

WESTERN RECORDER

Faith, Hope and Love, these three.

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If a man does not believe what he preaches with his whole heart, he cannot make others believe.

WHENEVER you feel hungry for a kind word of appreciation and approbation, be think you that some other may be feeling as you do, and speak a kind word.

DO NOT feel discouraged if your friend or your child will not listen to pleas to seek the pardon of his sins. God will always listen, and the Spirit can reach the one who will not hear you.

THE longer time in which one has walked the narrow way, the greater the strength he has. Therefore his progress is more rapid, and the difficulties are more easily overcome.

I would like to have a list of the "modern converts." Instead of their preaching, devils with delight.—Spurgeon.

If you wish to forgive your enemy and to love him, take advantage of the first opportunity to do him a favour. He may not love you, but it will help you to feel kindly towards him.

THE *Richmond Advocate* might have said many people here: "There are some people who cannot imagine what the expression 'It is more blessed to give than to receive' means, unless it refers to advice."

If a man says when asked for a contribution to foreign missions that he thinks we had better look after the heathen at home, watch him and see how much he does in any way for the "heathen at home."

We find this sentence in several of our religious exchanges: "No man can go to heaven without taking some one with him." One would like to know where they find their Scriptural authority for such a statement!

A SAINT is so filled with wonder and delight at the amazing grace which elected him to eternal life, he does not find time to quarrel at the doctrine of election because he does not understand God's rule of procedure.

As we are compelled to leave the future in God's hands, there being no way in which we can gain control of it, it is best to trust Him cheerfully and contentedly with doing with our might what He bids us to do.

There is nothing more powerful in the world than the power of the Holy Spirit as they grow older than faith in the promises of God. For they have had many disappointments that have led to the feeling that God rules and that His purposes stands beyond all hopelessness.

For the Western Recorder: PRESIDENT HARPER'S "METHOD."

BY WILLIAM ASHMORE, D. D.

In searching for truth, as in working to achieve anything else, people must have a "method." By that is meant some definite way of going to work—the determination of certain starting points and concluding points—a *terminus a quo* and a *terminus ad quem*—and a code of recognized principles in accordance with which investigation shall be carried on a *modus operandi*.

With some writers a common way of differentiating modes has been into *a priori* and *a posteriori*. To these terms an extensive variation of definition has been allowed. Then again, the modes have been designated as *Objective* and *Subjective*. A full discussion of the differences will be found in Lewis Biographical History of Philosophy, the English Edition. The history of thought and human inquiry is ranged under one or the other of these two heads. Then again, we find the terms Philosophical and Scientific—or Philosophic and Inductive—dividing the forces. The former is made to cover the *a priori* ground, and to deal largely in hypothesis; while the other, disparaging hypothesis, proceeds to collect and collate facts, and from them to draw and systematize its conclusions. The former is as old as philosophy itself; the latter takes position since the days of Bacon, at least by him was exalted into prominence.

Recently the question of method has assumed increased importance in Biblical research, and so it is brought to our attention at this time.

President Harper has recently given to the public his lectures on the first eleven chapters of Genesis. They are to be found in the twelve numbers of *The Biblical World* for 1894. Aside from the intrinsic importance of these chapters in themselves, there is a derived importance for the reason that, as go these eleven chapters, so goes the "Hexateuch," and as goes the Hexateuch, so goes the Old Testament, and as goes the Old Testament, so goes the New Testament, and so goes Christianity. So at least we understand the meaning to be. We are all of us, therefore, vitally interested in the presentation of the subject, and most naturally scrutinize for ourselves. If we did not, we should put ourselves in that category of Bible readers whom Prof. Harper criticises for taking things on a purblind trust, and the acceptance of a traditional view (that is, of somebody else's view) without being diligent to examine for themselves what is presented. The best compliment we can pay to President Harper is to put into practice his own emphasized teaching—which is to look into things before we accept them. The Apostle Paul is of the same mind; he says: "Prove all things; hold fast that which is good."

The subject taken in hand, by President Harper is set forth in the first page of the January number of the *Biblical World* for 1894 in elementary form, and afterwards amplified in subsequent *prolegomena*. It is "The early stories of Genesis, that is, the stories included in the first eleven chapters." In the September number of the *Biblical World*, page 187, the question at issue is stated: "Strictly speaking, there are two questions: the first relating to the origin of the narratives here combined; the second relating to the value and character of the facts narrated." So, then, the first eleven chapters of Genesis are to be overhauled with a view to settle more positively the origin of the "stories" contained in them, and the real value and character of the facts as assumed to be such by the various narratives interwoven. The method of introducing the discussion prepares the mind of the reader to look for unceremonious handling of something or other.

The question as to why this overhauling is to be made at this time is answered by the outset. President Harper says we find three attitudes of mind existing in reference to these stories. "In the case of some there exists an unswerving faith in the literal accuracy and truth of these narratives; the source of this faith is not always clear, nor is the faith itself always an intelligent one; it exists, however, strong and undisturbed. . . . In the case of another class there is an honest skepticism as to the historical, or even the religious value of the records. Some do not believe in a special divine revelation. Some believe in such a revelation, but doubt whether these records form a portion of it; there are some also who believe that a rational skepticism is better than a blind faith, especially if the blind faith undertakes to dictate opinions which have no real basis. The number of this class is surprisingly large. The largest of all is the third class, made up of those who are entirely indifferent, alike as to the character and the contents of this wonderful book, the Book of Genesis. This indifference is due, in part to the absurdities which men have been asked to believe concerning the book itself; in part to the many differences of opinion which exist concerning the most important questions relating to the book; in part also to the entire remoteness of the whole question."

Thus, as there are three attitudes there must be three classes of persons who maintain these attitudes. (1) A class of persons who have implicit faith in the accuracy and truthfulness of the stories, though their faith may not be clear or even intelligent, which makes them a credulous, ill-informed class to that extent. (2) A class who are skeptics, and honestly so, who take no great stock in either the historical or religious value of the records, but rather look upon them as pious forms; some of them do not believe in any special divine revelation at all; some think there may be a revelation, but do not think that if there is these records form any part of it; and some who consider their own view a rational skepticism, to be preferred above the blind faith of other people, as it is called. (3) A class utterly indifferent to either the character or contents of the book of Genesis, which, as commonly explained, they consider a tissue of absurdities.

Who compose these classes becomes at once an interesting matter of conjecture. In the *personnel* of the first class are to be found a vast multitude of devout men and women, of well educated men and women, of learned men and women, of very able Biblical students and preachers of the Gospel, of men of great scholarship, and of wise and discriminating professional men—lawyers and jurists, accustomed to weigh evidence and not easily deceived—and these have an unswerving faith in the literal accuracy and truth of the narratives—a faith strong and undisturbed even in these times. If the common view of Genesis has to be ripped up, it is evidently not called for by this class, nor by any perils which threaten their faith, they being judges.

In the *personnel* of the second class are found the men who doubt the historical and even the religious value of the records, who do not believe in a revelation or in the supernatural, and who look on the common believer of God's Word as blind and deluded. We would not, from the characterization given, expect to find any of them who pretend to the first class, but we should look for Deists and Unitarians, and such men as Kuesen, who is a Deist, and Walhausen, and all those who think the Bible ought to be pulled to pieces and made over in a way that will suit "the demands of our times;" who criticize the so-called blemishes of the Bible, its faults, and imperfections, and inaccuracies, and verbiages and repetitions, its lack of dates and of names of

authors, and its general lack of good style and scientific arrangement. It is not asserted that there are no spiritually-minded persons in this class sprinkled in among the others. It will be noted, though, that in making up the class we are closely following the specifications. We are not expected to include others than those indicated. That this is a large class, and at this time a popular class with those devoted to pentateuchal analysis, is no doubt true, but that it is in advance of the first class, as might be inferred from the statement, in numbers and solid piety, is unsupported by evidence. That an overhauling of Genesis would please this class need not be argued.

