

WESTERN RECORDER

Faith, Hope and Love, these three.

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The Church Missionary Society has notified the British Foreign Office that it does not wish any compensation from the Chinese for its property destroyed in the riots, desiring "that the heathen may neither see nor hear of anything which could be interpreted as vindictiveness." This spirit is very different from that of a Pedobaptist missionary who wrote that he was praying for gunboats and cannon.

EVIDENTLY the impression is gone abroad that the United States is like an Irishman at a fair, spoiling for a fight and looking for a head to hit. Rev. Mr. Kingman, in the *Congregationalist*, urges the United States to invade a province of China and seize a leading official, before any of their citizens have been killed, for fear some may be. That would be something new in United States policy with a vengeance.

DR. W. DAWSON, than whom no man has higher scientific attainments, especially in geology, says that the glacial period could not have been more than 8,000 years ago, and the flood not more than 5,000, in round figures. But Bob Ingersoll says the glacial period was two or three hundred thousands of years ago, and what he does not know about geology would fill huge volumes.

HON. JOHN MOKLEY says he was present when a politician said to Thomas Carlyle that if license was refused to saloon keepers they ought to be compensated, and adds: "Carlyle flamed out in most furious wrath at this proposal; he struck his chair and declared in tones of thunder that if any politician came to him for compensation, he would bid him go to his father, the devil."

GREEN, in his history of England, says: "It is in Calvinism that the modern world takes its roots; for it was Calvinism that first revealed the worth and dignity of man." Calvinism does reveal that, but it is a power for righteousness, because it exalts and glorifies God as no other system of religious thought has ever done. The sovereignty of God is blazoned on the banner of Calvinism.

THERE are Methodists, Moravians and Congregationalists at work in British Guiana. These will have to leave any part of the territory if Lord Salisbury should yield the Schomburg line, which, however, there is little reason to believe he will. For Venezuela is bigotted Catholic, and Protestants are only tolerated on condition that they make no external manifestation, the *Statesmen's Year Book* says.

PROF. FILIPPO DE LORENZI, of Rome, has become a Protestant. He has been a priest and a professor in Roman Catholic Colleges for many years. He has joined the Waldensians, and has published a letter in which he says that for years his heart has not been at rest. He finds peace in the evangelical church, "whose faith is based solely and alone on the Word of God." If that is what the learned Professor sincerely wishes, he will go on to the Baptists when he learns their views.

For the Western Recorder!

KEEPING THE FAITH.

BY J. H. SPENCER, D.D.

Such an one as Paul, the aged, would not have made a boast of having kept the faith, had it not been a great achievement, nor of the good fight it had cost him, had there not been great obstacles to overcome. When a man of such consecration to a life-task, brings to its accomplishment such profound wisdom and intense, unflinching energy, we may be assured that the difficulties to be surmounted are neither few nor trivial. The old war worn and battle-scarred hero of a thousand fierce conflicts must have felt an ecstatic thrill of exquisite joy when the victory was complete, and he could say, "I have finished my course." And oh, the crown! the crown! How it flashed in the hand of the Redeemer! How it gleamed in the light of the Throne! How it would sparkle on the brow of the conqueror!

The experience of Paul must be, in substance, that of all faithful Christians. The cost was life-long and fearful, and to trembling faith, often doubtful. But the triumph was complete at last, and the glorious fruits unfolded to the enraptured vision of the conqueror as soon as the smoke of the last battle cleared away. So shall it be with us, if we endure to the end. The faith, the system of doctrine and practice required by the Gospel of Christ, is committed to our keeping, and we are exhorted to contend earnestly for the precious treasure, against the enemies of truth that are forever on the alert to fling it away or mar its symmetry. If we would keep it intact, we must make a good fight. Its enemies in this world of sin are numerous and powerful, and never sleep. But its most potent foes are, like those of its adherents, those of its own household, and its deepest wounds, like those of its Author are received in the house of its friends. With ordinary diligence we can meet and vanquish the open enemies of the faith, which assail it from without. But its more subtle foes, which lurk in the evil impulses of human flesh and the sophistries of erring reason, are too cunning and potent for our unaided wisdom and strength. If we would keep our treasure from their polluting touch and foul grasp, we must not only contend earnestly and fight courageously, but we must also watch vigilantly and pray fervently. Help from above is necessary to meet the dark, subtle powers from beneath.

"My thoughts are not your thoughts, neither are my ways your ways saith the Lord" (Isa. 55:2). In this disagreement between the Creator and the creature lies the great difficulty in our keeping the faith once for all delivered to the saints. We have to contend against all the inclinations of our fallen nature. Our reason, the highest faculty of our being, is at variance with God's instructions for our guidance. We admit, with some reluctance, perhaps, that the divine plans and methods were originally the best that could be devised for executing the great scheme of the world's redemption. But we argue that times and circumstances change; that each generation has its peculiar features, and that plans and methods need to be modified, or new ones devised, to meet the changed conditions. We do not say, in so many words, that God was unable to anticipate and provide for the changes. Perhaps we do not think so. But our sophistries and actions prove that we regard Christ's provisions for carrying out his purposes of grace were temporary, and suited only to darker ages than ours. But the truth is that no changes affecting the divine plans for subjecting the world to Christ have ever occurred, or ever will occur. Human nature, with which the Gospel has to deal, has not changed since the

fall of man, and cannot till the work of redemption is finished. God's plans were just as obnoxious to erring human reason and corrupt human passion when first revealed as they are now. God's thoughts and ways were never our thoughts and ways.

Our reason rejects Christ's church polity. A motto that seems most wise to us, "In union there is strength." We regard the divine policy of organizing the forces for conquering the world only in small squadrons, as weak and inefficient, necessitating a mere guerrilla warfare. So strong has been our conviction of the weakness of this policy, that more than nine-tenths of nominal Christians have rejected it, and organized themselves into great universal, national and provincial ecclesiasticalisms. The experiment has proved a failure in every instance. Not one of them has kept the faith. They have congratulated themselves on their great success. But the conquest has been on the wrong side. The world has conquered them, instead of their having conquered the world. No heathen nation is more idolatrous than are both of the great Catholic churches—the Roman and Greek. They are Christian in nothing but the name.

The older Protestant sects are following close in the wake of the Catholics, so far as blotting out the distinction between the church and the world, and substituting for spiritual worship a silly mummery and a senseless ritualism are concerned. German infidelity has enthroned itself in the very heart and brain of the Lutheran church, and in its fellowship in Germany alone, said the late Dr. Archibald McClay, there are six thousand licensed prostitutes. The Church of England never excludes a member, and consequently holds in membership the worst as well as the best elements of society, making the church and the world identical. The more modern provincial churches are rapidly tending in the same direction, and will require only a little time to reach the same conditions. Even the Presbyterians, in theory the most orthodox of all the great provincial churches, though making, in practice, an intellectual, instead of a spiritual qualification, a condition of membership, and admitting infants into their communion, are rapidly filling up their ecclesiastical organization with unconverted material. No great national, provincial or universal church has ever been able to maintain the faith of the Gospel, even approximately, during any extended period of time.

But there has been one sect, everywhere spoken against from its beginning, which has strictly adhered to Christ's church policy through all the Christian ages. Singly it has contended earnestly for the faith once for all delivered to the saints against all human policy. It has fought a good fight, long continued and fiercely contested. Like the old hero who first bore its banner from Antioch round about to Illyricum, and finally planted it in the world's metropolis, this most ancient of all sects is war-worn and battle-scarred from ten thousand fearful conflicts, and has left millions of its valiant soldiers on the battle-field. It has been twice bathed in blood—once in Christ's and then in its own. They have had trials of markings and scourgings; yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, they were tempted, they were slain with the sword, they went about in sheep skins, in goat skins, being destitute, afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and mountains and caves and the holes of the earth. But they alone of all the sects have kept the faith intact. Will they continue steadfast? Yes. Their great Leader has promised to be with them always, even unto the end of the world.

There will yet be among the Baptists in the future, as in the past, some churches, and many more individuals, which will be dissatisfied with Christ's simple plans and methods, and clamor for more organization and a more elaborate ritual. But they will ultimately go out from us, because they will not be of us. Such has been the course of malcontents and disturbers of the churches who sought to modify God's plans and adapt them to the times. There must be heresies among you, that they who are approved may be made manifest. All the Christian sects in the world have eminated, directly or indirectly, from the simple churches of Christ, now called Baptist. Their secession or extinction was necessary to the maintenance of the pure doctrine and practice of the Gospel. It has been only by the withdrawal, or cutting off of the heretical elements as they developed, that we have been able to keep the faith. May God help us to be even more diligent and faithful in the future than we have been in the past.

Louisville, Ky. December, 1896.

It is a question whether the home is not going gradually out of existence—whether the old song will not be revised to suit the times: "Club, club, sweet sweet club. Be it ever so clubby there's no place like the club." The blessed people who live in the country and in country towns will continue to have homes. The young women there cannot be shop-girls and stenographers and quasi-literary folk. They learn the art of home-making, as their mothers did before them. But in the cities few young women know anything about it, except to covet the vanities, and their habit is to take revenge on the nearest victims, because they too cannot be saleswomen or clerks, nor make their living writing poems on snow and spring—take their revenge by nicking or smashing the china and pitching good food, or food which would be good if they did not spoil it, into the slop-pail. There is no mistaking the serious fact that the home is declining in the cities. But with its decline everything that is socially wholesome declines. The only remedy we can think of is for the young men to go to the country for their wives. That would insure them good helpmates, and it would start the fashion for city girls to learn housekeeping. Interior.

From the *Nashville Christian Advocate* is taken the following, which we would amend in only one point, by substituting for "once in a while," "frequently." "Once in a while a tired editor gets from an intelligent correspondent a long manuscript, written with a pencil in an inferior hand and on poor paper, and ending with this polite request: 'Please to read the proof with great care, as I am too busy to copy.' If ever there was a case that called aloud for the wastebasket, this is one. It is sufficiently exasperating to be compelled to straighten out the bad work of an honest but ignorant contributor. To turn one's self into a mere bond slave for those who are too indolent to pay attention to their own work, passes the limit of all endurance. Whatever is worth writing at all is worth writing well."

The out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of a Christian that a great many of you are—little acquainted with the joy of the Lord. Why should we live half-way up the hill, and swathed in mists, when we might have an unclouded sky and a visible sun over our heads if we would only climb higher and higher and walk in the light of his face?—Dr. Mac'aren.

PEOPLE newly emerged from obscurity generally launch out into indiscriminate display.—Jean Ingelow.

THE PASTORS OF BULLITTSBURG CHURCH.

BY THE REV. A. C. GRAVES.

Bullittsburg church, Boone county, Ky., has a history of more than a hundred years. It was constituted in June, 1794. Joseph Redding, William Cave and John Taylor were the council. This church has had a long and honorable record, and is still a vigorous and aggressive body. As a mother of churches and ministers it has exercised a molding influence over its neighborhood and association, and the great day only can tell how far its light has been carried throughout the land.

The ministers who have served this church are identified with the history of Kentucky, and their names are so written upon the past as never to be forgotten. Some of them were among the grand men who laid the foundations of our commonwealth, material and moral, and the impress of whose labors and characters may be still seen in what we have and are. The good service such men have rendered the world has not been wholly overlooked by the just and learned in other walks of life. In the Supreme Court at Washington, Daniel Webster on one occasion used this language: "Is it not the preaching of ministers of the gospel that has evangelized the more civilized parts of the world? Why do we at this day enjoy the light and benefits of Christianity ourselves? Do we not owe it to the instrumentality of the Christian ministry?"

A brief review of the work of the earlier pastors of Bullittsburg church in these columns may bring inspiration to some hearts.

JOHN TAYLOR,

The first regular preacher of Bullittsburg, came to Kentucky from Virginia in the fall of 1788, when he was about thirty years of age, and a few months after his marriage. He first joined Gilbert's Creek church, known as the "traveling church," which came as an organized body from Virginia two years before the arrival of Taylor. We next find Mr. Taylor settled and laboring in Woodford county, then a wilderness. In the spring of 1795 he removed to what is now Boone county, and took membership at Bullittsburg. He was of a restless disposition, and changed his abodes frequently. But whenever and wherever he moved, there were two things he seems never to have lost sight of. In the new home there must be first a Baptist church; and, in the second place, there must be rich land. He was a judge of both. One reason he was assigned for leaving Woodford county was not that there was not good land, but it was becoming thickly settled. He had "whittled off" his land to one friend and another till he had only four hundred acres left, and "there was but little cow range."

His first year at Bullittsburg he describes as gloomy and trying in the extreme. The crops were abundant, but the church was barren. He compared his condition to that of Cain in the land of Nod. In due time the new settlement began to receive strength from immigration. New families from Virginia and Scott county moved there, which brought much comfort and encouragement. This wonderful man was patient when he could not help himself, and waiting when going forward was an impossibility. Finally, during this spiritual dearth, when the young people of the neighborhood went wild over a series of frolics and dances, the culmination had come. Taylor wished heartily he had never seen Bullittsburg. Others in the church beside the preacher felt the gravity of the situation, and were praying for better things.

Sunday morning came, and Mr. Taylor stood in the pulpit with all these birth-marks before him. They had defied the preacher and all parental admonition, and had spent the previous night with fiddles and fun. The preacher says that in all his ministry he had never felt as thoroughly confused and crushed as when he faced that congregation. He felt that Satan was master where he lived, and he had better be dead than alive. He announced his text, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

As he proceeded in his discourse to compare the state of his neighbors with the condition of Israel in the days of the apostle, he was seized with a class of feelings the like of which he had never known before.

His voice was tremulous and choking, followed by a profuse weeping which he could not control. Perhaps John Taylor in all his long and wonderful ministry was never so stirred and broken up as on that Sunday morning, and perhaps he never preached a sermon that made a more profound impression than the one heard in Bullittsburg that day. In all that assembly before he closed, without an exception, there was not a dry eye. On that day the Lord gave his people a victory which saved the church, and saved the community from the desolation which overtook and blotted out many of the early settlements planted on our soil.

There was no more dancing. Extra meetings were held. At the monthly meeting in June, 1800, five strong men, the heads of families, were baptized. Many present had never witnessed a baptism before. It was a mellow, melting occasion, one of the days of heaven on earth. The revival spread in every direction, and continued for about two years. There were added to the church 162 by baptism, among the number six who became preachers, and many others who were prominent in the church and community.

Mr. Taylor had now changed his opinion about Bullittsburg. He says, "I have never seen so much harmony and good order in any other church." "I never knew Bullittsburg stalled at any difficulty; each one pulled the right way to get the carriage out of the mud; they have learned how to behave themselves in the house of God, by treating each other with brotherly respect."

He remained at Bullittsburg about seven years, and afterward made several removals. He died in his 84th year, and lies buried in an unmarked grave, beside the Georgetown and Frankfort turnpike, not far from Buck Run and Providence meeting-houses, the scene of his last labors. Says Dr. Spencer, "His name and his labors are interwoven with the whole texture of Baptist history in Central Kentucky from 1783 to 1835."

WILLIAM CAVE

Was a son of Capt. Benjamin Cave of Orange county, Va., who was a magistrate, a prominent citizen, and a rigid Episcopalian. It was part of his duty as an officer to hunt out and persecute Baptists. As a reward for his misguided zeal the Lord made Baptists of all his children. William Cave removed to Boone county in 1795. He was there ordained to the ministry in 1801, when over 60 years of age. Beside the service he rendered Bullittsburg as co-worker, he preached extensively in other neighborhoods, and baptized many persons. He was a man of exemplary life. John Taylor said of him, "I never saw a man I had rather imitate than William Cave." He was never so sweet a singer nor so good a preacher as his brother Richard of Woodford county. He died in Boone county in the year 1806.

LEWIS DEWEESSE

Was one of the original members of Bullittsburg. About the first business of the church after organization, as we learn from the very careful and valuable sketch of Dr. J. A. Kirtley, was to license this man to preach. Mr. Deweesse was ordained in 1797. He was a collaborer with other ministers in this church, but preached chiefly in other neighborhoods, where in time other churches were planted. In that day it was very convenient to have more than one preacher in a church, as there were other stations to be supplied, and then in the regular services it was a common thing for two ministers to preach, when each one was not expected to speak much over an hour. In 1809 Mr. Deweesse moved to Indiana, where his labors and usefulness were continued, and where for some years he was the moderator of White Water Association.

THOMAS HENDERSON.

This brother settled in Boone county as an ordained minister in the year 1810. Being a man of good education and good preaching ability, his services were needed at Bullittsburg. He was the principal preacher in the great revival of 1811. He had other valued helpers, while he was a reaper of the sowings of others. He remained at Bullittsburg about two years. He then removed to Scott county, preaching to the Great Crossings church, holding some newspaper controversies, and teaching in the Choctaw Academy.

We have one thing, and only one, to do here on earth—to win the character of heaven before we die.—F. W. Robertson.

MISSIONS IN CHINA.

BY J. E. BUDGETT MEAKIN.

Most Europeans obtain their ideas of missions in China from the central stations in the foreign settlements at treaty ports, where a high wall usually surrounds a large garden, or "compound," containing from one to half-a-dozen comfortable foreign residences, some of which will probably be used as schools or hospitals, and a chapel. Necessary as these centers are in many parts as business stations and health resorts for worn-out workers from inland, there is, it must be confessed, an indefinably objectionable something about them which bespeaks the intruder, the hostile camp in a foreign land.

Often there is nothing besides the texts on the walls, or a harmonium, with perhaps a Bible or religious magazine on the table, to distinguish the sitting-room from those of the merchants and consuls, just as it would be difficult to tell the dwellings of many ministers and clergymen at home from those of the wealthier among their congregations. But taking mission residences all around, they do not at all compare in point of comfort, to say nothing of luxury, with the homes of ministers and clergymen in England. Here, too, this means less proportionate expense than at home by far. At one town, for instance, I was the guest of a newly married couple, where the husband, who had been sometime on the spot, had toiled to make a dainty bower for his bride, who had come out prepared to "rough it." In her astonishment at her new surroundings, more luxurious than at home, with dainty bric-a-brac and tasteful rattan chairs, and waving potted ferns and palms, she could hardly satisfy herself that it was right till she had ascertained the price—paid for this or that, ridiculously low when regarded from a European standpoint; and lest I should go away with a wrong impression I was carefully posted as to the cost of specimen articles. In some of the longest established stations one sees the accumulations of a lifetime in books and ornaments. In one such home, which any one might have envied, I was interested to learn that the missionary's income was about \$500 a year, of which I knew from other sources a large proportion went in charity.

