

WESTERN RECORDER

Faith, Hope and Love, these three.

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WESTERN RECORDER.

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There can be no real happiness which is not founded on the forgiveness of sins and the peace with God which follows.

BRICKS may be of the best, but a pile of them is not a house. Neither is a lot of paragraphs a sermon.

SERGEON was always severe on dandyism. He said to his students: "Sinners are not saved by a Jack-a-Dandy; the preacher must come from the closet, not the band-box."

THIS seems to be the age of the Marthas. Everything must be bustle and stir, and doing. If the Lord should come to these bustling churches, would he not look wistfully for a Mary or two?

WE can form a fair opinion of the character of a man by listening to his portrayal of another man. He will show his justice, his strength, his magnanimity or his meanness.

"THE best way for a man to get out of a lowly position is to be conspicuously effective in it." But the trouble is, we cannot tell till we get into the other world what are the lowly positions and what the high ones, as God sees.

THERE is often great effort made to buy love. Whether such love would be worth having is questionable. But such buyers forget that we love best those for whom we do most, not those who do the most for us. Gratitude is irksome to fallen human nature.

DR. TICHENOR says in the *Alabama Baptist*: "The first Baptist church organized in the state capital in every Southern state, except one, was a mission station of the Home Board of the Southern Baptist Convention." He might have added truthfully that the great progress of Baptists in the South is due, under God, in very great part to the faithfulness and wisdom of the Home Board.

PRESIDENT HARPER said in a recent speech, "A large amount of the theological training of the day is incompatible with any real culture or scholarship." In that we agree with him. "In a large amount of the theological training of the day," especially in Germany, men are taught the Pentateuch as a patched up affair, written long after the days of Moses. And any such training as that is utterly incompatible with real scholarship.

ARCHDEACON MOULS rightly attributes the complete collapse of China to the use of opium. He says: "I have long looked, and, as I thought, happily in vain, for symptoms of China's demoralisation and enfeeblement, which we felt almost a necessity if the view was correct about the opium habit. Have not these symptoms suddenly and with startling severity appeared in the collapse of China's army and navy during the shock of conflict with Japan? Opium is very largely used by Chinese soldiers."

FOR THE WESTERN RECORDER. CONSIDER THE LILIES.

BY THE REV. E. T. HISCOX, D. D.

No one can doubt that God loves flowers. Beautiful fragments of a once perfect, but now wrecked world; and almost the only part that retains the original beauty and perfection. Why should not he love them? Who made them with all their matchless charms? The earth's wilds and its waste places are decorated with flowers, on which no human eye ever looks. None but God ever sees them. Many of them of the most exquisite form and color imaginable. Though born to blush unseen of men, they do not waste their sweetness on the desert air. Their fragrance rises like incense before him, and his eye marks their beauty with delight. Palestine was a land of flowers, with a great variety of the lily tribe. The people were all familiar with them, and well understood the force of the comparison when Jesus said, "Consider the lilies, how they grow" (Matt. 6; Luke 19). We suppose he did not refer to either the white or the yellow lily, however lovely, since his comparison of Solomon's glory implies the more gorgeous, though still delicate, coloring of certain other kinds even now found on the plains beside the water streams and even on the hill sides of the country. Dr. Thomson believes our Lord referred to what he calls "the Huleb lily," and which he found in the vicinity of that place in the north part of the country. This he describes thus in "The Land and the Book": "This Huleb lily is very large, and the three linear petals meet above and form a gorgeous canopy such as art never approached and king never sat under." Even in his utmost glory he met "this incomparable flower in all its loveliness" about the base of Tabor, and on the hills of Nazareth, where Jesus spent his childhood and youth. He mentions also the fact that it was often found growing among the thorns, which made the picking of it difficult. And this reminded him of the passage in the song, "As the lily among thorns, so is my love among the daughters." Attractive loveliness in the midst of repulsive severity. And yet the repulsive severity forms a sort of defense and protection against the depredations of its natural enemies, a fact not without its moral in other spheres of life.

"Consider the lily, how it grows." The special point for consideration is, that it grows without forethought or care, on its part, and reaches its matchless perfection and beauty without an effort, simply by the forces of nature implanted in it by the creator; a perfection which all the resources of royal munificence could never match; and that, too, when its beauty was so fading, and its nature so frail, that with other stubble of the field, it would so soon be used for kindling the fire. Beauty as well as utility is a final cause in creation, and God is careful for the weak, the frail and the perishable, as well as for the strong, the mighty and the enduring. Of course the lily neither toils nor spins for its living. It was not made for that. By its very construction that would be impossible. Therefore, even were it a sentient being, it could not be charged with idleness or improvidence, nor be held responsible. Nevertheless, the lily does work to accomplish its destiny, though it neither toils nor spins. It works night and day, without rest, while men sleep and while they wake. By a marvelous alchemy, which none can understand, in the secret laboratory of the earth and the air, it provides its food from the soil, and weaves its more than royal robes in mystic looms which no human hand can equal, decorating them with the matchless jewelry of the sunlight, more beautiful than the richest gems which the skill and wealth of kingly palaces could ever furnish.

And God clothes the grass of the field that is, he has so constructed and conditioned it, that it clothes itself; not to say that he is not immanent and ever present to operate the machinery which he has so wonderfully designed and constructed to secure its final end.

The consolation comes to the trusting child of God, not because he has the assurance that his Heavenly Father will do any specific thing for him in an emergency, as from the broader and more comprehensive truth that he knows his estate, that he thinks upon him, and that in his fatherly affection he will do the best thing for him. The shipmaster said to Jonah, "Arise, call upon thy God, if so be that God will think upon us, that we perish not." If our affectionate father "thinks upon" his sorrowful or suffering child, it is all that can be asked. If he thinks upon and cares for the fowls of the air and the grass of the field, will he not do much more for you? O, ye, of little faith! But let us not forget that both the birds and the flowers faithfully use the faculties with which they are endowed, and the conditions in which they are placed to meet the wants of their nature and accomplish the mission to which they were divinely appointed. Seek first the kingdom of God and his righteousness, and he will do the rest—all that is needed, and what is for the best.

GOD'S DELAYS.

BY REV. GEORGE L. SMITH.

One of the greatest privileges given to mortals in this world is prayer. When we for a moment stop to consider what it really is, even those who may not use it must admit that it is a very great privilege. Think of it, a human being dependent for everything upon some power beyond himself, and pressed by a mighty power within to call out for help and council and sympathy, permitted and invited and urged to call upon Him who, always present, has the power to do whatsoever he may choose to do in heaven and in earth, and wisdom to know what is best, and infinite goodness so that nothing unkind can be done, and with tender mercy and loving compassion. All this is involved in prayer. But notwithstanding there are blessed assurances that our prayers shall receive responses, there seems sometimes to be long delays, and it seems as if there were no answer at all. We are ready to say, "Why is this delay, or apparent delay, in the responses to our petitions?"

One reason of this is, that the answer is a negative one, while we are seeking an affirmative one, and so it is not recognized when it comes. A little child asks his parent something that the superior wisdom of the parent teaches him it would not be best to give, and so that loving parent answers with just a simple, firm, but loving, *no*. It is not because he does not love his child. He does love him. 'Tis not because he would not like to gratify his child. He would. But it is because he is so intensely interested in his child, and loves him so much, that he will not give him that which he knows would injure him, and so answers him *no*. And this is the way our Heavenly Father sometimes does with His children, and because the answer is not as they want it, they do not recognize it as an answer at all.

Again, something may be sought that God is perfectly willing to give, but the giving of it may be delayed because of the unwillingness of the petitioner to meet the conditions upon which the desired blessings would come.

A mother wants her beautiful, lovely, popular daughter to become a Christian, but she wants it done in such a way that there shall be no breach between herself and

her worldly companions, no tears of sorrow for sin to dim her eyes, no giving up of worldly pleasures in which she shines as a star. God is willing and anxious that that daughter should be a Christian, too, but He teaches that if she would be His disciple she must deny herself and take up her cross and follow Him. She should be willing evidently to give up everything if need be, and must actually give up all that is not in harmony with the spirit of Christianity and believe in Him if she would be a Christian. Under such circumstances there may be a delay in the answer, but it is not because God is unwilling to answer, but because the petitioner is unwilling to comply with the conditions.

Delays may, therefore, sometimes be charged to God when really they are due to men.

Again, God may delay answers that he would delight to give, that He may develop something in the petitioner as He delayed to give to the woman of Canaan the thing she desired at once, although evidently pleased to grant her request.

Delays may sometimes develop earnestness, humility and gratitude, and cause the gift to be more highly esteemed when it does come. God may sometimes seem to delay his judgments too. And so it is that the wicked seem for a long time to prosper, while the good suffer adversity. But let us wait and remember that "One day is with the Lord as a thousand years, and a thousand years as one day."

The world and the devil thought that there were victories for them when David was cast into the lion's den, and the three Hebrew children into the fiery furnace. But while they were permitted to have a little success, it did not take long to show that God was not defeated, and that he could protect his own.—Sel.

HOW TO PROMOTE A REVIVAL.

First, we ought to draw near to God in a deepened sense of our own unworthiness, of His abounding grace and of consecration to His service in bringing others to Him. Then we shall find our own spiritual life further quickened by frank expression of our aspiration and experience to those most likely to sympathize with us. We may expect to learn new things in our communion with others who are finding their way to more intimate fellowship with our Lord; and we shall be wise if, instead of questioning their experience where it differs from ours, we seek to find in it new knowledge of the methods of His Spirit. Whoever permits us to share in His joy through His communion with Christ blesses us. When that joy is deep and constant in us, we wish to impart it to others.

It is through the union in experience of those who have fellowship with Christ that religious interest spreads in a community. Where two or three are gathered together in His name, because they love to speak of Him, He is in the midst of them. Where that fire of love is kindled, its warmth and light draw others. We believe it is better that special meetings should spring from such quickening among a few who have made known their feelings to one another than that meetings should be called to create such feelings. But the spiritual vitality is imparted to every one who seeks it. "If ye abide in me," Jesus said, "and my words abide in you, ask whatsoever ye will, and it shall be done unto you." We understand Him to mean that if we follow His directions we may gain any degree of intimacy with and likeness to Him that we shall desire.—Congregationalist.

Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces.—Matthew Henry.

EXEGESIS.

BY THE REV. J. M. POWLER.

Matthew 18:15-17.

The view generally taken of the passage is that it is a case of personal grievance, which becomes public when an honest effort to settle it privately fails. It is so understood by such writers on church polity as Dr. H. Harvey and J. M. Pendleton. Several commentators also give this as the meaning, e. g., Jamieson, Fausset, Brown, Dr. Albert Barnes, Matthew Henry, etc.

While this is evidently the import of the words in the Common Version, I cannot accept it as altogether correct. It is stated in the margin of the Revised Version that "Some ancient authorities omit 'against thee' in v. 15. It may be added that two of the Gr. MSS. which omit the words are the oldest known and in authority first. In the Gr. Text of Westcott and Hort (with scholars the best) the words are omitted here and in Luke 17:3.

One of the best commentators on the Gospel of Matthew (Dr. Broadus), seeing that they are wanting in these texts of highest authority, says: "We must regard them as a spurious addition."

We believe, therefore, that the passage should read as follows: "And if thy brother sin, go, show him his fault," etc. And as the commentator above referred to states: "In this general form the directions of the passage apply to all attempts to win back a brother from sin." Not because he has injured you (his conduct may not have affected you personally), but because it is injurious to him. What an important duty!

It is a brother who is supposed to have fallen, one of the same family—a fellow-Christian. We are not given to understand that the sin has grown out of a loving desire for it. But he has been overtaken in a trespass (Gal. 6:1), some person or thing having occasioned it. (See v. 12.)

Now, how is such a case to be treated or dealt with? We must not regard the brother as pharisaically, and reproach him for his weakness; but in a spirit of meekness, endeavor to restore him, looking to thyself lest thou also be tempted (Gal. 6:1). And this is to be done privately, by a single individual. "Go, tell him his fault between thee and him alone." The shortcomings of the brethren must not be blazed abroad.

We do not find even an intimation that the one who goes to see him is to be appointed by others as a committee. He is to act on his individual responsibility as a Christian. They are to be mutually helpful—to bear one another's burdens, and so fulfill the law of Christ (Gal. 6:2). God cares for the stray sheep. He is concerned about him. Why should not each child of his be interested in the erring one? It has not been willed before his heavenly Father that he should perish. Then why should not his brother exert himself to lead him back to his former standing? "If any among you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." (James 5:19, 20.)

But in case he does not listen to the friendly admonition, is he to be counted as an enemy? Not at all. If he hear thee not, take with thee one or two judicious brethren, men of piety, to help convince him; and, too, that they may be witnesses to the effort put forth for his restoration—v. 16. Does it not seem that he should now be abandoned if he refuses to yield to such earnest and faithful entreaties? But no. Go a step farther. This is God's way. He comes betimes, with precept upon precept, and line upon line. In the event that he does not heed the brethren, report him to the church—the ekklesia, v. 17.

This term as here used has given rise to much discussion, but we may regard it as a body of baptized believers in an organized capacity as afterwards constituted. For the directions here given were not only for those who first received them, but for the church of Christ in all subsequent ages.

And, now, if he refuses to hear the church, also, what must be done? Let him be unto thee as the Gentile and the publican" (v. 17, R. V.), one with whom you have no communion or association—exclude him. As Broadus says, "this does not distinctly teach what we call excommunication, but contains the germs of that which Paul

afterwards clearly taught" (1 Cor. 5:2-5). This is the final step in dealing with such a case. His behavior has shown that he is incorrigible and not worthy to be retained as a member. Such a procedure may seem arbitrary and by some be censured. But the church has the authority thus to act, and no appeal can be made from her decision. Whatever others inside or outside the body may think of it, it is ratified in heaven. "Verily I (the great Head of the church) say unto you, what things soever ye shall bind on earth, shall be bound—ratified—in heaven; and what things soever ye shall loose on earth, shall be loosed in heaven"—v. 18. And where even two or three have assembled in Christ's name, his presence is with them, and their request is granted of God. The meeting and decisions of true believers are honored of Heaven, when in accord with the divine will—verses 19, 20.

A HIGHER LIFE.

BY THE REV. THEODORE L. CUTLER.

With the beginning of a new year every follower of Christ ought to set about a new and higher life; for no Christian should be satisfied to be no better than he or she has been. To be barely alive ought not to satisfy us. Our Master offers us "life more abundantly." He is the inexhaustible fountain-head of strength and joy, and it depends upon ourselves as to how much of these shall be imparted to our souls. Growth is not a magical process; we must do the growing. He who came off more than conqueror was the man who said, "So fight I, not as one that beateth the air."

One of the indications of an increased Christ life in the soul will be more vigor. When a person's system is in a low, impoverished condition, he is liable to catch any fevers that are prevailing; it is a low spiritual life that breeds worldliness and self-seeking and covetousness, and also exposes us to the age-fits of doubt and unbelief. As weak blood breeds ulcers, so a weak spiritual state breeds lusts. With a sick soul, as with a sick body, the problem often is whether there is internal vitality enough to slough off the disease. "I have prayed for thee that thy faith fail not," said Jesus, when Simon Peter was in a pitifully bad way; but for imparted grace, that ugly assault of Satan in Pilate's courtyard might have been the end of poor Peter. After he got the more abundant vigor of Christ's Spirit shed abroad in his soul, he went through tenfold greater dangers entirely unharmed. It is full of encouragement to weak Christians that the poltroon who was frightened by the sneers of a servant girl lived to write that heroic, blood-kindling "First Epistle of Peter." But why should any Christian be so feeble and so easily upset when he might be "strengthened with all power in his inner man according to the might" of the Son of God? The more vigor we pray and strive for, the more we shall receive; and active exercise does for the soul just what it does for the body.

A second evidence of increased life will be an increase of faith. This was what the disciples petitioned our Lord for. A feeble faith can move mole hills; a stalwart faith can remove mountains. It is the feebleness of the grip on God that makes it so hard for us to stand the heavy strains or to lift the heavy loads. This is one reason why some ministers and some teachers—and parents also, I fear, have not been more successful in winning souls during the past year. "According to your faith be it unto you;" that is Christ's mode of measurement. Your feet must be firm on the Everlasting Rock if you want to pull imperilled souls up out of the depths.

Strive this opening year to have Jesus Christ in you abundantly, and there will be many an influx of joy. None of us are as happy as we might be.

However hard the "times" may be with you this year, or however ill health or adversities may try you, yet if you have peace of conscience you can stand rough weather cheerfully. That is the fourth token of a strong, healthy heart life. We don't make enough of conscience in our religion. The saddest records of the last year were the disgraceful falls of church members who had no righteous abhorrence of sin. Their consciences were depraved. "Blessed are they who hunger and thirst after righteousness!" said our divine Master. We try to excuse this or that brother as "weak;" but in Christian ethics to be weak is to be wicked.

It is these very weak professors who bring reproach on the name of Christ, and are stumbling-blocks in the way of sinners. Religious emotion may burn brightly in a prayer-meeting, but be blown out like a candle as soon as a strong wind of temptation strikes it out o'doors. In every step you take this year ask, What will Christ say? When you are in doubt, give him the casting vote. It is no child's play to be a robust, vigorous, and thoroughly useful Christian. Nothing this side of heaven compares with that. Yet every one who reads this article may become one if they will begin this year by an humble, heartfelt consecration of themselves to Christ, and they will receive a fresh baptism of power from Christ—Evangelist.