In the *personnel* of the third class we are led to look for men of the world generally. We have no reason, though, to expect very earnest Christians among them to any extent. Professors of religion there may be, but not earnest Christians who love the Word of God, for such could never regard Genesis with entire indifference. Those who are indifferent for the reasons assigned would be indifferent to other books for the same reason.

On the second editorial page of the January number President Harper tells his readers just how he intends to cut out his work in his course of lectures on the portion of Genesis under consideration. It is to adjust his work in such a manner as will recognize these three attitudes, and "meet the needs of all three classes."

He tells us what his work is to be, and then adds: "Going now still further, what should be the purpose of the work thus outlined? This again is three-fold:

"(1) By destroying such conceptions introduced by tradition as have been proven to be erroneous and unfounded; in other words, by clearing away the rubbish to furnish a broader and firmer basis on which to rest a vital, and what in these days is essential, an intelligent faith. Is there rubbish? one asks. Plenty of it. Will anything be left? another asks. Truth is sacred and inviolable.

"(2) By showing that when scientifically interpreted these narratives and institutions contain indisputable evidence not only of possessing great worth, but also of having a divine origin to remove all ground for doubt, all basis for skepticism, it is the misinterpretation of the Bible that furnishes the occasion for all skepticism. The friends of the Bible have been its worst enemies. A faith in the Bible constructed upon a scientific basis will be acceptable to every one who will take the pains to look into it.

"(3) By pointing out the unique character and wonderful significance of these narratives and institutions to arouse, if possible, a warm and living interest in place of the heartless indifference so widespread, an indifference more deadly than skepticism. The kind of influence in Biblical work which prevails to-day is too frequently that which liberalizes, shrivels and so practically destroys. Of that other kind which would revivify the old books and make them live again as once they lived in back ages, there is a minimum."

All this is unmistakably plain. President Harper already shadows forth the coming method. We shall come to it in time. Meanwhile the purpose as thus set forth calls for a preliminary word. That purpose is

I. Destructive—in the first specification.
II. Constructive—in the second and third specifications.

Destructive effort is to be used to clear away the "rubbish," so called, of which it is said there is "plenty." Not only is rubbish to be removed, but rubbish is to be made. That is, the traditional views which the saints of God have held in past ages, and which the great body of God's people hold to-day, are to be racked to pieces and

(Continued on fourth page.)

For the Western Recorder.

THE BISHOPS' LETTER.

BY THE REV. H. DENNING.

The report of the late Triennial Convention of the Episcopal church, held recently at Minneapolis, contains the letter which the Bishops of that body of Christians usually send by way of greeting to the Convention when assembled.

This somewhat in the nature of a Presidential message, or the Queen's address from the throne—being a formal statement of the views of the members of the Episcopal bench upon questions which may be rife at the time of meeting.

A number of practical questions mainly of interest within the Episcopal fold are discussed, with earnestness and simplicity; but a very large portion of the letter is devoted to a discussion of certain features of the Homeward tendencies so apparent to even Episcopal churchmen themselves. The particular thing which the Bishops seem anxious to discourage is a certain practice of celebrating solitary masses by the parish priest—for throughout the letter ministers are almost uniformly referred to as priests—also the reservation of the Eucharistic elements for adoration, and the use of a garbled communion liturgy specially prepared by those who cannot wait until the church fully authorizes these Romish practices.

The Bishops however do not hesitate to affirm that the "Holy Communion is the great act of offering the Christian sacrifice, the unbloody sacrifice," and if the Lord's Supper is a sacrifice, it is rather difficult for one not versed in Episcopal casuistry to see why this sacrifice should not be offered by the priest alone and be just as efficacious as if a great throng witnessed the celebration. Throughout the entire letter there is a strange blending of Romanism and Protestantism, of Medieval thought and Reformed theology which reminds us of the sage remark of Macaulay the historian, that "the church of England has a Romish liturgy, Calvinistic articles and an Arminian clergy."

The Bishops devote a long paragraph to the much vexed question of unity, and reaffirm the Lambeth quadrilateral, which is simply a four-square which contains the Episcopal church, into which any who like the mode of entrance may ask admission.

The utterances of the Bishops upon this subject are rather too diplomatic to throw very much light upon the subject. They have "deep yearnings" for unity, but these "yearnings" are indelicately associated with the maintenance of the "Catholic tradition of the church," and lean very much rather towards absorption than to adoption. They appoint Whituesday as the appropriate time when prayers for unity are to be offered, and wish that no effort be spared to diffuse a knowledge of the true principles of church unity—by these we take it they mean the historic Episcopate, so called, as the true ground of unity. All of which reads well, but wholly ignores what many liberal churchmen themselves have conceded—that the New Testament itself seems to be an insuperable barrier to the restoration of organic unity, upon such a basis—with its anti-sacerdotalism, its justification by faith alone, its absence of allusion to a fixed ritual in worship, its parity of presbyters and bishops, and its failure to lend support to the theory of a diocesan episcopate.

The Bishops fail to reply to the oft-repeated assertion of even its own scholars, like Stanley and Lightfoot—that when the church began to evince marked symptoms of decaying piety, a liturgical worship and a sacerdotal class are first heard of but that it was a decadent sign, a departure from the simplicity of earlier centuries.

Neither do they show in what way the organic unity of the historic episcopate has conserved real unity. As a matter of fact there are three distinct parties in the Episcopal church—the High, the Broad, and the Low or Evangelical—each contending for widely divergent views, and more irreconcilable really than several of the great Protestant bodies. Altogether the letter bears marks of senility—it faces Homeward, but occasionally casts furtive glances toward Protestantism. It is hesitating, but on the whole seeks to be an Eirenicon. We are rather of the opinion, however, that the weight of its authority will not be great in or out of the church(?)

Like all compromise utterances, it will please nobody. The Ritualists will not like

it, for it shatters several of their idols—the Broad church will find small encouragement for their latitudinarianism—the Evangelicals will search in vain for even the evangelicalism of the XXXIX articles. The great mass of evangelical Protestants will treat it with utter indifference.

Altogether it seems to the writer that there is a large element of absurdity in the high-sounding titles and self-appointment of the dignitaries of the Episcopal church to the task of restoring divided Protestantism in this country.

After all, the Episcopal church only ranks numerically as a small sect, about equal in size to the Congregationalists. Yet she has divided the country into dioceses with Bishops who sometimes have supervision of only several thousand persons, and whose churches in small towns are generally insignificant. In the colonial period she had all the prestige of a state church, and in some of the colonies was almost established; but her hold over the masses has never been great in this country. She has not even claimed to do the pioneer work of establishing churches in the rapid colonization of the West, although active in Indian education and in some other lines of effort highly commendable. She stands to-day as a sort of weak connecting link between Medieval Christianity and the wide awake pulsating energy of our Western Protestantism, but the strongest end of the link is joined to Rome, and she seems to hug the chain rather closely.

Ghent, Ky., Jan. 16th.

For the Western Recorder:

UNCONSCIOUS SINNING.

BY THE REV. C. H. WETHEREB.

Too many Christians have very narrow views of what constitutes sin. They confine its meaning to one idea, saying that it is the transgression of law. For support of their position they refer to Paul's words: "Sin is the transgression of the law." But Paul does not intimate that this is the only meaning of sin. And even if it were, it does not follow that one may not sin and yet not know it. There are many Christians who say that if they do not wilfully transgress God's commands they are not guilty of sin. This is a serious mistake. While it is true that sin often resides in the intention, even though one may not carry out his intention of wrong-doing, yet it is also true that one may not intend to sin and yet actually sin. The Bible shows that one may sin and not know it. Read these words: "If any one sin and do any of the things which the Lord hath commanded do not to be done; though he knew it not, yet he is guilty and shall bear his iniquity. And he shall bring a ram without blemish out of the flock, according to thy estimation, for a guilt offering unto the priest: and the priest shall make atonement for him concerning the thing wherein he erred unwittingly, and knew it not, and he shall be forgiven. It is a guilt offering; he is certainly guilty before the Lord." Lev. 5:17-19, R. V. It requires but very little intellect to see that these words clearly declare that one may unconsciously sin. In plainer words, he may sin and not know it.