Other residences equally imposing outside I found to be furnished in the most economical, uninviting way, not always devoid of taste, but indicative of very careful spending of the funds intrusted for the work. Beyond this again came the native houses used by missionaries, fitted up as cheaply as could be, in which serious discomforts are made light of in order to get right down among the people. Among the Europeans in the East there is a very much fuller appreciation of this style than of any other; and one cannot but feel that there the real object in view is better attained, and certainly my own limited experience has been that there the spiritual atmosphere has been more intense. It does not greatly help mission work to be on calling terms with those of one's own nationality who have no interest in it, and even the surroundings that make this possible must make the daily contact with squalor and filth outside more trying. Yet to prescribe one style of living for all would be a great mistake, for there are those who cling to bric-a-brac and flesh-pots in the mission field as everywhere else. I have been assured by some of the most honored workers in the field, men highly honored of God in their work, that were it not for the daily return to the comforts of Western civilization, after the depressing labors in the native town, they could not carry on their work. This is but one of the many questions in which no man can judge another, the only answer to which is individual consecration.

But away in the interior there is little need to raise the question, and if only those who so freely criticize the way in which the missionaries live on the coast would take a trip up country they would see something very different. There is a crying need for members of mission councils and level-headed Christian men of business to come out to these parts and see for themselves by spending months in distant stations what the real hardships of mission life are, though these can only be fully grasped by residence and personal experience.

But after all, the real difficulties and the real trials of the missionary's life are not

those incident to life among a filthy and in many ways degraded people, preaching to them what they do not wish to hear. Any man will go to the ends of the earth to make a fortune or to gather honor; but with all he may have to put up with, he cannot understand the real difficulty of the missionary's lot. With the ambassador of Christ the strain that tells is spiritual; it is the daily hand-to-hand fight against an army each of which strikes with the same weapons in the same place; it is the temptation to lean on the self that must fail, to be discouraged by faults that are human; it is the standing in the forefront of a battle that is hot, faint yet pursuing. Missionaries do not come home to tell us how much all this means; instead of getting them to put us in real sympathetic touch with their joys and sorrows, we make them plead for funds to carry on a work to which we should feel it the greatest honor to have the opportunity of contributing.—Independent.

London, England.

THE MONOTONY OF LIFE.

One of the most repellent aspects of our American life, especially in the cities, is its dreary monotony. Men of business get into a rut, and become so accustomed to it, that they never think of a change. Each day with them is like every other day. Money-making absorbs their thoughts and efforts to the exclusion of all other matters. In many instances they lose capacity for anything else or better. If the grind ended with the close of the day, it would not be so bad. But too often they carry their cares from their offices to their homes, and keep up till late at night the perplexing drudgeries that have already absorbed and dried up their physical and mental energies. Now the home is designed to be a place of relaxation. It is one of the chief functions of domestic life to neutralize the corroding effects of worldliness. Happy indeed is the man who has the good sense to find in the conversation of his wife and children a relief from the strain of his outside tasks. However weary he may be when the sun sets, he is likely to wake in the morning with a fresh and vigorous brain. To him there will never come that atrophy of the affections which marks the sure decadence of multitudes of strong workers in our day. He will be a perpetual stranger to that dull, low-middling frame of mind and heart which forbid the possibility of achieving any enterprises that go beyond the trifling and the commonplace. He will carry the light and happy spirit of youth into the midst of the exacting toils of middle life, and will even reach old age without any sensible abatement of his zeal for all noble pursuits. Herbert Spencer has said that the first secret of success in education is to learn how to wisely lose time. He might well have generalized the statement. In all vocations much is gained by an alternation from one thing to another. The monotony of existence may also be broken up by taking an interest in the welfare of other people, especially of those that are helpless and dependent; and by a regular attendance upon the services of God's house. Helpfulness to our fellow-creatures puts new joy into our hearts, and worship is the very life of the spirit. A home-loving, man-loving, God-loving Christian can sing at his toil from morning till night. Whatever he does, he does in the name of the Lord Jesus. This fact metamorphoses him from a serf into a servant and a son of God. It is worth the while of all those who are in any way touched by these remarks to stop and give them the amplest consideration. Nothing is easier than to fall into habits which war against the soul. But breaking these habits is altogether a different matter.—Nashville Advocate.

Nothing is more certain to stamp out the enthusiasm of obedience, which ought to mark the Christian life, than the luxurious fashion of living which is getting so common to-day amongst professing Christians. It is not in vain that we have the old story about the children whose faces were radiant, and whose flesh was firmer, when they were fed on pulse and water, than were theirs who feasted on the wine and dainties of the Babylonish Court. "Set a knife to thy throat if thou be a man given to appetite."—Dr. McClaren.

It is exercise alone that supports the spirits and keeps the mind in vigor.

THE INTERPRETATION OF LAW.

BY THE REV. J. G. BOW.

Recently I have been greatly interested and profited in a review of "Dick's Theology." As most Baptists know, the Presbyterians are generally sound in teaching till they come to church polity and the ordinances. Of course their misapprehension of the Lord's Supper grows out of their errors in regard to baptism. An esteemed Presbyterian physician once said to me that he had no objections to our baptism, but he could not endorse our "close communion."

I told him if he accepted immersion as baptism, the Baptist practice of the other ordinances for license as a necessary consequence. Paul says there is "one Lord, one faith, one baptism." If immersion is baptism, the rite submitted to by Christ, enjoined upon his followers, and this the leading scholars of every denomination have admitted, then sprinkling and pouring are both valid. The only question remaining is, Should communicants be baptized before they partake of the Lord's Supper? He saw, yielded and followed Christ.

But Dr. Dick says in his article on "The Law of God, the Decalogue." "In the third place, negative precepts are contained in affirmative, and affirmative precepts in negative. When any duty is enjoined, the contrary sin is forbidden; and when any sin is forbidden, the contrary duty is enjoined. It has been said that in the Scriptures there are more things than words; so in the precepts and prohibitions there is more than the words express. When the law commands us to honor our parents, it forbids neglect of them, contempt of them, or the doing of anything which may be injurious or offensive to them. When it commands us to sanctify the Sabbath, it forbids all worldly employments and recreations, and everything, in a word, which is inconsistent with the sacred rest and holiness of the day. In these instances the negative precepts are included in the affirmative."

This law of interpretation I fully and heartily endorse. When a teacher or student of the Scriptures who does not? If applied to the plain commands of Christ, how much of Romish error, popish ritual, human dogmas, commendations of men and traditional lore would be lopped off from the so-called churches of to-day. The Gospel precepts requiring repentance and faith, evidence of regeneration and conversion in all who are admitted to church privileges, would forever exclude the irresponsible and impenitent from church membership. The command to baptize believers necessarily prohibits the baptism of all who have not exercised a personal faith in Christ. The command to baptize in the name of the Holy Trinity, forbids sprinkling and pouring, which bear no resemblance to the thing commanded. The command to pray in the name of Christ, even if not otherwise prohibited, forbids us to pray in the name of saints and angels. If Presbyterians and all other churches apply this law, we can have some hope of the union of Christians.

Euflavia, Ala., Dec. 24, 1888.

WHAT WILT THOU?

BY REV. THEODORE L. CUYLER.

A fond, ambitious mother came to our Lord one day with a large dream in her head. She had a vision of an enthroned Messiah surrounded by royal splendors, and her two beloved sons as the chief ministers of state beside the imperial throne Jesus and his brother. "What wilt thou?" Her reply is, "Grant that these, my two sons, may sit, the one on thy right hand and the other on thy left hand in thy kingdom." So prays the short-sighted mother, and her prayer interprets her character. Her dream is of a crown and scepter; but the Master's soon disabuses her mind of any such foolish phantoms; the only crown is to be one of thorns, and the only scepter a "reed" of mockery. "Ye know not what ye ask," is our Lord's tender rebuke to her dream of ambition: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"

There are plenty of Salomes yet in our world—some of them in the Church of Christ. One of them has a dream of her beloved daughter as the reigning belle of society with a crowd of fortune-hunters at her feet. Her foolish dream realized would mean a dizzy head and a giddy heart, with all the sweet simplicity of girlhood hardened into a selfish slavery to fashion and frivolity. She knows not what she asks. Another Salome is coveting for her son great wealth at whatever risk to his immortal soul; still another covets a lofty station, with little idea of what lame cost, or what splendid worldly success may cost the boy the loves. The very worst thing that could befall any man or daughter would be to have the vain glorious dreams of parental covetousness or ambition realized. To all such parents the Master addresses the solemn injunction, "Seek first for the kingdom of God and His righteousness." Parental aims and prayers have much to do in determining the future career of sons and daughters. There are thousands of us who rejoice that our godly mothers had wise aspirations for us, poor, short-sighted Salomes had for her sons, or else we might not be where we are to-day.

It is a fact now, as it was in New Testament times, that the requests we make of God interpret our character. They show us just as we are. A certain man came to Christ, and asked that his brother might be converted, and give him a part of that father's property. That looks like a sharp money monger. Another man comes with tears in his eyes beseeching Jesus to hurry to his house before his sick boy dies. That speaks a big-hearted father, just as the Syro-Phœnician woman's plea reveals a loving mother. The young ruler's question revealed a

desire for salvation; and the questions of Nicodemus reveal a hunger for spiritual knowledge, and the questions of the terrified jailer showed what he wanted most. To our Lord's "What wilt thou?" the quick reply of Barlimous was, "Lord, that I may receive my sight."

Let us read our character in our prayers. What we love best, what we covet most, that gives the key to our hearts. "What wilt thou?" The answer to this is often seen in the anxious face bent over the ledger or the stock list, in the complete absorption of time and thought, and in the single purpose to be rich. That is a sinful folly, try if the man's only trinity of worship is, the gold eagle, the silver dollar, and the copper cent. Yet it is no sin to strive after money provided that we honestly get the money and the money does not get us. Would to God that more of our successful business men would learn that it is not what they take up for themselves, but what they give up for the good of others that makes them truly rich. Very few Christians even can be trusted with great wealth. When Christ holds the purse strings, all right.

What wilt thou? "What wilt thou?" Your answer may be books, mental culture, intellectual enjoyment. A higher ambition this than for lucre. Yet it may be no less selfish; for a devourer of books may be just as selfish as the devourer of the diners and of costly wines. Never has God opened wider doors for consecrated intellect than in our land in these days. Through all our schools, colleges and universities our Master seems to be walking now, and saying, Give Me these brains and cultured tongues, and thou shalt have great treasure in heaven.

What wilt thou? "What wilt thou?" Don't let it be a lowly posture of humility and a readiness to serve your Master in any place He may put you. He that humbly himself shall in due time be exalted; he that trieth to exalt himself shall be brought low. I don't believe that any young minister ever went lurching and maneuvering for a lofty pulpit and large income that ever got what his vain ambition coveted. To overflow a small sphere is the only legitimate way to a larger sphere.—The Evangelist.

DECEITFULNESS OF CONSCIENCE.

BY C. H. WETTERHEIM.

Very much has been said in favor of one's being governed by his conscience. Some go so far as to say that conscience is to be obeyed at all hazards. We are repeatedly warned against doing anything contrary to our conscience. Such warning should not be heeded. Such advice ought not to be followed. Christians are no where taught in the Bible to obey their conscience. The best of consciences, under the most favorable conditions, is extremely deceitful. The conscience of one Christian tells him that a certain religious doctrine is right, while the conscience of another Christian tells him that such a doctrine is entirely wrong, that it is a gross heresy. The Christian's conscience assures him that a certain church rite is to be observed, and that he ought to submit to it, while another's conscience says it is wrong, and should be severely deprecated. One man's conscience puts one interpretation upon a certain passage of Scripture, and another's conscience puts an entirely different interpretation upon it. Both cannot be right, yet both are equally conscientious in their views of the same passage. The truth is, thousands of Christians are daily deceived by their own consciences. Shall a Christian, then, rebel against his conscience, or consistently follow whom or what shall he look? To God, to the Bible, and especially to the Holy Spirit, for the best possible enlightenment. Obey God rather than conscience. Go to His Word, willing to do its whole bidding.

THAT HATED WORD—DOGMA.

BY REV. N. E. WISHARD, D. D.

The fact that a teacher is presenting dogma, or is a dogmatist, is not to his discredit. Indeed, if he does not teach dogma, "settled principles," the things that are known, settled, his teaching will fail to exert the authority which it ought. Of course, there are new truths in science which have to be made known to the people. If they are truths, the teacher must dogmatize in a good sense. He presents them merely as speculations about which there is no certainty, the things taught pass into the realm of questionable theory, and nothing more.

It is a curious fact that the average man believes in dogma in secular and scientific matters. The farmer has settled the question that a modern plow is better for the purpose than the ancient forked stick. On that subject he is a dogmatist, and, if he were in an Oriental country, where dogmatism were necessary, he would dogmatize. He asserts positively, gives it as a "settled doctrine," that a modern reaping-machine is by all odds superior to the old reap-hook with which we gathered our harvests forty years ago. He positively asserts the fact, with no fear of being stigmatized as teaching dogma. Yet he is doing that very thing, and perhaps with some show of pomp and arrogance. He is an out-and-out dogmatist.

All scientific truth is dogmatic. The multiplication table is dogmatic. The statement that twelve times twelve are 144 is a dogma, yet a rather useful dogma. O'ed Euclid was one of those terrible dogmatists from whose dogmatism the world has never escaped, and never will. Yet the scientific people take very pleasantly to his dogma.

A college friend, in the days of his skepticism, used to attend upon our ministry occasionally, as a matter of personal friendship. On one occasion he said in a pleasant, bantering way: "Why don't you preachers give us something new? You are preaching the same old doctrines, the same old dogmas that the generations past preached. We are getting some things in these days. The sciences of chemistry and geology are giving us something new. Why can't you preachers get away from the old dogmas?" We replied: "Yes, these old things ought to be discarded; these old dogmas ought to be laid away, exchanged for something new. It is a grievous thing that we must listen to these old theological dogmas! Why, sir, this dogmatism has run into all the professions. You remember that our old teachers in college used to drill us on the miserable old proposition that 'the square of the hypotenuse of a right-angle triangle is equal to the sum of the squares of the other two sides.' You remember that with all their learning they were not progressive enough to break away from the old worn-out multiplication table and give us something new, something progressive!" Turning upon him in serious reply, it was suggested that when the truth has been reached in science, in mechanics, in religion, there is no progress beyond the truth. The truth on any particular subject ends all on that subject. To "change the truth of God into a lie," under the pretense of having discovered something beyond the truth on that particular subject, is a sophism too shallow for intelligent consideration. The great truths in nature, such as gravitation, force, distance, space, do not change, they do not differ about from point to point to gratify the progressive spirit of the age. Chemical laws do not pass away and give place to others new and more progressive. Our scientific friends are not arraigned and bespattered with ridicule because they do not abandon the old, settled laws of nature by which God proceeds in the government of his physical universe. Yet our beloved critics never cease to break up the eternal truth of God, by which he governs his moral universe. They never weary with pushing on for something beyond the simple Gospel which reveals God's all-wise and unchanging method of saving lost souls. The things that God has made certain in his revealed word, let it be understood, are not to be cast aside because the carnal mind stigmatizes them as dogma.

The Bible is dogmatic. Why should it not be, since God speaks to us in nature dogmatically? Shall he give irreversible laws to govern matter; then give us something uncertain, speculative, concerning the government of the mind, the soul? Shall we have everything "settled" in reference to material things, and everything on a sliding scale in morals, in spiritual life? Scarcely. We would not venture to charge God with a folly that would discredit human wisdom. Hence we expect to find "settled principles," certainties, dogmas in the word of God; nor are we disappointed. The Bible is dogmatic as a book as Euclid. The prophets were dogmatic. They forecasted the will and purpose of God with positiveness. They did not come to the people, to whom they were sent, with speculations, guesses, equivocal announcements. They dealt in clear, positive, dogmatic statements. "Thus saith the Lord," left no place for pushing aside his truth, and replacing it with something more progressive. God's word was the last word. It was the determining word. It ended controversy.

Our Lord did not change this characteristic of the Scriptures. Tender, sympathetic, persuasive as he was, not breaking his bruised reed, nor quenching the smoking flax, yet he preached dogma. "We speak that we do know and testify that we have seen," which was the very essence of dogmatism. He gave his hearers positive truth, truth unchanging and unchangeable. "He spoke as one having authority, and not as the scribes," who ventured on speculation who went beyond the word of God, and obtruded their own speculations. The scribes and Pharisees are frequently held up before us as the conservatives, and our Lord is represented as the radical. Nothing is further from the truth. The scribes and Pharisees were the progressives. They had

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are preaching the same old doctrines, the same old dogmas that the generations past preached. We are getting some things in these days. The sciences of chemistry and geology are giving us something new. Why can't you preachers get away from the old dogmas?" We replied: "Yes, these old things ought to be discarded; these old dogmas ought to be laid away, exchanged for something new. It is a grievous thing that we must listen to these old theological dogmas! Why, sir, this dogmatism has run into all the professions. You remember that our old teachers in college used to drill us on the miserable old proposition that 'the square of the hypotenuse of a right-angle triangle is equal to the sum of the squares of the other two sides.' You remember that with all their learning they were not progressive enough to break away from the old worn-out multiplication table and give us something new, something progressive!"

practically abandoned the old, or had so overlaid it with the new that our Lord was continually stripping away their superimposed teachings and bringing the mind of the people back to the old, old truth of precept and prophecy. He did this with authority.

We find the same characteristics in the writings of the apostles. They had been with Christ and had learned of him. They knew what they were teaching. They did not present the truth in doubtful phrases. "Knowing the terror of the Lord, I persuaded men." Not as one on a voyage of discovery for new things, but as one who had reached the truth, did Paul continually deliver his message. The men who turned the world upside down were dogmatists. Herald & Presbyter.