SOME TROUBLESOME QUESTIONS.

We all respect your paper as a staunch Presbyterian, loving the old ways and desiring others to love and walk in them also. We know that you are not so old-foggyish as to condemn a thing solely because it is new. If it preserves the precious truth and carries it to supply the wants of humanity, we think you would have a love for the new vessel, and not despise it because of its bright gloss. We rather think from your paper that you are not opposed to the Christian Endeavor Society, when it is the real Christian Endeavor. Now this is our concern. We also love the Christian Endeavor Society, and admire the possibilities of power it possesses. But some of the big conventions give us not a little perplexity. In our province, a big convention is held every year. As our province is quite large, and all our societies send delegates, only very large towns are able to accommodate the big gathering. A year or so ago, we were anxious to secure the meeting for our town, which contains a population of about thirty thousand, and as many more within a radius of ten miles. It is quite accessible to every part of the province, and, in fact, it is difficult to go to any place of note in our province without coming near our town. It has a most delightful location. Our people are quite peaceable and hospitable, especially to institutions which pay their own way and are entirely respectable. Our people are also well disposed to Christianity. Of course, there are a large number of sinners outside of our Christian circles, which we have not reached, and not a few within them who would be none the worse of a good shaking up. It is quite natural, therefore, that we should desire the big convention to meet with us, and by all the 'roustments which their machinery provides for, help us in our work.

With a view of inviting them and asking them most cordially to favor us by meeting with us in '95, a meeting of our Christian Endeavor Societies was held. A good brother present, a grave and reverent D.D., full of enthusiasm for Christian Endeavor Society, especially for the big convention, suggested that if we wanted it, we would have to do a great deal of praying. He said another town in our province, larger than ours, also desired the convention and were praying for it, and we would have to begin very soon if we wanted it.

Some did not like this way of putting it. We love our brethren of that town very well. If the big convention could do more good with them than with us, we could not see why we should pray that their prayer should be denied. A contest of prayer with brethren was a new idea. Some really thought the idea blasphemous. Perhaps, that was over-sensitiveness. But the ardor of some was a little cooled at the thought of such a prayer contest.

Another brother thought the way to get the convention to our town was to sing it here with some good, soul-stirring, heart-filling song, set to some martial air. He even produced the song, and without any expense distributed it to the meeting. The members were delighted with the generosity, and the gift that had been developed, as it was not known that the brother had the poetic gift in his soul. The organist played the tune "Hold the Fort," and the audience took up the melody with a ring and a swing. It seemed to go very well for a line or so, when all at once it was discovered that some of the lines had too many feet, and some too few. As our people were not brought up on old Rouse, and some of them were young, this produced some smiling, and I am afraid it must be said, some repressed emotion that did not sound like sor-

rowful sobbing. It was notified that the presiding officer nearly lost his usual gravity. The brother soon discovered that there was something wrong with the poem, said it was a sudden and hasty inspiration, and he could easily mend its feet. So it was sent to the hospital, and has not yet returned, so far as known.

Of course these mishaps interfered with a long and vigorous campaign. So when the big convention met, our competitors made a better showing than our people, and carried off the prize.

This year, it was thought well to begin early, that we might have the best showing, and beyond all doubt, have the big meeting in '96. It was learned that another town, still bigger than ours, was also trying to get it. In fact, it had been said, that if we want it, we must "hustle." It was thought well to take some lessons from our superiors. So the superior officers of the society have been written to, and the methods of our competitors revealed. It does not appear that there was any prayer used to accomplish the result after all. The means were of a more worldly character. Some of them cost a good deal of money, and as none of our societies have given much for Missions, it was feared, that it would not be right, to use money in the way suggested. It was said to be quite common in bigger conventions to use just such means, and if others did it, we ought to do it also. But while various unique methods were proposed, some of the graver brethren and sisters did not think them sufficiently dignified, and that a cordial invitation, with a simple statement of our facilities for accommodation, was all that was needed. Some went so far as to say, that God ruled in these matters, and that if we did not get it, we could get along without it. It was said that if the brethren and sisters of another town got it, we could rejoice with them, and would get it when our turn came. At any rate, so long as we had God and Christ, the Holy Spirit and the Bible, we should remember that we had enough to make us happy and thankful.

This did not meet the full sympathy of some. It was thought that the loss of the convention would be a great calamity, and the Christian Endeavor interests in our town were in great need of the big convention, and if we did not get it, it would be our own fault.

Now, dear Presbyterian, will you not, from your land of light give us a word to lead us out of this labyrinth? We have no scruples against any new methods, if they are not wrong, and will produce good results. But we would not like to sow good seed on the rocks.—Sma' Lee in Presbyterian.

EXCUSES FOR DELAY.

Are you thinking of accepting Christ? Why do you hesitate? Why "linger on the brink and fear to launch away!"

Is it the fear of derision,—"a shrinking from the scorn that followed the Nazarene from His manger to His cross and has pursued his people ever since, and always will!" "Verily I say unto you that whosoever is ashamed of me, of him will the Son of man be ashamed when he cometh in his glory."

Is it a dread of the yoke, the burdens, the self-denial of the Christian life? "Again I say unto you, the servant is not greater than His Lord; if any man will come after me let him deny himself, take up his cross and follow me. For he that findeth his life shall lose it, and he that loseth his life for my sake and the Gospel's shall find it."

Or is it the absorbing cares of business, an overfondness for the pleasures of the world, an unreadiness to forsake some darling sin? This was Agrippa's stumbling block. He was not yet ready to leave the rich revenues of the tetrarchy for the scrip and staff of a Christian—not yet ready to abandon his sinful dalliance with the fair Bernice. A few years more of wealth and homage and ambition—and then—and then! Is there nothing for us to learn in the sad story of the irresolute king!

You may gain what you desire—a pleasant life with all its attendant joys and honors—but in the meantime, while striving after them, you will have wasted hours of grace that golden crowns and fortunes cannot buy; you may have grieved away the heavenly Spirit; you may have lost your soul!—"And what shall it profit a man if he gain the whole world and lose his own soul?"—Rev. DAVID JAMES BURRELL, D.D., in Intelligencer.

For the Western Recorder.

QUESTIONS ANSWERED.

BY SENEX.

"What should be done with a member of a Baptist church who takes an ax and goes out on Sunday morning bustling hickory nuts, cutting down the trees. He takes with him a grown son who is not a professor of religion. This he does Sunday after Sunday. Should he be called on to pray in public?"

I hope for the Master's sake "Sunday after Sunday" means at the most only three Sundays, and that the church promptly excluded him at its first business meeting. Such a man ought not to be retained in the fellowship of any church, and will not be if the church fears God and honors Him.

As to his praying in public, it would be fitting to call on him to pray the prayer of the publican. "God be merciful to me the sinner," or to confess his sin in prayer. But not to ask him to lead the saints in prayer, for him to do that would be an awful mockery of God. But let all the regenerate in the church humble themselves and cry to God for forgiveness for having retained the man in the fellowship of the church, and for mercy for the sinner himself. The Holy Spirit can convict him of sin and lead him to repentance.

"What is the best book for one who is thrown among Methodists, and who is not as well posted on the difference between their doctrine and Baptist doctrine as he ought to be?" The best treatise on doctrine which has ever been written is the Philadelphia Confession of Faith. If the young brother will memorize it and the proof texts, he will find himself fully posted in the Baptist faith. The best book which contrasts the two doctrines, and shows the Methodist errors with the clearest logic, is Girardeau's Calvinism and Evangelical Arminianism. The brother will find that a most admirable arsenal from which to draw weapons of offense and defense. It is a very strong book, and will repay careful study. The price is \$1.50. I do not know who publishes it. I am writing away from home and my library but I ordered my copy through the Baptist Book Concern.

"In our District Association there are twenty-nine churches. One of these churches accepts those into membership who have been baptized by those who are not Baptists. The present pastor of said church and his predecessor are graduates of the Southern Baptist Seminary, and are both in favour of accepting the immersion of other people. Now are these men in line with the teaching of the Seminary? Many people would like to know what is taught in the Seminary on this subject, not as to the facts in the case, but the teaching for or against?"

The editor must have made a mistake in sending this question to me, but as I am anxious to know what the present Faculty of the Seminary teach, I publish it, hoping the professor in whose department this subject lies will publish his views candidly and frankly.

I know what were the views taught in the Seminary in Boyce and Broadus' day upon the subject of alien immersion. Boyce, Broadus and Manly opposed it. Williams favored it. Because he did so, Dr. Boyce once heard of a student who hid him from the chair in which this subject would come up to another in which there was no occasion for any teaching about it. And the Seminary set itself squarely against alien immersion.

In whose department this question comes, and what are the Professor's views upon it, I do not know. And I should greatly like to know, and so would thousands of others.

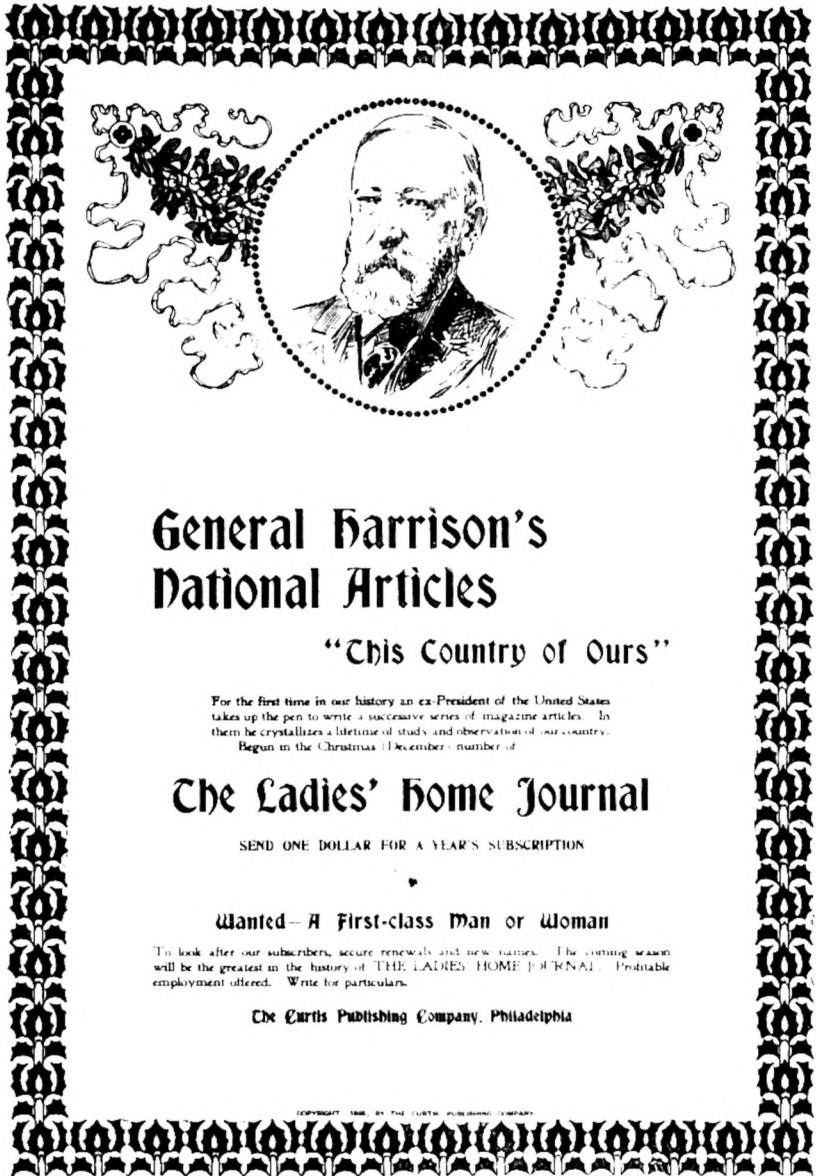
But the brother must not take it for granted that what graduates of the Seminary teach was taught them in it. Some of the "graduates" took only one school, and know little of what was taught in the other departments. Some men are so very wise in their own eyes that even such Professors as we have in the Seminary can teach them nothing. They have made up their minds on every subject under the sun, and their minds cannot be unmade by such little things as Scripture, logic and reason.

Sometimes the students believe what the Professor teaches while he is talking, but their minds are so flabby they are blown about by every wind of doctrine. It only requires the reading of some book, the listening to some positive man to cause them to surrender their views. I met one full graduate who took the entire course of Systematic Theology under Dr. Boyce. This graduate was attacking the Baptist doctrine of the federal headship of Adam, and was trying to prove, in a most feeble way, that Adam had only a natural headship, because he could not see how the federal headship was consistent with God's mercy and love. Yet I know Dr. Boyce taught that federal headship as clearly, as thoroughly and as convincingly as any man living.

"A young man wishes to organize a Baptist Boys' Brigade in the church, and says that we cannot prove from Scripture that such a brigade is wrong. He insists, too, that as there is one in the Methodist church, we must organize to keep our boys. Please give us your advice." The Old Baptist are ailing to adopt the rule to do everything in their worship which is not expressly forbidden in so many words in the Scriptures they had better begin with baby sprinkling. If they intend to give up their old principle to demand a "Trust" in a bribe, or a bribe, let them go the whole extent and hurry down the broad road till they are abreast of the Catholics.

A man who insists that we may do in God's worship not what is commanded, but what we think would be pleasant and expedient, has read his Bible in the purpose, and probably has not read Leviticus and Deuteronomy at all. He has no conception of the character and sovereignty of the great and terrible God. Before he attempts to lead or to form anything he would do well to study the Old Testament with the help of Matthew Henry, and to memorize the Philadelphia Confession of Faith, especially the proof texts.

If it is true that there is need to "hold the



General Harrison's National Articles

"This Country of Ours"

For the first time in our history an ex-President of the United States takes up the pen to write a successive series of magazine articles. In them he crystallizes a lifetime of study and observation of our country. Begun in the Christmas (December) number of

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boys" because the Methodists will attract them to their "brigade" if the Baptists do not have one, that fact speaks volumes against the Baptist parents. Evidently they have not controlled them as they ought, nor trained them in the truth. They have shirked their responsibility for government upon the weak day teacher, and of training them is the fear of God upon the Sunday-school teacher. This willingness to shirk responsibility has been a weakness of human nature ever since Adam said the woman did it, and Eve said the serpent did it.

In the guilt of the state of affairs, it is probable the Sunday-school teachers share. In their eagerness to hold their scholars and get large attendance, they have done things to please the children. They have let the little ones see—and they are quick to perceive—that their entertainment was an object. Whereas they ought to have taught them in every way that God was the only One to be considered, and that everything must be done in the Sunday-school with an eye single to His service. The wide-spread evil which result from losing sight of God's pleasure, and of glorifying Him as the one thing to be considered in the Sunday-schools are seen every day and everywhere.

It takes time and thought to control and to train children. A church that makes a noise, and keeping them still by a bribe or a blow is not a sufficient training. The father must consider, and observe, and think. This generation of men are not willing to take the time from their "business" necessary to be fathers. They are sowing a harvest which the world must reap.

Now and then something startles them for a moment, as when boys wreck trains, or go crazy from cigarette-smoking. But it is only for a moment, and then the machines go on with their money-making, forgetful of their responsibility to God and the reckoning which awaits them hereafter.

As to the boys going off to the Methodists, attracted by their "brigade," there is nothing to be gained by starting an opposition. The

churches cannot and must not enter into any auction and bid against each other for boys, while the boys put themselves up for sale to the one who will offer the most entertainment or excitement. Organize a brigade because the Methodists have one and they will only have to get a monkey to outbid you. Will you get two monkeys or an educated pig? Once enter upon the business of rivalry to attract those who are ready to go anywhere without regard to principle, and there is no stopping.

We may as well face the fact that there is and can be no substitute for parental authority. And there is nothing which will lead parents to do their duty instead of trying to put their sponsibility upon others but the fear of God.

THE WISDOM OF THE EAST.

The subject of "The Derivation of the Ethics of Buddhism" was investigated and carefully discussed at the first meeting for the new year of the Victoria Institute of London, England, its consideration being introduced in a brief paper, the author of which called attention to the frequency with which moral precepts, often similar to those in Holy Writ, were quoted as from Buddhist writing, this being very often done by Theosophists and others who sought to minimize the value of the Christian Scriptures. The question thereupon arose, Were these precepts to be found in the earliest Buddhist writings, and, if not original, whence were they derived? A careful examination of the Buddhist writings, and of the Old Testament, showed that every valuable moral precept inculcated by Buddha or his followers was freely taught by Moses and the Prophets centuries before Buddha existed; and this was scarcely to be wondered at, considering the light which had been thrown of late on the extent to which nations in earlier days held inter-communication. The Ethics of Buddhism were evidently derived from those nations with whom the inhabitants of India have commercial and

other relations, including the Jewish, which was in its greatest prosperity 500 years before Buddha was said to have existed, and also later, when the Captivity took place, and there was a tendency toward the dispersal of that people. Attention was drawn to the evidence given by Strabo and other ancient writers to the great commercial intercourse existing in the tenth century B. C. between India, Persia, Parthia, Media, and the countries south of the Euxine, as well as the ancient traffic by sea, which recent research had shown to have existed and had been referred to at a recent meeting of the Institute as carried on from India round Ceylon and up the Red Sea, the ships being mostly manned by those intrepid mariners, the Phoenicians. At the close of the evening it was announced that one of the Institute's Committee, Mr. T. G. Hughes, of the Department of Oriental Antiquities, at the British Museum, had discovered and deciphered some new and remarkable inscriptions. These were of special interest to the Biblical student and would shortly be published for the information of all the members. Many applications from members desiring to support the Institute as members or associates having been received from places in England, America, India and the Colonies, the applicants were elected and the meeting was adjourned.