This shows that one may sin and yet not intend to sin. A man may ignorantly sin. Of course, one thus sinning is less guilty than he who wilfully sins, and yet he is a sinner. He is guilty, and it is just as necessary that he should confess his unconsciously committed sins and ask God to forgive them as it is necessary for one who wilfully sins. Both classes are sinners and both need divine pardon.

Now, it may be urged that all this has sole reference to the old dispensation, and hence the New Testament Christian is free from any liability to come under the same condemnation; but there is not the slightest evidence in proof of such an idea. There is nothing in this dispensation which operates to exempt any Christian from the constant liability to do, or to not do, some things which, done or not done, constitute sin, even unconsciously. And this is because all human beings, including the wisest Christians, are under great limitations. There are bounds to self-knowledge, so much so that the wisest only partially know themselves.

No man knows the precise limitations of human sin and its possibilities. When we fancy that we are entirely innocent with respect to certain laws and commandments of God we may in fact be guilty in God's esti-

mation. This fact should constantly make us humble and constantly pray that God will forgive us of both the sins we know we have committed and those we do not know of.

JOY IN TRIBULATION.

Tribulation has an issue; the issue of tribulation is patience—"Tribulation worketh patience." In that way it is very different from the fancied trouble. Where trouble is fanciful it maketh querulous; where trouble is real it maketh patience. Where there is fancied ill there is fretfulness; where there is actual ill there is humble resignation. Why are people fretful? Why do you meet that great anomaly, the most extraordinary in time, a person who ought to have nothing but kindly, sunny complacency has a tongue that drops poison, a spirit that ever nags, a fretfulness that creates discomfort and dismay! All springs hence: tribulation that is real, being of God, worketh patience; tribulation that is fancied, being made of man, works fretfulness and dismay. What is patience? Patience is a two-fold sense; it is passive and it is active. As passive it is resignation; as active it is endurance. Now, resignation must be distinguished from what is often confounded with it—submission. Submission is only a surrender to the inevitable; resignation is the thankful acceptance of the will of God as the best possible. A submissive man says, "Well, I cannot help it, and to complain is useless;" a resigned man says, "I might have willed it otherwise, but God has so willed, and it is good." Take as an illustration of the difference between submission and resignation two men who have often been compared, who lived in the same city, possibly at the same time—the Roman philosopher Seneca and the Christian Apostle Paul. Now, if Seneca has a doctrine that he preaches it is submission. Scholars have gone through his essays, and have got a great many things very like in sound and in sense to things that can be found in Paul; but the distinction between them emerges here. In Seneca there is submission; in Paul there is resignation. Take death—Seneca, like a Stoic, argues thus: "Death is universal, all men have died; death is inevitable; we must die. It is no good for any man to complain about the inevitable and the universal. It is better for us simply to submit to what we cannot alter." Here stands Paul, face to face with death, and he sees it. It is not a pleasant death he is face to face with, any more in one aspect than it was a pleasant life. But Paul says, "To me to die is gain. I have a wish to depart and be with Christ, which is far better. Henceforth there is laid up for me a crown of righteousness. If the earthly house of this tabernacle were dissolved we have a house, builded of God, eternal in the heavens." See the difference. Paul, in the spirit of resignation, faces death as a joy; behind its dark shadow, hidden by its dense cloud, was God. Once he had penetrated the shadow and pierced the cloud, in the presence of God he would stand, a happy, saved man. There was joy mingled with submission; the will to which he submitted was a will of grace, that brought to him infinite goodness. Then there is the other element, the active one—endurance. Endurance is the persistence of the good man in good, trained and disciplined by trouble into endurance. The rock upon which the water falls, upon which the drop drips, abides amidst the flux of the tides of the water, and is firm; but the camel, patient, moving across the thirsty desert, scathing by its wondrous instinct the oasis, or the city that is afar, is patient—endures. So in all patience there is endurance, standing firm to the end. It is true that "The man who fights and runs away, may live to fight another day;" but it is also true that he may gain such facility in turning that his life may be one of eternal regression rather than of everlasting progress. A man, in other words, who, whenever he faces a foe, wheels and flees, will turn shadows into substances, friends into enemies, things that only seem into things that substantially are. But the man who does not flee, but stands face to face with his trouble, feels, "Let me only see my enemy, let me only be face to face with my sorrow, let me only stand unclothed and keen in the very presence of what I fear, and I shall fear it no more, for God is within me, and around us all; my strength is not mine, but his; where he is the strength, there is the victory that prevails."—Selfed.

AN ESSENTIAL TO GENUINE CONVERSION.

Before one who, having heard the Gospel, recognized it to be from God, and spent a single day in sin, can take one step, he must be convinced of sin. The first work of the Holy Spirit is to convince of sin. Without this there is no basis for repentance, much less for faith. The mind and will may make effort possible, ponder the writings of the wisest teachers, listen to the sermons of the most spiritual preachers, pore over the Bible itself; yet to introduce into the soul the faith which is counted unto one for righteousness, the faith that overcometh the world, the faith that saves, all would be powerless, without repentance; and repentance is impossible without conviction of sin. Conviction of sin is the most unpleasant sensation a human being ever experienced. It breaks down self-conceit, it destroys self-trust, it is misery.

Even a child that has been conscious of a single wrong act must have conviction of sin, and it must be strong enough to make repentance a setting of the whole mind against sin, and not a mere determination not to do that one thing again. Every so-called conversion not preceded by self-condemnation, as a positive, painful experience, is spurious. Whether the person will be driven almost wild by it depends upon his past history, whether his sins have been of an obvious and dreadful character independently of their sinfulness, and upon his temperament and his surroundings.

Yet each year less and less is said about sin, and much of what is said lacks that quality which the New Testament calls "manifestation of the truth commending ourselves to every man's conscience in the sight of God." It is portentous that genuine solemnity has departed from many so-called revivals. The only explanation is, that for the sense of sin has been substituted the ideas that a person must become a Christian some time, that this is a favorable time, and that the way to become such is to comply with the various propositions that are made. The consequence that two weeks after the special efforts have ceased the convert has nothing to say, cannot give account of any special change, is powerless in explaining to others what has taken place, has no testimony to offer that would interest or create an impression of the reality of conversion.

It would be far better to preach the law with solemn strength and yearning love until a few should cry out, "What must I do to be saved!" than in the absence of it by any means to induce a hundred "to take the first step." If ten, or even five, were genuinely convinced of sin, they would pass from death unto life, and each one would be worth more than a host without it in arousing others. There is but one theory of conversion to be found in the Bible. It is that of wounding to heal, killing to make alive.

But so long as he does not feel himself sinful and guilty—not merely see, but feel—or so long as, feeling, he goes about to establish his own righteousness, so long is the Gospel to him an inscrutable mystery. He may fancy, if a blind leader be at hand to suggest it, that he accepts it, but the fruits of the Spirit are not there. He will not voluntarily recount his experience, even among the spiritually minded, for he has none; and none of his friends will become conscious that a great change has taken place in him, for such is not the fact.—N. Y. Advocate.

We must not be in a hurry to fix and choose our own lot; we must wait to be guided. We are led on like the little children, by a way that we know not. It is a vain thought to flee from the work that God appoints us, for the sake of finding a greater blessing to our own souls; as if we could choose for ourselves where we shall find the fullness of the divine presence, instead of seeking it where alone it is to be found, in loving obedience.—George Eliot.

SOMETIMES a fog will settle over a vessel's deck, yet leave the topmast clear. Then a sailor goes up aloft and gets a lookout which the helmsman on deck cannot get. So prayer sends the soul aloft, lifts it above the clouds in which our selfishness and system befog us, and gives us a chance to see which way to steer.—Spurgeon.

The strongest element in our Christian life should be to be true to the Master, then all else will be cared for.

MONISM MADE EASY.

BY H. B. WILLIAMS.