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.)

HILDEBRAND AND CUYLER, or the Monk of Tavistock Abbey. By M. A. Paul. Reprint. Cincinnati: Cranston & Curtis. New York: Hunt & Eaton. 12mo. cloth. Frontispiece. 357 pages.

FRANZ HILDEBRAND is an English Augustinian monk of the sixteenth century. While yet a youth was the smallest of the monks, and of an honest soul drove him to the shelter and solitude of the old abbey and its rigorous vows. But the peace he seeks is not there. Monastic walls and vows combined cannot shut him away from himself, or wholly sever the universal recollections. He struggles with more subtle temptations than he has ever known before. It is faithfully recorded in his journal from which this story purports to have been derived. Not every Sweet Cicely of those dark ages found so generous and loyal a confessor as heroic Hildebrand; not every monk so fully kept the sacred vows of his order. The language is clear, the style attractive. Allusions to the superstitions and customs of our English ancestors in that age, just at the dawn of the Reformation, enrich the pages.

A YEAR AT DANFORTH. By Kate N. Peet. 16mo, 288pp. Philadelphia: American Baptist Publication Society, 1420 Chestnut St.

We must congratulate the Society on the literary merits of its recent stories, which are much above the usual run of stories. This book is interesting even to an old stager to whom new books are apt to be weariness. It is the story of the results of a practical joke played by a thoughtless boy in a military school in Virginia. It teaches many valuable lessons, and unlike so very morbid things in these days, turns out well.

We also received from the Society a little book, daintily printed and bound, which we read with interest. It was the story of a little boy and his pet lamb. The little boy was rather too good for human nature's "dilly" and his character a little overdrawn. Still he enjoyed reading the book. But we gave the book away and mislaid the Society's notice, and therefore cannot give the title, etc.

ETHINGS FROM A PAINFUL VERANDA. By Mrs. E. J. Graham. Cincinnati: Cranston & Curtis. New York: Hunt & Eaton. 12mo, cloth. 187 pp. Illustrated.

The parson's wife writes of what she sees and hears in her big old rocking chair on the veranda. The style is sprightly, the etchings show various types of character, and we would like the book very much if it were not for what the author puts into the mouth of the negro in one chapter in regard to the slaveholders of the South.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons, 1896.
FIRST QUARTER
SUNDAY, JANUARY 26.

THE EARLY MINISTRY OF THE LORD.

Luke 4:14-22.

MOTTO TEXT.—His word was with power.—Luke 4:32.

"And Jesus returned in the power of the Spirit."—Our Lord never used his divine power for himself. He gave himself to the guidance of the Spirit while he was in the body, as his servants should do, thus setting them an example. After the temptation he went to Galilee, and some time after he went again. John tells of his going twice. "And there went out a fame of him through all the regions round about."—As would follow of course from his miracles, even if they had not been astonished at his teaching.

"And he taught in their synagogues being glorified of all."—They were all looking for the Messiah who should free them from the power of the Romans, and restore the kingdom of David. So long as they could hope that the Lord would be such a Messiah they were ready to glorify him. They would talk eagerly of his miracles, rejoicing in them because they prove supernatural power. He could have led the whole nation to battle if he had chosen.

"And he came to Nazareth where he had been brought up."—Waiting till the fame of his miracles had preceded him. Of all the people, these neighbors who had known the quiet young carpenter for so many years, would be the hardest to convince. Verily a prophet finds it hard to gain honor in his own country. "And as his custom was."—He always attended the synagogue on the Sabbath days. Let no man who neglects to follow his example in going to public worship on Sunday claim to be a disciple. For the disciple must follow his Lord.

"And stood up for to read."—The priests and Levites served in the temple. The elder presided in the synagogue. Our Lord's reputation as a preacher had preceded him, and the elder, called the ruler of the synagogue, asked him to read. The reading was always done standing, then the reader sat down to preach.

"And there was delivered unto him the book of the prophet Esaias."—On the Sabbath there were two lessons read, one from the Law, or the Pentateuch, and the other from the Prophets. "And when he had opened the book, he found the place where it was written"—Isa. 61:1, 2. It is evident that our Lord was reading from the Septuagint. There is a difference of opinion as to whether the Jews generally considered that these words referred to the return from Babylon, or the proclamation of the jubilee year or to the coming of the Messiah. Probably all these explanations were current.

"The Spirit of the Lord is upon me because he hath anointed me to preach the Gospel to the poor."—The Pulpit Commentary points out the reference to the Trinity. The Spirit, Jehovah, and the Anointed One. The Gospel is preached to the poor in spirit—only to the contrite heart will God look.

"He hath sent me to heal the broken-hearted."—Those who are broken by a sense of their guilt. A broken and contrite heart, O Lord, thou wilt not despise. A

man who does not feel himself a sinner has no desire for pardon, just as the man who thinks he is well does not feel need of a physician. "To proclaim liberty to the captives"—held in the bondage of sin. It is probable there is allusion to the year of jubilee in this. At the beginning of that year the priests went all through the land, proclaiming with the sound of a trumpet the blessings which the year brought. This was good news indeed to the poor who had sold their land or themselves, for now they were free and their land came back to them. "And recovering of sight to the blind."—Godet thinks the primary reference here is to the blindness of prisoners when first brought out from dark dungeons into the light.

"To set at liberty them that are bruised."—Our Lord seems to have read other portions of Isaiah than the 61st chapter, as this is a quotation from Isaiah 58. "To preach the acceptable year of the Lord."—His appointed time for displaying the riches of his grace towards his people.

"And he closed the book and gave it again to the minister and sat down."—By minister is meant not the elder, ruler of the synagogue, but the attendant. There was a chair placed in the synagogues near the spot where the reader stood up to read in which he sat to preach. The end of the synagogue which was towards Jerusalem had in it a wooden ark in memory of the ark of the covenant, and in that ark the rolls of the law and the prophets were kept.

"And the eyes of all that were in the synagogue were fastened on him."—They gave him the closest attention. What would this young carpenter whom they knew so well say? He was not a learned rabbi, yet he had won fame as a preacher already. He had worked miracles, would he not do something wonderful here to satisfy the curiosity of his friends and neighbors?

"And he began to say unto them, This day is this Scripture fulfilled in your ears."—Thus quietly the young man claims to be the Messiah whom the nation had so long desired, and of whom Esaias wrote. If he had set himself to be a king, as they expected the Messiah to be, there is little doubt they would have welcomed his claim and have been ready to march against the Romans at his command.

"And all bear him witness."—Agreed that the reports which they had heard in regard to his marvelous preaching did him no more than justice. "And wondered at the gracious words which proceeded out of his mouth."—Admiration is expressed in the word translated wonder. He was giving them a sermon upon the grace of God, setting it before them as it had never been set before.

But instead of listening to his words as a message from God, they began to criticize the preacher. Had he been preaching what was false, it was not only right out their duty to object. But so long as he was delivering God's message, what matter whose son he was?

The lesson stops abruptly, but teachers should have their scholars read on to the 31st verse, thus getting the whole scene. Sometimes we think if we had only lived in the days when our Lord was upon earth, it would have been easier to believe. These Nazarenes who knew him so well rejected him fiercely. Then as truly as now no man could believe unless the Holy Spirit moved him.

REPLY OF THE DEACONS.

We have received as we expected many replies to our request that the Deacons would give us their views on the causes of the decline in mission giving and the remedies. We appealed not only to their interest in the cause of their Master, but also to their courtesy as gentlemen to grant us the favour of as much as a postal card. And when one appeals to Baptist Deacons both as Christians and as gentlemen to do a little thing at small trouble to themselves, one is sure of a response.

We have received as yet but few replies from the North. This is not because Northern Deacons are not as much interested in missions and as ready to grant a request, but because comparatively few of them take the Recorder. Northern pastors are as kindly and courteous men as any in the world, and they see the Recorder. We ask them to do us the kindness to tell their deacons our request for an expression of their opinion. The Missionary Union is in sore straits, and it is high time to hear from the great silent body of laymen.

Dear Recorder: Causes of decline in foreign missions:

First. Farmers are getting for farm products prices about equal to cost of production.

Second. Speculators—holders of money—have lost heavily in deceitful "booms."

Third. The great majority of moneyed men love money more than all else and give but little.

Fourth. Too much money spent on self, in the home for show and selfish motives. Fashions and display have engrossed the minds of Christians, causing indifference to duty, making them "lovers of pleasure more than lovers of God."

REMEDY.—Consecration of means, laying by and giving when needed, at least the "usury" on the talent God has given. For God's people to give up the hurtful things of earth—read the Bible more, and to give heed to every Christian duty therein.

EVAN ROGERS.

Dear Recorder: "Mission doctrine" is the Gospel. It is not preached enough. Our people are not stingy; many do not know that it costs less to save a heathen than our neighbor. A mission giver gives more freely to all Christian work than others do, therefore we need the full Gospel preached.

Our town and country members have but little money these times of low priced labor and low prices of our products. A large majority of us feel the scarcity of money. These times are not in favor of the majority, but they are good for the few who are ahead or who have annuities.

A DEACON.

Dear Recorder: I see a request from you asking the deacons' opinions of the cause of the decline in giving to foreign missions. I venture one, and not the least. I do not think that our people realize that God holds ownership of them and all they possess. To get into a disposition to get back a larger portion of what the Lord has given us than we are now giving, we should do as King David did, as recorded in the fifty-first Psalm.

I believe that our churches have in a great measure lost the joys of our holy religion. I believe that if our people enjoyed their religion more they would give more to the cause of the Blessed Master.

H. J. LYEN.

Dear Recorder: It is sad to see how little is known of our mission work, both as to methods and results, by our members and even our preachers. This is necessarily accompanied by lack of interest and no personal concern for the

cause of missions. Our people fail to keep in touch with our denominational work. Missions to many are far off and visionary. When our people are made to feel a personal interest in any work, they are willing to contribute to its support. A COUNTRY DEACON.

Dear Recorder: In answer to your request to Baptist Deacons for their opinion regarding the decline in giving to Foreign Missions, will state that your plan seems to be a good one and I am glad of the opportunity to express my opinion, though it may be weak or altogether erroneous.

First—Scriptural objects of benevolence are overlooked or crowded out by the numerous calls made on our members for money to support and defray expenses of the modern societies, their entertainments and expenses incidental to them.

Secondly—There seems to be a great mania for fine church buildings in our country. Reasonably good church buildings are discarded, and very expensive ones are undertaken to replace them. All men are called on for money to build these, and liberal-hearted Christians have great burdens to bear until they are paid for. These liberal-hearted, whole-souled Christians are the ones that used to be our main contributors to the foreign missions. Now it is getting to be a struggle to keep up the home expenses instead of having money to devote to missions.

C. R. CARLTON.

Dear Recorder: I don't want to. But when a paper which I have enjoyed as much as I have the Recorder makes a request asking as a personal favour that I do such a simple and easy thing, I can't refuse, of course. And conscience tells me I ought to be willing to do anything to help us to reason together on as important a subject as the falling off in the collections for foreign missions. I, for one, will stand up and be counted as one enough interested in missions to be willing to comply with your request. The causes are several. But I shall only take time to mention one. When that is remedied, I'll try again.

Our Missionary Union has been in the habit for years of taking grants from governments in foreign lands for support of professedly mission schools. This violates the fundamental principle of Baptists that there should be no such union between church and state. Money taken by taxation ought under no conceivable pretext to be received by Baptists for any mission work. Protests against such grants have been made and made in vain. The utmost was an assurance that the missions should be advised to do without Caesar's pap as soon as they could, or something to that effect. But the grants are still taken.

Many in such circumstances show their disgust by quitting to give anything. They cease to have faith that God will bless mission work when this grant-taking is continued, and as a consequence of ceasing to give and ceasing to have faith in God's approval of the methods, they cease to pray for missions and cease to take interest. And I think this loss of interest and falling off in giving is God's way of showing he is withholding his blessing. His people are not made ready by him.

The remedy for this cause you would like to have me indicate. One sharp remedy is this very falling off in collections. The Union will be forced to curtail its work, and of course the schools will be the first thing to be stopped. And this will stop the taking of money from governments.

Another remedy is to put our Union on the same plan as your

Convention and make it a representative body entirely. Owing to the life memberships, even if the churches do their best, they cannot control the Union. The only way in which they can express serious disapproval is by withholding contributions.

But if the Union was composed entirely of delegates from the churches, these could choose as delegates men who would say, "Receive no more money from governments under any pretext whatever," and this evil would cease. Missions and mission giving can only prosper when every thing is done on Scriptural plans. God's word and not expediency must rule to the last jot and tittle. The grace of liberality is as much a gift of the Spirit as any other grace. And that He may give this grace abundantly everything must be done in ways pleasing to Him.

A. B. S.

AFTERTHOUGHT.

ATLANTA AND THE EXPOSITION. The Exposition has closed, as everybody knows. That is, the gates are not manned. The buildings are in confusion, drays and wagons are going in empty and coming out loaded with boxes and bundles. The winding railway which reaches so many of the main buildings has been relayed, and trains of cars are loading with all manner of goods which a few weeks ago were illustrating the civilization of a hundred states and nations. In a few days the park will be a widespread desolation, so far as it represents the great Exposition which has passed. But the work of the Exposition remains.

Many things have been accomplished by the great show. Much good has resulted, much more will follow. Alas, that this is not all! Much evil has been done; many wicked powers have been concentrated in Atlanta, and the effects of the bad will run along with the good. It is the hope and aim of Christianity, not to avoid evil but to overcome it. The Lord did not pray that his disciples might be taken out of the world, but that they might be saved from the evil. He did not ask that the evil of the world should be annihilated, but that his people should be delivered from its power.

Financially the Exposition was a success. The receipts and assets will about balance the liabilities. Just here is a lesson to be pondered. The testimony of all the people is, that the weather for the fair has been as good as it could possibly have been. Two or three days were scattered over the last month, when it was unpleasant to be out; the remainder of the time has been delightful—bright sunshine, and cool, crisp air, day after day, and week after week.

Be it remembered that no one but the Great God knew what the weather would be. No one but He knows just how the forces of the winds have been directed for the benefit of the "Cotton States and International Exposition." But we all know that the managers of the Exposition were generally God-fearing men, and when they had to decide moral questions, they decided those questions on Christian principles, the Lord's day was kept sacred. The "bull-fights" were forbidden; other evil tendencies as far as possible were controlled, and the name of God was honored, and no disaster has been visited upon the Exposition company.

I do not pretend to say just how far the piety of the managers of the Exposition has contributed to its success, but I do say that if we had had average weather during the fall, all the Sundays of the period would not have balanced the

bed days. As it is, they gave the Lord the Sundays, and He held back the bad weather on week days.

Moody's meetings were largely attended. He preached, as he usually does, the Gospel of grace. Such preaching is never void. I have had no opportunity to measure the results. Is it necessary that we should measure them? Only the "opened books" at the Last day will give the full truth.

At the pastors' conference on last Monday morning attention was called to the subject of Government subsidy to the "contract schools," a series of preambles and resolutions were read. The conference thought that possibly the proposed paper was not quite clear. Dr. Henry McDonald was appointed to prepare a memorial that would clearly show that we protest against all manner of Government subsidies to denominational schools or missions, whether Roman or Protestant, or Baptist. Our Government is not a Christian government. The pretense that some are setting up that the Supreme Court of the United States has decided that it is a Christian government is entirely wrong. The judge said that "We find many evidences that the nation is a Christian nation. The general observance of Sunday, the widespread influence of Christian schools, churches, publications and charities, and the far-reaching influence exerted upon our laws by the Christian sentiment of our people, prove that ours is a Christian nation." If that is true, we are all glad of it; we are all doing our best to make it so, and rejoice in every evidence that we can see that it is so. But that is a very different thing from saying that ours is a Christian government. The court recognized as a fact, that we have a Christian nation; but it never pretended to hold, as a matter of law, that ours is a Christian government.

The church attendance during the Exposition has been very gratifying. All the central churches have been usually crowded. Dr. Hawthorn's has been far too small to accommodate the throngs who wanted to hear him. I have attended that church generally when not preaching somewhere myself. My father, Rev. S. G. Hillyer, D.D., is in his 87th year, enjoying good health for one of his age, and rejoicing that he can still write and preach the Gospel.

J. L. D. HILLYER.
Atlanta, January 7th.

THE FLORIDA CONVENTION.

Pensacola is a rival of St. Augustine in the claim to be the oldest city in the United States. It is the most important of all the Gulf ports, and its vast shipping interests are constantly increasing, and the city itself is constantly improving. It has ample hotel accommodations and many attractions.

It was here the Florida Baptist Convention met last week. The representation was not large, but all parts of the state were included in it.

The new and handsome church edifice of the First Baptist church was so far completed that the meetings were held in its spacious auditorium. Rev. A. P. Pugh, the enthusiastic and indefatigable pastor and his people deserve great credit for the indomitable courage with which they are pushing their work to completion.

The venerable Dr. Chandoin was unanimously re-elected president, and Rev. N. A. Bailey secretary. The Convention sermon was given by L. D. Geiger—subject, The Divine Fatherhood. It was strong, comforting, uplifting. Mr. Geiger is one of the best preachers in

the state. He is in the prime of life and an earnest worker. He is secretary of the Baptist Ministers' Relief Association, and his report showed the growth of that beautiful work to be very encouraging.

The report of Dr. Chandoin, who is also Corresponding Secretary of the State Board of Missions, showed a remarkable work during the memorable year of 1895. Forty-eight missionaries have been sustained, wholly or in part, and over three hundred baptisms were reported by them. Besides, a great work is accomplished in the building of churches and the organization of Sunday schools. The pledges for the coming year give promise of growing usefulness. Even the visiting editors and others caught the enthusiasm and promised substantial aid. In this connection a deal of good natured rivalry was indulged in among the editors of the *Baptist Courier*, *Baptist & Christian*, and the *Western Recorder*, each of whom showed a keen interest in the work.

The Southern Baptist Theological Seminary was represented by Prof. Kerfoot. It was his first appearance in the Convention, and he made a fine impression. The Florida Baptists are not anxious about the future of our great school of the prophets. They are sure that it is in safe hands.