ONE of the most heartening passages in the Bible is this: "The blood of Jesus Christ his Son cleanseth us from all sin." Were it not for this divine assurance our heads could often utterly droop. We have committed some sins which, as we first reflected on them, seemed too great to be forgiven, too foul for cleansing; but soon the truth that Christ's blood cleanses from "all sin," even all manner of sin, came to us with fresh force, and we took courage, thanked God and rejoiced. If there were some sins which could not be cleansed from us by Christ's blood we would indeed be hopeless; but it does cleanse from all kinds and degrees of sin. Why should we despair.—Selected.

THE SUNDAY-SCHOOL BOARD.

The Sunday school Board of the Southern Baptist Convention wishes to announce to the denomination a change in its officers. Information has already gone out that our honored and distinguished Secretary, Dr. T. P. Bell, has purchased the Christian Index, of Atlanta, Ga., and that he would shortly move to Atlanta to take personal charge of that paper. On Jan. 30th, he called the Board together and presented his resignation as secretary. The reasons for this action are entirely personal to himself. His resignation was reluctantly accepted, to take effect on March 1st, as he desires to give prompt attention to his new enterprise. He has made a great success in his administration of the affairs of the Board, both as to the conduct of its business, and as to giving the Board a stronger place in the confidence and hearts of the brethren. His report of the Board's condition is all that its most ardent friends could wish, and he leaves us holding high rank in our affections, and with our best wishes that his new field may be crowned with as much success as he has brought to the affairs of the Board.

He assured the Board not only of his devotion to its work and his high estimate as to its importance in denominational enterprises, but also of his earnest support in the new relations which he shall sustain.

By a spontaneous movement on the part of the members of the Board, Dr. J. M. Frost was unanimously and enthusiastically elected as secretary in place of Dr. Bell. Dr. Frost is well known as the present able pastor of the First Baptist church, of Nashville, and as the former efficient Secretary of the Board. Since his retirement from the secretaryship of the Board he has been its President, and has kept fully in touch with its work. The Board unanimously felt that he was the best man who could be secured for the secretaryship and urged its acceptance upon him so earnestly that he accepted at once, to take charge immediately upon the retirement of Dr. Bell. Wise, conservative, strong, thoroughly familiar with the affairs of the Board, with which he has been identified since its beginning as secretary and as president, he will, we are sure, make a most popular and successful secretary as he did before, and we feel confident that his election to the position will give general satisfaction to the brethren throughout the denomination.

While addressing the public for the first time in an official capacity and though making this announcement on the part of the Board, I take the liberty of saying a word for the Board itself. It has among its members some of the very best pastors, and also some of the ablest and most successful business men in Nashville. This fact stands out over and above the question as to who may be its secretary. While no detractor would be made from the efficiency of those who have served in that office, yet too much praise cannot be given to the marked ability with which the Board itself has administered the affairs entrusted to it by the Southern Baptist Convention. This is said simply as a just word, and with a desire to let the brethren abroad know the character of the men who have the interests of the Board in charge.

EDGAR E. FOLK, President of the Board. Nashville, Tenn.

We are always complaining our days are few, and acting as though there would be no end to them.

OUR TEXAS LETTER.

The WESTERN RECORDER, like old honey, grows better and better. The rich and sound editorials of Drs. Eaton and Hall are features which but few papers possess. Whoever in the right spirit reads the RECORDER very long will be a true Baptist. Among the first things I read, on getting the RECORDER, are the contributions of brethren Hall and Eaton. Then, Dr. Harvey warms up the Baptist State Conventions whenever he attends them. To Texas Baptist State Conventions he is always welcome.

Now that Texas lands are yet at comparatively low prices, run down to Memphis, there take the "Iron Mountain Route," or to New Orleans and take the Texas and Pacific, come and see Texas and get you a home here. Immigrants are flocking here. We want good Baptists to come. Soon the best openings will have been taken.

Louisville Baptists are justly proud of Rev. J. T. Christian, D. D. As an author as well as preacher he is doing a great work. His latest book, "Americanism or Romanism, Which?" is of great merit. It is published by the Baptist Book Concern, Louisville. Its chapters are, "Was Peter a Pope?" "Rome and Morals;" "Rome and Civil Liberty;" "Rome and Religious Liberty;" "Rome and Marriage;" "Rome and the Bible;" "Rome and the Public Schools and General Learning;" "Rome and the Press;" "Rome and Secret Societies."

Every one should carefully read and weigh its startling facts. Price only \$1. Get it, put it into the hands of the foolish people who think of sending their daughters to Romish schools.

Your readers remember something of the discussion between Drs. Northrup and Watts—Baptist and Presbyterian—on the Sovereignty of God. The Baptist Book Concern of Louisville has well put this into book form. It makes a tasteful book of 359 good sized pages. I have never read an abler discussion of the great themes, Election, Divine Sovereignty and kindred subjects, especially within so small, convenient and cheap a form.

Whether learned or unlearned, young or old, every preacher should read, several times, this book and preserve it for reference. I do not hesitate to say, its value to preachers is simply incalculable. At the Book Concern not advertising and pushing its sale I am surprised.

By the way, indications seem to point to the Baptist Book Concern of Louisville as a most promising institution. With such a man as Bro. Harvey as its manager how could it be otherwise!

My book on Baptist History, which the lamented Dr. John A. Broadus, Vedder, and other able scholars pronounced the strongest defense of "Baptist Church Secession" ever published, though not out two years, is called for in its third thousand.

W. A. JARREL.

Dallas, Texas, January, 1896.

STATE OF OHIO, CITY OF TOLEDO, Lucas County. I, FRANK J. CHENEY, make oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid; and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every copy of CHENEY'S CURE that cannot be cured by the use of HALL'S CHERRY CURE. FRANK J. CHENEY. Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1895.

A. W. GILLESPIE, Notary Public.

Hall's Cherry Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials free. F. J. CHENEY & CO., Toledo, O. Sold by Druggists, etc.

God made the first man after a divine original, and after a divine original, too. He made the first horse.—J. B. Brown.

A FEW CRITICISMS.

The RECORDER brings to us each week "a feast of good things," and I always wait with eager interest the mail that brings the grand old paper. But "every sweet has its bitter," and the bitter part of the RECORDER has been the childish b aggadocio of the venerable Dr. Lofton and our good Bro. Hall. I see, however, that the dispute is about to fall into the hands of a wise committee, and certainly the quarrel will soon be over. We indulge the hope that the committee will refer those who are anxious to know about the great work being done by our childish brethren to the minutes of their respective associations. Neither the city nor the country pastors care anything about the unsavory comparisons of these great preachers. Give us a rest.

Your numerous readers in this section are deeply interested in the recent articles of Drs. Phillips and Spencer. That is a great question, and as it is in the hands of able men, we expect very great benefit from the discussion.

The deacons are giving us some good thoughts on the mission question. I see some of them are inclined to put the blame largely on the preachers. It is true that many of our preachers are not enthused on this great subject, but I believe if we could get the deacons of all our churches to take a hand in the work there would be a forward move. One trouble that our country churches have in raising mission funds is the fact of having preaching only once a month. It is hard to systematize the work, especially in the winter season, and I suppose that a very large majority of the churches of Kentucky belong to the above class.

The recent article of Bro. J. G. Durham was good from his standpoint, but his premises are surely wrong. I have never been able to discuss the subject of "Atonement" without making the distinction between the Sacrifice and the Atonement, of which Bro. B. T. Taylor speaks.

Fraternally yours, WM. M. STALLING, Texas, Ky., Jan. 31.

THE B. Y. P. U.

I have read a great deal by different writers on the B. Y. P. U. that has greatly interested me, and have read some that has disgusted me.

I vehemently oppose the organizations in our churches. Drawing the age line is antagonistic to the unity and spiritual prosperity of the church. It is not wise to hitch a pair of colts together to break them to work. A better plan is to hitch the colt by the side of a well-disciplined and true old horse. This proves a mutual benefit. In the event the old horse is a little slow, the colt hurries him up, and if the youngster is a little fast, as he is apt to be, the old horse holds him back from going where he should not. Again, if the youngster becomes fretted and refuses to pull, the old reliable is with him to bear the load along till his young companion gets over his fret. Let the reader make the application.

I oppose the B. Y. P. U. mainly from three essential standpoints. 1. It is a thrust at the very vitals of Baptist faith. We as a denomination have ever stood upon this ground: "The Scriptures are the only, and all-sufficient rule of faith and practice." Now our brethren who favor this new move must admit that it is an innovation, and that it is going beyond the scriptural equipments of the church.

If we still desire to stand on the old Baptist platform, why not take the church as Christ organized it and as it is portrayed to us in the

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To cleanse, purify, and beautify the skin, scalp, and hair, to allay itching and irritation, to heal chafings, excoriations, and ulcerative weaknesses, to speedily cure the first symptoms of torturing, disfiguring skin and scalp tumors, nothing so pure, so sweet, so wholesome, so speedily effective as warm baths with CUTICURA SOAP, gentle applications of CUTICURA (ointment), and mild doses of CUTICURA RESOLVENT.

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Scriptures? Yes, why deny the all sufficiency of the Scriptures by adding a man-made department to what we want to maintain as a scriptural institution!

2. I oppose the B. Y. P. U. on the ground that it is a piling an obstacle in the way of Baptist history. We as a denomination are justly proud of our history, which connects us with Christ and his apostles. But we must remember the fact that we have not existed in name since the days of the apostles; but that we have been recognized in all the past ages by the doctrines and practices which characterized us as a peculiar people.

Now this new departure will so change the character and the practice of the church, and in doing this will so change its visage that the future historian will be forced to say of us, "This organization with its man-made departments does not in all of its parts resemble the church of Jesus Christ."

3. The B. Y. P. U. questions the wisdom of Jesus Christ and challenges his authority. The urgent plea in behalf of the movement is, "At this age of the church, the necessities of our young people demand it." Well, my dear brethren, are you going to say that Christ knew the needs of the past and constructed his church so as to meet those necessities, but that he did not anticipate the needs of the dawning of the twentieth century." This is just what the promoters of this movement are saying by their action in the case. Their position in the matter is that Christ was sufficiently wise to construct a perfect church for the past, but that it is now rendered imperfect by reason of the needs of the present.

But more than that; they are presuming on Christ's authority by daring to supplement a new department to his church which they have conceived, not from his Word, but in their own minds. How careful brethren should be in daring to legislate in his church when he is the only Lawgiver.

T. L. URZ.

Grant, Ky., Jan. 15.

Show me the man who would go to Heaven alone if he could, and I will show you one who will never be admitted.

Two men under the influence of liquor one night tried to row a boat across a bay. They rowed all night, and in the morning found they had made no progress whatever, for they had neglected to lift the anchor. Many Christians act just as stupidly as this in their endeavors to make spiritual progress. They attend church, give liberally and conform generally to Christian standards, but deep down in their hearts there is something they love more than Christ, and they are anchored to it, so they can make no progress.—Ensign.

Sorrow is only one of the lower notes in the oratorio of our blessings.—A. J. Gordon.

Cure Lung Troubles and Consumption

THE GENUINE OFFER THAT IS BEING MADE BY T. A. STOCUM'S MOST EMINENT REMEDY.

PROGRESS OF MEDICAL SCIENCE.

ADVANCEMENT OF THE VALUE OF HIS DISCOVERIES, HE WILL SEND FREE, TWO BOTTLES, CIVIL APPLICATION, TO ANY PERSON SUFFERING FROM THROAT, CHEST LUNG AND PULMONARY AFFECTIONS.

The appalling ravages of lung troubles and consumption in this country costated from year to year, present a showing before which all hopes of humanity must stand aghast. Lung troubles lead to consumption.

Last year, as proved by the official records in Washington, over 200,000 died from consumption in the United States, representing an average of 1000 every week and 100 every day—a waste of life that seems incredible. More than four-fifths of this number might have been saved, had they not known what restoration lay and made timely use of the only infallible remedies that have thus far been discovered.

Thousands of witnesses could be brought forward—whose testimony is incontrovertible—to prove not only that the Stocum Scientific Treatment is wonderfully efficacious in the cure of throat, chest and lung affections, and all pulmonary disorders, but that it does cure in cases of well defined and unmistakable consumption.

For the purpose of bringing these remedies to the attention of the public, and making their great merits known, T. A. Stocum is now making a most generous offer that should certainly be taken advantage of immediately. He will send two bottles free to any sufferer making application. Simply send express and post-office address.

This proposition speaks eloquently indeed of the "good faith" of the great discoverer. Nothing could be fairer or more philanthropic.

There will be no mistake in sending—the mistake will be in overlooking the generous invitation. Sufferers may address T. A. Stocum, M. C., 133 Pearl Street, New York. When writing the Doctor, please mention reading this in the WESTERN RECORDER.

Extraordinary Offer. The offer of T. A. Stocum of Richmond, Va., is certainly an extraordinary one. It will give you to read his advertisement carefully, see page 15th.

MY SIBBOLETH.

BY HENRIETTA S. B. MARION, M.D.

Do you ask my sibboleth,
What my watchword until death;
What my staff and what my stay,
When the hour shall pass away;
When the refuge of my soul,
When the judgment thunders roll;
What my one chief comfort—
Jesus Christ, and His alone.

Do you ask my sibboleth,
What the object of my faith?
Jesus Christ, of God the word.
He who spoke, and whose heard;
He, our life of woes to stem,
Born a babe in Bethlehem;
He, the bridegroom of the bride,
Thorn-crowned He, and crucified.

Do you ask my sibboleth,
This, were it my latest breath:
He who was eternal God,
Yet earth's humble pathway trod;
He who bore temptation's stream,
Sungared in the wilderness;
Uttered that disastrous cry
In His lonely agony.

Do you ask my sibboleth,
What my watchword until death?
He who all hell's host defied,
Smote death's cold and awful tide,
In the breach our foes withal,
Sweating there great drops of blood:
"It is finished," uttering He
On the cross in majesty.

—New York Advocate

OUR PULPIT.

CHRISTIAN SOBRIETY.

BY ALEXANDER MACLAREN, D.D.

"Let us, who are of the day, be sober, putting on the breastplate of faith and love, and for a helmet, the hope of salvation."—1 Thess. v. 8.

The Apostle has just been giving, with considerable detail and absolute certainty, the prediction of the day of the Lord. But it is very characteristic of his intense determination to set forth prominently the practical side of all doctrinal truth that he immediately passes to the consideration of the bearing of such a prospect upon present conduct. The text sums up his practical exhortations.

We have to note two or three points by way of explanation of its meaning. "Sober" here seems to be used in a figurative sense, as other terms in the context are, such as "asleep" when applied to the Thessalonians, and "day." The full rendering of the second clause "since we are" is to be preferred to "who are." "The day" seems to mean simply the period of light, not "the day of the Lord" just spoken of.

So in my text there are, as I think, set forth very clearly three things: the great Christian duty of sobriety; the reason why it is incumbent upon Christians; and the means by which it can be accomplished. I ask your attention to these three points.

I. First of all, then, let me say a word or two about the great Christian duty of sobriety.

Now, I have already remarked that, as in the whole context, the expressions are figurative, so here we are not merely to think of the opposite of drunkenness, but we are to take the word as it so often is taken in our common language, as figurative. Then the first and the main thought in the word is that of rigid control of self; leading to the enjoyment of external good. And so we come very nearly to the literal meaning of the word to begin with. For the indulgence, in one form of fleshly desire, which has abounded to itself the name of "drunkenness," and thus is a testimony of England's besetting sin, is only one particular instance of a general vice, that of letting the flesh, in its coarser or in its more subtle and refined forms, dictate the life and guide the conduct. And the first plain duty of all men who would live

any longer, save a limited life in self-control of the most rigid and continuous character.

I do not suppose that it is "beneath the dignity of the pulpit," and I am quite sure it is not apart from the necessities of the pew, if I touch for one moment upon the lowest form of this sobriety, without which there is no genuine Christianity. A besetting sin of commercial communities, where men sometimes make money faster than they learn how to use it, and have only very limited means by which they can display the fact that they possess it, is senseless luxury, tasteless ostentation, a providing for the flesh, with its lusts and appetites. Go into the lower classes of our society, and you will find there the proportion of the week's wages that is spent on mere pampering the body disgracefully high, in a very large number of cases. Come into the class above them, and you find people setting far too much store by external comforts, gratification of corporeal tastes and appetites. And I believe, in my heart, that there are few things which English society, not omitting the so-called Christian people of this land, needs more than to be brought back to the recognition of the nobleness of the ancient simplicity, and to learn that to provide for the flesh is to starve the spirit. Brethren, this is plain speaking, but it is not, I am sure, needless, in view of the habits and social customs of this day amongst us. "Let us, who are of the day, be sober," even in that most obvious, and, as it may seem, low sense of the word.