At the recent Baptist Ministers' Conference of South Carolina, Dr. G. B. Moore read a paper. It is not a surprise that he should have been called upon to read something he had himself written; for among the many solid accomplishments credited to the Doctor's account, is the mastery of good, nervous English—true in its steady aim and projectile force as the stones from David's sling. The subject of this paper was rather out of the ordinary. Here even the Doctor's skill in selecting, editing, and giving aim to stones picked from the brook Kedesh of the Queen's vocabulary has, somehow, failed to alay the Goliath of "Monism."

The Doctor promises well at the start; but his promise is like some of the I. O. U.'s which litter the pigeon holes of the vendors of various wares that absorb pocket change and reduce bank accounts. All of this is on the assumption that the reporter wrote him down correctly. After the fortune was on dangerous ground, it must be admitted. Among the slippery stones of Kedesh, with the hoarse bellowing of the giant in his ear, and his attention, not on his footing, but taken up with the lumbering parade of that worthy, and the nimble manœuvres of the Doctor as he rushes upon his adversary, it may be that the uncertain pathway of slipperiness diverted his eye, just a little, and that that organ felt the force of the point where the stone, in its flight, made the necessary impingement to change the living citizen of Gath into a dead corpse. Yes, it may be, after all, that the Doctor stood on solid ground when he uttered the words that the reporter, in his eagerness to see the ray, forgot that the stones of the brook were smooth and slippery, and sprained his ankle at the most inconvenient time for a correct report as a war correspondent. But here is the report in full.

"G. B. Moore then presented his paper on 'Monism.' He said that an impression prevailed that this subject was difficult to popularize; but he would attempt to make his ideas plain and interesting. A definition of monism helps but little, unless we have clear ideas of philosophy. The most satisfactory definition of philosophy is that given by Prof. Ladd. The problem of philosophy is to discover a certain kind of unity, to unite all the separate cognitions of philosophy which seeks the principle of unity—a unity of being and life—the ideal side in actual being. There are three kinds of knowledge—ordinary, scientific and philosophic. We are not to be satisfied with intellectual research in the realm of the second any more than with the first. What science assumes philosophy endeavors to explain; to unify the totality of experience, and so to reach unity. Monism is that form of philosophy that rests upon and emphasizes the unity of the ultimate reality; that holds, in opposition to dualism, that there is but one ultimate being. In some form has been held the fundamental tendency of all thought to unity. Dualism is a protest against one-sided monism. Dualism has only arisen where monism has made some blunder. The unity of all reality is in some sort a postulate of all philosophy. We are not content with a one-sided, dogmatic, even confronted by bug-bear at all. The bearing of monism, ethically and theologically, preserves moral distinctions—is not pantheism; does not eliminate distinctions like pantheism. Supreme reality remains transcendent while immanent. Monism is an hypothesis to explain other hypotheses which seem forced to arise. This is the philosophical significance of monism; nothing more. The mind seems to demand it. The evidence looks strongly to a unity of all being, mind and matter. Both monism and dualism have difficulties; dualism is easier, but monism explains more satisfactorily all the facts, and goes to the end.

"Bro. Dierieux asked if a man must be a monist or a dualist? Prof. Moore said, 'If one thinks he must be a monist, a dualist or a philosophical agnostic. If, in the last, it is proof that he does not think much.'"

"When the last echo of battle had died upon the air (which, doubtless, had been growing in a steady, but while the sling had been doing its work), what a relief must have been the question of the Spartanburg pastor, 'Must a man be a monist or a dualist?' And with what breathless interest the Doctor has given the authoritative reply! The Shakespearean soliloquy, 'To be, or not to be,' must have agitated the brains of the simple through as they rattled their brains over the business in hand and thought, 'What a relief! They had said—and wondered—'where

they were at.' It may be possible that, among those gathered, there may have been one or two—not to be mathematically accurate—who rubbed the dust out of their eyes while they laid the lash to their staggering intellects, and emphasized, in an emphatic interrogation point, to discover whether a gigantic citizen of Gath had really flourished his heavily ironed war-beam spear in their faces, or whether they had been furnishing the scientific world a gratuitous exhibition of occidentalized oriental hypnotism.

"These are not 'cognitions'—either 'separate' or 'united'—for this sort of did not see the fight. They are, in any thing, 'hypotheses,' 'hypotheses,' 'united' into one 'hypothesis' (to be more handy for the use of the public), now notified that notice has been given that people, big and little, are all big enough to walk up and apply the yardstick to the humbled form of the protestant giant. To know his height, his girth, his arms and how he wears it—whether he has a crysanthemum on his manly chest (in fact, to have all the *et cetera* of his wonderful ego in plain sight is good news if it be true news.) Birmingham Ala. Jan. 11 1924.

LITERARY.

[Any book noticed in these columns can be had at publishers' price by ordering from Baptist Book Concern, Louisville, Ky.]

NEW BOOKS.

A HARMONY OF THE LIFE OF ST. PAUL. By Rev. Frank J. Goodwin. New York: American Tract Society \$1.75.

We heartily thank Mr. Goodwin and the American Tract Society for bringing out this book. The work is excellent and well done. The passages of Scripture which tell of the great Apostle are arranged in chronological order, with full explanatory notes. The general outlines are also good and the proper divisions made. Several appendices are added, throwing light upon special points in the life and labors of the Apostle Paul. This book will be one of the indispensable to every Bible student.

CHRISTIANITY VS. INFIDELITY. By J. J. Porter, Jerseyville, Ill.

This is a full report of a debate between the Rev. J. J. Porter and Mr. J. B. Hart, the former an infidel, and the latter against Christianity. Mr. Charlesworth does not hesitate to avow the title of infidel. Unbelievers generally shrink from allowing themselves to be called infidels. The Rev. Charlesworth is able and to the decisive defense of religion. Mr. Charlesworth, of course, claims everything. His speeches set forth the current infidelity of the day.

ECHOES OF BATTLE. By Bushrod Washington James, Philadelphia. Messrs. T. Coates & Co. \$1.75.

The author is known to the public by his book, "Alaskans," and here he has selected a number of martial poems, setting forth the heroism of American soldiers during our late war, and also during the Revolutionary and Mexican wars. The author was a surgeon in the United States army, and had abundant opportunities for gaining a war experience. About one-half of the book is in poetry and the other half in prose. The pictures are exceedingly well executed, and the publishers have done their work after the highest manner of their art. The author has a real poetic spirit, along with the good gift of expression.

THE VICTORIOUS LIFE. By the Rev. H. W. Webb-Peploe. New York: Baker, Taylor & Co. \$1.25. Introduction by Arthur Pierson.

The visit of Prebendary Webb-Peploe to this country last summer made a deep and wide impression. He is the recognized head of the Evangelicals of England. Ten of his addresses at Northfield, Mass., make up the volume before us. The title of the addresses are as follows:

- 1. The Spirit and the Believer.
2. The Second Coming of our Lord.
3. What God hath Cleansed.
4. The Prepared Messenger.
5. The Way of Blessing.
6. The Christian's Compensation.
7. The Service of God.
8. The Faithful Lord.
9. Stand Fast.
10. The Daily Portion.

These addresses are well worth reading and preserving.

NOTES FROM MY BIBLE. By D. L. Moody. Chicago and New York: Fleming H. Revell Co. \$1.00.

The great Evangelist has gone all through his Bible and taken out all the notes which he has made during all of his evangelistic labors, and put them together in order. This book is a happy book. The notes are bright, practical

and suggestive just as we would expect from Mr. Moody. This book will be cordially welcomed by all who are interested in Mr. Moody, and as well as by all who would like to see how the passages of the Bible impress a strong, common-sense, devout man like the great evangelist.

A SQUARE TALK TO YOUNG MEN ON THE INSPIRATION OF THE BIBLE. By H. L. Hastings. Boston: Scriptural Tract Depository. 75 cents.

All who love the truth and wish to save the young from the current and dangerous errors of all sorts of heresies attacking the Christian faith, should get this book and circulate it. Indeed they ought to get everything Mr. Hastings has published. No living man has done, or is doing, so much against infidelity as he. In this book he discusses the inspiration of the Bible, and then the alleged corruptions of the New Testament, and he does so with his accustomed brightness and pungency. We are glad to know that the book before us is one of the "third million."