The contributions to the Foreign Mission Board were liberal and given with enthusiasm. Resolutions were adopted commending the young people's movement. Dr. Bell made a clear and forcible speech in behalf of the Convention Series of Sunday school helps. Dr. Bitting presented in his own incisive way the claims of the Bible work of the A. B. P. Society. Dr. Willingham stirred all hearts with a great speech on the work of his Board.

The report of the trustees of John B. Stetson University gave a very encouraging statement of the work of that growing and well equipped institution, of which the Florida Baptists are justly proud. Among the distinguished visitors at the Convention besides those already named were Dr. Tichenor of Atlanta and Dr. Whitman, president of Columbian University, Washington, D. C. The next session of the Convention meets in St. Augustine January 9, 1897.

OUT IN South Dakota they have announced a bull fight in Nowlin county in order to raise money to build a church. Drs. Parkhurst and Butler, of New York, along with many other preachers in the East, have written protests. The country is repenting at leisure the haste in admitting cattle ranches and mining camps into the Union as states. It is to be hoped Federal law will prevent this bull fight, even if state law in South Dakota cannot.

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AMONG INDIANA BAPTISTS.

You in Kentucky with your one hundred and fifty thousand Baptists may be disposed to think of us over here in Indiana as a feeble folk. True there are only a few over 50,000 members in our 520 churches, but we are by no means the feeblest among the armies of Israel. The Methodists largely outnumber us, and the Disciples claim to do so also, but the claim may reasonably be discounted. Our church property is valued at \$1,254,238, and last year our churches paid out for salaries and current expenses \$167,950, for missions \$16,500; for education \$19,954. Other objects swell the total contributions to \$225,673, an average of four dollars per member. Rev. S. H. Huffman, the able and untiring Sunday-school missionary of the American Baptist Publication Society, reports 559 schools, with an enrollment of 5,819 scholars and teachers and 39,450 scholars.

Though Indiana is on the north side of the Ohio River, you must not suppose that our colored brethren are in our white churches. Nay, the color line is just as distinctly drawn over here as it is in Kentucky. There are two associations of colored Baptists, comprising thirty or more churches.

Here in Indianapolis there are said to be thirty-two Baptist churches, though I don't know where they are. But the *Daily News* gives the following church figures: Churches 164, of whom 32 are Baptist; 39 Methodist Episcopal; 2 Methodist Protestant; 17 Presbyterian; 10 Catholic; 10 Episcopal; 7 Lutheran, and the rest divided among the smaller denominations. I know of only ten white Baptist churches in the city and suburbs. The First church is a strong body of more than 600 members, shepherded by Rev. D. J. Ellison, who is easily the first preacher in Indianapolis. He has been with the church one year, during which time he has baptized fifty or more. He preaches to crowded congregations every Sunday evening, a fact which might make some of us smaller pastors jealous if he were not a so royal good fellow. His House of Worship is centrally located, and is a handsome brick edifice worth \$75,000. Since he became pastor extensive changes have been made in the choir arrangement and the organ has been entirely rebuilt at an expense of \$3,000.

The College Avenue church must be mentioned next. Here Rev. C. A. Hare, D.D., has an appreciative membership of 350, who worship in a well located house which cost \$35,000, and which was dedicated only a few years ago. Over on the South side is the South-street church, which I have the honor of serving as pastor. We have 350 members and an excellent brick house of worship valued at \$25,000. It was built in 1882. This is a fine field and the outlook is a promising one. It is the only white Baptist church on this side, where are at least forty thousand of the city's 150,000 population. Since I took charge last February there have been forty-six additions to the membership.

At the annual meeting for business the report of Treasurer W. D. Wilson showed the church to be in quite a good financial condition. Over \$2,500 have been received and expended during 1895 and the debt reduced to \$1,200 which can be easily managed. One of the most encouraging fields in the city is that cultivated by Rev. A. D. Berry at Woodruff Place church. One year ago this body became self-supporting, having previously been a mission of the First church. Pastor Berry

reports 55 additions during the year, of whom 37 were by baptism. They have been building, and have quite a good property—a frame which will seat 300, and which cost about \$6,000. The treasurer reported at the annual meeting receipts of \$1,673.83, and expenditures of \$1,667, exclusive of the building fund.

Besides myself there are two Kentucky pastors here. Rev. C. H. McDowell, who formerly served the South street church, has been the faithful shepherd of the University Place church for seven years. This church is situated in the extreme northern section of the city, and the outlook is good for a prosperous church as soon as that section is built up. Rev. C. L. Berry serves the Garden church, where he has been greatly blessed during his pastorate of eighteen months. He is a Trimble county brother. But he ought to have a better field which can pay him a salary commensurate with his ability. He should have at least twice the salary he receives. Another Kentucky man, Rev. T. D. Ware, recently resigned the River avenue church to accept a call to the church at Frankfort, where he is succeeding well.

The WESTERN RECORDER goes to many homes in Southern Indiana, where the membership of the churches is composed largely of ex-Kentuckians. The church at Madison, where I spent four years of a pastorate with as noble a people as God's sun shines on, and which was served in succession by two other Kentuckians, C. G. Skillman and J. S. Gration, both of whom are held in highest esteem by the people there, is prospering under the wise leadership of Rev. J. L. Beyl. The Seminary furnishes churches preachers for many of the churches contiguous to Louisville. It is so easy to run out on the Lord's day and get back to study on Monday.

At our late State Convention it was resolved that Franklin College ought to have an additional \$100,000 endowment. The trustees have been encouraged to believe they may expect liberal help towards securing this sum from the American Baptist Education Society, and they have been considering a plan of campaign for raising it. It is hoped to have it by the beginning of the twentieth century. Franklin is now no mean institution. It has a history of sixty-one years, during twenty-seven of which Rev. W. T. Stott, D.D., has been its honored president. The college is co-educational, and has an annual enrollment of over two hundred students. The grounds and buildings are valued at \$65,000, and the endowment is stated to be \$225,000.

C. E. W. DOBBS,
Indianapolis, Ind., January 9, 1896.

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JOS. WILLIAMS,
Stephenson, Ala., Nov. 29, 1895.



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If His faith you could bear the light;
But you would not cling to His guiding hand,
If the way were always bright;
And you would not care to walk by faith.
Could you always walk by sight.

The true He has many an anguish.
For your sorrowful heart to bear.
And many a cruel thorn crown
For your tired head to wear.
He knows how few would keep close to Him.
If pain did not guide them there.

So He sends the blinding darkness.
And the furnace of seven-fold heat.
Tis the only way, believe me,
To keep you close to His feet.
For His ways are so easy to wander.
When our lives are glad and sweet.

Then settle your hand in your Father's.
And sing, if you can, as you go.
Your song may cheer some one behind you.
Whose courage is sinking low.
And well, if your lips do quiver.
God will love you better so.

—Selected.

OUR PULPIT.

BALAAAM.

BY THE REV. MARK GUY PEARNE.

Numbers 22:21.

Before we enter upon this story of Balaam it may be well for us to see what the Scriptures say of him elsewhere. He stands upon the heights of Moab a warning to all the ages, and to none more than this money-loving nineteenth century. Peter points back to this strange figure—"Beguiling unstable souls; an heart they have exercised with covetous practices; cursed children, which have forsaken the right way and gone astray, following the way of Balaam, the son of Beor, who loved the wages of unrighteousness; but was rebuked for his iniquity; the dumb ass speaking with man's voice forsook the madness of the prophet." And Jude denounces those "who have run greedily after the error of Balaam for reward." At him the Son of Thunder glances, "Thou hast them there that hold the doctrine of Balaam, to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication."

It is not in such dark colors that we set Balaam before us as we read in these chapters in the life of Moses. A man really great in many respects; of splendid gifts, in whom the spark of divine fire was fanned by a breath into a flame of loftiest poetry. A seer gifted with that vision of things in the light of God which made him a true prophet; and with power of uttering that which he saw such as was rivalled only by Isaiah or Moses. And not only a great man, at some time assuredly a good man. He could not have been so bad if he had not been so good, for there is a religious conviction and conduct which go to the making of the worst man, as in the case of the Pharisees in every age. A man this of whom we think as an honest and sincere seeker after God, another Abraham, who listened and heard the voice of God, and came to be a faithful witness. Then he began to use his gifts and privileges for his own advancement. There came the lust of power; the lust of position; the lust of gain; and Balaam, the prophet and seer of God, goes out into the darkness like Judas; almost indeed like another Lucifer, son of the morning, falling headlong from his height, until he creeps a hissing serpent, eating the dust and breathing poison.

The wanderings of Israel have brought them to the eastern corner of Palestine, where dwell the people of Moab. As the descendants of Lot, and thus connected with Abraham, they are not to

share the fate of the Canaanite. Balak, the king of Moab, having heard of their victories over the other nations, is filled with fear at their coming. He calls the elders together. "This people," saith he, "will lick us up as an ox licketh up the grass of the field. To fight against them will avail us nothing." Then he reminds them of the famous soothsayer, whose name and fame have spread throughout the lands. To him they will send, and it may be that he shall come and curse this people, and thus shall they be delivered. So the messengers are sent, and appear before Balaam with their entreaty, fully persuaded of the power of this man. "Come and curse these strangers, I pray thee: for he whom thou blessest is blest; and he whom thou cursest is cursed." If there were in this man any ambition, any love of power, such a request would be sure to find it out. To be summoned by the king for nothing less than the deliverance of the whole nation; to be recognized as possessed of such mysterious power, it was as if his were the voice of a god. Balaam bids the messengers tarry for the night, whilst he enquires of the Lord in this matter. The will of God was plainly declared: "Thou shalt not go with them: thou shalt not curse this people, for they are blessed."

In the morning Balaam met the messengers with the reply, "Get you into your land, for the Lord refuseth to give me leave to go with you." We feel in the words an angry acceptance of the divine will. He wanted to go. There is no word about the people whom God had blest. Not thus was the prophet of God wont to speak. Think how such an one as Elijah would have thundered it, "As the Lord liveth before whom I stand I will not go with you, nor will I in any wise curse them whom he hath blessed." An unwilling and reluctant "no" is sometimes the surest way of saying "yea." It only stimulates the more determined attack. That message is certain not to close the communication. So Balak sends a larger company of more distinguished men, with costlier presents and splendid promises. The highest position should be his. Balaam comes forth to meet them and hear their words. He has his answer, and always speaks piously. "If Balaam would give me his house full of silver and gold, I cannot go beyond the word of the Lord to do less or more." A noble answer, if it had ended there. As it was it was too religious. We suspect the kind of man who mouths his pious phrases about everything; who uses his religion as a trade-mark, and quotes Scripture in the prospectus of the company that he promotes. God had spoken to Balaam. God had told him that he should not go, that he should in no wise curse this people. But Balaam bids the company of princes, with their splendid presents, wait till the morrow, whilst he shall see what more the Lord shall say to him. There is the man—these pious phrases are but the white robes and phylacteries of the Pharisees. All the soul of the man longed for the gold, and thirsted for the position, and cried aloud for the honors. And now this Balaam thinks he can argue God into changing his mind; as if God were such an one as himself, and as if the mind of God was not the everlasting truth, the utterly unchangeable right. So this man trifles with his own conscience and then trifles with God.

The Lord Jesus has given us a precept which, if acted on would save the world half its troubles. "Let your manner of speech be

yes, yea, and nay, nay; for whatsoever is more than these cometh of evil." It is the mixture of yes and nay that slays men. Truth with this Balaam is not a thing rooted as the rocks, firm as the mountains, everlasting as God; but it is a thing that can be trimmed; one thing to-day, another to-morrow, according to who may come, or what they may bring. Balaam will find some way of securing all this gold and this proud position, yet without saying anything other than the message of God. Men of this sort to-day pride themselves that they do not tell lies with their lips, but the lie is through and through them. We hear this Balaam assuring himself a to how much good he could do with the money; and of course he would speak no word but that which God a, speak by him. As if ill-gotten gain is not always of itself; he keeps the account of it with grim exactness, demanding the uttermost farthing. So begins the strife with God. And it ends as these methods always do. He may go. God speaks and speaks plainly; but if his voice be not heeded, it can be argued into silence; and out of that silence it is an easy thing to spell consent. Then when he has it, Balaam seems half afraid of the permission he had been so eager to get. Of the two voices that spake within him, one was dumb with dread, and the other that voice that had urged him on. Ah, how true it all is about us to-day, men and women miserable because they cannot bear their way, and then miserable because they have it, and afraid.

So Balaam goes his way, which is a going out of his way, ready to spend his rage upon any unhappy creature that presents itself. And, unfortunately, when a man rides an ass he has not far to seek for the opportunity, especially if the ass stumbles. Suddenly the frightened ass swerved aside from off the road, and in his fury Balaam smote it. Again it stood and swerved, crushing the prophet's foot against a stone wall. And yet again the startled creature stood trembling in a narrow way, and then fell down. "If there were a sword in my hand I would kill thee," cried the angry prophet. Then there appeared the angel of the Lord, "Wherefore hast thou smitten thine ass thus? Behold, thine ass saw me these three times: unless she had turned aside from me surely I should now also have slain thee, and saved her alive." This mystery of the ass speaking has hidden from us the great meaning of the incident. He who giveth us speech can enlow other animals with it. God's creatures are constantly reproving us if we had but ears to hear them. The mischief is not that they are dumb, but that we are deaf. But what concerns us is the terrible reproof in these words. It was like Balaam's doom. "Thou a seer! A prophet of God! Balaam, the man whose eyes God hath opened (24:3). And is this what thou hast come to! Dimmer of eye and duller of sense than thine ass that thou smitest! Thine ass saw me. But thou hast blinded thyself: thou hast put out thine eyes. Whether thou gnest thou seest not." Conscious that the sight of God had gone out within him, Balaam cried, "I have sinned." He would have gone back again, but that could not be. The way of falsehood on which he has entered cannot be retraced. The awful price that must be paid for wrong doing is this penalty of having to go on.

Now Balaam draws near to Moab, and at the borders of the country the king waits with the princes to welcome the great deliverer of their nation. There is a tone of

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reproof in the words of Balak, "Did not I earnestly send for thee? Wherefore camest thou not unto me? Am I not able to promote thee to honor!" But this man does not cringe in the presence of the king. His answer is a noble one, "Lo, I am come unto thee: how now am I able to say anything at all! The word that God putteth in my mouth that will I speak." How much of the true prophet there is in this man! How clear a vision he has of God, and of man's relation to God, appears in the account of this interview which is so strangely preserved in the book of Micah. "Remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him . . . that ye may know the righteousness of the Lord. Balak asks, "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" Then Balaam replies, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God!"

And now they make preparation for the seer to work his spells and to curse those whom God hath blest. It is indeed a strange scene. At Balaam's bidding they erect seven altars and offer oxen and sheep, as if he would cover his lack of confidence by the greatness and grandeur of his ceremony. Together the king and the prophet climb the height of Moab. And there on some projecting rock he takes his stand, bareheaded:

"Thy wild hair floating on the eastern breeze,
Thy trance'd yet open gaze,
Fixed on the desert base,
As one who deep in heaven some airy pageant sees."

The stretch of the goodly land lay before him in all its vast expanse. Behind him the wilderness that stretched away to his own land. To the left rose the red mountains of Edom and Seir. The great and terrible desert gleamed to the south. Then came the deep shadows where the Jordan ran; and beyond there rolled the hills of Palestine, the white walled cities dotting the distant landscape. Far away to the north stood the snowy height of Lebanon. And beyond the western horizon he knew there lay the waters of the great sea, on which should come the ships of Chittim. And now his gaze is fixed upon the tents of Israel that spread below him, set in order amidst the acacia groves. It may be that the Pillar of Cloud rested upon them seeming like the power that protected them against all evil. He stands and gazes in silence, dimly perceiving the great purpose of God concerning this people. His heart envies the blessing that awaits them. In silence he returns with the king to the altars, and there taking his place amongst the princes of Moab, there swept over him the spirit of prophecy, as if some unseen

hand smote the strings of that tuned soul:

"Balak the king of Moab hath brought me from Aram,
Out of the mountains of the east, saying,
'Come, curse me Jacob,
Come, defy Israel.
How shall I curse whom God hath not cursed?
Or bow shall I defy whom he hath not defied?
For from the top of the rocks I see him:
And from the hills I behold him:
Lo, it is a people that shall dwell alone,
And shall not be reckoned among the nations.
Who can outdo the dust of Jacob?
And the number of the fourth part of Israel?
Let me die the death of the righteous,
And let my last end be like his."

In horror Balak cried, "What hast thou done? Did I not bring thee to curse mine enemies, and behold thou hast blessed them altogether." Then came the answer of a prophet, "Must not I take heed to speak that which the Lord hath put into my mouth?" And yet with soul lusting for gain there is that about him which prompts Balak to make another effort. He will bring him to some place from which he can see but the uttermost part of this people, "and shall not see them all." There it may be that he can cheat God and curse Israel! So once more they stand on the rocky height, the king and the prophet. But again there sweeps within the seer's soul the wind of God, and he cried, "God is not a man that he should lie; neither the son of man that he should repent: hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?" And yet a third time Balak leads Balaam to another point, climbing the mount up which Moses went when he looked forth upon the great stretch of the goodly land. But again the prophet is powerless to breathe a breath of harm against this people. Balak indignant cried, "I called thee to curse mine enemies, and lo, thou hast altogether blessed them these three times." And once more the prophet faced the king, and stood as with the nobility of former days. "If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind." And then in an outburst of blindest poetry Balaam declared the completeness of Israel's triumph over the nations. Then Balaam rose up, and went and returned to his place.

So we follow the prophet mounted on his ass and riding away into the wilderness toward his own country. And is it in the loneliness of the way that he begins to think of all that he has left, the splendor of the position, the great gain! Certain it is that he turns seeking Balak. With another face and bearing he takes the king aside. "Balak," he whispers, "this thing can be done, and I can yet deliver this people into thine hand." The voice that had rolled in such majestic utterance now hisses in the damnable suggestion, "Let the women of Moab go amidst the men of Israel, and tempt them to the worship of their false gods, and to the observance of their foul festivals. If Israel be allured from the living God,

these and then only shall Israel be undone." So does Balaam come to take his place among the princes of Balaam. The silver and gold are his. The plot succeeds, and like a plague spreads the fascination of the idolatry. The men of Israel are mad in their vile devotion. Only the sternest punishment could stay the hideous sin, and in one day there fell no less than three and twenty thousand. The whole nation of Moab perished in the war that followed. And amongst them we read: "And they slew the kings of Midian . . . Balaam also the son of Beor they slew with the sword."