But then we must rise a little higher than that, and say that the same rigid self-control which we all know is necessary in regard of food and drink, has to be applied to all appetites and desires, and to all material good. We get all this wealth of satisfaction for our corporeal necessities from the good hand of our God upon us, for precisely the same reason that a wise commander serves out abundant rations to his soldiers when they are upon a hard march: "for strength, and not for drunkenness; for effort, and not for indulgence; for conflict, and not for sleepy filling ourselves full with these." "Set a knife to thy throat, if thou be a man given to appetite," is the exhortation of the author of the Book of Proverbs, and we may apply it all round to our desires and needs, and to the satisfaction of them which God gives us day by day so richly. Keep them rigidly under, and remember that without sobriety there is no holiness, and without holiness there is no seeing the Lord, and without seeing the Lord there is no true blessedness and no true life.

But then let us rise a little higher still. The sobriety of my text is not merely control in regard of the grosser forms of appetite, nor in regard of the more subtle satisfaction of desires after material good of any kind, but it is also the supremacy in our lives of a calm, reasonable judgement. We talk about men being "intoxicated" with success, or flattery, or with vanity, or with pride, and so on, in a variety of common expressions, all of which carry the same idea, that the man has lost his head, is swept away by feeling, by emotion, or by circumstances, instead of being guided by a judicial estimate of facts. And so I would urge, as a thing to be cultivated consciously and continually, the subordination of emotion, feeling, sentiment, inclination, however pure, good, lofty these may be, to the calm of an arbitrament of a throned and sovereign judgement. Christianity is the perfection of common sense. And common sense

is that which, in the face of the storm, finds power to drive the wheels; and that the place of judgment is on the hand upon the tiller. Unless a man sebers himself by putting his heel upon mere feeling, even devout and religious, he will go all to wreck and ruin. And then, still further, this Christian sobriety consists in a sane estimate of things as they are. A tipsy man lives amidst hallucinations, illusions; and a great many of us see things through a kind of alcoholic mist; seeing what we want, and not recognizing hard, plain facts. And so we get all wrong. It is only a Christian man who "sees life steadily, and sees it whole," as one of our modern poets has told us is the supreme good for mankind. For it is only he who sees both halves of the whole, in their due relation to one another. Do not be led away by hallucinations, illusions, but make sure that you have all the facts before you, and that you give due weight to them all. Sobriety of judgement, and a sane estimate of things as they are, and of consequences as they will be, is essential to all happy and noble living.

II. Now then, secondly, notice why such a temper becomes us. The Apostle not only says, as our English version makes him to say, "Let us who are of the day be sober," but he says, "Let us, since we are of the day, be sober," etc. That is to say, he regards this temper of sobriety as the only one that corresponds to the facts of the case, and to the affinities of the Christian life. "We are of the day." I have explained that I think he means by that expression substantially the same as by his other expression, the children of the light. Day is the period of light, and when he says "we are of the day" he says, "we are of the light," or in other words, if a man be a true Christian, then all the affinities of his nature connect him with that which is light, whether we think of it as knowledge, or as purity, or as joy. "We are of the day," having nothing to do with the night or the darkness. Well then, says Paul, what sort of life will correspond to that fundamental relation? Since you belong to the day, what kind of people ought you to be? The consciousness of that relationship will deliver us from desires after lower and earthly delights; and they who know that they belong to the light will have no pleasure in the "unfruitful works of darkness."

If so, then this is a very solemn appeal to each of us professing Christians. What shall we say of the inconsistencies that we see all around us, and of which we have our own full share? We say that we belong to the light. Do we live in any way different, in the current of our desires, in the control that we exercise over ourselves, in the estimate that we have of what is true good to be aimed after and striven for—in any way different from the men round us, who by the hypothesis of our profession, belong to another order of things altogether? Oh! the condition of modern Christendom; the condition of professing Christian England, the condition of this congregation, the condition of each one of our own hearts, ought to put a very solemn weight into, and a very sharp edge and point upon, this argumentation of the Apostle. "Since we are of the day let us be sober."

III. And now lastly, a word as to the method by which this sobriety may be won. The Apostle, in this his earliest letter, blocks out as it were, in rough, the first draft of a metaphor which often thereafter re-

IVORY SOAP

IT FLOATS

The muddy tinge of shirts, handkerchiefs, napkins, and table cloths just from the wash, is often from the poor soap. It will cost little, if any more, to have them washed with Ivory Soap.

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curved to him, and which he presents more fully elaborated in almost the last of his letters, the Epistle to the Ephesians—that is the armour of the Christian soldier. And in this his first letter he, not only in my text, but in an earlier part of it, links together the three great Christian graces in the way which he afterwards drew out so exquisitely in a later letter: faith, love, hope. But the variations of the metaphor here, as compared with the fuller exhibition and elaboration of it in the Epistle to the Ephesians, warn us against over-curious translation of metaphor into doctrine, and show us how completely we are to regard it as figurative.

Note how he speaks here. "Putting on the breastplate of faith and love." These two are, as it were, welded together, or, as you sometimes see in ancient specimens of suits of armour, the iron is inlaid with gold. The breast-plate is damascened with lovely patterns in enamel or precious metal, and beneath the beauty there lies the strength of the steel. So faith is, as it were the underside, and on it is laid, with it there is fused together, or on it there is plated, love, and the two together make the breastplate of defense.

I need not spend time here in pointing out to you how each of these great cardinal Christian virtues has its own part to play in protecting a man's heart against the temptations of the world. Faith, which lays hold on Jesus Christ, and brings over into our weakness His strength, and compensates our solitude with the consciousness of His presence, and draws back the curtain which hangs between the blind world and the unseen beyond, and shows us the things that are unseen and eternal in their majesty, their infinity, their perfectness, and their relation to this present, which they at once dwarf and magnify—that faith brings to the feeble heart a strength, and wraps round every spirit which is invested with it an impenetrable armour. The more we realize Christ's presence, the more absolutely we distrust ourselves, the more closely and clingingly we grasp His hand, the more certainly shall we be kept from the assaults of evil, and the more surely shall we be able to govern ourselves and live in sobriety.

In like manner, the love which is inseparable from all true faith, and therefore is here represented of being welded together with it, will defend. For there is nothing that so completely deadens desires after earthly good as the supreme setting of our affections on the things that are above. A lower or a higher cannot co-exist in the heart; and a new affection expels the meaner and the lower, as many a man can tell on whose heart there has dawned some lofty and pure love of a noble woman, which has driven from it the whole rabble of lusts and evil desires. Love Christ, and the world loses its power upon us; love Christ, and we can govern ourselves.

And then, says the Apostle too, "for a helmet the hope of salvation." In the other edition of the metaphor of the Christian armour in the Epistle to the Ephesians it is

salvation itself, and not the hope of it, which is set forth as the helmet. Hope is generally a very unsubstantial thing. But the Christian man's hope is a shield enough to resist the sword of the enemy and to protect the head on which it rests. Nothing will so surely deaden our longings and desires after earth, and so surely give us the whip hand of our own lower nature, as the vision clear before our minds as a certainty for our future of that eternal and blessed rest at God's right hand. The soldier would fight all the better if, as is the case with the Christian soldier, he could go into battle knowing that he would come out victorious, and, taking off the helmet, would receive the laurel crown of victory. So, then, these three—faith, love that flows from it, and hope that springs from them both—are the defenses of the Christian life.

Now I want you to notice how religious emotions, then, have hard work to do in daily life, and are not merely intended for the solace of our souls, but to be formative influences in our character. So I come to you, Christian people, with this question: Do your faith, love, hope, help you to govern yourselves? Do they help you to make light of the world? Do they arm you against the assaults of temptation? If they do, well! If they do not, is it not time for you to ask yourselves whether they are genuine? or, if you do not go so far as that, is it not time for you to fall down on your faces before your dear Lord and confess how imperfectly you have met His love, how little you have trusted His promises, how faint have been your desires and hopes of the blessed rest; and therefore how weak you have been in governing yourselves, and how defenceless before temptation?

Dear friends, not by effort, but by putting on the armour, shall we be defended. There must be effort to do that. For just as the soldier has, day by day, to dress himself, putting off the night-gear of the darkness, and putting on the armour of light, so have we to do. And if we wait, to accoutre ourselves, until the enemy is within the entrenchment, the chances are that we are wounded before we are girded with the armour. It is no time to begin to look for our arms when the rifle-bullets are rattling about us, but daily, habitually, with conscious effort directed thereto, it is for us, "since we are of the day," to put on the armour; and so, and only so, to become "sober."

Cleanliness and gentility will go farther than money.

You cannot let your light shine so long as you wear a long face.

If some preachers could preach their audiences into heaven they would have to take them in asleep.

When we hear a man whining, we are not so sure that there is not something in the Darwinian theory.

The sea takes its color from the sky. Any soul which enjoys the living presence of God will reflect him.

WEEKLY RECORDER.

T. T. HATON, Editor. LOUISVILLE. FEBRUARY 6, 1896.

This subject of pastoral support has always been a most practical and most important one. It is, however, exceedingly desirable that the principles involved be clearly understood and accepted. In the struggle of the Baptists against the state church in Virginia, one of the points made against state clergy was they were "hirelings," in that they received stipends from the government. They were often very worldly-minded and indifferent to their sacred duties, and seemed to be churchmen chiefly for the sake of the stipend. In England to-day positions in the established church are called "livings," and younger sons of the nobility are often "provided for" by being appointed to "livings." The idea that a preacher must be called of God before he enters the ministry is entirely foreign to a state church.

In resisting this state of affairs our preachers prided themselves on not being "hirelings," and they carried it to the extreme of opposing a definite salary for a pastor. The churches were to be left to give "as they felt like it," and the result was they felt like giving little or nothing. The preachers were not supported by the churches, and were driven to support themselves, and it actually came to pass that there was a prejudice against a preacher's receiving such pay or owning much property. This prejudice has not entirely died out to-day.

But the teaching of Scripture was too plain that they who preach the Gospel shall live of the Gospel, and that the churches must support their pastors; and the question arose—how much ought a church to do for her pastor? Recognizing that something should be done, the next step was to consider how little could they get along with doing. We heard of one church that wrote to a minister they thought of calling, asking him, "Please tell us the least you can possibly live on." He replied that this was an experiment he had never tried, and hoped never to try, and therefore he could not tell. It was assumed that it was wrong for a preacher to receive more than enough to meet his barest needs. Two things were believed to be essential to a preacher, poverty and grace. The Lord was expected to supply the grace, while the brethren would see to the poverty.

It was recognized that a preacher must not be "greedy of filthy lucre," that he must be self-sacrificing and consecrated, and it was supposed that he must be kept poor in order to secure these results. Men forgot that a poor man can be just as "greedy of filthy lucre" as a rich man. A man need not be wealthy to love money. Many who love money most are the poorest.

Of course a preacher must be self-sacrificing and free from covetousness. If he refuse to endure hardship for Christ's sake, he is unworthy of his calling. But while it is noble in a preacher to undergo hardship for Christ's sake, it is not at all noble for him to suffer for the sake of the covetousness of the brethren. For him to be pinched simply because the brethren are unwilling to supply an adequate support, is contrary alike to Scripture, to common sense and to sound principle. The true purpose of pastoral support is to promote pastoral efficiency. The pastor should re-

ceive such a support as will keep him at his best, so that his best service can be rendered to the cause of Christ. His mind and heart should be relieved of all care and anxiety in regard to temporal matters. He should be supplied with whatever will contribute to his efficiency. He is engaged in the greatest work in the world, and he, of all men, should be kept at his best. Preachers who are poorly supported can do good, to be sure—a great deal of good has been done by such men—but they can do vastly more good if they are well supported. It is a distinct loss to the cause for a pastor to be meagerly supported. Whatever, therefore, a church can do that will increase the efficiency of their pastor, let them do for Christ's sake. Shall not the special representatives of the truth be the best cared for of all men? Can there be such a thing as doing too much for a man who stands between the living and the dead, as the messenger of the King? It is not that ministers shall be pampered, but that they shall be kept at their best. Was it possible, for example, for the Tabernacle Church, London, to do too much for Spurgeon? "But," some one says, "all our preachers are not Spurgeons." Yes, and neither are all our churches like the Tabernacle, but the same principle applies. Though great and gratifying progress has been made in the line of pastoral support, it remains true that a still better support would yield still better results. Let the preachers be kept at their best.

The race-horse men are alarmed for fear the legislature will pass the bill against pool rooms, and they cry out that the passage of this bill will "ruin" their "business." Perhaps the most amusing thing in the published accounts of the proceedings is the position of Maj. B. G. Thomas, who, the Courier-Journal says, "was opposed to gambling as much so as any man in the world, but he had been taught that it was not gambling to bet on a race horse." Just what would be gambling, and who it was that taught him that remarkable lesson, the Major does not say, or at least the paper does not report.

The Courier-Journal reports further: "Maj. Thomas knew that there were as good men on the track as can be found anywhere else." It would be interesting for the Major to describe his idea of a good man. This Major Thomas is a sample of a class of men, and his utterances show the low moral plane even a prominent citizen may occupy. We heard a sporting man once say: "There are some people who are prejudiced against gambling." It shows the awful power of sin to blind the conscience and harden the heart that men are led by indulgence in sin to see no harm in it. The Bible tells us how men can reach such a stage of sinfulness as to "call evil good, and good evil."

We hope the Graziani bill will pass. It is high time the pool rooms were closed. Any business which rests upon pool rooms ought to perish. If men cannot raise fast horses without gambling accompaniments, let them go into some other business. Men are of more value than horses. If having good horses means having bad men, then let us have poor horses forever. Of course those who make money out of pool rooms raise an outcry, but let not our legislators be alarmed. The great mass of our people, the solid, substantial citizens of our commonwealth are opposed to gambling in all forms, and they have said so at

every opportunity. They are not so noisy, and do not rush to Frankfort in such numbers, and do not hire lawyers to work on legislative committees, as do the pool room men, but they are all the more to be regarded and their views respected. Let Mr. Graziani and those acting with him stand firm. We intend to publish the names of the legislators voting on this bill in two lists, those who vote for it and those who vote against it, that the people may see who are the friends of morality and decency in our present legislature.

In his recent reply to the Texas Baptist Standard, Bro. J. N. Hall said of Dr. Cranfil that he did not and could not render an account of all the money he had received for missions while serving as Secretary. We have received private letters from some prominent brethren in Texas who say this statement does Dr. Cranfil injustice, since some have drawn from it the inference of moral obliquity on Dr. C.'s part. Bro. Hall did not charge moral obliquity, however that was the inference of some readers. In another place in his article, Dr. C.'s carelessness in book-keeping is mentioned in a way to indicate that this was the interpretation Bro. Hall desired put upon his language. These brethren say that the Board, under whose appointment Dr. Cranfil labored, accepted his accounts, and did not believe there was any moral obliquity involved at all. These brethren, we mention three of them—Dr. B. H. Carroll, the Rev. Jeff D. Ray and George W. Baines—were in a position to know, and we are glad to give Dr. Cranfil the benefit of what they say. Since their utterances were private, we are not at liberty to publish them, but we have given their substance. We would not have Dr. Cranfil or anybody else suffer any injustice in our columns. If Dr. C. himself wishes to lay a statement before our readers our columns are open to him.

OUR beautiful house with all its contents totally destroyed by fire. Are not disheartened. Have taken temporary quarters. All orders will receive prompt attention. A. J. ROWLAND, Secretary. Philadelphia, Pa.

This is the dispatch Dr. Rowland sent us. The daily papers told more fully of the great and terrible fire in Philadelphia which swept away the magnificent building of the American Baptist Publication Society, with all its contents. It was a sad loss, but we are glad Dr. Rowland is undaunted, and that "all orders will receive prompt attention." The associated press dispatches put the loss of the Publication Society at \$400,000, which is largely covered by insurance. The great and irreparable loss from this fire is the destruction of the 10,000 volumes, the many pamphlets and pictures, gathered through two generations by the Baptist Historical Society. This is a loss which cannot be estimated in dollars and cents, since much of the material destroyed cannot be replaced. It teaches us the importance of placing such material in a fire proof building, and we again congratulate ourselves that our Theological Seminary Library building, erected by the generosity of a Louisville Baptist lady rich in good works, is fire proof. Whatever is deposited there will be safe from fire until the "elements shall melt with fervent heat."

We sympathize with Dr. Rowland and the Society in the great loss, but we congratulate them on their indomitable spirit, and hope this disaster may work for good

to the Society and to the cause of truth and righteousness.

We are sorry to learn that the valuable private library of Dr. H. L. Wayland was also destroyed, and that on it there was no insurance. A literary man becomes strangely wedded to his books, to the particular volumes that compose his library. He marks them, becomes familiar with them and knows them, so that other and finer editions cannot take their places.