DAVID SHEPHERD, PALMIST KING. By F. B. Meyer. Chicago and New York: Fleming H. Revell Company. \$1.00.

Whatever Mr. Meyer writes is sure to be read, and he has in David a theme peculiarly suited to his gifts. He traces the life of the Palmist as illustrating the great principles of God's dealings with men, and as showing the developments of David's character. He traces especially the steps by which the king attained the Kingdom, and throws light upon many of the Psalms, by describing the circumstances around David when the Psalms were produced. It is in all respects a delightful book.

MAGAZINES.

Along with stories, poems and minor things, Scribner for February contains three articles which are of special interest. One is an installment of Prof. E. B. Andrews' History of the Last Quarter of a Century in the United States; Louis M. Iddings' Life in the Altitians, being an account of the Colorado High Plateau; and H. F. B. Lynch's Account of Mt. Ararat. Any one who reads that has had much more than his quarter's worth (Scribner is 25 cents per number), and would have no reason to complain if the remainder were blank paper.

The Homistick for February contains many strong, able and timely things. Among the best are Professor Sayre's Archeology versus Old Testament Literary Criticism, in which he shows how the spade is upsetting the higher criticism; while Moses stands firm, and Prof. W. C. Wilkerson's The Sympathy of Religions. There seems to be an effort made in more than one direction to get at the opinions of the laymen in the churches. And in this Homistick we find the rigid and suggestions by laymen in regard to church work and church methods.

We like the Treasury, and especially its editorials, and the February number is a good one. Dr. Croegan's The Coral Islands is very interesting and instructive. Of course, in a magazine for all denominations there are some things with which we do not agree, but the Treasury is evangelical and able.

The Preacher's Magazine for February is a rich number. Its table of contents is full and inviting. The leading sermon, entitled, Instructions for Fishermen, by Alexander MacLaren, D.D., is excellent. Interest and pleasure will be elicited by the article A New Business under the Old Sign A New Business under the Old Sign. The Rev. Mark Guy Fossar continues his able series of Communion Addresses under the general heading, In the Banqueting House. The supply of homiletical helps is such as will delight the inquiring mind, among them, Rebuked but Resolute, by Rev. R. E. D. D., The Ideal of a Christian's Own Business, by Rev. Albert H. Walker, also sketches—He Saved Others, Spiritual Dullards and Dunces, The Prayer of the Eyes, Prayer for Divine Teaching, and Storms of Life, by distinguished points of view. The Expositor's Book, and Children's Sermons, by Rev. J. Reid Hewitt, are good. Notes and Illustrations are well chosen. The Sermonettes on the Birds of the Bible, are continued, the present one on The Partridge, by Fergus Ferguson, D.D. The miscellaneous articles are numerous and strong. The magazine is published monthly for \$1.50 per year, or 15 cents a copy. Willbur B. Ketcham, Publisher, 2 Cooper Union, N. Y.

HOUSEKEEPERS will be especially happy over the February number of

Church Debts
The Ladies' Home Journal
The Curtis Publishing Company
Philadelphia
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Table Talk (the American authority on culinary matters), in which are given many recipes for the Housekeeper's 12 quires. Dainty Cakes for Afternoon Teas, Creole Recipes, and Sauces for Meat and Fish, the latter by Dora Morrell. A Few New Books for the Housekeeper's Library, will also be found interesting, and there are, as usual, new and fresh menus for every day in the month. Mrs. Burton Kingsland tells of several enjoyable February Fetes, while Mrs. M. C. Meyer describes two new forms of entertainment, which, when tried, will be found to produce most delightful evenings. Other articles are Dentition and its Attendant Disorders, by Dr. H. H. Hawthurst; Fashionable Luncheon and Tea Toilets, by Tillie May Forney; Some German Methods, given from experience, by Lucy A. Gates. Our readers are invited to send for a sample copy, which will be mailed to them free upon application to Table Talk Publishing Co., Philadelphia, Pa.

The Atlantic has a characteristic story by Henry James, Glasses "Blind" and "conscience they were, in their hideous, honest potency—they showed the good lady everything in the world but her own plainness." Some Memories of Hawthorne. Some Bird Notes, (Unclaimed Estates, Don Quixote. The Seal of the Mighty Pirate. Gold. make the February Atlantic readable and attractive.

The Century is rich in pictures, its leading papers inviting to illustration. Certain Worthies and Dames of Old Maryland, Napoleon Bonaparte, Purvis De Chavannes, Pope Leo XIII and His Household, and Nelson at Cape St. Vincent. Sir George Treasaday and Tom Grogan deal with the labor question faithfully and intelligently, from different points of view. The Story of the Development of Africa is by Henry M. Stanley.

THE Review of Reviews meets the needs of the hour by giving special attention to the Venezuelan boundary question, the bond call and the Brazilian situation, Genl. Rhodes, President Kruger and South African affairs, with many illustrations; illustrated articles on The Story of Cripple Creek, by Cy Warmas; That Flood of Gold, by Carl Snyder, and The New Foot Lausanne, an elaborate character sketch of Joseph Chamberlain, the man of the month in British Imperial Politics; articles on the money question from opposite points of view, and an account of massacres in Turkey during the last three months of 1915.

THERE is only one real failure in life possible; and that is not to be true to the best one knows.—Canon Farrar.

I WONDER many times that ever a child of God should have a sad hour, considering what He is preparing for him.

THE PROTEST OF RIGHT-EOUSNESS.

Personal religion is the expression of life which is divine in its source. As such it has a certain bearing and result which is not sufficiently appreciated or conceded by its subjects and advocates. We are prone to write bitter things against ourselves, for at the best we are unprofitable servants, and we are often very far from our best. We are prone to discouragement and disappointment in our conflicts and toils, and for this there is abundant occasion. Yet there is an attainment and consequent of personal Christianity which is beyond the reach of these depressing conditions. Every true Christian profession and every sincere Christian life exerts an inevitable influence, an influence which cannot be contradicted and cannot fail of its result. If there is any light at all, that light is rebuke to darkness. Every Christian character is a protest to every unchristian character. Every profession of faith is a positive witness against unbelief. This is a Christian against and reward which proper regard is seldom given. It is a relief and compensation for lack of success in other departments of duty and directions of encouragement. It is something to even be on the Lord's side, and contribute, however imperfectly, to the light of the world. And it may be ascertained that herein lay our greatest opportunity of service.

Noah preached righteousness for one hundred and twenty years, and if he made any converts they must have died before the flood. He was not very successful in winning souls. Yet his portrait hangs in that gallery of faith heroes, with the sublime inscription that by his faith he condemned the world. Enoch, amid a godless race, walked with God, and though he did not succeed in persuading others to follow his example, yet the light of his Christian character shone out clear in that moral darkness. And this is what every Christian does. This honor and privilege have all the saints. The difference between the light and no light is infinite and eternal. It will tell by-and-by when God makes up his journals and the assembled universe will discern between the righteous and the wicked. It will eclipse all the world's rewards and compensate for all trials, to bear the Lord Christ say "Ye were my witnesses." KAY in New York Observer.

THE Author and Giver of all good things expects us to grow and improve. He offers to increase in us true religion, to nourish in all goodness. The Gospel is a call to progress and improvement; it bids us never tire in our works of charity, but as fast as one kind purpose is accomplished, set about another. Let charity, gentleness, and love be as the breath-you draw.—John Kobel.

PRESIDENT HARPER'S METHODS
[Continued from first page.]

to be gotten rid of. The lectures that follow show the process in operation. It would seem that the amount of this rubbish gathered together in the class-rooms of our seminaries where Genesis is believed in as of old and in the tens of thousands of pupils in our land must be very great. This must all be carted off so as to furnish a firmer and a broader basis on which to rest a vital and intelligent faith. The undertaking is colossal and the confidence required heroic.