It is a grim story. But, alas, it is the story of hosts about us today, men who try to cheat God with altars and sacrifices, and piou-utterance, and yet grasp at gain by the curse and degradation of those about them. This is the man who cried "Let me die the death of the righteous, and let my last end be like his!" Well has one said, and 'he words need to be spoken again and again, "Desire for personal salvation is not religion. It may go with religion, but it is not religion. Anxiety for the state of one's own soul is not the best symptom. Of course, every one wishes, 'Let me die the death of the righteous.' But it is one thing to wish to be saved; it is another to wish God's right to triumph; it is one thing to wish to die happy; it is another to wish to live boldly. . . . It is possible to have sublime feelings, great passions, even great sympathies, and yet not to love man." The selfish motive can never find its satisfaction in Jesus Christ, either in this world or any other. To set Christ over before us, our Example as well as our Saviour, to be through and through us true to him, this and this only is our strength and safety.

OPINION OF ENGLISH BAPTISTS.

What our English brethren think of the Venezuelan matter is of interest to us. Below we give the editorial of the *London Baptist*:

COUSIN JONATHAN.

John Bull has, it must be confessed, during the past few days been startled out of his usual self-complacency by a "message" from his dashing young cousin over the water. In conception and spirit the message is assuredly open to severe handling. But amidst our not unreasonable indignation and surprise, let us not forget that it is, after all, but a case of curses coming home to roost. Englishmen, because they doubtless invented the mischievous arts of jingoism and spreadeagles, are too ready to be jealous if their patent has been infringed. Among rising nations, however, we must expect our example of self-assertion to bear fruit. We cannot, for instance, be going all over the world at the interesting work of what is called "colonizing," i. e., quietly appropriating as British possessions other people's territory, without seeing now and then some disagreeable results. The United States now chooses, in the person of President Cleveland, to tell us that we are exceeding our rights in Venezuela. Jonathan disputes our boundary line, and coolly demands that we shall abide by what is called the Monroe doctrine as the standard of what is just. That doctrine is not international law, but was originally the assertion of a principle adopted in special circumstances upon our own advice to arrest the extension of impudent claims by the Vatican in alliance with one or two aggressive European Powers. In essence it declared that no outside Power should be

admitted to rights of property thereafter within the American Continent as against America. But we were already in occupation even then, and we have now Canada to consider, as well as a world-wide empire. It would be simply monstrous, therefore, to admit for a moment any mere dictatorship on the part of the United States.

WE SHALL NOT FIGHT.

Upon its own showing the States Congress who have adopted its President's remarkable outburst against England, has no right, if the principle be acknowledged, of even its recent interference in Turkey. But the fact faces us that Congress has now voted a hundred thousand dollars to the expense of a Commission which it has appointed to visit Venezuela and declare the rights and wrongs of the dispute; and then forsooth, any contravention on our part of the law thus to be set up is really to be treated as an act of war. Lord Salisbury may himself be a Jingo, but no English man with any sense of patriotism or self respect would bow to the mere domineering will of even a democracy. The situation is, for the moment, alarming. It has had serious effects. Already a tremendous panic has occurred in the world of American finance, and it is estimated that, in but a day or two, the money loss to the states in the fall of stocks and the general shaking of confidence stands some thing like a hundred millions sterling. What is the inspiring motive of Mr. Cleveland? It looks altogether like a daring move on the political chess-board a bid to the gallery for its support of his renewed candidature or party at the coming Presidential poll.

He wants, too, we are told, to rush the people on behalf of a new scheme of national finance. But with all this we can have little to do. Our business is to keep cool heads and prayerful hearts, and to let the anger of our cousins, unjust as it is, have time to abate and run itself out. There are multiplying signs of a reaction from bombast and bluster, and sensible men in the States are dealing some faithful blows at their wrong-headed President. To precipitate war or even to encourage bad blood between ourselves and our beloved kindred of America, land of the Pilgrim Fathers, were an iniquity to characterize which every available adjective fails. Our hope is in God and in the good sense of our friends and brethren. Let them pause and consider. We are not going to fight. Our community of interests alone forbids that. In a very special and largely in a Christian sense we are of one blood, and to enter upon a sanguinary fray one against the other, especially upon what is really a petty issue, would surely call down the summary vengeance of Heaven upon both. No. Let us kiss and make friends, and may God defend the right!

IN OLDEN TIMES

People overlooked the importance of permanently beneficial effects and were satisfied with transient action; but now that it is generally known that Syrup of Figs will permanently cure habitual constipation, well-informed people will not buy other laxatives, which act for a time, but finally injure the system.

PRAYER.—The Christian is enjoined to "pray without ceasing;" to have what I call a holy aptitude of prayer. The bird is not always on the wing, but is ready to fly in an instant; so the believer has such a gracious aptitude for this service, that he is prepared, in an instant, when in danger or need, to fly for refuge to God.—Salter.

HOW TO BE MISERABLE.—Think about yourself, about what you want, what you like, the respect people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery of yourself out of everything which God sends you; you will be as wretched as you choose on earth, or in heaven either.—Kingsley.

If thou neglectest thy love to thy neighbor, in vain thou professest thy love to God; for by thy love to God thy love to thy neighbor is gotten, and by thy love to thy neighbor thy love to God is nourished. Quarles.

To be without books of your own is the abyss of penury. Don't endure it. And when you'll have to buy them you'll think whether they're worth reading; which you had better on all accounts. John Ruskin.

We hardly expect our prayer to accomplish much so long as our faith in the stability of natural laws is greater than our faith in the stability of God's word.

going to school

Do the children go to school? And are they joyous and happy? Is school life a pleasure? And is progress being made? Or is the opposite true? Does the close of each day bring a headache? There is no appetite and sleep is imperfect. The color gradually leaves the cheeks and only a little effort is followed by exhaustion. To continue school means to come to the end of the year with broken health. What is the best thing to do? Take

Scott's Emulsion. of Cod-liver Oil, with hypophosphites. The cod-liver oil nourishes the body and makes red corpuscles for the blood. The hypophosphites are tonics to the nervous system, giving mental activity during the day and refreshing sleep at night. Don't let your child get thin and worry along. Give Scott's Emulsion; insist on a generous amount of out-door exercise; and the vigor of youth will return.

SCOTT'S EMULSION has been endorsed by the medical profession for twenty years. Get your doctor. This is because it is always palatable—always uniform—always pure—the perfect Nutrient for Cod-liver Oil and Hypophosphites. Put in a warrant and \$1.00 on your. The small size may be enough to cure your cough or help your baby.



JEFFERSONTOWN, KY., June 4, 1887. **LOUISVILLE PAPER CO., Louisville, Ky.** GENTLEMEN:—I need twelve rolls of your "Neverwett" Red Dope Roofing on my barn at Jeffersontown, and find it every thing you claim it to be. It is waterproof, makes a good roof, is cheap, and was put on very quickly by my farm hands. Yours truly, **D. E. STARK.**

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÷ MOPENE ÷

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T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, JANUARY 19, 1894.

LOUISVILLE, Ky., Jan. 14, 1894.
The annual meeting of the stockholders of the Baptist Book Concern will be held on Tuesday, February 4, 1894, at the hour of 10 A. M., at the office of the Company, corner Third and Jefferson streets, Louisville, Ky., for the purpose of electing directors and transacting such other business as may come before the meeting, including the advisability of reducing the capital stock of the Baptist Book Concern, and to what extent.

Yours very truly,
W. P. HARVEY,
President.

Among the good things in the January *Bibliotheca Sacra* (a quarterly all our preachers would do well to get; the Baptist Book Concern can supply you, \$3.00 a year, 75 cents a copy) is an article from Rev. Dr. John T. Gulick, which is both admirable and memorable. It was the means of converting Prof. Romanes from infidelity to Christ. Of the conversion of Prof. Romanes we have before spoken.

Dr. Gulick is the son of a missionary to the Sandwich Islands, and is himself a missionary, now laboring in Japan. Dr. Gulick carefully studied the land mollusks of the archipelago, and made important additions to human knowledge. He sent accounts of his investigations to be published in *Nature*, a periodical of which Prof. Romanes had charge. Struck by the accuracy of observation and the cogency of reasoning manifested in these articles, Professor Romanes was led to write to Dr. Gulick, asking him how he had managed to hold to his Christian faith, it seeming strange to the Professor that a man of such scientific gifts and attainments should believe in the Bible. He declared Dr. Gulick to be "the most profound of living thinkers upon Darwinian topics." The letter of inquiry says: "The question which—for my own benefit alone—I want to ask is, How is it that you have retained your Christian belief? Looking to your life, I know that you must have done so conscientiously; and, looking to your logic, I equally know that you cannot have done so without due consideration. On what lines of evidence, therefore, do you mainly rely?"

The article in question is Dr. Gulick's reply to this question. It is a brief, clear and decisive argument for Christianity, addressed to a scientific infidel. And it accomplished its purpose, by God's blessing. Romanes was convinced, and in his "Thoughts on Religion," written after his conversion, he has dealt infidelity a deadly blow.

We make a few brief extracts from the article, which should be issued as a tract:

"Though other systems of teaching have dimly apprehended the ideal, they have none of them been able to inspire men with new motives that are able to hold the brutal tendencies of the race strongly in check."

"No power outside of Christianity seems able to take man as he is, in any and every land, and set him on a new course."

"Science rests on the assumption that unity, order and law pervade the universe. Morality rests on the assumption that obligations to benevolence are a reality, extending to the uttermost bounds of our influence. Religion rests on the assumption that power,

wisdom and love underlie the foundations of the universe."

"Irrational creatures, as well as man, put faith in the reality of the objects revealed by their senses, though the only proof that the assumption is not a delusion is that it works well in serving the purposes of life, and that the knowledge derived from the different senses is harmonious. Now it seems to me that confidence in the postulates of our reason is justified in the same way. They are necessary to the continuance of rational life. They give vigor, enthusiasm and joy to life; and they bring all parts of our knowledge into a harmonious whole."

"This touches on the profound and practical argument of Christ. 'If any man wills to do His will, he shall know of the doctrine.' Obedience is the organ of spiritual knowledge. This argument fits alike the philosopher and the savage."

Again Dr. Gulick says: "When reason is the interpreter of such a universe, will it not find reason as the interpretation? What can be more rational than to believe that the nature of the universe is rooted in reason?"

"But the great power of Christianity lies in the direct effects of the character of Christ."

"The truth of the philosophy is sustained by the gradual fulfillment of the predictions based on the philosophy."

"His (i. e., Christ's—Ed.) life and its influence on the world seem to me as unique as his death and resurrection. Each sustains the other, and the harmony and consistency of the whole seem to me unlike the fabrications of the myth-making faculty or the productions of idealizing art. An extraordinary life may be the occasion for myths attempting to explain that life; but it is entirely incredible that myths and subjective delusions should originate a character on a wholly new range of thought, and then give it power to transform, first the original subjects of the delusion, making them persistent witnesses and martyrs, and then through them the whole structure of society."

Let these quotations suffice. The article should be studied and preserved. We wish Dr. Gulick would write a book on the same line. We are glad the *Bibliotheca Sacra* published the article along with the correspondence that led to it, and a statement of the circumstances.

Here, then, is one of the foremost infidels of the century, and perhaps the most dangerous one of all, on account of his abilities and his taking way of putting things; he is to be converted to faith in Christ, and God uses an humble missionary to the heathen to accomplish His purpose. There were many able and learned Christians in England, but none of them were enabled to accomplish what God gave to the humble and faithful missionary on a far-off island in the Pacific. We thank God for the conversion of Prof. Romanes, and for thus honoring missionary work.

We are receiving a good many responses from deacons in regard to mission work. Some very sensible suggestions are being made. We will publish many of them in due time. One trouble is that the laymen who ought to furnish most of the money for missions do not attend our General Association or Southern Baptist Convention, where mission methods are determined. Thus their wisdom is not available and they are not brought into active touch with the work.

Be your character what it will, it will be known; and nobody will take it upon your word.

The N. Y. *Independent* of January 2nd devotes several pages to the statistics of different denominations in the United States. As regards the Baptists the figures are misleading. Our figures are a year old, while for most of the denominations the figures are up to date. Then in comparing the figures of 1890 with those of 1895 we suffer again, because our increase is given for a year less than the increase of others.

More than that, the figures for the Baptists of 1894 are compared with the figures of the Census of 1890. The takers of the Census found some 300,000 more Baptists than were reported in our Year Book. Now it is manifestly unfair to compare the Census figures of 1890 with the Year Book figures of 1894, to mark the Baptist increase for that period. For example, in 1890 the Census men found 1,348,989 colored Baptists, while the Year Book for 1894 reports only 1,317,962. Now does anybody believe that the colored Baptists of the United States actually decreased in five years 31,027? Nobody who knows anything about the colored Baptists can entertain such an idea.

We do not charge the *Independent* with any intentional unfairness, but the figures are none the less misleading. We hope the *Independent* will yet explain that the U. S. Census in 1890 gave many more Baptists than our Year Book gave, and that the 1894 figures are taken from the Year Book; so that in order to get at the real increase, the Year Book figures of 1890 and of 1894 should be compared. There being no Census for 1894, there is nothing with which to compare the Census figures of 1890. It would have been better to have added for 1894 to the Year Book figures the excess of the Census figures of 1890 over the Year Book figures for that year. We think there can be no doubt that this excess was as great in 1894 as it was in 1890.

We have ever insisted that there are more Baptists in this country than we have ever had the credit of having. Our independence is such as to make the gathering of denominational statistics exceedingly difficult and imperfect at the best.

The *Texas Baptist Standard* complains that we allow brethren who write for our columns too much liberty in expressing their views. It has not been long since we heard the complaint that we were too strict, and did not allow the brethren due liberty in this regard. In view of the fact that complaints are made on both sides, we must be about right.

The *Standard*, in quoting a sentence from Bro. J. N. Hall, says: "It is but just to say that it was not written by Dr. Eaton, although it was of necessity approved by him, as it appears in an editorial in the 'Gleaner Department.'" Now Dr. Cranfill has been editor long enough to know that an editor does not of necessity approve what the brethren say under their own names in his columns. What appears in the *Gleaner* Department is under Bro. Hall's name, and we supposed everybody understood it so. He has often gone so far as to say that he alone is responsible for the views he expresses. Yet here is an editor who thinks editorial responsibility means the endorsement of whatever appears in the paper. If an editor would publish nothing that was not in strict accord with his own views, then the paper would be simply his own personal organ, and would represent nobody but himself. It would have no right to claim to be a denominational paper at all.

We have many times said that no article is ever rejected by us because it differs from our views. Within the limits of good Baptist journalism the brethren are free to express themselves in the *WESTERN RECORDER*.

The ado is made by the *Standard* because Bro. Hall mentioned that a subscriber of Bro. Cranfill had sent him a postal order for five dollars with the request: "Please send me by express two and a half gallons of North Carolina corn whiskey." Bro. Hall thought this was a good joke on so prominent a Prohibitionist as Dr. C., and proceeded to rally him as follows: "The editor of the *Standard* has used so much slang and bitterness towards the 'Martinites' and Gospel Missionaries, that his own readers do not know whether he is conducting a religious paper or a wiskey shop."

Now whether this sentence comes within the limits of good Baptist journalism or not, is a question on which brethren may differ; but Dr. Cranfill cannot say nay, because the sentence is published twice in the *Standard* of January 2nd, once in the editorial columns, and once in a letter from a correspondent. More than that, according to the principle he lays down, the sentence "was of necessity approved by him, as it appears" both in an editorial and in the article of a correspondent.

We hope Bro. Hall, while exercising the liberty every writer who gives his name with what he says, should have in a denominational paper will be duly regarded of the feelings of the brethren. We hope also the *Standard* will see it was not so bad in us after all to allow in our columns once, what it put in its columns twice. And we still farther hope that everybody will understand, so that we need never again have to affirm it, that the *WESTERN RECORDER* is not the personal organ of the editor, but it is, what it professes to be, a denominational paper; so that within the limits of good Baptist journalism (whose propriety no sensible person will question) all the Baptists are free to express themselves in our columns.

It is not without interest to note the ages of persons who have long been prominent. Gen. Neal Dow is 91. George Muller and James Martineau are 90. Mr. Gladstone and Cassius M. Clay are 86. Pope Leo XIII and Senator Morrill are 85. Mrs. Harriet Beecher Stowe is 84. Samuel Smiles and Mrs. Henry Ward Beecher are 83. Prof. Curtius is 81. Bismarck is 80, as is Mrs. Elizabeth Cady Stanton. Justice Field, Newman Hall, Philip James Bailey, Park Godwin and Russell Sage are 79. Queen Victoria is 76, as are John Ruskin, Julia Ward Howe and Sir Monier Williams. Herbert Spencer, Florence Nightingale, Jean Ingelow and Susan B. Anthony are 75. Prof. Virchow is 74. Rosa Bonheur, Edward Everett Hale, Alfred R. Wallace, A. S. Hewitt, Henry M. Field and Donald G. Mitchell are 73. The Duke of Argyll, Thomas Wentworth Higginson, Max Muller, Goldwin Smith, Senator Sherman, Li Hung Chang, Robert Collyer and Miss Yonge are 72. Prof. Huggins, Eastman Johnson, Levi P. Morton and George Macdonald are 71. Richard H. Stoddard and Prof. March are 70. The Empress Eugenie and Senator Hoar are 69. Sir William Harcourt, Pere Hyacinthe, St. George Mivart and Senator Vorhees are 68. Jules Verne is 67, as are Thomas F. Bayard, Senator Edmunds, Count Tolstoi, President Dwight and Justice Gray. Gen. Booth, of the Salvation Army, Sir John Millais,

Carl Shurz, Senators Allison and Cullom are 66. President Dias, of Mexico, Emperor Francis-Joseph, Joseph Parker, Marquis of Salisbury, Albert Bierstadt and O. O. Howard are 65. Arch-deacon Farrar is 64, as are President Gilman, Frederick Harrison, Prof. March, Gen. Schofield, Senator Frye and Henry Labouchere, Dr. Talmage, Sir Edwin Arnold, Andrew D. White, Senators Gordon, Cameron and Quay and Gen. Ignatiew are 73. Chief Justice Fuller, Lord Wolseley, Justice Harlan, ex-President Harrison and Clarence E. Steadman are 62. Chauncey Depew, President Eliot, Augustus J. C. Hare and Sir John Lubbock are 61, while King Leopold II, Lyman Abbott, Bongereau, Secretary Carlisle, Andrew Carnegie, Theodore Thomas and "Mark Twain" are 60.

