
Light shipping, 200 to 225 lbs.	3 40.00 15
Good to extra light, 160 to 180 lbs.	3 45
Fat shoats, 120 to 150 lbs.	3 45 00
Fat shoats, 100 to 120 lbs.	3 45 00 25
Stockers, 75 to 100 lbs.	2 75.00 25

SHEEP AND LAMBS.

Good to extra shipping and lamb	\$ 2 00.00 25
Fair to good sheep	1 75.00 00
Common to medium sheep	1 50.00 00
Bucks	1 00.00 00
Extra lambs	3 50.00 50
Fair to good lambs	3 00.00 25
Common to medium lambs	2 50.00 00
Tail-ends or culls	2 00.00 00

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