Constructive effort is to be put forth that will produce a Bible "constructed on a scientific basis" that will be acceptable to any one who will take the pains to look into it; to show ill-informed people how to interpret the Bible scientifically; and to convince skeptics that the narratives do really contain indisputable evidence of possessing great worth, and also have a divine origin of a certain kind, the nature of which will appear as the reconstruction proceeds. Still other results are expected, such as the creation of a warm and living interest in place of the heartless indifference so widespread.

How far these expectations are sure of realization and whether awakenings, revivals, and deep spiritual quickenings are likely to attend this new mode of handling the Word of God remains to be seen.

One remark however must not be omitted, and with that this long letter shall conclude. Going back to the three classes it is to be noted that clamor for a reconstructed Bible and a scientific basis for faith does not come from the great first class. They are satisfied perfectly with what they have. So the campaign of removing "rubbish" is not called for on their account. Nor does the greatest of all, the third class, call for a work of destruction, for they care very little about Moses and his writings any way, or whether there was such a man as Moses at all. Like Galileo they care for none of these things. The demand does come from the second class; certain portions of that class cannot believe the Bible as it stands, but will be ready to accept it if adjusted according to their standards of scientific accuracy and their canons of philological criticism. This class, which is the smallest of all, and intrinsically small of itself, must be satisfied or there can be no peace in the camp. Even if the demands they make were all met it would still be uncertain where they would abide. What Professor Harper now proposes to do, so far as we can see, is to demolish these old traditions of the first class, and leave their faith harmless and homeless in order to satisfy the cavils of the second class and perhaps win over some of the third class. "Needs" of Christians are to be sacrificed to the needs of the skeptical and the indifferent.

\$500 00 in Gold Silver

R. H. Woodward (Company of Baltimore, Md.) are making a most liberal offer of \$500 00 in gold and silver to the author of the "Thoughts" a new book by "George" (one of the most popular books ever published). Three editions sold in 90 days. Agents sell 10 to 15 copies a day. At \$25 per copy (retail) \$250 000. A gold watch for selling 100 copies in 3 months. A \$100 bicycle given for selling 50 copies in 100 days. \$250 000 in gold for selling 100 copies in one month. This premium in addition to commission. Complete list of agents. Freight paid. Credit given. Agents wanted also for "Talks to Children about Jesus." 10,000 copies sold, and is now selling faster than ever. Same terms and conditions as on "Thoughts of Religion." Agents for "Thoughts" and Bible also. They offer special and most liberal rates to students and teachers for summer vacation. During last summer a large number of students and teachers canvassed for their books. Among the list, there were 2 who made over \$200, 1 who won the gold premium, and 1 made over \$100 for their summer work. Write them immediately.

LIFE, like war, is a series of mistakes; and he is not the best Christian nor the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes.—F. W. ROBERTSON.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons, 1896.
FIRST QUARTER
SUNDAY, FEBRUARY 23.
FAITH ENCOURAGED.

Luke 8:43-55.

MOTTO TEXT.—Thy faith hath made thee whole, go in peace.—Luke 8:48.

Our Lord is in Capernaum on his way to the house of Jairus, ruler of the synagogue, whose little daughter was lying at the point of death. The lesson begins as he is walking along the street, with a crowd thronging around him.

"And a woman who had had an issue of blood twelve years"—a disease which made her ceremonially unclean. Nothing else is known of this woman beyond what is told here. Eusebius gives a tradition that this woman was a Gentile, who dwelt at Peneas near the source of the Nile. He says that he himself had been shown her house and had seen at the entrance two brass statues on a stone pedestal. The one represented a woman on her knees with her hands held out before her; the other a man standing with his cloak thrown over his shoulder, and his hand extended towards the woman. The story is interesting, coming as it does from so early an age as that of Eusebius, but as the woman had spent all her fortune on physicians before she was healed, she would not have had the money to have the statues erected.

"Come behind him and touched the border of his garment"—the sabbath. There was a tassel of scarlet woolen cord at each corner of the outer robe, to remind the Israelites of their law (Num. 15:38). As this rectangular robe was thrown round the body like a shawl, two of the tassels hung down together on the back. The woman reached her hand through the press in the narrow street and took hold of one of these.

"And immediately her issue of blood stanch'd." According to her faith was it done unto her. But it was not enough for her Lord that he had healed her. Her faith was not like the Roman centurion's, but was mixed with superstition, and that he would cure. He would show her also that no blessing could be stolen without God's knowledge. Therefore he stopped, much no doubt to the grief of Jairus as well as to the impatience of Peter. But God is never in a hurry.

"Who touched me?" Touched him intentionally and with some purpose in view. It is evident that this was understood from his question. The men around him denied having touched him thus, the woman shrank back and hoped to escape notice. It is probable she feared he would be angry should he learn what her disease was, for it rendered her touch ceremonially unclean.

Peter was impatient. "Master, the multitude throng thee and press thee." The word press means crush like grapes in a wine-press. In the narrow street the crowd pressed on him so he was in danger of being crushed, and he was asking, Who touched him!

"Somebody hath touched me." As Augustine said, "Flesh presses, faith touches"—he knew the difference. He knew who had touched him, but if her faith was to be purified of superstition, she must acknowledge her act to him. "For I perceive that virtue is gone out of me."—He knew she had been healed by the touch. "And when the woman saw that she was not

Aid."—If he knew that some one had been healed, he would know also who it was. "She came trembling and falling down before him."—Thinking he would be angry because her touch had made him unclean, and trembling too because he knew all things. Supernatural wisdom always frightens as does holiness. Guilt makes all our races tremble before any manifestation of God's power or holiness.

But instead of a rebuke from the defiled Rabbi which she expected to hear, gentle words come to her, "Daughter, thy faith hath made thee whole."—No magic in the zitzi. A touch was not necessary, his word would have been sufficient. Her faith had been mixed with superstition, but he blesses the faith. If he did not bless till he met perfect faith, our race would go unblessed.

We can imagine the agony of Jairus at this delay. As the Lord ceases to speak, what he dreaded happens to the ruler. Messengers come from the house saying that it is useless to trouble the Lord to come further. He is too late the damsel is dead. They had not heard it would seem of the raising of the young man of Nain, though it seems strange that they should not have heard.

Men may delay too late in going to God, He is never too late, however he may seem to delay. But Jairus' faith was sorely tried. The woman's case could have waited a day surely, and every moment was precious for his little daughter's life. "Fear not; believe only and she shall be made whole."—It required greater faith in the power of the Lord to believe that she would be raised from the dead than to believe that she could be cured of her disease. The ruler must have faith in the Lord's power to raise the dead. Faith in God's power is sadly lacking today.

We learn from Matthew and Mark that the hired mourners were already there. These were employed to weep and wail, which latter refers to "beating the breasts, rending the garments and tearing the hair." As he entered the house he forbade the crowd to follow him, taking in only those whom he wished for witnesses. At the door of the chamber he turned back the neighbors, relations, hired mourners and servants who were already in the house.

"Weep not; she is not dead, but sleepeth."—Christ uses exactly the same words concerning Lazarus, Our friend Lazarus sleepeth. The reality of the death is not denied, but only the fact implicitly assumed that death will be followed by a resurrection as sleep is by an awakening. "Trench. 'And they laughed him to scorn, knowing that she was dead.' Their scorn now would prevent their after denial that she was dead. 'And he put them all out'—except of course the five he had chosen. 'And he took her by the hand and called, saying, Maid, arise.' Mark gives the words he used in the Aramaic which was the language in those days in general use.

"And her spirit came again" back to the body it had left. "And she arose straightway." Brought back not only to life, but to instant health as well. The calmness of the Lord, his care for the maiden's welfare, and it is probable also his thoughtfulness to the mother who would be calmed by having something to think of and do for her daughter, are shown in his command to give her meat. Meat here means food of any kind.

O that my ways were directed to keep thy statutes!

FOR PIMPLES

USE
Cuticura
SOAP



Because the only preventive of clogging, inflammation, and irritation of the pores, the CAUSE of pimples, blackheads, blotches, rough, red, oily skin, baby blemishes and falling hair

Cuticura SOAP is not only the most effective skin purifying and beautifying soap in the world, but the purest and sweetest for toilet, bath, and nursery

A CARD FROM REV. T. P. BELL.