It is to be hoped that the enthusiasm in Venezuela over the United States, since President Cleveland's stirring announcement of the Monroe doctrine, will open the hearts of the people of that benighted land, and lead them to make some progress in civilization. Especially do we hope that Venezuela will be led to establish real religious liberty. As the case now stands, the Roman Catholic is the established religion, while others are allowed to cherish their faith, provided they make no manifestation. A man can be a Baptist in Venezuela provided he does not make any sign in public that he is one.

The present laws of Venezuela would not allow our soldiers, sent there to defend them from British aggression, to hold a prayer-meeting. Even the stupidest Venezuelan must see the absurdity of this, and now, while the enthusiasm for this country runs so high, is a good time to send missionaries. They could not burrah for our country and then mistreat our countrymen who go as missionaries. If only our Foreign Board was in condition to seize this opportunity! Alas, that our people do not contribute more for missions! Shall it always remain so!

The *Journal & Messenger* tells of some of the ridiculous stories the people of China tell on the missionaries. Recently some cans of condensed milk were exhibited as "the brains of children prepared for the devilish appetites of the foreigners." And gelatine was shown as "the essence of Chinese children who had been boiled down to procure the jelly." And the worst of it is that these stories are believed by the people, whose minds and hearts are prejudiced and embittered against the missionaries. Yet the mission work in China makes steady and gratifying progress. Even in China it is true, as President Lincoln said in this country: "You can fool all of the people some of the time, and you can fool some of the people all of the time, but you cannot fool all of the people all of the time." And more and more will the eyes of the Chinese people be opened. Their late war with Japan was an eye-opener to many of them. The Holy Spirit has power to remove even heathen prejudice, and He has promised to go with the missionaries; He has called the churches to send missionaries, and He knows what He is about. Wonderful progress has been made, and that progress promises to become yearly more rapid.

We should pray with as much earnestness as those who expect everything from God; we should act with as much energy as those who expect everything from themselves.—Cotton.

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truthfulness of the work which made it unendurable, and Nellie put the book away regretfully.
 All day, as if conscience had awakened the more active from her long and serene sleep in his bosom, his thoughts of guilt pricked him. One forgives you," she said slowly. "You have hindered me in my Christian experience, and when I have seen your name lauded and praised in the papers I have felt that religion was a sham and a rich Christian an impostor. It is not to judge any other Christian by me, Mary Barber. It was an exception—the counterfeit which proves the value of the true gold but God help him, I hope to be a better man henceforth.
 He went on from place to place searching for those he had wronged going home at last greatly lightened in heart and pocket. An eminent oculist had been consulted on the trip, and an expensive operation performed which, it was hoped, would restore his sight.
 "Have I earned the right to give God a thank offering?" he asked fully on the day the bandages were taken off, and for the first time in five years he saw the faces of his family.
 "I think you have, Jacob." His wife answered.
 This process of heart searching had probed her nature as well as his, and she, too, was looking at things from a new standpoint, and she was more humble, more honest with herself, and God that she had ever thought of her. He gave his offering not as before with the blare of trumpets but secretly, and to a humble cause which attracted little attention among popular channels for giving, and his right hand the reporter did not know what he left had done. He had once pictured his remains, when he should die, as lying under a costly monument, towering high above those of humbler Christians, and lettered in glowing eulogy of Jacob Strong, the public benefactor and philanthropist. All that was changed now, and when he died, his wife, at his request, placed but a humble stone at his grave, then built a memorial church, modest and perfectly equipped for use rather than ornament, and in a quarter of the city where it would be a redeeming influence in the lives of the neglected poor—a monument more pleasing to God than the costliest marble ever reared. Its lettering the souls of those who through its influence will go up to meet him in whose memory it was erected.—N. Y. Observer.

SCOTTISH HONESTY.
 At one time in the Highlands of Scotland to ask for a receipt or a promissory note was considered an insult and such a thing as a breach of contract was rarely heard of, so strictly did the people regard their honor.
 The Presbyterian Witness tells a story of a farmer who had been in the Highlands and had there acquired worldly wisdom.
 "After returning to his native place he needed some money, and requested a loan from a gentleman in the neighborhood. The latter, after a long and complicated and counted out the gold, when the former immediately wrote a receipt.
 "And what is this, man?" cried Mr. Stewart, on receiving the slip of paper.
 "That is a receipt, sir, binding me to give you back your gold at the right time," replied the latter.
 "Binding you, indeed! Well, my man, if you canna trust yourself, I'm sure I'll na trust ye! Such aye canna he sure my gold," and gathering it up he returned it to his desk and locked it up.
 "But sir, I might die," replied the good Scot, unwilling to surrender his hope of the loan, "and perhaps my sons might refuse it ye, but the bit of paper would compel them."
 "Compel them to sustain their dead father's honor!" cried the enraged Celt. "They'll need compelling to do right, if this is the road ye're leading them."
 Ye canna gang that way for money, I tell ye; but ye'll find name about here that'll put more faith in a bit of paper than a neighbor's word of honor and his love of light."

A SIMPLE CATARRH CURE.
 I will send free and post-paid to anyone suffering from this loathsome and dangerous disease, the recipe for preparing the treatment which I have successfully used for over fifty years. I do this because I must soon retire from active practice on account of old age, and desire to benefit suffering humanity all I can before doing so. Address Prof. Lawrence, 98 Warren St., New York.

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der her so, and as she looked into his slightly eyes, the wonder of the change in him overcame her resentment.
 "As I hope to be forgiven for the burning hatred I have felt towards you all these years, Jacob Strong, I forgive you," she said slowly. "You have hindered me in my Christian experience, and when I have seen your name lauded and praised in the papers I have felt that religion was a sham and a rich Christian an impostor. It is not to judge any other Christian by me, Mary Barber. It was an exception—the counterfeit which proves the value of the true gold but God help him, I hope to be a better man henceforth.
 He went on from place to place searching for those he had wronged going home at last greatly lightened in heart and pocket. An eminent oculist had been consulted on the trip, and an expensive operation performed which, it was hoped, would restore his sight.
 "Have I earned the right to give God a thank offering?" he asked fully on the day the bandages were taken off, and for the first time in five years he saw the faces of his family.
 "I think you have, Jacob." His wife answered.
 This process of heart searching had probed her nature as well as his, and she, too, was looking at things from a new standpoint, and she was more humble, more honest with herself, and God that she had ever thought of her. He gave his offering not as before with the blare of trumpets but secretly, and to a humble cause which attracted little attention among popular channels for giving, and his right hand the reporter did not know what he left had done. He had once pictured his remains, when he should die, as lying under a costly monument, towering high above those of humbler Christians, and lettered in glowing eulogy of Jacob Strong, the public benefactor and philanthropist. All that was changed now, and when he died, his wife, at his request, placed but a humble stone at his grave, then built a memorial church, modest and perfectly equipped for use rather than ornament, and in a quarter of the city where it would be a redeeming influence in the lives of the neglected poor—a monument more pleasing to God than the costliest marble ever reared. Its lettering the souls of those who through its influence will go up to meet him in whose memory it was erected.—N. Y. Observer.

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Gleaner Department.

J. H. HALL, PUBLISHER,
FULTON, KY.

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

BRO. JAMES EVANS, of Brownsville, Tenn., preached for us at Fulton two sermons last Sunday.

BRO. R. D. WILSON has accepted a call to the pastorate of the church at Fordyce, Ark.

BRO. W. J. BOLIN has been very heartily called to the pastorate of the church at Fulton, Ky.

PASTOR PETTIE has decided to remain with his Mayfield people, because they don't want him to leave.

BRO. R. D. WILSON our present pastor at Fulton, visited Fordyce, Ark., last Sunday with a view to a possible pastorate there.

BRO. J. H. SPURLIN, of Sturgis, had a fine invasion of good brethren and sisters with their Christmas gifts. Plenty to eat there now.

BRO. T. C. CARTER, of Marion, is closely confined at home with his sick wife, whose sickness is of a very serious character. May grace sustain them.

BRO. W. F. LOWE has filled his first appointment with his Mt. Carmel appointment, near Fulton, and gave great satisfaction to the church.

PASTOR T. A. MAHAN has begun the work at Hickman, Ky., with encouraging prospects of success. He is a faithful worker, and a true man.

ELD. W. S. RONEY has decided to do some vigorous canvassing for the RECORDER, and everybody knows he is a hustler when he starts out.

ELD. W. F. LOWE has accepted the position of Kentucky editor for the *Missionary Helper*, of Decatur, Ga. He is an able writer, and a fine man.

ELD. W. S. RONEY has abandoned the idea of publishing a paper at Fulton, Ky., being satisfied that we have all the Baptist papers we need.

The Fulton Baptist church began the work of a successful revival at its last meeting by excluding three parties for getting drunk. A drinking church member is not acceptable to this church.

I FIND that the RECORDER'S position is endorsed by nearly every man woman and child in all this country, and the fight against the societies can move on with the assurance of support from the rank and file.

BRO. LINDSEY has been called to the pastoral labor of Liberty church Fulton county, and will have a field of much usefulness at that point. It is one of our best country churches, and Bro. Lindsey is one of our best pastors.

A TELEPHONE message from my express messenger called for my wife to send to the express office for a fine rocking chair that came to this poor scribe from "many friends, at Trezevant, Tenn." It is a fine chair, and the whole family is delighted at the tender remembrance.

BRO. W. B. CLIFTON, of Martin, Tenn., has just brought from the press a very valuable pamphlet on the subject of the proper

authority for the administration of baptism. The discussion is able and dignified, and the conclusion is correct, that the authority for the administration of baptism is vested in a gospel church. Ten cents is the price of the book.

The pastors of this section are hopeful of their various fields of work for the current year, and will endeavor to do faithful work in the proclamation of the word. Our pastors are becoming more and more efficient, and the churches are more and more coming to their help in the good work.

A BROTHER asks me if the dedication of houses of worship is not a Roman Catholic invention! I think not. The first dedication that I can remember to have read about was managed by Solomon, when the new Temple was ready for the Lord's service. It seems to me from the reading as if the Lord himself had a good deal to do with that arrangement. It is quite likely that the Catholics have invented a great many foolish ceremonies that are sometimes used in connection with their so-called dedications; but they did not invent the idea itself. The Catholics always pervert everything they have anything to do with, and of course the ceremony, or form, of dedication cannot hope to be an exception.

WHAT is the mission of a church of Christ? What need have we for such an institution? It is my opinion that a church of Christ is to be Christ's representative on the earth. Being his bride she is to stand by her Lord, and see that his will is done in the earth. Especially is she to do his will in all her life. She has no right to delegate her responsibilities to some outside society. If a society could be organized that would be faultless, and that could do perfect work, it would not be right for the church to be relieved of her responsibility to the Master so as to let such a society have her place. This world is in great need of a church, a divine institution, whose love for the Master is so great that she cannot be displaced by the fashions and follies of men, and who will stand uncompromisingly for the truth as it is in Jesus. Societies seek popularity with the world, for they are of the world; but churches should despise the glory of the world, for they are of God.

BRO. R. W. MAHAN tells his friends through the *Baptist Worker* that he is an out and out A. P. A., and he thinks that those of us who are in sympathy with the movement, and yet have not joined it, are somewhat of the grass hopper, or yellow dog style of men. That may be, but I prefer to let the world know that the Baptist church is enough for me to belong to. I can fight Catholicism, liquor, political corruption and the devil generally by being simply a Baptist. The platform is broad enough for every possible good, and to fight every possible evil. For that reason I am for the Baptist church first, last and all the time. I have neither time nor inclination to join any society, of any sort for any purpose. A Baptist church covers the ground.

The debate at Cave-in-Rock, Ill., was something of a unique experience. It was to have begun on Dec. 18th, with Eld. T. M. Matthews representing the Campbellites. Mr. Matthews was on hand, on time, but the death of Bro. Hillsman, delayed me for two days, and Mr. Matthews seeing an opportunity, left the day before I got there. But the Campbellites were equal to the emer-

gency, and sat for Eld. R. W. Jeffers, of Utica, Ky., who was heralded as the next best debater they had in their ranks. I trembled a little, but managed to summon up courage enough to meet the brother in a four day's debate. I found him to be genial, jolly, and with the usual arguments that Campbellite debaters all have. Good crowds attended, and much interest was manifested by the people, and a splendid spirit prevailed throughout the audience. It was a surprise to us on Saturday morning to have Mr. Jeffers arise and say that his brethren had decided that he must quit the debate, while yet there was one day's work that remained to be done. But he decided, as did his moderator that they could not sustain their proposition, and with that announcement they closed out the debate. The Baptists were really boisterous in their joy over the defeat of Campbellism. Some of them shouted aloud, much to the discomfort of some of the Campbellites. And the Methodists and others were almost as demonstrative.

I FOUND the people of Cave-in-Rock a very fine class of citizens. It was a great pleasure to talk to such attentive listeners. The house was crowded full at almost every service, and the Baptists were very greatly encouraged. They have never had a house of worship in the town, and there are but ten members in the little organization, but they have arisen in the strength of the Lord, and have resolved to build a house for the Lord. Most of the necessary funds had been promised before I left there, and a lot had been secured, and before the hot weather is gone I have promised to return and hold a meeting for them in their own house. Go to Cave-in-Rock, Pa., and ask the Baptists of that place if debates do any good. They have no two opinions on the subject.

BRO. J. W. FAIRLESS, of Trenton, Penn., writes me as follows,

I WANT to say, Amen! to the back bone of the editors of the RECORDER in presenting a bold front to the host of elastic, India-rubber D. Ds., of our denomination who clamor so much for formality, and for the multiplicity of societies, and a desire to be like other people, and to impose on God's plan in the accomplishment of his will here in the world. It is refreshing to hear something, or read something, that is stripped of all knots and rotten sap, and is clear of decay, and that will stand the light of truth when it is turned on from God's word. I am thankful our church has not yet organized an alphabet society; and while I live I will in my feeble way oppose all such innovations on the Master's work. If we are the right kind of a church we don't need such appendages. I heard a Methodist brother recently, and his sermon has moved me to ask you the following questions:

1. What did Adam fall from?
2. What is the difference between the relation that Adam sustained to his Maker before he fell, and the relation of a regenerated person since the fall?

Adam fell from a state of purity which was natural to him, and in which it was reasonable that he should maintain himself by his legal obedience to the law of his Maker.

The regenerated person now has an imputed purity that is maintained for him by the legal obedience of Jesus Christ. Adam stood before the Lord in his own strength. A regenerated man stands in the strength of Christ, his Savior.

I WONDER if it would be possible to secure the passage of a bill in our present legislature that would insure the enforcement of a stoppage of the jug trade into prohibition districts! What right has a saloon-keeper in a whisky district to supply the liquor drinkers by express in a prohibition district.

The law should prohibit such an outrage on the will of the people in prohibition districts. I don't see how an express company has any more right to be a common carrier for a saloon, in violating the law of a district, than a private individual would have. But they are tolerated when a private person would be arrested and fined. Let the law apply to both, and jail both if they don't stop the business.

ELD. J. N. HALL—I am a subscriber to the RECORDER and don't see how I could get along without it. I do like to read after an editor who keeps in the old paths, and knows something about old fashion religion, and the duty and work of the churches of Christ. It is a joy to read after you.

I have a question I want you to answer through the RECORDER for me. It is this:—Will God send rain on the earth in answer to prayer?
Yours truly,
C. H. HILL,
Dycusburg, Ky. Jan. 10, 1896.

It is my opinion that God will send the rain on the earth when his people ask him in the right way to do so, and if he sees it the proper thing to do. I think God will grant any reasonable and proper blessing we may need, if we ask for it according to his will. He will not answer any of our prayers merely as a gratification to us; but a blessing for us and an honor to himself. As I understand it there is no limitation to the blessings we may receive in answer to prayer when the prayer itself is one of submission to the divine will, and of faith in the divine promises.

DEAR HALL—I don't know just what to write, or even whether to write at all. I have been surprised of late years at your tangents. Some who read your step out of your way in the last RECORDER, I imagine, will smile. I could not help thinking of two expressions that I heard from two as good friends as you ever had. One was that they had the best preacher in town, but that he was not much pastor. The other was that Hall was the finest preacher in the land, but that he never was pastor of a church since he has been preaching. He put them on me, and they had the wonder how many country churches were you ever really pastor of, and then the surprise that John Hall should turn out to glorying in print over what he had done! You can find better honors than the last squib, Hall. If you do that much many will think the Campbellites are right in their verdict of you. W. C. G. Nashville, Tenn., Jan. 4th, 1896.

Of course I knew I was making a fool of myself in glorying over what I have done, or am now doing for churches. But with the example of Paul and Dr. Lofton before me I found it hard to resist. Paul and myself acknowledge that we acted the fool about it; I have not heard whether Dr. L. will join our company.

But I want to say that I have not tried to be much of a pastor, and no church has ever been guilty of thinking I was filling that place. They just want me to worter preach for them, to kinder keep them together until they can get a pastor. And this has been my principal work in connection with the churches. But even with that half way plan of doing things I am ready to prove that with this half work the church which I supply as a ministerial excuse is doing more for the Lord's cause than Dr. Lofton's church is doing, taking into the consideration the ability of the two. This is because the country churches are better workers, and are doing more for the Lord, than the city churches. In the country we don't need societies to help us do the work, for we do it without them. Why, it is easy to do half work, as a pastor in a country church, and then come out ahead of the city pastor. But it is not my purpose to boast beyond my measure in this matter. I was provoked to this boasting by the

claims of my brother, and having delivered myself on that line I am willing to accept the verdict of my friends named above so far as my pastoral work is concerned, and only to demur to the fulsome praise they express as to the preaching. As to the verdict of the Campbellites I am entirely unconcerned.