The Chicago Tribune has brought out some interesting statistics. The amount of embezzlements and stealings in the United States for 1895 was \$10,423,205, as against \$25,234,120 in 1894. There were 171 persons lynched in 1895, to 194 in 1894. Suicides, however, have increased in a most startling manner, there being 5,759 in 1895, to 4,912 in 1894, 4,436 in 1893, 3,860 in 1892, 3,331 in 1891, and 2,040 in 1890. Of the suicides last year 4,300 were men and 1,459 were women. Do not women have more care and worry than men? We believe most women think so. Or, do men plunge into dissipation, and hence are reduced to despair more than women? We think the latter is the true reason. The figures are alarming, however.

There has also been a shameful increase in the number of murders. There were 10,500 in 1895, 9,800 in 1894, 6,616 in 1893, 6,794 in 1892, 5,906 in 1891, and 4,290 in 1890. Thus the murders increase much more rapidly than the population, more than doubling since 1890, while the population is very far from having doubled. Here is material for earnest thought, and here is reason for increased efforts in some missions, and in preaching truth and righteousness to all.

Our Baptist Pilgrimage has now over forty members, although two, who were among the first to join, have been prevented from going. We have a splendid party. They are drawn from all parts of the land, though more are from Kentucky than from any other state. We have five from Texas. We set out to get as many as thirty, though we did not limit the party to that number. That it has become so large, and is composed of such fine material is most gratifying.

The Warburton-avenue church, where Mr. James B. Colgate is a member, have declined to take any part in the "Permanent Council," proposed by some of the New York brethren. The board of the district association can do all the work which such a council could do, and do it better and more in line with Baptist faith and usage.

The Baptists have 43 churches in Brooklyn, with 15,367 members, and church property valued at \$1,732,714, with seating capacity of 29,814. The Presbyterians have decreased in Brooklyn 918 members in the past ten years. The Evangelist thinks this has been caused by the disintegration of the Tabernacle church, where Dr. Talmage preached.

We are glad that our brethren in Russellville are ere long to have a new and elegant house of worship. The matter is in the hands of a wise committee, and Pastor Williams says "success is certain." The proposed edifice will cost \$15,000.

The Sultan of Turkey has agreed to admit Miss Barton and her co-workers to his dominions "as individuals," but not "as members of the Red Cross Society." This is a happy solution of the trouble.

Editorial Varieties.

Dr. T. L. Ouyler is now seventy four years of age. He is in full vigor of mind and body, and we hope he will long remain so. Dr. Kerfoot is doing good service to the cause of temperance in Kentucky. To him more than to any other man we are indebted for our present local option laws.

Dr. M. M. Riley is so generally loved in Kentucky that all of us are glad to hear of his success in the contest for the Greenville Female College, South Carolina. The house is nearly filled with boarders and the school work is well done.

The Congregationalist of Jan. 20th says: "Few of the contributors to foreign missions, we fear, have given much time to considering what the reduction of the tariff on these items is made necessary by the continued diminished receipts." Dr. George W. Samson is distributing his books and works of art among his children and various institutions of learning. He has not forgotten our Seminary. He changes his residence to East Orange N. J. where he has a son who is a leading citizen.

Our Sunday-School Board have chosen Dr. J. M. Frost as Corresponding Secretary to succeed Dr. T. P. Bell. Dr. Frost was the first Secretary of this Board and he now takes up the work he laid down when he became pastor of the First church in Nashville. We wish him the highest success. A friend of Mr. Alfred Austin the new Poet Laureate of England, has replied to the criticism on his mediocrity and, among other things, said "What better ought they to expect on a salary of five hundred dollars a year?" That, then, is the pay a poet laureate gets.

A band of colored singers from Hampton Va. recently visited our city. They were so good they could not find any hotel willing to accommodate them. The color line is drawn in the North even more strictly in some things than in the South. In the North a Negro is not allowed to enter any of the leading taverns, and the trade upon this strictly forbids them.

The Homestead Herald has been publishing the views of leading laymen in regard to church work. The Commonwealth says in regard to these: "It is a good thing to have the honest criticisms of earnest laymen." These laymen have not been captious, but have told what they thought of the situation in an unassuming way, which shows that they feel the responsibility which rests upon them.

Nearly half the Sunday-school pupils in the world are in the United States. We have 9,716,022 out of the total 20,205,928. Great Britain has 4,878,317. Austria has 2,000,000. Germany, 749,736. Sweden, 523,150. Canada, 272,294. Italy, 10,000. Spain, 1,230. Mexico and Central America, 15,000. In all Africa there are 161,264 pupils in Sunday-schools. Adding the 68,000 and teachers, the total for the world is 22,806,028, and for the United States 10,000,000. The papers gave very elaborate descriptions of the ceremonies of consecrating Monsignor Bevilacqua as a cardinal. The processions, the vestments, the pastures, the music, the rites, etc. were fully set forth. It occurred to us that those Bevilacqua who think our worship "too bare," and who wish to "enrich the services" might get some hints from that occasion. We respectfully call their attention to the matter. No doubt the papers giving the accounts of the affair can be had.

All requests for copies of masses are void in New York. Miss Tyson recently left \$200 to a Roman Catholic church to pay for masses to be offered for the repose of her soul. The court held the bequest illegal, and Miss Tyson's soul will not have the benefit (?) of those masses. The collection of masses to provide them free of cost which is not likely she has got beyond where she would care for masses.

It is actually ludicrous the way these semi-literate folk about taking "a larger and broader view" of the Christian religion, than the "traditional view." As if a denial were "a larger and broader view" than an affirmation of anything. According to these alleged "liberal" and "open-minded" gentlemen, the man who believes least in the authority of Scripture is broadest, and if he believes nothing he reaches the utmost limit of breadth. For high-sounding nonsense and topographical claims commend us to the men who boast of being "liberal" and "open-minded."

Dr. Merriman, the Secretary of the Baptist Missionary Union, owing to the falling off in foreign mission collections, reported that the Union was facing a probable debt of \$251,800, and added, a \$221,000 debt next year means the calling home of missionaries, the giving up of stations and perhaps of whole fields." Dr. H. in the Commonwealth, begs that if giving up of the Congo field is to be done, the Congo field will not be abandoned. We add our plea also. In view of the terrible doings of the Belgian officials in Congo, we hope that will be among the last fields to be given up, if any have to be.

Last year the total sell liquor were issued to 232,000 persons in the United States. These figures are subject to some reduction, because the drug stores are included though they sell liquors only as a medicine. There has been a marked and most gratifying decline in the liquor business in the past few years. This is due to the revival of the temperance sentiment and to the operation of local option laws. In Mississippi prohibition is better maintained than in any other state. Probably this is because Mississippi is not crossed by the presence of any large cities. It is reported that there are only one liquor dealer for every 2,500 people. Arkansas comes next and Alabama third. Let us be encouraged.

Among the Churches.

LOUISVILLE.
Walnut-st.—Pastor Eaton preached. He leaves early next Monday morning for New York.
Broadway—Pastor Pickard preached at both hours.
Chestnut-st.—Bro Dargan preached in the morning and Pastor Weaver at night.
East—Pastor Christian preached. Bro. M. D. Jeffries will lecture Thursday night on "Notions."

McFerris Memorial—Pastor Jones preached. Two received by letter, three for baptism.
Twenty-second and Walnut—Pastor Hunt preached as usual.
Franklin-st.—Pastor H. C. Roberts preached. Two received for baptism and one by letter.
German—Bro. A. S. Worrell preached at both hours.
Highlands—Pastor Dawes preached. One baptized.

Logan-st.—Pastor Ewing preached. One received by relation.
Parkland—Pastor Nowlin preached. Two joined by letter.
Portland Avenue—Pastor Irvine preached at usual hours.
Southgate-street—Pastor McFarland preached. Two baptized.
Third-st.—Pastor Taylor preached. Two professions of faith. Bro. J. H. Boyet is adding the pastor in a protracted meeting.
Twenty-sixth and Market—Pastor Inlow preached.

SEMINARY NOTES.
M. J. Hoover has been called to the pastorate at Burlington, Ky.
Several of the students are taking a week off in the homes or elsewhere to recuperate from the "exams."

Dr. Harris lectures on "The Holy Land" Thursday evening at Chestnut-street church under the auspices of the Y. P. Society.
Twice as many people are being reached in our mission schools this year as were reached in any previous year. So said Dr. Sampey missionary day.
At our missionary meeting, Saturday, letters were read from Dr. Powell of Mexico and a native preacher in China. Papers were read by Dr. Eaton on "Scriptural Reasons for Missions" and by H. Boyce Taylor on "China as a Mission Field in Its Extent, its Difficulties, its Promise."

THE STATE.
Bro. W. J. Couch writes from Pembroke: "Bro. Phillips preached his grand sermon here Sunday, Jan. 26, and a grand, good sermon it was worthy of the noble man of God who delivered it. His care for the church continued till the last, and his parting sermons will doubtless leave a lasting impression for good. I think the church will call a good man at once, whom I think they are assured will accept, and thus go on without a ripple—I am working in Bethel Association, and the Lord is blessing my work. I shall give all of February and until the third Sunday in March to Bethel Association work. I would be glad then to have my time employed in a meeting until the first Sunday in April, when I will D. V. spend the month of April in my association again. I closed a meeting at McKenize January 20th, which I trust the Master greatly blessed in reviving the church and saving souls, leaving the pastor, a noble man of God, happy in the results."
Pastor J. S. Coleman writes from Sardis: "Bro. J. E. Wolford of Louisville is here in a series of meetings with our church. He is certainly one of the most faithful workers that is in the power of mortal man to do for our people. He is a true and true preaching a pure Gospel and truly representing the old-time religion to our people. He is assisted by Bro. George L. Motlier, also of your city, who conducts the music splendidly in the course of the series of meetings, and my young brethren, as you know, and my more devoted workers I have never met. What is to be the outcome, I do not now attempt to predict, for the Lord knows that the church is not in the most favorable condition for revival here; but that they will do great good, notwithstanding great obstacles in the way, we are already assured, for great things have already resulted from their work. The congregations are good, and are becoming attentive, and now that Bro. Wolford and his helper have the hearts of the people, we are hopeful of greater blessings to follow."
Pastor W. L. Ramsey writes: "I announced a meeting at Hisleville,

Barren county, the 18th of last November, and Bro. J. C. Willets came to my assistance the 19th and remained up to the 29th, when he went to meet other engagements. His preaching was well received by the membership, and was instrumental in winning precious souls to Christ. The interest was such that I continued to the 1st of December, when I was called home to the bedside of my son, who died typhoid fever, where my attention was demanded for six weeks. But last Saturday I filled my appointment there, and found that the Methodists had just closed a revival, and as a result of both meetings, I baptized 16 happy converts on Sunday in the presence of a large congregation, and 4 more stand approved for baptism, 2 received by letter, one by relation. Rich Grove schoolhouse, station is an arm of Hisleville church, reported several additions by baptism and by letter. The outlook is encouraging for the cause of Christ, through the labors of this faithful band of brethren.

Pastor A. G. Davis writes: "On the second Sunday in December, 1895, I baptized 8 into the fellowship of West Providence church, Ohio county."
Pastor Carpenter has closed his work in Paducah. He has a fine field in view, though we are not authorized to make any announcement concerning it, until the arrangement is completed. The first church passed most complimentary resolutions concerning the departure of the gifted preacher who has served them so brilliantly.
The church at Russellville show the high appreciation of their beloved pastor. He has been in ill health for several weeks past and confined to his house. Unknown to him, the church voted him a leave of absence for two months, which time he will spend in the far South, where he will be completely restored. Bro Williams' fourth year of his faithful pastorate is nearly completed. The pastor's salary will henceforth be paid monthly instead of quarterly, as heretofore.

OTHER STATES.
A three week's meeting in the Warburg church, Tenn., closed with 12 additions to the fellowship of the church, 9 by baptism, two by letter, and one restored.
The meeting in the Warrensburg church, Tenn., closed with 25 professions of religion, 10 additions to the fellowship of the church with others to follow.
A two weeks' meeting in the Third Creek church, Knox Co., Tenn., closed with 49 additions to the fellowship of the church. Others are expected to join soon.
A meeting in the Ballard's Bridge church, N. C., resulted in 25 additions to its fellowship.
Forty-nine have been added to the Elliptical church, N. C., 42 by baptism and seven by letter.
An eleven days' meeting in the Bethany church, Fla., closed with 15 additions to the fellowship of the church.
Pastor W. M. McDonald held a meeting in the Hopewell church, Fla., which resulted in 13 additions to its fellowship.
Pastor A. S. Pison held a meeting in the Slater Grove church, Tex., which resulted in 24 additions to its fellowship.
A meeting in the Emmett church, Texas, closed with 30 professions of religion and 15 baptisms.
Forty have been added to the fellowship of the Pro church, Texas, in a meeting in which Pastor Conway did the greater part of the preaching.
A fifteen days' meeting in the Liberty church, Collin Co., Texas, closed with 25 additions to its fellowship.
Bro. H. R. M. Beeson writes from Mountain City, Mo.: "I was just returned from Southwestern Missouri, ninety days from home. Preached 106 times; Sunday-school addresses 2; exhortations 20; baptized 5, 2 others received; visited 8 churches, one ministers' and deacons' meeting; 136 families and individuals; about 1,500 miles, of which on the trail. I visited the Orphan's Home in St. Louis, taking 86, and enjoyed the children's entertainment, speeches and songs. A great work is being done here by the church."
Pastor L. Sams writes from Whitesburg, Mo.: "Have just passed through another meeting of two weeks, held under the auspices of the Methodists. They got 15 members and we received 18. It was not a union meeting, but my people worked in it as much as their own. God gave us several heads of families, and five or six of Whitney's leading business men. In my pastorate of four months 38 have been added to the church. May the Lord still dwell with us and cause us to grow in grace and in the love of the our Lord and Saviour Jesus Christ."

Bro. I. E. Anding writes from Union, Miss.: "Elder W. W. Bolla, one of our oldest Baptist preachers in Mississippi,

passed to his rest on the 27th January. We buried him here on the 29th. His life was long and useful."
Pastor T. B. Harrell writes from Blooming Grove, Texas: "I have accepted a call to the church in Woodcoches, Texas, and begin work Feb. 1. I have failed to get work to take all of my time in connection with this church, and am forced to leave this promising field in order to get well work."
Thirty-one have been baptized into the fellowship at the Milltown church, Chambers county, Ala.
A meeting in the Six Mile church, Bibb county, Ala., closed with 14 additions to the fellowship of the church.
The Sheffield church, Ala., was greatly blessed in a meeting which added 14 to its fellowship.
A meeting in the Harpersville church, Mississippi, closed with 18 additions to the fellowship of the church.
A seven days' meeting in the Friendship church, near Pollock, La., closed with 32 additions, 29 baptisms.
Eighteen have been added to the fellowship of the Hayville church, Louisiana.
A church has been constituted at Cedar Grove, near Wilmington, N. C.
Eld. R. A. Hedgepeth held a meeting in the Concord church, Cumberland county, N. C., which resulted in 13 additions to the fellowship of the church.
A meeting in the Lawrence Cross Roads church, N. C., resulted in 21 additions to its fellowship.
A twelve days' meeting in the Hartwell church, Ala., closed with 10 additions to the fellowship of the church with others to follow.
A church has been constituted, south of Hatchett Creek, Ala. There were 19 members.
A meeting in the Huntsville church, Ala., closed with 23 additions to its fellowship.
A three weeks' meeting in the Dunc church, Mo., closed with 16 additions to its fellowship.
A meeting in the Pleasant Grove church, Mo., resulted in the addition of 12 by baptism, four by letter, one by restoration and a general revival.
The Nevada church, Mo., has set apart Bro. William O. Dixon to the full work of the Gospel ministry.
Salom church, Mo., has set apart its new house for the worship of God.
A meeting in the Macedonia church, Arkansas, closed with 8 additions to its fellowship, two from the Methodist list.

ORDINATIONS.
On the 15th and 16th of January 1896, at the call of Hartford Baptist church a presbytery and council convened for the purpose of considering the propriety and necessity of ordaining to the full work of the ministry Joseph Blackburn Rogers, who had abandoned the law and his position as editor of Hartford Republican to give himself wholly to the work of a preacher.
After a searching examination on his Christian experience, call to the ministry and doctrinal convictions he was duly set apart according to the forms of the Gospel. The presbyters present were J. T. Barrow, H. T. Brunner, J. J. K. Maddox, J. T. Casler, T. M. Morton, James Coleman Craig, J. N. Jarigan, A. B. Smith, H. V. Royal and A. G. Davis.
J. S. COLEMAN, Chairman.
G. T. TIMNEY, Secretary.