Announcement has been made of the fact that I had bought the *Christian Index*, of Atlanta, Ga., and resigned the Secretaryship of the Sunday-school Board to give attention to the paper. In connection with this announcement I beg the attention of the brethren to a brief statement.

Some wise and honored brethren have said they feared my leaving the Board at this time might be misunderstood by the brethren at large, as indicating a distrust on my part as to its present and future condition. It has even been intimated that some persons might use my leaving its service in an attempt to shake the confidence of the churches in it. For this reason I put aside my aversion to bringing personal matters before the public, and speak of some things which otherwise I would withhold.

For a long time, even antedating my leaving Richmond, I have felt a strong desire for a more quiet and settled life than I have lived for now nearly ten years. I have felt the need of time for development in other directions than that of a business man, even though doing business for the denomination, and so for the Lord. In 1893 I yielded to the earnest solicitations of the brethren of this Board, who felt that my wide acquaintance with brethren all over the South, and the cordial relations I sustained to them all, peculiarly fitted me for taking charge of the then "infant" Board. For three years I have done my best, while all through the days I have looked forward to a time when the Lord would let me feel that I had done enough in this sphere of labor. I now feel that that time has come. This feeling is produced in no small measure by the condition of the Board and its work. That condition is so good and the work so prosperous, that I have felt I could drop out now without injury.

When the Board took charge of the *Kind Words* Series, in Jan. 1899, the gross annual income was \$32,061.48. Year by year this income has grown larger as the

Board has grown in the affection and confidence of the brethren. The yearly increase has been steady, averaging between four and five thousand dollars. This year gives full promise of similar or enlarged increase. The Board has not only met all its expenses and paid quarterly its mission appropriations but it has \$2500.00 invested as a reserve fund for future use. And we are in hopes that this will be still further increased by the meeting of the Convention.

And now in laying down this work, I wish to extend to the brethren all over the Convention territory my sincere and deeply felt thanks for the many, many kindness they have shown me. After a service of nearly ten years in public position, during which I have been brought into contact with brethren in every part of the convention and sometimes into contact where clashing interests might have generated strife, I enter upon a more limited sphere of labor, carrying with me no sore places in my heart, and leaving, I trust, none in the hearts of my brethren. The love and confidence which have been accorded me by them have been sweeter to me "than the honey and the honey comb."

I may add that when the members of the Board, moved as by one impulse, assembled, and by a vote, elected Dr. Frost as my successor, I felt all the more sure that all was well with the work. And the many hearty endorsements of that action which are coming from many quarters, indicate that the brethren are of the same mind.

T. P. BELL.

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.

Thou hast commanded us to keep thy precepts diligently.

Awarded
Highest Honors—World's Fair,
•DR.
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 10 YEARS THE LARGEST.

LOOK AT THESE FIGURES.

On January first we sent a communication to nine hundred and twenty Baptist preachers in Kentucky, with a postal card attached and a request for a reply. Up to this time we have gotten fifty replies. Others are coming almost daily. Some of the brethren are waiting to confer with their churches. Some are perhaps busy with farms, merchandise, etc. Some have good excuses and some have poor excuses. Some are dead. Some perhaps are asleep.

"What did we write about?" you say. This we asked each pastor to see if he could get his church to agree to raise a certain amount (from 10cents to \$1 00 or more per member) on an average by April 30th, when our Convention year closes. We want to go to the Convention, in Chattanooga, in May, out of debt. We ought to do so. We can do so easily if all the pastors and churches will do their duty. But to do so, many, very many, must help.

The pastors are God's appointed leaders and teachers. If they come up to the full measure of their duty, the churches will respond. In many cases pastors not only lead in teaching, but in giving also for this great work. They are generally our most liberal givers. But, sometimes, it is easier to give than to do our duty in getting other people to give. Christ gave his life for the lost and has told us to give them the message of his love. Are our churches obeying his last command? If living in neglect, let us beware of the curse of Meroz. Great blessings lie in line of duty. Brother pastor, get your people to work in harmony with the plans of Almighty God. He wants the world for Christ and calls on each of us who love him to help. It is our duty our privilege to do so.

At the last Southern Baptist Convention, Kentucky was asked to raise \$18,000 for foreign missions this year. Nine months have gone and we have received from you \$5,271 68. You can still raise the amount if all will help, for many of your churches have not given yet and some only small amounts. Our treasury is empty and the brethren and sisters on the fields look confidently to you. God has blessed these our laborers in foreign lands with many souls saved. He has blessed us in the home land. What response will you make now when His cause needs your help?

Fraternally,
R. J. WILLINGHAM,
Cor. Secretary.

ADMIRATION and love are like being intoxicated with champagne; judgment and friendship like being enlivened.—Dr. Samuel Johnson.

Are You Hard of Hearing or Deaf?
Call on or send stamp for full particulars how to restore your hearing, by one who was deaf for thirty years. John Garmore, Room 11, Hammond Building, Cor. Fourth and Vine, Cincinnati.

FROM TENNESSEE.

We have had a very mild winter. But the weather has been damp and disagreeable most of the time. Our streets and country roads are muddy and bad, so that it has not been a favorable season to work in the Master's vineyard. Ladies and children could not come to church and men and boys would not, so the congregations everywhere have been very small. Yet the pastors have done the best they could with only a few to instruct and invite to Christ. They have been faithful in sowing the seed which will bring fruit sooner or later in better Christian lives or in leading souls to Christ.

We were all much astonished at the resignation of Dr. T. P. Bell as Secretary of the Sunday school Board. The work was doing so well in his hands that it looks wrong to change it. Every body in Tennessee loves Dr. Bell so that we feel that it is a great loss to our state for him to leave us. He becomes editor and proprietor of the *Christian Index*, Atlanta. Certainly he is well fitted to be editor of a religious journal, but the Lord has so wonderfully blessed him with preaching powers, it does look like he ought to give his best energies to the ministry. Dr. Frost has been called to take his place, certainly the mantle could have fallen on none more worthy and efficient. But who will take his place?

Bro. I. J. Van Ness resigns the charge of the Immanuel church and goes as associate editor with Dr. Bell. Bro. I. N. Strother

leaves the Howell Memorial and goes to Cadiz, Ky. The Lord has blessed his labors abundantly in Nashville. His many friends will be glad of any intimation of willingness on his part to return to Tennessee.

So you see at head-quarters we have three pastorless churches. But we turn our eyes and hearts to the "Lord of the harvest" and confidently expect Him to send more laborers into the harvest. The church at McKenzie has just closed a gracious revival. The pastor Bro. S. C. Hearne was assisted by Bro. W. J. Couch of Pembroke, Ky. The Lord was present in great power during the meeting. Many precious souls were saved. There were about twenty additions to the church. Bro. Couch is the most successful evangelist we have ever had in this country. His methods are entirely unobjectionable. He preaches the plain simple Gospel of Salvation by grace, and relies upon the Holy Spirit for power.

I am sure many of your readers will be glad to learn that Bro. A. U. Boone has entrenched himself so deeply in the affections of his people at Clarksville that no human power can move him. He works quietly but successfully. His church is growing all the while.

Our general work in the state was never in a better condition. Dr. Holt is pushing all our denominational interests with earnestness and zeal, so characteristic of him. We are not held back by heavy debts.

Our state convention meets with

the church at Paris next Oct. We shall be glad to have the editor visit us at that time, rather come back to see your folks.

MARTIN BALL.

Paris, Tenn.

HOME MISSION BOARD.

Of the one hundred thousand dollars asked by the Home Mission Board for its work this year, Kentucky is requested to give twelve thousand. Last year we asked of her ten thousand dollars, and her contribution was \$9 179.

Last year to January we had received but \$3 722, this year to the same time we have received \$4 700. If her gifts shall continue in the same ratio during the coming months that they did last year, we will receive the twelve thousand and we have requested.