MEXICO IN 1895.

INTERDENOMINATIONAL GATHERING.
In April one hundred and thirty-two workers gathered in Toluca in the three hotels where free entertainment was provided. The writer had also secured the attendance of Messrs. Moody and Sankey who contributed so much to the success of the meeting. Three days were spent in waiting before the Lord. The Spirit came upon us in great power and some felt his presence as they never had before. We sat together in heavenly places in Christ Jesus. We were all drawn nearer together, while no one felt that he had lost any of his grip on what he considered his denominational principles as taught in the New Testament.

Many differences were healed and many breaches welded by the white heat of the meeting. We were even drawn nearer together in our methods of mission work and yet neither of these items were on the face of the programme. Revivals resulted from this meeting, and a Mexican Moody has been raised up in the person of Rev. Arcadio Morales, a Presbyterian pastor. The live coal touched his lips and his soul is on fire for lost souls.

In many cities union mission prayer meetings are held weekly which gives the workers great power with God and the people. Many are saying, "When shall we have another conference!"

CIRCULATING THE SCRIPTURES.
The American Baptist Publication Society is ever ready to extend a helping hand in this blessed work. Some of us felt that this work should not be relegated to naive workers altogether.

We have gone into the street and from house to house offering Gospels and Bibles for sale. I have put in circulation 12,000 copies. I sold 800 on the streets of Guadalupe and in the homes, during the last week of December.

I have learned much about the spiritual difficulties of the people which was unknown to me previously.

It is a good spiritual exercise for any one who will engage in it. If the Holy Spi will only open the understandings of those who have secured this bread of heaven great results may follow that which seems in itself a little thing.

BAPTISMS.

Two hundred believers professed their faith in Christ in Baptism, during the year. Words of cheer come to us from most of the workers. Dr. Willingham attended our annual mission meeting. He helped us by his wise counsels and lifted us heavenward by a most memorable sermon on "Patience."

I presented him to President Diaz, who gave us some clear light on the matter of titles to mission property.

MISCELLANEOUS.

The money was raised in Saltillo with which to purchase some needed apparatus for Madero Institute. This did much to allay certain bitterness and help in the good work of education.

There was a remarkable meeting in Madero Institute, during which all the inmates save one made a public profession of faith in Christ.

At our annual meeting the ex-

...of our mission in Mexico were greatly reduced. There seems to be one mind with us in regard to placing our work at the earliest moment possible on a self supporting and self propagating basis.

All the missionaries from Saltillo have spent the vacation months in so states. They will soon be back at their respective posts. The death angel came and robbed of one of the most pious members of our band. Our heads arrived with sorrow at the loss of our Bro. Gassaway. He had grown into our affections by his early uprightness and his earnest desire to live for Christ. He was proving himself a useful workman in God has taken him home to rest. One of our native workers, Juana Guajardo, has just married the most earnest Christian woman in town. W. D. POWELL.

Toluca, Jan. 7, 1896.

TIMELY WORDS.

It is never an easy or pleasant thing to criticize an earnest laborer for Christ, who has evidently warmly at heart the interests of the Redeemer's kingdom. At the same time, not all zeal is zeal according to knowledge, and the knowledge of certain great spiritual facts is of all truth the most important. Hence, we feel disposed to say that we wish it were more evident from the teaching of some of our leading pastors and evangelists that they themselves entertained clear and adequate views as to the nature and need of Christ's atonement. In the pulpits ministrations of the Rev. B. Fay Mills, for example, some have been pained to remark an almost exclusive reference to the divine love and mercy, with no direct and unmistakable insistence upon the work of atonement as the only basis of our "at-on-ment" with God. The tone of the teaching is largely sentimental, in the higher sense of that much used and abused word, and ethical. But true sentiment, and practical ethics, need to be based upon an objective divine atonement. Many and changeable views as to the atonement are becoming altogether too prevalent in scores of pulpits. The doctrine of the person of Christ is precious, but it is not the doctrine of the atonement, and was never intended to be. More is needed for redemption than just an exhibitional theory of Christ's mission, or an eloquent dissertation upon his personal piety. The question is on what ground God can pardon, and as to what spiritual dynamic will produce piety in men now dead in sin, and so dead that they do not realize that they are dead. It is difficult to see why some of our modern teachers whose ethical purpose seems so clear should desire to eliminate the vicarious idea from theology, or how they are to succeed in the attempt if they try. Sacrifice is of the very warp and woof of Scripture. It is the figure of the old testament and the fact of the New. Though these teachers think that Christ may have suffered needlessly, evidently he did suffer. But why? We may not be able, or willing, to answer that question simply along the line of this or that special theology theory, while yet holding strenuously to the sacrificial idea which has historical as it is Scriptural. Jesus made things right with God, and here something was wrong, and here accomplished that atonement at great cost. Therefore, the doctrine is dear to the hearts of believers because the deliverance was secured by the precious blood of Christ.—New York Observer.

That which is to be loved long must be loved with reason rather than with passion.—Dr. Johnson.

MEMPHIS, TENN.

Rev. T. J. Davenport, late of Florida, by birth a Virginian, by education a Kentuckian, by marriage a Tennessean, is living happily near Knoxville. He would now be in a good pastorate, but he and his good wife expect to join Dr. Easton's party in their tour of the East in February. On their return in the early summer, some church will be fortunate to secure Bro. Davenport as pastor. He is highly educated, gifted in oratory and a man of deep piety. His wife will be truly a helper to him wherever he may locate. Any church willing to wait a few months might engage Bro. Davenport now, and have him enter the work as soon as he returns.

An interesting memorial service was held at Millington, January 5, in memory of the late J. K. McCaughan. At times, it seemed that every eye in the large congregation was full of tears. Kind mention was made of W. A. McCaughan, Miss Willie Wilson and Sanford Brown, who preceded Bro. J. K. McCaughan to Heaven. Brethren Ward, Miller, Polk, Davis and the pastor spoke on the christian character of their deceased members. It is believed much good will result from this service. Sisters W. A. and J. K. McCaughan realizing they can do as much in the Master's service as their noble husbands did, stand ready to do all they can. By the help of the Lord, they will rear their children to emulate the example of those noble men. May the Lord bless them under the great responsibility that rests upon them, and crown their efforts with success.

Bro. W. E. Dorris ran down from Louisville to Memphis and spent a few days with his many friends during the holidays. We hope to have him back in this part of the state as soon as his seminary work is completed.

Brethren Taylor of the First church, Potts of the Central, Thrasher of the Trinity and Norris of the Rowan, are prosecuting their work successfully, although they are not sending their reports to the papers as often as other city pastors.

I am quite sure Dr. Lofton, from his great heart, sympathizes with country churches and pastors, but tell him there is such a pastorate in Memphis Association, in which for the last four years—the life of the association—nearly 200 converts were baptized and about 70 members received by letter and \$1,200 contributed for missions and ministerial education. Also a live church or organized in a destitute locality, with good house of worship, Sunday school and Aid Society working actively, membership trebled since organized, and more than a dollar per capita contributed to missions annually—all without a dollar from our mission boards. Yet it is not claimed that this country pastor did as much as it should have done. May all our churches "go forward" more and more in every department of the Lord's work.

J. D. ANDERSON.

FROM DR. JUDSON.

MY DEAR BROTHER.—Now that the Judson Memorial in memory of my father is completed on the south side of Washington Square in this city, I feel unceasingly grateful to the friends throughout our whole country, who have contributed to this great equipment through which we are reaching the people in the lower part of this town. I doubt not that many of your readers have helped me in this work with their sympathy and gifts and prayers. Please let me

thank them through your columns, and invite them whenever they come to New York to attend the services of our church, especially on Sunday or Friday nights. Whenever they come we shall take pleasure in showing them over the buildings, and I hope that whenever they attend any service they will stop at the close and give me an opportunity of shaking hands with them, and if while they are in the city and away from home, they would like a call from me or may need any pastoral attention, I shall be most pleased to put myself at their service.

I remain yours most sincerely,
EDWARD JUDSON.
New York, January 7.

The only authority that is adapted to bind and unify all men is the will of God. When all hearts submit themselves to him it is easy to come to an understanding among themselves as to the little details affecting the business affairs of daily life. There must be more than a mere social compact to make men homogeneous, and to give coherence and adhesion to the various elements making a nation or human society. God must be respected and obeyed as the head of the family in whose name and by whose authority the human head holds his place. God must be revered and adored as the head of his Church, in whose name and by whose authority her discipline is maintained; and her authority enforced. God must be accepted as the head of the nation and of the race by whom kings rule and princes decree justice.—Selected.

To conquer the world by loving it—to be blest by ceasing the pursuit of happiness and sacrificing life instead of finding it—to make a hard lot easy by submitting to it—this was Christ's divine philosophy. F. W. Robertson.

There is generally no such thing as duty to the people who do it. They simply take life as it comes, moaning, not shrinking, its demands, whether pleasant or unpleasant, and that is pretty much all there is to it.—Gail Hamilton.

Cheap Rates

HOME SEEKERS EXCURSIONS
On January 18th, 16th, 27th, 28th, February 10th, 11th, and March 1st, and 10th The St. Louis Air Line (L. E. & St. L. C. R. R.) will sell round trip tickets at special rates to the Indian Territory, Oklahoma, Texas, Southwestern Missouri and a few points in Arizona and New Mexico at very low rates.
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The Farm

In Clark county, R. P. Taylor
bought of Geo S. Hunt a lot of
188 pound shoats at \$3 15, and of
Rodney Cooper a lot weighing 80
pounds at 3 cents.

A. R. Sphar sold a bunch of fat
cattle to S. Wiehl at 34 cents. . .
W. O. Brock sold to S. Wiehl 199
cattle, weighing from 1,500 to
1,600 pounds, at 34 cents.—Win-
chester Democrat.

The biggest turkey we have
heard of this season was a Bronze
gobbler sold a few days ago by J.
P. Guff to Will Redmon. It was
a July turkey and tipped the beam
at 41 pounds.—Winchester Sun.

W. W. Pigg, of this city, sold
Tuesday to W. H. Lawwill, of
Danville, 4 nice thoroughbred,
black Aberdeen Polled Angus
calves for \$100.—Richmond Key-
teler.

About 300 cattle at Winchester
on Court day. Simon Wehl
bought a lot of 1,150 round cattle
at \$3.40, which was the highest
price of the day. Tapp Bros.
bought a bunch weighing 1,170
pounds at \$3.25. Another bunch
weighing 1,100 pounds, brought
\$3.30. Fat cows and heifers
brought 24 to 24 cents. Common
to fair oxen 24 to 31 cents. Cotton
mules sold freely at \$50 to \$65.

Now that the farmers are dis-
posing of their corn it is well to
know the capacity of wagon beds
and cribs. A good rule, and one
that is nearly correct, is to mul-
tiply the length, width and depth in
feet and divide by eleven, the
number of cubic feet in a barrel.
A Richmond resident one day last
week purchased a load and it
weighed 1,740 pounds by Blan-
ton's scales, and he then measured
the wagon bed and calculated as
above, and allowing 350 pounds to
the barrel calculating the weight
at 1,785. For practical purposes
measured capacity is as good as
weighing.—Exchange.

Farris & Whitley, of Boyle coun-
ty, were here buying yearling
mules court day, and succeeded in
getting nine head, paying an
average price of \$30 for them. . .
Mr. James L. Neal, one of our most
successful farmers, has disposed of
his last year's crop of wheat to J.
E. Cogar, the price paid being
sixty cents. S. T. Martin of
Perryville, sold to Russell & Co.,
5 head 1,300 pound butchers' cat-
tle at \$2.50. Major Ben Camp-
bell bought of Mr. John Bottom,
for Jake Huguely, eleven head of
fine 1,100 pound cattle, paying
\$3.60 per cwt. for them. . .
Mr. John S. Buster sold a pair of
tired work mules, Monday to
Shelby & Shelby, of Boyle county,
the price paid being \$175. . .
Frank Martin bought of Irvine Moore
twenty head of cattle, average
weight 1,500 pounds at \$2.60 per
cwt. . .
Mr. McClelland, of Tennes-
see, is in the county for the pur-
pose of buying mules.—Harrods-
burg Sayings.

LIME AND GYPSUM.

Which is the better for ordinary land,
lime or plaster, and will lime and plas-
ter do better as top-dressing or when
plowed under? How much of either
should be used per acre? W. N. W.

Lime is likely to prove most
beneficial, if there is an abundance
of vegetable matter (humus) in
the soil, as it tends not only to
make available the nitrogenous
compounds but the mineral con-
stituents as well, and it nearly al-
ways improves the physical con-
dition or texture of the land.
Twenty to forty bushels of lime
per acre is a fairly liberal dressing,
though 100 bushels would do no
harm, but would probably exceed
the most profitable limit of applica-
tion.

Gypsum (land plaster) increases
the power of the soil to absorb
ammonia from the air, but the air
contains so little ammonia that it
beneficial effect of the plaster in
this direction is very small. The
benefits derived from an applica-
tion of gypsum, if fairly pure and
finely ground, are sometimes very
remarkable. It acts on the double
silicates—that is, breaks them
down and liberates potash. Clovers
are always benefited by available
potash; hence, even a light applica-
tion of gypsum on clover lands
frequently produces marked re-
sults. But one to two bushels
per acre are applied at a time, be-
cause it requires relatively large
quantities of water to dissolve the
gypsum; so it is good economy to
use a light dressing yearly, as the
chances are that if a large quantity
is used, it will fail to produce
beneficial results for want of
moisture to dissolve it.

Gypsum is best sown broadcast
in early spring on clover and
meadow land, or it may be mixed
with an equal quantity of ashes or
commercial fertilizers and dis-
tributed in the hill or drill and
mixed with the soil where corn,
potatoes and like crops are to be
planted, or it may be scattered
around the hills, after the plants
are well through the ground, at
the rate of two or three tablespoon-
fuls to the hill.—Country Gentle-
man.

GOOD RECIPES.

CHICKEN POTTIE.—Cut a well
cleansed young chicken into ten
pieces; clean and place the feet,
neck and giblets in a saucepan;
cover with three pints of cold
water; add one half teaspoonful of
salt, and when beginning to boil,
one onion and a bouquet; boil one
hour. In the meantime peel and
cut into quarters six medium-sized
potatoes, into slices two good
sized white onions, and two ounces
of salt pork cut into slices. Mix
one tablespooful of salt with one
teaspoonful of pepper; then put
into a bowl one pint of flour,
one-half teaspoonful of salt, one-
half pint of lard, cut fine with a
knife into the flour; add one cup-
ful of cold water, and mix it with
the same knife into a firm paste;
turn it on to a floured board, roll
it out, lay it three double, then
roll it again to one-half inch in
thickness; lay the cover of the
saucepan in which the pottie is to
be made over the paste; cut it with
a knife close to the edge of the
cover, and the remaining paste
into three or four pieces. Next
take the saucepan large enough
to hold the pottie; put in a layer
of the chicken with three small
slices of salt pork; then a layer of
potatoes and onions, sea on with
pepper and salt; add a few pieces
of the dough, continue in alternate
layers until all is used; then cover
with a round piece of paste, cut
an opening in the center and put
one ounce of butter in the opening;
strain the giblet broth, pour it
over the pie; if not enough to
cover, add some boiling water;
cover and cook one hour. In serv-
ing cut the cover into pieces, lay
them in a circle around the dish,
put the chicken in the center with
the gravy; then serve.

**TURKEY ROASTED WITH CHEST-
NUT DRESSING.**—Place a saucepan
with one and one-half pound of
large chestnuts over the fire, cover
with boiling water, cook twenty
minutes; then drain off the water;
remove the shells and broken skin;
put half of the chestnuts in a sauce-
pan, add one pint of milk, and one
ounce of butter; cook until the
nuts are soft; then mash them fine;
turn them into a bowl, and when
cold add one even tablespooful
of pepper, one-half pound of
sausage meat, and the remaining

whole chestnuts; mix all well to-
gether. In the meantime singe,
draw an wash a young turkey ten
pounds in weight; wipe it dry;
season the inside with one-half
tablespoonful of salt; loosen the
skin from the breast, put a layer
of the above dressing over the
breast under the skin; fill the crop
and body with the same dressing,
sew it up, twist the wings back-
ward. Thread a trussing needle
with a strong, white cord, pass it
through the thigh and body to
the other thigh, direct the needle
back again and let it come
out again at the same thigh; then
into which the needle first went;
tie the two cords together in one
side, cut off the cord; then run the
needle and cord through one wing,
take up the skin of the neck, pass
it down to the back, then pass
the needle through the other wing,
tighten and tie the strings in the
back, so that the wings and thighs
are well attached to the body. Then
rub one tablespooful of salt all
over the turkey; spread two
ounces of butter over the breast
and thighs. Place the fowl in a
roasting pan and set it in a hot
oven; roast and baste frequently
with its own gravy; as soon as
brown on one side, turn it over;
continue until the turkey has be-
come a delicate brown on all sides;
then add one half pint of boiling
water or giblet broth, and roast
and baste till done. Shortly be-
fore serving, lay the turkey on a
warm dish and remove the throat
and strings; free the gravy from
fat; mix one tablespooful of
cornstarch with one gill of cold
water; add it to the gravy, stir,
and cook two minutes over the
fire; add sufficient giblet broth to
make a creamy sauce, and cook
five minutes; strain, and serve with
the turkey. Serve with cranberry
sauce and celery salad; also vege-
tables, like mashed potatoes,
stewed peas and sweet potatoes,
may be served with it. Turkey
may be roasted without stuffing;
or the crop may be stuffed only.