Paralysis, partial or complete, locomotor ataxia, epilepsy all show a diseased or deficient condition of the brain, once considered incurable. We can show letters from hundreds of well-known physicians, telling of positive cures by The Phosphoric Acid-Cerebro-Spinal.
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Which have you an eye to, quantity or quality, when you buy something to make washing easy? If its quality, you want Pearlina. In effectiveness, in economy, and above all in its absolute harmlessness, no matter how or where you use it, there's nothing to compare with this, the first and only washing compound.
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We desire to inform all sufferers from Kidney or Urinary Diseases, Bladder Troubles, Bright's Disease, Dropsy, Rheumatism, Jaundice, etc., and all those distressing ailments that originate from diseased kidneys, that Peruviana can not fail to cure them. Be confident and anxious to save the above statement, that we will send FREE, a large sample bottle to any person suffering with any disease herein named. Do not forget that loss of flesh, shortness of breath, nervousness, etc. always result, directly or indirectly, from wasting kidneys. Peruviana has proven a cure for every form of kidney degeneration, even in the last stages of Bright's Disease.
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GEO. C. WRIGHT, 6120 Woodlawn Ave., Chicago.
AN OLD MAN TESTIFIES.
I can not recommend your great Peruviana too highly. My age is 70 years, and I was a sufferer for years with inflammation of the Kidneys and Bladder. I paid out hundreds of dollars to doctors, but got no relief until a friend persuaded me to try Peruviana. I felt better almost from the first dose, and after taking three bottles I feel as well and strong as I ever did in my life. I will not fail to tell my neighbors and friends of your wonderful medicine.
EMANUEL JOHNSTON, 1035 South St., Covington, Ky.
PERUVIANA HERBAL REMEDY CO. Sole Importers. CINCINNATI, O.

The detailed announcements are out for the 15th annual state convention of the Young Men's Christian Associations of Kentucky, to be held at Owensboro, February 20, 21, 22, and 23, 1896. The low rate of one fare for the round trip has been granted from all points in Kentucky, good going Feb. 20th, and 21st, and good returning up to midnight, Feb. 25th. The association at Owensboro will provide free entertainment for all accredited delegates.
The principal speakers of the convention will be Prof. Francis R. Beattie, of the Presbyterian Theological Seminary, Louisville; Hon. Thos. S. Pettit, Owensboro; W. H. Pinkerton, Paducah; Prof. Henry L. Trimble, Bethel college, Russellville; Hon. Selden P. Spencer, St. Louis, Mo.; Mr. Geo. T. Howser, Chicago, Ill.; Mr. H. P. Anderson, Field Secretary of the International Committee, New York.
DEAR BROTHER:—You have asked the deacons to explain the falling off of contributions to missions. That there has been any falling off of contributions, or any decline of interest in missions is an assumption that has not been established by satisfactory proofs. For my part I candidly believe that it has no foundation in fact. If this assumption is incorrect it is very unjust to the cause of missions. There can be no question, I believe, that it is also very injurious to the cause of missions.
Practernally, W. M. H. WHITFITT, Louisville, Jan. 26, 1896.
He who holds the secret of the wheel may make the rivers do what work he would.—George Elliot.

GRAND PREMIUM TEA SPOONS.
To the Subscribers of this Paper. Solid Silver Plated.
W. H. BAIRD & CO. Station A Pittsburgh, Pa.
This is to certify that each of our subscribers of this paper, a solid silver plated tea spoon manufactured for this company. These spoons are cheap in design, full size, handomely engraved and guaranteed. The tea spoons manufactured by this company are well known and there is nothing here of the grade put in the market. Each such as well as the others for a dollar a set.
MONEY REFUNDED IF NOT AS REPRESENTED.
We do not put any expense on the matter of packing them, they are sent securely by mail as in the spoons we are anxious to send subscribers, and not a fancy set.
THE CONDITIONS.
All that you are required to do is to cut out this coupon and send it with two cent postage stamps to W. H. Baird & Co. Station A, Pittsburgh, Pa., and six solid silver plated tea spoons will be shipped promptly and guaranteed to be first class in every respect.
Cut this Coupon Out.
PREMIUM COUPON.
This is to certify that I am a subscriber to this paper and entitled to six solid silver plated tea spoons. My name is to be sent to my address as per attached letter.
W. H. BAIRD & CO., Station A, Pittsburgh, Pa.
Wedding Invitations Engraved by us are of the most
Visiting Cards APPROVED FORMS AND STYLES. We do only the best work.
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This our best VISITING CARD and WEDDING INVITATION.
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AGENTS WANTED—Clerks and others in manufacturing, mining, saw or flour mill, grain, etc. districts apply. Nothing derogatory. W. E. P. O. 187, New York.

WANTED—A full set of the Kentucky Blue Reports. Address H. H. H. office, giving condition and price.

SALEMEN—Wanted, 2000 per month and expenses. Address W. E. P. O. 187, New York.

things which our church people have lately been doing. He moved the supper table to the side of the altar.

Here Mrs. S. gave her list where there were a number of projects in her list to which she would merely make allusion without comment. They had been a source of revenue to many congregations that had struggled with these such as necktie and apron parties, "a mum social," "a pink tea," etc. She would not say anything disparagingly of comic singers or gymnasts, or social entertainers, but she would say, at reasonable prices, those churches which were able to raise enough money to employ them, they are willing to show their agility and make faces at the people for the promotion of the interests pure and undefiled by religion. She was confident, however, that the scheme which she was about to mention would have the endorsement of every Christiana person in the congregation. It would be put in operation without any labor, and the chief thing to be done was to take in the admission fee. She felt proud in being able to recommend.

The Literary Lecture. "This is now at its height and is generally considered the thing." It draws with power being a new thing in this region, it will astonish the oldest inhabitants." Here Mrs. S. resorted again to her repertoire, and drew forth some elegant circulars which had been prepared by literary Bureaus. They contained the pictures of the performers in that line who are now on the boards, both men and women. We were all surprised to see how handsome they all were, an excellent guarantee of their worth. There seemed to be not one either lean or ill-favored among them. And these beautiful faces were accompanied with slips which they had written for the newspapers, setting forth the merits of applicants, which they had read and awakened, and giving an account of the large pecuniary proceeds which had accrued to the churches which had been so fortunate as to secure their services. It was added that this extreme commended itself, as there was no work required to operate it, except the printing of tickets, the furnishing of posters for the surrounding villages, a few puffs for the newspapers, and a reasonable number of charming photographs to hang up in school rooms and churches; of course, a reasonable fee will be expected by the lecturer.

"The chief thing to be done is to get a despatch to stand at the door to take the money, and a building committee appointed to erect a lecture room."

Mr. Laid (he is our school teacher) rose to move the lecture. He was glad to have something literary in Bowlingville. The debating society needed a stimulus, and the church needed professional men ought to have recognition. A mighty wave of church enterprise is rising here, and it becomes the friends of Christianity to take advantage of it. He here made a quotation from some popular telling effect.

"There is a tide in the affairs of churches which, when taken by the fore-look, leads on to religious for tune," or words to that effect. (Motion carried unanimously.) A committee was appointed to correspond with some brilliant speaker, in reference to price, time and subject; to attend also to the printing; the procuring and hanging of photographs, and advertising in all the newspapers within twenty miles of Bowlingville.

Mrs. Smart detained the audience to read to them the names of the most prominent men in the business, and their subjects from the "Shakespearean Lecture Bureau," "The Philosophy of the Burial," "The Burial Doctor," "The Mistakes of Clergymen," "a review of 'The Devil on Two Sticks,'" "The Kicking Mule," and other taking titles. The last subject mentioned seemed to be the one generally desired, because of the instruction it would furnish and the fun it would make, besides the audience it would draw. It was agreed, however, that the committee should have full power in the premises.

We see our lecture-room already standing out in plain perspective, with steeple and bell attached. We fancy we can hear the music of a pipe organ, too. After the lecture has come off, and the money has been swept in, you may hear from me again. At over, yours,
GEOSE QUILL.
[From Christian Intelligencer.]

HOW BRUCE WAS MADE OVER.

Little Nelly Flint was running over to a neighbor's house one morning when she stopped very suddenly. There was a great black dog sitting on a stone by the road-side.

"He'll bark if I go on, and chase me if I go back," said Nelly.

Just then Aunt Content Hunter came up the road and said, "The dog looks up at you. But he is a sample low. I once knew a dog like him who carried bundles in his mouth, and—"

Then Bruce, the big dog, began to wag his tail. And he winched his

bright eyes like a boy who knows just how a story will end. He stretched up Aunt Content with such a pleasant look that Nelly began to laugh.

She and Bruce were great friends after that.

But what seemed to Nelly the dog's "outest work" was what he did when he came home with his master from fishing trips. He would jump over the vessel's side, swim to the land, and run up to his home as if to see if the folks were well. Bits of meat and other things he liked were given him. But, while he wagged his tail gratefully, he didn't stop to eat much. He would of ten give a little bark, as if saying, "Good-by, and I'll be right back again."

Then he would swim over to the island where Aunt Content lived, though the water which he must cross was quite wide at high tide, and the waves raced through it in a savage way when an east gale was blowing.

"He knows how aunt will put on her bonnet and shawl and go and tell the neighbors about the 'reel,'" said Nelly often. "And such a help as that is to the anxious folks and children!"

"But these Newfoundland dogs are taught all such tricks when they're little," said a stranger, as he heard the little girl's stories one day.

"It was a real force when he came here, though," she answered with shining eyes. "He looked so hard at me. And he was a bouncer, too. And you should have seen Aunt Content's good look at him. Why, I guess he felt just like folks do when they're trusted. Anyway, he was all made over good right off, and has done well ever since!"

Presbyterian.

THE LITTLE QUEEN OF HOLLAND

SHE PROBABLY KNOWS HER OWN BUSINESS BETTER THAN THEIR CHRISTIANITY.

Arthur Warren contributes a very bright and interesting article illustrated in "The Little Queen of Holland," in February *Recorder*. How few of us know that the most idolized girl sovereignty in a graceful picture, tells of her daily life, her studies, her diversions, her joys, her pet, and of her patriotically reciprocated love of her subjects which he dreamed sweetly pictured her in these words: "She is a bright-faced, blonde little lassie who passed her fifteenth birthday on August 31, 1896. She is rather pretty and has a slender, graceful, young figure. I have seen her dressed in the peasant costume of Zealand, and she looked for all the world like one of George Boughton's dear, delightful Dutch maidens, except that her cheeks were not ruddy. She has a very delicate complexion, her hair is chestnut brown, and long and wavy; her eyes are blue and there is a delicate twinkle in them which suggests that the young girl has a fair sense of humor. Her Christian name is Wilhelmina Helena. I sailing down at an interview that if Wilhelmina were asked by some staunch democratic maiden of her own age whether in the dignities of Queenship there is much satisfaction for a little girl, she would answer: "No." To be sure she would have some amusement to be got out of her position, but not so much as if the girl were the daughter of a rich Dutch burgher, or of a farmer in that wonderful country where the peasants are like walking warehouses, and where the land flows with canals and honey. For one thing, the playmates of the child Queen can be very few, and, as there is no bevy of brothers and sisters in the family, the girl has had no far, been spent most entirely among persons much older than herself. There is a genuine affection for her throughout the country, and with good reason, for she is a very lovable child. The sweetness of her nature shines out through her face. She has the most winsome smile that you could wish to see. She appreciates her position thoroughly, that is to say, as thoroughly as a girl of her years can appreciate such a exceptional position as Queenship, and she is amusingly particular about the dignities which encompass her. For all that, she is delightfully considerate of others. Her servants worship her, Dutch children adore her, and everybody who comes into contact with her rapidly becomes very fond of her. . . ."

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Illustration by Herby Lynn Abbott.

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If you are wearing your life out in the use of some old back-breaking sewing machine, sell it, throw it into the gutter or cellar and buy one of the latest modern "up-to-date" light weight RECORDER machines for only \$22. We can only outlast these terms for a short time. Act now—today, and take advantage of this heretofore unheard of opportunity.

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PHILADELPHIA, PA.
 All matter intended for this department should be sent to **PHILADELPHIA, PA.**, as above, while all business letters should be sent to **WARRAND, MISSOURI, LOUISVILLE, KY.**

My good Bro. Lofton is again on the war path for my poor scalp, and what remains of the country preachers and the country churches. In his article of last week he agrees to make a test of the matter as between country preachers and country churches, and city preachers and city churches, and proceeds to name his committee for the decision, all of whom are city brethren, though I believe none of them are at this time pastors of any churches. I wonder why the brother did not give me at least a voice in the selection of one of the committee? And why did he not select at least one member of the committee from the country? It may be that the brethren he names are entirely above all prejudice in a case of this kind, but it seems to me that the brother shows his conviction of the weakness of his cause by proceeding so arbitrarily. But I can afford to risk anything in a case of such manifest advantage as I have in the defense of country churches and preachers, and am ready to present the figures as soon as they can be collected. Let it now be known that I have accepted Dr. Lofton's challenge for a trial of his work and the work of his church as compared with a country preacher and a country church, and have allowed him to pick the jury, every one of whom are city preachers, and have been city pastors, if I mistake not, and, surely if I am willing to take the chances in such a contest the brother should not think he was dealing with a mere "boaster."

Bro. Lofton takes large space to my very little. He thinks that the remarks I made of the work of country preachers is a "splendid piece of buncombe and blabbering indicted upon the country brethren." But the huge pile of letters I have from country preachers and country brethren would rather indicate that country folks don't think with this city preacher, Dr. Lofton. From all quarters letters have come to me with expressions of thanks for what I said in reply to this doughty champion of the "kid glove." I have received but one letter in criticism of my point, and that came from Dr. Lofton's city, and I published it in the Recorder.

Bro. Lofton says, "Many of our country preachers and churches, whatever they do for their neighborhoods, have no connection or sympathy with our general work as organized and pushed in all the world." There is a moiety of truth in this statement, and the statement carries with it unconsciously a solution of the trouble. The "General work as organized" has been so organized as to leave out the country preachers and the country churches, as a rule. They are not in it, and have never been. They were not considered at the time of the organization, and are not now. The only use that such brethren as Dr. Lofton have for these country brethren is to scold them for not being led at the sweet will of such ringsters as himself. When he and others like him who are living easy and have plenty of time for plans call on these country brethren for their co-operation in the organization that has been effected by other people, and the country people don't just dance to the music, they are duly advertised as being out of harmony "with the general work," of the denomination. It is not true, not a word of it. The

organization ever had was to preach the Gospel to men, and lead them to Christ, and this is being efficiently done by the country brethren. If the committees and cut-and-dried programs that the managing pastors of the city churches prepare for the conventions and general meetings ignore the country preachers, (and they invariably do it) why should it be an incredible thing if the country preachers and churches allow the brethren to carry out their "organized" work. But it is a great mistake to suppose that this so-called organized work takes in all the service that is being rendered.

Bro. Lofton says his church has never stooped so low as to raise its money by grab bags, festivals, etc., though they sometimes hold union meetings. But he justifies himself in this because he says some of the Recorder force does the same thing. Alas! Why should a man offer as his excuse for a manifest compromise of Baptist sentiment the wrongdoing of some one else? If every one on the Recorder force were to do such a thing, how would that justify him? Besides, the brother tacitly admits that my charge is true, as to most city preachers. They are on the fence as to Baptist faithfulness, and are ready at any time to take the first opportunity to whistle while some performer keeps step while the procession of sinners goes into the churches under the labors of some compromise evangelist. No such unfaithfulness can be found in an average country church or pastor. And no amount of money contributed, or of work done in the fashionable calls of the city pastor, can atone for such a sale of the Lord's truth for less than a mess of denominational pottage.

Bro. L. says of part of my article that "A more gross reflection upon the city pastor could not have emanated from the envy and jealousy usually rife among some preachers against city pastors and churches." Then he proceeds to make his good "confession" and agrees that every part of my charge is true of himself except that he don't spit and expectorate as he once did. I don't see why a man should accuse another of a gross misrepresentation, and in the same paragraph admit that every line of the statement is true as applied to himself, and equally true as applied to others. It is a mistake to suppose that I am reflecting on city pastors and churches. I really sympathize with them. They are in the swim of society, and no way to stop the thing. That is one reason they can't do so well as the country churches and preachers. If they were in the country, or could adopt country independence, our city pastors and churches would really do a wonderful work, and make commendable progress in spirituality and devotion. But as it is they are laboring at a disadvantage, but that need not make them pout at the more fortunate and successful country preachers and churches.

Finally, Bro. L. tells us he once enjoyed the pleasures of a country pastorate, and that he sometimes low sighs for the halcyon days to return. Of course, it is just as I told you. Even the hardships of a country pastorate are refreshing and memorable. The cordiality of the people, the lack of formality, the inspiring confidence and devotion, the heartiness and cordiality with which everything is done, are all calculated to make it a thing to be desired to have a good pastorate in the country. Country brethren don't usually have much ready cash, and their crops depend on the blessings of Providence in the sending of the showers and sunshine in the needed proportion;

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New York, Jan. 25, 1896.

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but of their meager earnings they give to the Lord, and are developing rapidly in the grace of giving more. I am hoping that the time is coming when the rivalry between city and country pastors and churches will be more evenly distributed, but not less sharply discernible. It is not an unholy rivalry, but with a view to provoke to love and good works the churches of both city and country. Country pastors are free from envy, and are ready to forgive the jealousy of the city people.

THE STURGIS DEBATE.

For sometime there has been a desire on the part of several people in this town for a religious discussion, between the Baptists and Disciples. A few weeks ago representative members from each denomination formulated the following propositions.

1. The Missionary Baptist churches, to one of which I am attached as a member; are Scriptural in origin, history, doctrine and practice.

The Baptist agreed to affirm this and the Disciple denied.

2. The Christian churches, to one of which I am attached as a member, are Scriptural in origin, history, doctrine and practice. The Disciple affirmed and the Baptist denied.