TURKEY SALAD.—Cut remnants
of cold cooked turkey into small
pieces; put them with an equal
amount of fine cut table celery in
a salad dish, add two fine-cut hard-
boiled eggs, then prepare follow-
ing mayonnaise: Put two whole
eggs into a small saucepan, beat
them with an egg beater till very
light; add by degrees one-half cup-
ful of oil, then add slowly four
tablespoonfuls of white vinegar;
set the saucepan in hot water over
the fire, and stir till it begins to
thicken; remove, place in cold
water; when perfectly cold add
slowly four tablespoofuls more
of oil, then add two tablespooful
fuls of sugar, one teaspoonful of
salt, one tablespooful of French
mustard, and lastly one half pint
of whipped cream (or one-half cup-
ful unsweetened condensed milk).
Mix some of the Mayonnaise with
the turkey meat and celery;
smooth it with a knife, cover with
the same mayonnaise; lay a border
of lettuce leaves around the edge
of dish, and some hard-boiled eggs
cut into quarters, tastefully over
the salad. This salad can also be
made of cold roast or veal or
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Items of Interest.

The insurgents in Cuba have entered the State of Havana. The Spanish troops are as worthless as Campos, but the Cubans have raised 20,000 volunteers to defend Havana, and they may fight. There have been many rumors that the city was captured, but these are contradicted.

Several efforts have been made to raise rams to this country for the purpose of planting to grow in the country, but there is no trouble. But it requires much hard labor to prepare the fibre, and this makes it expensive. In Europe and China it is cultivated successfully and is used chiefly for making sails. The cloth is very strong, being strongest when wet, and though very light is so closely woven that the wind cannot get through it.

Hereafter let no man consider yawning impolite, but rather a necessary exercise. A French physician says: "Not only is it very healthy to yawn, but artificial yawning should be resorted to in cases of nervous headache of the ears, catarrh and eye troubles." He thinks it as efficacious as gargling the throat. St. Petersburg is built on a marsh and is so unhealthy that the death rate every year is so great that it buries more than 2,000. But the modern madness for crowding into cities causes the population to increase rapidly.

We are always glad to learn that anyone does not pay. We wish some did. In Chicago the brewers are going to close at 7:30 as they do not pay expenses.

While digging in Knightbridge street London some workmen discovered part of a Babylonian sacrificial bowl of gold. This is a very rare relic, with the old Babylonians obtained from the Wady Mesara district of the Sinaitic peninsula. The inscription refers to a priest king and is thought to be the oldest description from Babylon yet discovered.

Dr. Donaldson Smith has reached London. He reports that east of the Upper Nile he saw the "Dokos," a race of dwarfs of whom the Egyptians, and the Wady Mesara district, had never seen before. They are the lowest race yet discovered, having no government or laws or clothes or weapons. They live on serpents, mice, honey and fruit, never cultivating the ground. And low as they are Dr. Smith found them more intelligent than the Negroes.

Two boys, Fred eleven and Lewis, wrecked a milk train at North Bridgeport in Connecticut, by putting an iron wedge in the frog. They were sentenced to the House of Refuge till they are of age. Oh for some old fashioned, cold-feeding mothers, armed with whippers and believing in the verbal inspiration of Proverbs.

Some Englishmen established a paper in Yokohama, printed in Japanese characters, and advertise English merchandise in that country. But enterprising Germans are going further. They have decided to print a paper in Berlin in the Japanese language and send it to Japan for free circulation. It is thought the advertisement of the German merchants will pay all expenses.

The Journal and Messenger has its doubts in regard to the Monroe doctrine in its new application, but very sensibly calls on the government to enforce that doctrine in its own states at least. Carl Schurz says that it is proposed to introduce German customs into the United States. There are foreign cities in the limits of Chicago. Europe is conquering not South America, but the United States, and the descendants of Monroe's generation will have lost control of their own government.

The college presidents and the authorities upon international law have generally been very severe upon President Cleveland for the threatening tone of his message. President Lowe of Columbia University who has been an ardent admirer of Cleveland may be quoted to show their opinion. I can imagine nothing more invidious than to visit at Paris while the facts are admittedly in dispute. Nobody could have believed till last Tuesday that a President of the United States should base such a message upon a state of facts that perhaps do not justify our interference at all. Sensible people do not talk of war ordinarily till the occasion for it is so clear as to leave no doubt as to its justice and necessity.

The Star of Russia has sent to the city of Paris the present of a Jasper vase. It is eight feet high and is made from one large block of Jasper, the most perfect ever discovered. The arms of Russia are carved on one side and those of Paris on the other.

Prof. Pickering of the Harvard Observatory announced that Mrs. Fleming has discovered a new star in the constellation of Centaurus. It is probably a star previously invisible which has suddenly blazed out into greater magnitude. Many stars have done this at various times. They generally continue bright for a few weeks or months and then at

In regard to insisting that the "Monroe doctrine" applied widely to about everything in America, Mr. Oakhouse who was in the Monroe Cabinet, said in 1848: "It goes infinitely and dangerously beyond Mr. Monroe's declaration. It puts it in the power of other countries on this continent to make us a party to all their wars and wars of conquest. It says that no nation be given to these declarations, we shall be forever involved in war."

The restaurant keepers in St. Paul have roused themselves against the opposition of the "church dinners" which so many are giving in the cities. They have requested the grocers and meat dealers not to make contracts for the same, "for the reason that they are detrimental to our business." As the restaurant keepers are among the best customers of the provision dealers, their request will be heeded.

THE VITAL ATMOSPHERE OF A CHRISTIAN LIFE.

I think no one can study the life of Jesus Christ without being impressed with the thought that it is not the individual miracles which He wrought and the great things which He did which have moved the heart of mankind, so much as the great spirit in which He did everything. You never feel in studying the life of Christ that on any occasion He is summoning all His powers to meet some great emergency. All life was great to Him. The commonest wayside conversation brought out clearly His divine insight, His wealth of resources, and the gentle sweetness of His nature. All this revealed the spiritual atmosphere in which He lived. It is this vital atmosphere in which He lived which it is important for us to attain—not to be waiting for great opportunities to accomplish great deeds, but to live always in the spirit of Christ, so that every day experience shall be clothed upon from heaven. * * *

Let us study for a little some of the characteristics of the Christian atmosphere. First of all, it is a joyous, hopeful spirit. Paul, who certainly had his share of the buffetings and struggles of the Christian life, found it to be a life of unbounding joy and ever buoyant hope. Father on in this same letter he exclaims: "If I be offered upon the sacrifices and service of your faith, I joy and rejoice with you all. For the same cause also do ye joy and rejoice with me." Christianity is joy bringer to the world. * * *

Christianity is a religion of hope. No man can despair for the human race who runs himself in the sublime optimism of Jesus Christ, for such a one can sing with Zangwill: "For all men hope, despair of none! Foul vapors fill the glowing sun; The darkest puddle dawns on high; To paint the sky with harmony; So love shall lift to higher goals. The lowest lives, the poorest souls; For those who, for one thing sure We pass, but deeds live to endure!"

There are enough Christians in the world to spiritually transform it if we all lived in that atmosphere of faith and hope which characterized Jesus Christ.—From the Christ Dream, by Dr. Louis Albert Banks.

NEATNESS, when moderate, is a virtue; but when carried to an extreme, it narrows the mind.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

WILLIS.

Artimilia M. Willis, wife of Deacon H. J. Willis, departed this life July 9, 1895, at her home in Leitchfield, Ky. She was born Aug. 18, 1823, and was married to H. J. Willis April 12, 1849. At the age of 14 she professed faith in Christ and joined the Cumberland Presbyterian church and remained a member till about 16 years ago, when she united with the Baptist church in Leitchfield. She remained a uncompromising Baptist until her death. Her life was that of a consistent Christian. In her poor found a warm friend who always took a great delight in administering to their wants. For many months she was a great sufferer but manifested a meek and submissive spirit, often speaking of her faith in God and her willingness to die. "Blessed are the dead which die in the Lord." H. P. BURKS.

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remediation. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are cured by this method, which is not a new method, but one that has been used for years. We will give One Hundred Dollars for any case of Deafness (caused by nature) that is not cured by Hall's Catarrh Cure. Send for circulars free. P. J. CHENEY & CO., Toledo, O. Sold by Druggists, 7c.



KNOWLEDGE

comfort and improvement and personal enjoyment when... The many, who live better and enjoy life more, with... the world's best products to... of physical being, will attest... to health of the pure liquid... the principles embraced in the... Syrup of Figs... excellence is due to its presenting... form most acceptable and pleas... in the taste, the refreshing and truly... properties of a perfect lax... effectually cleansing the system... colds, headaches and fever... permanently curing constipation... gives satisfaction to millions and... with the approval of the medical... because it acts on the Kid... Liver and Bowels without weak... them and it is perfectly free from... objectionable substance... Syrup of Figs is for sale by all drugg... in 10c and 25c bottles, but it is man... by the California Fig Syrup... only, whose name is printed on every... also the name, Syrup of Figs... being well informed, you will... any substitute if offered.

Juvenile Class & Concert

No. 2.
By N. B. McGinnis & W. A. Lafferty
This book, like its very successful predecessor, Class and Concert No. 1, is designed for schools, singing classes, and church societies. It contains a complete and carefully graded course of instruction in choice songs of new songs, duets, trios, etc., and a collection of songs, "America's Birthday," which is much in advance of Class and Concert No. 1, having a more complete and carefully graded course of exercises and a higher standard of music for practice and songs for singing. PUBLISHED BY THE JOHN BRADY COMPANY, New York, Chicago.

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For the attention of persons desiring to... with the best quality of... silver Tea, Dessert, and Table Forks... from Boston, New York, Philadelphia, and... G. F. HARRIS & CO.,
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For Throat And Lung Troubles, Take

WAL Baking Powder

ABSOLUTELY PURE

Items of Interest.

Among the dead of the week are Sir Julian Goldsmid, M. P., Liberal Unionist, distinguished Hebrew philanthropist, in his 84th year; Alfred Henri Jacquemart, the French sculptor, a member of the Legion of Honour, in his 73d year; Major-General M. D. Leggett, of Ohio, who distinguished himself in the late war, aged 79; and Col. Thomas W. Mann, New York, the well-known writer of books of travel for boys.

The Atlanta Exposition closed on Dec. 31. The amount of the gate receipts was \$400,000. The loss to Atlanta and its citizens, it is estimated, will be \$200,000. Expositions may pay in some ways, but not in money.

The Utilitarians are again in the exasperation business. They decided to kill the Clear and shone the murderer by lot. The lot fell on a young Jew student of the University, but he failed. Several arrests have been made.

This much has been dug out from the mass of matter in regard to the boundary of Venezuela. The base of Holland's claim to which England succeeded by treaty in 1814 was that according to international law at that time, whatever people settled on the mouth and the banks of a river near the mouth, the country being unoccupied, had a right to the basin of that river. The Venezuelans are most devoted Catholics, and their claim is based on Pope's bull which gave all South America to Spain.

It seems there are two sides to most questions. A United States citizen writing from Cuba says there is not among the insurrectionists a single man of property or standing. Gomez is from Saint Domingo, the two Maccois are from Mexico, Gomez was a Irishman, and the other leaders were that of the country. He declared that any man who attempts to raise a sugar crop shall have his property destroyed, and Perez, another leader, has ordered that every one who works in the fields shall be killed. He says he has seen these notifications, and knows that many poor men have been killed "for being found with a hoe in his hand."

United States and English surveys have been apparently running the line between Alaska and Manitoba which has been in dispute. After each had run the line, it was found the lines varied only 10 1/2 feet at the widest variation, and the comparison was easy. So that those of contention have been buried. At least a post laureate for England has been appointed. The position has been vacant since Taneyson's death in 1882. Alfred Austin is the appointee, and what the world thinks of him as a poet was shown by the success which was made that the poem for choosing him was that he had the same given name as Alfred Taneyson!

The announcement had only just been made that the Japanese had at last completely subdued Formosa when we hear that the thousand Black Flags attacked Taipei on Jan. 10. They were repulsed, but it is evident Formosa is not yet subdued.

As was to be feared as soon as the Turks knew that President Cleveland was threatening England in the rear, the slaughter of the Armenians which had stopped for a while has begun again. This time it is in Berhiz on the Euphrates and at Urta (Arhar Kaat. There were 1,800 killed. At Urta there was one single lady missionary from the United States, Miss Shattuck. She answered Minister Terrill's telegram that the Turkish officials were guarding her house during the destruction.

On Jan. 30 and again on the 31st there were earthquakes in the district of Khalkal, Persia. In the first several villages were destroyed and three hundred lives were lost. In the second the city of Khor was shaken down, and four hundred million the destruction was great. Eight hundred were killed in Khor alone.

The war fever between England and Germany has somewhat cooled. John Bull showed his teeth by sending to sea a flying squadron superior to all Germany's available navy. But the action of Germany was toward England, and that the nations are all on the side of the brave Boers, and the result will be England will take them alone.

President Cleveland's message will result in serious trouble to the South American countries which now think they are an operation to Europe as they are. Brazil has refused to arbitrate with both France and England, and the British minister has been summarily expelled from Columbia.

Mayor Henry S. Tyler of this city died at his home on Tuesday morning. His health had been bad for some time, and an operation failed to save his life. Mayor Tyler was a familiar with the people of Louisville and his death will be regretted.

The Constantinople correspondent of the Congressionalist says that those who have recently seen the Sultan report that he appears unusually cheerful and triumphant. And wonder. The only enemy who has been divided, the only one who really cared how many Armenians he had killed, has been forced by threat of a war with the United States to let him do as he please.

THE PAYMENT OF VOWS.

Who of all of us is guilty of not having required the Lord for his mercies unto us! In the time of our trouble we called upon him, and he heard our prayer. He spared to us the beloved mother when for hours her precious life trembled in the balance. He gave us back, as it were from the grave, the child of our affections and our hopes. He preserved our own life when we were brought low. He averted calamity and ruin from us. It was the Lord's work. We said so at the time; we acknowledged that God's hand had been stretched out in our behalf—that he had covered our defenseless head.

Have we ever required him? What return have we made to him? Have we spoken well of his name? Have we told others of his goodness? David acknowledged that "the Lord had heard him in the time of trouble," and so he said, "I will bless the Lord at all times; his praise shall continually be in my mouth." Have we done all that? The nobleman, in recognition of Jesus' goodness to him, not only believed on his name, but openly acknowledged him as his Lord also. Have we done all that? I have tendered again to the Lord for all his goodness to us, or am we in debt to him still for that which we promised him in the hour of our trouble? Have we any unpaid vows!—George D. Baker, D. D.

ENERGY will do anything that can be done in this world; and no talents, no circumstances, no opportunities will make a man without it.—Goethe.

Truth now must be sought, and that with care and diligence before we find it. Jewels do not use to lie upon the surface of the earth; highways are seldom gold-paved.

Are You "All Broken Up?" TAKE HORSFORD'S ACID PHOSPHATE. It stimulates the nerves, clears the brain and promotes digestion. Makes a pleasant and wholesome beverage.

FASCINATING MUSIC.

"New Harvard Song Book" The latest collection of college songs published. The best examples obtainable of the distinctly modern college song up to date. 34 pages. 25 songs. Cover in crimson and white. HEAVY PAPER. \$1.00. POSTPAID.

"Good Old -o- ga." Thousands sold. A treasure book of over 100 songs, which have been loved by several generations. Handsome in bound. HEAVY PAPER. \$1.00. BOARD. \$1.25. CLOTH. GILT. \$1.50.

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"College Songs for Girls." The only collection of the kind published in the leading colleges for women. 170 pages. HEAVY PAPER. \$1.00. POSTPAID.

"Moore's Irish Melodies." New edition of the poet's exquisite songs and lyrics. 143 songs. Also a portrait and memoir of the author, with historical notes. HEAVY PAPER. \$1.00. BOARD. \$1.25. CLOTH. GILT. \$1.50.

Descriptive circular of any of the above books sent free on application.

Oliver Ditson Co. 455 463 Washington St., Boston. G. H. DITSON & CO., N. Y.

THE MARKETS.

Report for the Week Ending Saturday, Jan. 11, 1896.

Cattle—Receipts of cattle to-day were light and but little doing. A good clearance was made. The market closed up steady at Friday's prices. Prospects fair.

Hogs—Receipts of hogs to-day were liberal. Market slow and a shade lower, heavies and mediums selling at \$3.75 and lights at \$3.70. All sold and the outlook fair.

Sheep and lambs—Receipts light and market strong at quotations.

Table with columns for various livestock items and their prices. Includes items like Extra shipping cattle, Light shipping, Best butchers, etc.

LEAF TOBACCO MARKET.

Report for the week ending Saturday, Jan. 11, 1896.

Table with columns for tobacco grades and prices. Includes items like Trash, green mixed, Trash, sound, etc.

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CHRISTIAN faith is a grand cathedral with dimly pictured windows. Standing without, you see no glory, nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors.

N W AYER & SON'S American Newspaper Annual for 1896 is now ready for delivery. All annuals issued by this firm are brim-full of information useful to both advertisers and newspapers. We don't know of any publication that contains so much information of value as this annual. Send \$1 to N W AYER & SON, Philadelphia, Pa., and receive a copy.

is calling attention to the advertisement of Judson Female Institute of Marion, Ark. We can endorse every word that is said by the president in regard to this school. None better in the country.

AGENTS WANTED—Clergy and others in A manufacturing, mining, saw or flour mill, distilling, etc. districts apply. Nothing doing. W. R. P. O. 1271, New York.

WANTED—A full set of the Kentucky Law Reports. Address H. this office, giving conditions and price.

Advertisement for 'NO. 4' medicine. Includes an illustration of a person and text describing the medicine's benefits for various ailments.

Large advertisement for 'Our Great Alteration Slaughter Sale' by M. Kleinhaus & Simonson. Features 'Men's Suits' for \$7.50 and \$10.00, and 'Mammoth Shoe & Clothing Co.' information.

Advertisement for 'SEEDS PLANT OUR FAITH'. Includes text about the best seeds and contact information for PETER HENDERSON & CO.

Advertisement for 'FREE TO EXAMINE' and 'COUPON'. Includes text about examining products and a coupon for a discount.

Advertisement for 'BIG MONEY'. Includes text about financial opportunities and contact information.

Advertisement for 'Mammoth Shoe & Clothing Co.' featuring 'Men's Suits' and 'Alteration Slaughter Sale'.