Eld. J. N. Hall, of Fulton, Ky., was selected to represent the Baptists, and Eld. W. J. Howe, of Centerville, Ind., was selected to represent the Disciples. Jan. 20th, was the time agreed upon to commence the debate, and to continue six days. At the appointed time both speakers were on hand and in fine physical condition, each seemed sanguine of success. There was an immense throng of people present to greet the disputants at 10 A. M. Monday. After arranging a few preliminaries the discussion was opened by Eld. Hall in an hour's speech. He first defined his proposition and then confined himself to the origin of the church as stated in the proposition. He said he would not contend for the exact name as worded in the proposition, but for the principle involved, the character. Names he said, changed, character never. Bro. Hall said kingdom and church were used in the Scriptures interchangeably and hence when he used either term it was with this idea.

Eld. Howe said in reply that if Bro. Hall's position was true, then he had a church without a king, for Christ was not king until he was crowned, and Christ was not crowned until after his death, and further he, Hall had a church without blood for Christ had not died,

and such a church had no Holy Spirit, for the Holy Spirit had not yet been given. If that was the kind of church the Baptists were descended from, he did not want to belong to it.

Bro. Hall said in reply that God had no past or future, but it was now, eternal now, and in God's eye Christ stood as a lamb slain from the foundation of the world. Bro. Hall asked if this was not the case, how then were the Old Testament Saints saved? Eld. Howe said they were only prospectively saved, not actually until Christ's resurrection.

There was some controversy about the Spirit's work in conversion. Bro. Hall taking the position that man was dead in trespasses and in sin, and needed the Spirit to give life, and that the Spirit acted directly upon the heart, and gave as proof the case of Lydia, Paul preached, Lydia heard, God opened her heart. To this Eld. Howe said, the Spirit did not act immediately, but mediately, that is through a medium. The Apostles were inspired, hence their inspired words were the medium. In the transgression Bro. Hall said Adam fell and died to holiness, lost spiritual life, and hence death reigned over all. This death was spiritual death hence no human instrumentality could give life. One Scripture given to prove his position was Romans fifth chapter, "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." To this Eld. Howe replied there was no law until Moses gave the law and the phrase, "When there is no law there is no transgression" referred to the infantile state and not to adults, hence Bro. Hall's proof text will not apply.

Here in giving the doctrine and practice of the Missionary Baptists, Bro. Hall incidentally referred to the Philadelphia Confession of Faith, and Eld. Howe made a very determined attack upon that document, reading from it such portions as suited him and commenting on them severely, as specimens, he said, I hold in my hand a document that is fit to have come from the pits of hell. I think I can smell the fumes of sulphur upon it. It was conceived in sin, it brought forth in iniquity, fostered in ignorance, propagated by tyrants, and believed by tyrants, from such he wished to be freed. This is Baptist doctrine said Eld. Howe. It makes God a monster and this is baptismism. This is the origin of the Baptists said he, and yet before he got through with his speech he said the Baptists originated in America with Roger Williams and Ezekiel "Hollimer,"

and again he said they had their origin in 1840.

To this Bro. Hall replied by showing that Eld. Howe perverted the language of the Philadelphia Confession of Faith, and had found a new man as one of the founders of the Baptists, a man he had never heard of before, namely Ezekiel "Hollimer."

This closed up the first three days of the discussion. The Baptists all feeling their cause was in safe hands and that Bro. Hall had ably defended his position, and made good the claims of the Baptists that they were descended from Christ and the Apostles.

The morning of the fourth Eld. Howe took the affirmative and made an effort to prove the church to which he was attached as a member, namely, the Christian church, was scriptural in origin, history, doctrine and practice. He said his starting point should be from the Prophets. He quoted Isa 2:1, 2, Zech. 12:1.

To this Bro. Hall replied by saying the Prophets Isa. and Zech. did not support the theory advanced. If the brother had read just a little further he would have seen the prophets were referring to the millennial period and not to the day of Pentecost.

Bro. Howe advanced rather a strange thing in giving the doctrine as taught by his people. John said he, baptized unto repentance, that is in order to.

Bro. Hall replied by showing John demanded fruits of repentance before he baptized any one, and that No. 1 was saved by being kept out of the water.

The congregations were large and listened with eager interest throughout the entire discussion. It was thought by many that a religious discussion would do harm in our town instead of good. No one thinks so now. In the main the discussion was upon the plane of high toned gentlemen, and at its close the best of feelings prevailed. The closing talk of each disputant was pathetic, and Brother Hall's remarks brought tears to many eyes. Bro. Howe said, I have been conscientious in what I have said, and if I should be wrong I pray God to lead me into the light. Bro. Hall drew a picture of Hooker's and Stonewall Jackson's men during the war, one side singing the Bonnie Blue Flag, and the other singing Dixie, then both sides singing "Home Sweet Home" and bow cheer after cheer went up. He said we would all get home after awhile if we were Christians and then we would learn war no more. At the conclusion of this talk the whole congregation joined in singing, "How Firm a Foundation" etc, and

with rejoicing, hand shaking and tears closed one of the most interesting and able discussions that was ever listened to in this part of the state. Many people will become students of the Bible that thought but little about it before.

We had a social gathering at the Baptist church on Saturday night after the discussion was over, that was the richest feast of all Brethren David Whittinghill, J. U. Spurlin and J. C. Hopewell made us interesting talks. These old veterans in giving their experience in a long life as soldiers of the cross thrilled us with joy and filled us with hope. I thank God for such men. I thank G. D. for such a man as J. N. Hall. We closed this meeting by singing "God be with you till we meet again," and an old fashioned band shaking. Many rejoiced, for they felt truth had been ably defended and faithfully taught. We feel fruit will be reaped from this debate, and the religious denominations will be brought closer together instead of alienated. Peace and good-will still prevails in our town.

Respectfully,
J. H. SPURLIN.

A PROTEST.

Dear RECORDER, you have been an inmate of my home ever since I can remember. I love you for what you are, and for what you have done. You are a dear friend and I want to say an earnest word to you. In the name of your work, in the name of the people who love and honor you, in the name of the Master we serve, I protest against the recently inaugurated knifing of editors. Some of the insinuations, accusations, and politico-bulldog blustering in both the RECORDER and Kentucky Baptist Standard of this week would be debarred by the limits of good political journalism. Brethren, there are too many good things to be said to waste time to say those without which the papers would be better even if that space were left blank. God bless Dr. Eaton for his dignified Christian bearing under the unkind showers of uncharitable ink.

J. A. BENNETT.
Fairview, Ky., Jan 24th, 1896.

REPLIES FROM DEACONS.

Dear Recorder: So you say not many deacons in the North take the WESTERN RECORDER? I am sorry to hear it. It is just such an outpoken square up to the old faith paper as our deacons would like. Then every intelligent Baptist among us ought to take at least one Southern Baptist paper. And I like the RECORDER. I always did admire Fitz James; and when I see some of our papers yielding to the tide of innovations, etc., the RECORDER is a great delight. It stands against the Rock and says like the undismayed Scottish king,

"Come one, come all, this Rock shall fly From its firm base as soon as I."

"What is the matter with our Missionary Union?" There may be several other causes, but the organization of the women into missionary societies. There was no rhyme nor reason in such a separation of the sexes; as the RECORDER once said, one might as well organize a society in the church of "blue-eyed" or "red-headed" people as to organize by sex or age.

When women undertake to do anything which men have done, the men quit and leave it to the women. This may be good and "developing" for the sister, at least I won't discuss that now; but it is very injurious to the men. And men will continue to be half

the race at least, though it may be the inferior half. Still they have been the money-makers for six thousand years, and will probably continue to control much of the money for a thousand years to come, no matter how fast the new woman may develop.

A pastor in an adjoining state who is not a Baptist had small regard for the inspiration of the Scriptures. He allowed and encouraged the women to speak in prayer-meeting in order to make it interesting. After two years he made them stop. In talking to a friend of mine he said the women spoke well and he cared nothing for Paul, but that experience had shown him that when the women talked in prayer-meeting the men quit. Not because they objected to such talk, but simply because if the women did it, they would leave it to the women.

Missions have come in some of our churches to be something for the preacher and the women to amuse themselves with, but something with which the men have nothing to do. Ask the average man for a subscription and he says "My wife attends to that," or "I gave Mrs. — a dollar the other day towards the expense of a church lunch they are getting up," or "I have promised a Vis — to take half a dozen tickets to a concert or a lecture for the benefit of their Missionary Society."

The different collections make friction in the churches, and too many make that friction an excuse for doing nothing. I am not finding any fault with the zealous sisters for the way they run their Society, but the trouble is with the very existence of their organization.

The remedy is disband these Societies and let the churches go on as before. Let the ladies put their contributions into the church collection, just as all church-members should do. Let them put the responsibility of raising money on the brethren. Let them urge liberality on their husbands and teach their children to give regularly to the Lord's treasury. They will find their hands full if they influence their husbands and train their children as they ought. And the brethren, forced to do their duty or to see it left undone, and unable to quiet their consciences with the thought that some one else will do their work, will again take hold of foreign missions.

A. Y. ADAMS.

Dear Recorder: As I have been a deacon for about forty years, I venture to give a reason in regard to the tardiness in the mission work. It is on account of the low state of spirituality in the churches, brought about by the great number of unconverted members received into the churches in our modern revivals, without any evidence save giving the hand or signing a card and being baptized.

If I had the right to give advice I would say to some of our preachers, "Stop, be careful. Thou that holdest up thy hands in holy horror at the mention of ritualism and merit in outward performance, take care. Thou that abhorrest idols, dost thou commit sacrifice?" God bless the RECORDER in its manly defence of truth.

G. W. GADDIE.

Dear Recorder: In answer to your request in regard to the falling off in mission collections, I as a deacon of Grant's Lick Baptist church, would give what I think some of the most prominent reasons.

In the first place it is for want of spirituality caused by the church dividing up into so many societies which take a great deal of money but run. This money should flow

into the church treasury. This has a great tendency to draw away the mind and affections from the church, which causes the church to become cold and destroys her spirituality.

Again, raising money in churches by fairs, festivals, lawn-fetes, and sometimes by what I call gambling, is all contrary to the Bible and has a tendency to destroy the church's spiritual life and make her more worldly-minded.

Third, The want of proper training and discipline. Too much world in the church and too much formality. We want more old-fashioned religion. I think that the hard times has also something to do with it, as money is very scarce in the country yet.

As to what the churches should do, they should be more judicious in the selection of pastors. One should be selected who will not, for the sake of popularity, fear to stand up and declare the truths of the Gospel as once delivered to the saints by the Son of God. The pastors should be more faithful in teaching the church her duty.

The church should be more faithful and return to that high state of spirituality and Christian life which it once had, and be more prayerful and more watchful in the training of the young, as this is an age of new things. The Christians should live more religiously in their homes.

H. M. AULICK.

P. S. I have been a subscriber and constant reader of the RECORDER for sixteen or eighteen years. I love it next to the Bible, and am highly pleased with the way in which you defend the truths of the Bible. I have been with you all the time. May you, Bro. Spencer and many other dear good brethren live long to defend the faith once for all delivered to the saints.

Dear Recorder: There have been too many appeals to wrong motives for mission giving. It is always bad policy in worldly affairs to appeal to weak and inferior motives when there are strong and controlling ones. It weakens any cause. But this is especially to be avoided in religious matters, because in them we are entirely dependent upon the Holy Spirit.

The two great reasons are like the two commandments on which hang the law and the prophets. God is glorified by the salvation of men, and lost souls are going to hell, without a knowledge of the only name given among men whereby they can be saved.

That the heathen are unhappy, that they are uncivilized, that they live in filth or cramp their feet is no reason which puts us under any obligation to send them the Gospel. If every man of them was as powerful as Augustus, as cultivated as Seneca, as talented as Plato, as wealthy as Crassus, and lived as luxuriously as Lucullus, we would be under exactly as much obligation to send them the Gospel as we are now. They would still be lost souls, ignorant of the only way of salvation, and God would be as much glorified by their salvation. God's glory and their sinfulness and lost condition. These are the two great reasons for sending them the Gospel.

All other pleas can influence only at the expense of a sense of duty. Pathetic stories are like stimulants. The effect passes off and reaction results. The next time the stimulant must be stronger. Only a sense of duty abides and grows stronger. And as it grows stronger, the need of strong appeals grows less.

Hence let me say that I have been much rejoiced at all I have heard and read from Dr. Willingham. He is a man after my own

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heart, a strong, straightforward man with no nonsense about him. I like his brief, manly way of putting the facts before the people. He states what we ought to have given and what we have given, quotes the orders of the Master and leaves our consciences to do the arguing. This is business like and common sense. We read what he says, though as a general thing the men I know are in the habit of skipping the appeals in the papers.

Dear Recorder: I was very glad you asked the question you did, and still more rejoiced in Dr. Willingham's note thanking you for having made the request. Both showed faith in the intelligence and piety of your brethren, and also in their common sense and devotion to missions. And if there is anything which a man loves it is to feel that he is trusted.

One cause of the failure to give as we ought is that this trust in us has not been shown by all who have considered themselves and been considered great friends to the mission cause. I should not have been surprised had the first issue of your paper after your request have contained a protest from some one who had no confidence either in our piety or our intelligence. Instead, I was greatly gratified by Dr. Willingham's note. For one, I intend to show my appreciation of his trust by being more faithful in my duty to missions in the future than I have ever been in the past.

It has greatly lessened the interest of many in missions that if anything, such as your request, has been said it immediately threw the nervous into a panic. They are afraid that such thinking and talking as might follow any suggestions will injure the cause of missions. They seem to look upon that cause as a very delicate hot-house exotic which the least breath of free air will kill.

Any thing which men or women take a lively interest in, they are sure to make suggestions about. If I am interested in so small a thing as my neighbor's green peas, I am sure to bubble over with advice and suggestions about the best way to get a large crop. Those who are interested in missions are sure to have suggestions to make in regard to the best way to raise funds, or what should be done on the fields, etc.

Some of these ideas will differ from the plans and methods which have been adopted. Instead of being glad of the interest displayed, and kindly showing there are sides of the question which the brother has not considered, he is accused of attacking the Boards, or the missionaries. He is called an enemy to missions; he is bidden to hold his tongue for fear he will "injure the cause."

As a general thing he drops the subject, and drops his interest with it. He feels that persisting in his suggestion will do no good, but he continues of the same opinion. Whereas, if he had been listened to and answered frankly, the chances are he would have been convinced.

Among the chief causes of any lack of interest in missions is the distraction of the attention to so many other, I think, unnecessary things. Last spring, for example, when we Southern Baptists ought to have been concentrating our attention upon the mission debt and the best way of paying it, attention was distracted by that call which was issued for a conference to establish a Southern B. Y. P. U. The papers were filled with articles for or against, brethren discussed the subject in private, and attention was absorbed by it. No doubt similar drawing off of interest to other things affected other bodies as it did us.

H. T. JOHNSON.

The safeguard against temptation is not seclusion, but self-culture. As it is not disinfectants that will most certainly secure one against infection, but a sound constitution, so it is not rules of life that will strengthen one against temptation, but a strong soul. One must build up his moral constitution by the habit of noble deeds and high thinking, by fellowship with pure women and honorable men. The chief aids in this regimen are literature and friendship.

— Ian MacLaren.

THE MODERN WAY.

Commends itself to the well-informed, to do pleasantly and effectually what was formerly done in the crudest manner and disagreeably as well. To cleanse the system and break up colds, headaches, and fevers without unpleasant after effects, use the delightful liquid laxative remedy, Syrup of Figs. Manufactured by California Fig Syrup Company.



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Items of Interest.

Gov. Bradley appointed a negro saloon-keeper to be steward of the Hopkinsville Lunatic Asylum, a responsible position. The people of Christian county were much incensed, but the Senators have promised not to confirm the nomination.

In the British Museum there is an encyclopedia of the literature of China from 1,000 B. C. to 1,700 A. D. It occupies more than five thousand volumes, and cost \$5,000.

It is probable, takes all of them, that the Boers are the purest and best race on earth. They are Dutch Calvinists who live simple and puritanical lives, fear God and submit to Him. They are a nation of marksmen whose aim is unerring, and they are armed with the best rifles. Twice they have given up the land which they had subdued and cultivated, to get peacefully away from the pushing Briton, taking their families and herds and going out into the wilderness.

Fortunately for Japan, England never forced the opium trade upon her, and Japan rigidly excludes the drug. Last summer a Chinaman in Japan sold opium to four natives. The Chinaman was sent to the penitentiary for seven years, and each one of the natives for two.

Lord Kelvin has figured it out that the earth loses 22 seconds in a century from the lessening of her speed in turning on her axis. This is due chiefly to the friction on the poles but the increase in the size of the earth owing to the falling of meteoric dust has something to do with it. It has been ciphered out that in three or four million years the earth will turn on her axis as slowly as the moon now does.

The Popular Science News may be testing the ignorance of men when says that some of the Great old mines in the world cannot be worked on account of mosquitoes. We never heard of the mines, though there may be such.

Two multi-millionaires, both divorced from their legal companions, were married in New York City recently. The ceremony was performed by the Mayor presumably because no preacher would do it.

The Welshers had a big International Convention in London, where their ire was roused by the hostile attitude in the London papers paid to it. One complaint is "One of the most prominent London papers dismissed the whole matter in a short flippant paragraph devoted principally to the question whether women ought to speak in public or not. Next to no names were given. There is the cause of these losses—next to no names were given."

Harper's Weekly says that the output of gold in the year 1896 was about \$175,000,000 in ten years the amount of gold in the world has doubled. This has been caused by cyanide which gets gold out of the low-grade ores which were never worked before. The amount will go on increasing, as these low grade ores are very abundant.

Secretary Olney deserves this out from the Canadian Herald for his most unaccountable folly in writing to England, that "on this continent the United States is practical sovereign and her flag is law." The (unadvised) British talk of the preservation of the American title Society's agents in Peru and adds: "If the United States is sovereign in America, her people must surely be proud of the ideas of liberty of thought and speech, which prevail in some of the states under her protection and tutelage." If the United States are practical sovereign in Peru, they ought to stop the persecution instantly.

One of the bravest and wisest men now living in Missionary Harum in Armenia. In a letter to the New York Recorder he says that the rising spirit among the Armenians "would have been borne by the Turks, but for the development among some of the young Armenians especially in Europe and America of a revolutionary spirit. They have talked in a very insane way about independence and autonomy, and even a revived Armenia, without considering that the Armenians, even in Armenia itself, are a small minority in the midst of fanatical Turks and Kurds. This has greatly incensed the latter."

Hiram Lester died in the poor house in McDonough, Ga., a few days ago. He was born in North Carolina and was reputed to be 120 years old. His youngest son, who is 82, is living in the poor house.

DEATHS.

Our social subscribers who insert an obituary notice of 100 words free. If they charge one cent in advance 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.

ELLIS.

Mrs. Martha T. Ellis was born in Broken county, Ky., April 11, 1826, died at her home in Palmouth, Ky., Dec. 30, 1896. Her maiden name was Plinback. She had been a member of the Baptist church forty years. Two sisters survive—Mrs. Blankenship and Mrs. Morrison—an only daughter, Mrs. Higgin, was laid in Riverside cemetery.

We would not call this back again. And have thee here in plucking again. Can say farewell till that great day. When God shall wipe all tears away.

A Sister.

Joseph Storer departed this life Dec. 19, 1896, at his home near Boston, Ky., aged 78 years. In 1864 he met with an accident on the railroad which made him a cripple for life, causing him much suffering, but he bore it bravely

until relieved by death. He professed faith in Christ and united with Mt. Meriah Baptist church in 1864, and was up to time of his death a member of that body. In a conversation with him a short time before his death he said to me, "I am just waiting for the Master to call me home."
JON W. VASBY.

MCCAUGHN.

On the night of Dec. 19, 1896, the spirit of Joseph K. McCaughn took its flight from earth. He was born in Illinois Nov. 18, 1850, and moved with his parents to Tennessee in 1865. He professed religion during a meeting conducted by the Rev. P. W. Young in the school-house, Millington, Tenn., in 1868. He soon afterwards married Miss Lula M. Wilson, of Mayfield, Ky. who with three little children mourn their irreparable loss. He with his reward, and Bro. W. E. Polk, led a small band of brethren and sisters in the establishment of a Baptist church, erecting a beautiful house of worship, of which he was elected a deacon. This church he loved with a devotion that never faltered. To it he gave his time, his prayers and his money. Nor did his liberality stop with his church. Annually through our records he sent money for the hundred dollars to our mission fields. The preacher ever found a cordial welcome in his home and if the salary of the pastor was not all paid he insisted on paying the deficit himself. In him was the promise "Give and it shall be given to you" fully realized. He was a most reverent, pious and gave it freely to a Master's cause. He was beloved and respected by all. Even the colored people thronged to look upon his face for the last time. It was touching to witness their emotions. They felt that even they had lost a friend. And two weeks after his death being a memorial service while the brethren of the various denominations spoke of his life and virtues, tears flowed a-fresh even from eyes unaccustomed to weep. The church he loved as well stands enshrouded in sadness and gloom, but as we look up through our tears to how thankful we are for the glorious heritage of his one Christian life. May God in his mercy smile into the desolate home. May bright hopes of a happy reunion beyond the sunset's radiant glow cheer the sad heart of the devoted wife. May he be a father to his little ones. "Aunt Jane," the step-mother who prayed so fervently that she might be taken and she left, may her hopes grow brighter and brighter till they shall end in glad fruition close by "the beautiful river" where she'll again meet Joy and Willie, in the prayer of one who loved him.
Who LOVES HIM
Millington, Tenn.

GROSS.

Died at his home near Island Ky. Samuel Gross, Jan. 25, 1896. He was in his 64th year and had been a faithful member of Island Baptist church for a number of years. His sorrowing wife and four children are bereaved by the death of the entire community. Bro. Gross was ever ready to do his whole duty as a citizen and a Christian. He fought the good fight. He died at his post and is gone to glory.
W. H. KINGS.

SHIELDS.

Our beloved Sister Annie T. Shields fell asleep at her home in Nelson county Jan. 11, 1896 aged 56 years, 8 months and 4 days, and was laid to rest in Chapin Park cemetery after funeral services by her pastor. She was baptized into the fellowship of Chapin Park church by Elder Harvey Hunter in 1864 and had been ever since a faithful and most devoted member. She was the mother of ten children, all of whom except one survive her to mourn the loss of a tender and most loving mother. God comfort them. Her delights was in the law of the Lord and she loved the gates of Zion. She has gone from our church to the spirit of the first born from her friends to the spirit of the just made perfect, and from her home to the "many mansions" to dwell with Jesus, but her life is still with us as a heavenly benediction.

We shall sleep, but not forever.
There will be a glorious dawn.
We shall meet on high, no sever,
In the resurrection morn."
Bloomfield Ky.

JONES.

John H. Jones and Sarah Yancey were married Aug. 15, 1850, in Menuburg county, Va. In 1862 they migrated to Henderson county, Ky., and united with Grove Creek Baptist church in 1863. Sister Jones lived a consistent Christian life until death which occurred April 2, 1896. She was the mother of ten children and leaves eight of them, her husband, seventeen grandchildren and hosts of friends to mourn her going from our church to the home conducted by the writer. She was born Aug. 7, 1825. May her faithful consistent life ever be a pattern for her children and grandchildren.
E. H. MADONIX.

BROWNING.

Died Jan. 16, 1896, at Auburn, Ky. Mrs. Louisa Browning, wife of D. B. Browning, born Sept. 1, 1814. With her husband joined Clear Fork church in 1840. She was crippled by a runaway horse September, 1879, since which time she has been a severe sufferer. In her funeral services were conducted by Pastor J. B. Brown from the Scripture lesson, Revelation 121 chapter. Her husband, who still survives her, has been blessed with her companionship for 62 years, and not until 58 years since at the death of their eldest daughter, the dark shadow of death had never crossed their threshold. Sweet is her memory which we shall ever love and cherish. . . .

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- Dream Life
- Treasure Island
- Dolly Dialogues
- Drummond's Addresses
- The Hair of Lyone
- Beside the Bonnie Brier Bush
- Evangeline

- Beatrice Harraden
- Bertha M. Clay
- Ik Marvel
- Charles Reade
- A. Conan Doyle
- Mary Cecil Hay
- Wilkie Collins
- Bertha M. Clay
- Wilkie Collins
- Bertha M. Clay
- Miss M. E. Braddon
- Bertha M. Clay
- Douglas Jerrold
- "The Duchess"
- Chas. Dickens
- G. M. Fenn
- Wilkie Collins
- Mrs. Alexander
- Hugh Conway
- Mary C. Hay
- Anna Sewell
- Marie Corelli
- Stanley J. Weyman
- Sarah Grand
- Mrs. Lawson
- Marie Corelli
- B. Harraden
- Stanley J. Weyman
- Author of Belle's Letters"
- Mrs. Henry Wood
- A. Conan Doyle
- Hall Caine
- Mrs. Clifford
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Items of Interest.

The Brazilians are pushing the railroad across Siberia with feverish activity. Belays of men at night work by electric light. The Trans-Siberian section is now done. Omsk is in direct communication with St. Petersburg. The whole length of the line will be 5,000 miles from St. Petersburg to Vladivostok.

There are only three whites in Venezuela, and only 2,000 all told. They have a revolution every two years regularly, and are trying hard to hold themselves in from one till the other.

President Cleveland had published the correspondence in regard to Venezuela which he made that few-breathing message, its reception by Congress would have been very different. The previous Secretaries of State, Republican and Democrat, even Mr. Blaine, who was called a great fiasco, spoke courteously and urged England to be generous with Venezuela, and to hurry up an agreement before the disputed territory was settled and agreement made nearly more difficult.

All of these Secretaries disclaim the purpose of any interference or dictation and wrote "as the friends of both parties." But Secretary Olney wrote to a Power which was a larger part of this continent than does the United States than on this continent everywhere "the United States is practical sovereign and its law is law." In view of this, and the fact of the correspondence, Salisbury's answer is remarkably mild. No wonder that the English while refusing to get angry, are to a great extent that Salisbury is right.

A dispatch to the Kansas City Journal says that Bishop Richard W. Hart, Mormon, member of Utah Legislature, said to a reporter: "You ask if plural marriages have been discontinued. That ordinance was of God, and as one of his commands, must be obeyed. President Woodruff, by divine instruction, suspended it, but did not repeal it. In St. George, when we are free from federal interference, the temple will witness the solemnities on the marriage rites that have hitherto been discontinued."

The Glasgow Herald of Scotland says it has authority for the statement that "Lord Salisbury's attitude in regard to Venezuela has not changed in the least." Upon no account, no matter who may threaten, he will not submit to arbitration any territory on which Protestants are living who must be turned over to infidel Catholics.

Among the dead is Gen. Arthur C. Donat, of Chicago, and St. He was Inspector General under Gen. Hancock, and since the war has been a Major-General of the Illinois Militia. Senator Joseph F. Powell died in Rome on Wednesday. He was Professor of archeology in the University of Naples, and has written several works upon the antiquities of Italy.

The excitement of the week has been the report started by the Press that Russia and Rumania and Turkey had a treaty which Turkey becomes practically a Rumanian province, on the condition that she keeps the other nations

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off and give the Sultan all the money he wishes. The report is officially considered, but it is believed there is a secret understanding. It is to be hoped this is not true, for Russia allows no missionaries in her dominions except the cooperators of the British Bible Society.

The English have been successful in bringing the King of Ashantee quickly to terms. After his capital, Oomsamie was captured, he agreed to cease to molest the tribes under British protection, and to give up human sacrifices.

Gen. Booth, commander of the Salvation Army is as absolute a ruler as the Pope, and even more so. His son, Ballington Booth has been commanding the New York City, and Gen. Booth has ordered him back to England, a thing which, according to the constitution of the Army, he had a right to do. But young Booth likes it in New York, and while he says he is going to obey, he allows meetings to be held to protest and threats of secession to be made. These things show that it was high time the General should order his son back if the discipline is to be maintained.

Mrs. Betsey Moody, mother of D. L. Moody, died in Northfield, Mass., aged 70, in Tours, France, Cardinal Melgani, Archbishop of Tours, aged 79; Gen. Joseph H. Heston in Portland, Oregon, who served in the Mexican and late war, aged 81; in Paris the Protestant leader, M. Alfred Andrieux, aged 78.

Dr. Judson Smith, Foreign Mission Secretary of the American Board, which is supported chiefly by the Congregationalists, reports that the Board has decided that the total amount placed at the disposal of the missions must be at least \$50,000 less than in each of the three previous years." Word has been sent to the fields that "the grants for the general work of the missions are 25 per cent. less than last year." This is especially and in view of the fact that the missions in Armenia are missions of this Board.

Ph! Ph! Are the women suffragists whose great boast is that they will purify politics, going to adopt the dirty tricks of the men? President Eliot, of Harvard University, writes in a pamphlet "The question of women's suffrage is a question of the general work of the female suffragists in Washington City. He goes over the story and adds: "The manner in which the question is printed in the call, the alteration of 'these' to 'the' and the misrepresentation of my real opinion, make the extracts in the call a perfect example of misleading and unjust quotation."

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PROGRAMME

Of Missionary Meeting to be held with Third Baptist Church, Covington, Ky., February 27th and 28th.

7 P. M.—Devotional Exercises.
The History and Progress of the Baptists in North Bend Association—Rev. J. A. Kirtley, D.D.
The Education of our Young—Rev. A. C. Davidson, D.D.
The Inspiration of Missions—Rev. Stephen A. Northrop, D.D.
Identity of Ancient and Modern Baptists—Rev. T. L. Utz.
The Greatest Need of Mission Work—Rev. G. R. Robbins.
Mission Revival—Rev. C. G. Jones.

FEBRUARY 28.
9:30 A. M.—Devotional Exercises.
Meeting of the Executive Board. Let every member of the Board be present with a report of each church in the association.
8 P. M.—Devotional Exercises.
The ideal Christian—Rev. G. W. Perryman.
Women as Soul Winners and Trainers—Rev. W. E. Louck.
The Model Sunday-school—Rev. J. B. Crouch.
Women and Missions—Rev. Preston Blake.
Scriptural Giving—Rev. Warren G. Patridge, D.D.
7 P. M. Devotional Exercises.
The State Mission Board, its Work and Needs—Rev. J. W. Warder, D.D.

The Foreign Mission Solution—Rev. O. M. Hussey.
How Should the Principles of the Baptist Affect Those who Believe Them?—Rev. R. E. Kirtley.
The Home Mission Board, its Work and Needs—Rev. B. F. Swindler.
Achievements in Missions—Rev. E. Y. Malless.

PEOPLE seldom improve when they have no model but themselves to copy after.—Goldsmith.

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MRS. J. BASTICK, Shelby, N. C.

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\$1.98 Regular \$2.50 Kid, lace or button Shoes, all styles of toe, widths, cut to \$1.50.
\$1.48 One lot Kid Shoes, lace or button, patent tip, Piccadilly to 7, widths C, D and E, cut from \$1 to \$1.48.
\$1.25 Broken lot of regular \$2 Kid Shoes, patent tip, New York all sizes in this lot cut to \$1.25.
.98 Assorted lot of \$1.50 and \$2 Shoes, including Pebbles Goat, all spring-heel Douglas and Straight Goat, cut to 98¢.
.48 Old Ladies Douglas Congress Shoes, hand turned soles, sizes from \$1.75 to 50¢.

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THE MARKETS

Report for the Week Ending Saturday, Feb. 1, 1896

CATTLE—Receipts of cattle to-day were light and but little doing. The market closed up slow at a decline of at least 10 to 15¢ from last Monday's prices on everything but also, tidy butcher cattle, which were barely steady. The bull market closed up dull and 10 to the lower, but few milling better than \$2.50. The outlook is fair.
Hogs—Receipts of hogs to-day were light. Choice heavy and medium hogs were steady, the best selling at \$4.20. Light hogs were very dull and dragged at \$3.25 to \$3.50 for the best. Little pigs are almost unobtainable.
Sheep and lambs—Receipts light and market steady at quotations.

CATTLE
Extra shipping cattle, 1,600 to 1,800 lbs. \$ 7.50-8.00
Light shipping, 1,300 to 1,525 lbs. 5.50-6.75
Best butchers, 1,200 to 1,300 lbs. 5.00-5.75
Fair to good butchers 4.50-5.25
Common to medium butchers 3.75-4.50
Thin, rough steers, poor cows and scalawags 1.00-1.25
Good to extra cull, 1,200 to 1,700 lbs. 3.00-3.40
Common to medium culls 1.75-2.40
Feeders, 1,200 to 1,300 lbs. 3.00-3.75
Stockers 1.75-2.25
Bulls 1.00-1.75
Veal calves 3.00-3.50
Choice milk cows 30.00-35.00
Fair to good milk cows 12.00-20.00

HOGS
Choice packing and butchers, 250 to 300 lbs. 4.00-4.50
Fair to good packing, 300 to 325 lbs. 3.50-4.00
Good to extra light, 150 to 180 lbs. 4.15-4.30
Fat shoats, 150 to 180 lbs. 3.00-3.50
Fat sows, 100 to 120 lbs. 2.75-3.25
Roasts, 150 to 200 lbs. 3.00-3.50

SHEEP AND LAMBS
Good to extra shipping sheep 20.00-22.50
Fair to good sheep 2.00-2.50
Common to medium sheep 1.75-2.25
Bucks 1.00-1.50
Extra lambs 3.00-3.75
Fair to good lambs 2.00-2.50
Common to medium lambs 1.50-2.00

LEAF TOBACCO MARKET.

Report for the week ending Saturday, Feb. 1, 1896.

BURLAY—1896 CROP.

Trunk, green mixed	\$1.50-2.00	Red	\$2.00-2.50
Trunk, sound	2.00-2.50	Oleary	2.50-3.00
Common lugs	1.50-2.00		
Medium lugs	1.00-1.50		
Good lugs	0.75-1.00		
Common leaf, short	0.50-0.75		
Common leaf	0.25-0.50		
Medium leaf	10.00-12.00		

RECEIPTS
Receipts this week 4,000
Receipts same time in 1895 3,500
Receipts same time in 1894 3,000
Receipts since Jan. 1 to date 15,000
Receipts same date in 1895 14,000
Receipts same date in 1894 13,000
Percentage of receipts to one's sales, '96 100
Percentage of receipts to one's sales, '95 95
Percentage of receipts to one's sales, '94 90