There is every reason why this should be done. Though the work of the Board has increased we have been compelled to decline many urgent solicitations to enter important fields and to reinforce those already occupied. This increase is demanded by the fact that the population within the territory of the Southern Baptist Convention has increased fifty four per cent in the last twenty years.

We could judiciously use more than twice the amount we ask in work that would build up strong holds in waste places of our wide field of destination.

We need it to meet obligations we have already contracted. We have at the bidding of our brethren who appointed us, sent forth men who are spending their lives in our service, and we must pay

them what we have promised. Kentucky has always helped us liberally, and she will not fail us now.

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WATCH AND PRAY.

A FAVORITE HYMN AMONG THE SWISS.

Hear and heed, O Christian, Always watch and pray; None thee in the morning, Thus begin thy day. Clouds will surely gather, Shown with evening will leave: Would'st thou keep from fasting? Glad thou, then, with power. When the hot noon cometh And the world runs riot Be thou wary, Christian, Be thou very quiet. For the foe doth ever Seek to break thy peace: That thou may'st be victor, Let not watching cease. When the day is over And still night has come, Bid thy memory waken, Think thee of thy home, Seek with care thy Savior, Bless Him for thy day. Yet the night has dangers, Therefore watch and pray. Where'er's thou goest, Whoso'er's the hour, Be thou ever careful, Mind thee all's dread power, Danger lurketh always Through the night and day. Let thee fall, O Christian, Heed thee—watch and pray.—Selected.

OUR PULPIT.

THE BELIEVER'S HERITAGE OF JOY.

BY C. H. SPURGEON.

"The testimonies have I taken as an heritage forever: for they are the rejoicing of my heart."—Psalm clix. 111. When David wrote these words, he was not in a condition of ease and luxury. He was not even in a position of assured safety, for he says in the 109th verse, "My soul is continually in my hand." You know what we mean when we say that a man carries his life in his hand; that is to say, he expects death, he is in imminent peril, and may at any moment be cut off from his fellows. It was when David was in such a condition as that, hunted, as he tells us in another place, like a partridge upon the mountains, that he could say, "Thy testimonies have I taken as an heritage forever." He was rich in his poverty, he was enthroned in his exile, he was happy in his sorrow; and they who have enjoyed a like experience in their times of distress know how this can be. God's covenant is our heritage. The word "testimonies" may be understood to mean, and it does mean, God's covenant. When the Lord Jehovah entered into covenant with men, he made a testimony to them that he would do this and that; his testimony made the covenant, and the covenant was his testimony to men. Now, I can say, and many of you can say with me, I have taken God's covenant to be my heritage for ever. And what a heritage that covenant is, dear friends! This is one of its clauses, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." This is another clause in the covenant, "I will cleanse them from all their iniquities, whereby they have sinned and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." Again we read, "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." "I will put my fear

into their hearts, that they shall not depart from me." "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." "I will betroth thee unto me forever; yes, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord." If I took the whole range of the covenant, one entire night would not be sufficient time in which to explain it; I should want seven weeks full of seven sermons a day, before I could even go round the fringe of the covenant. Therefore, well might David say that within the compass of that covenant he found a heritage, which he had taken to himself to be his forever, to be the rejoicing of his heart. I have not, however, yet brought out all the meaning of our text, or shown you a full map of the estate that is here named, "thy testimonies." The greatest testimony of God in all the world is Jesus Christ. He is God's testimony embodied. God said to us, "If you want to know who I am, look, there is my Son." And Jesus came and said, "He that hath seen the Son hath seen the Father." Jesus Christ is God's testimony against sin, for Christ died through our sin. He is God's testimony concerning divine love, for God so loved us that he gave his Son to die for us. In Christ you will find that, the more you study him, the more you will see that the invisible God is, for he is "the image of the invisible God, the firstborn of every creature." Now, beloved, I can say, and many of you can say, "We have taken the Lord Jesus Christ to be our heritage forever;" and we are complete in him, perfect in Christ Jesus, Christ is all and in all to us. When we once get Christ, we get everything. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Now, take the testimonies mentioned in our text to be God's Word, God's Covenant, God's Son, and there you have a map of your great estate, your goodly heritage. Oh, may the Lord, in his infinite mercy, make us to be so enchanted with this estate, so enraptured with this divine property, that we shall never rest until we enter into full and final possession of it, and find it to be the rejoicing of our heart! Secondly, I want you to proceed to take possession of the estate. What says David! "Thy testimonies have I taken." He had taken possession of them; and our next enquiry must be, how can we take possession of them? Well, first, by a deliberate choice. David said to the Lord, "Thy testimonies have I taken by my own deliberate choice, I have elected to make them my life's chief treasure." I too can say, "Because God has chosen me, I have chosen him; I have deliberately chosen his Book to be my guide, his covenant to be my trust, his Son to be my Saviour." And I know that there are many of you here who can make that choice to night, because you have made it for many years. Would you change your Bible for anything written by man? Would you change the covenant for any other compact? Would you change your Saviour for any other? God forbid! We have taken God's testimonies to be our heritage forever, willingly by his grace choosing his grace, being first chosen by him, and therefore choosing him in return. Next to our choice of God's testimonies comes the act of faith,

which is a personal grip of them. After I had preached in this place one morning, there was a sinner convinced of sin, and led to tremble before God. He saw his brother after the service, and he asked him, "What must I do to be saved?" "Believe," said he. "Well, brother," he said, "I always did believe, I always have believed the things that are preached, and the things that are in the Bible. What more am I to do?" His brother answered, "Why take them! Grasp them as your own." "I never saw that before," said the man, and so he was brought into the light. Now, that is faith. Faith is the hand that grips the Saviour, and holds him fast. There is a book. I believe it to be a hymn-book. I want a hymn-book in order to give out a hymn, so I take it up and use it for its own purpose. There is Christ. I believe him to be a Saviour; and I want a Saviour. I take him as a Saviour to save me; that is faith. Canst thou believe that Christ can save thee, and that he will? Then do believe it. "I believe that he has saved my mother." Yes, but that is not saving faith. "I believe that he can save my sister." True, but that is not saving faith. Dost thou believe for thyself that he can save thee? Willst thou just rest on him, sink or swim? If thou wilt do that, thou shalt swim; he never sank who rested on the Lord Jesus Christ. Well, then, that is the way to take this inheritance, to take it by the grip of faith, and say, "It is mine." "But suppose I were to take it," says one, "and it should not be mine." That never happened yet, and never will. Jesus himself said, "Him that cometh to me I will in no wise cast out." No man ever took Jesus Christ by mistake. If thou wilt have him, thou hast him, and he will never say thee nay. Take him, and he takes thee at the same time. May God grant that you may understand that truth, and put it in practice at once! Thus let us proceed to take this estate by deliberate choice and by appropriating faith. After we have done that, the next thing is to take the full possession of this estate by holy diligence. He that believes in Christ has the everlasting covenant, and has God's testimonies; they are all his, but he does not yet fully enjoy them. I know a friend who has an estate over which I am pretty sure he has never fully walked, for it is so large. He has climbed the highest hill, but he cannot possibly have seen half the property that belongs to him. There are many such estates that the owners have not fully seen; and there is not a Christian here who has ever seen a tenth part of what belongs to him. In the exercise of this holy diligence, you and I have to take possession of the Word of God by studying it more earnestly, to take possession of the covenant by believing it more fully, and to take possession of Christ by communing with him more closely, and using him more constantly, so that you say with David, "Thy testimonies have I taken as an heritage forever." Keep on taking, keep on taking, keep on taking. From strength to strength, from joy to joy, from grace to grace, we still go on till we come to heaven; and I suppose that, even there, we shall still go on and on in everlasting progress scaling successive heights of bliss. We shall continue to become fuller and fuller, or, if always full, yet we shall be made more capacious that the fullness may be greater still. "Thy testimonies have I taken." Go on taking them, brethren, take them to be your heritage forever. I wish that I could hope that

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everybody here had, by deliberate choice, by appropriating faith, and by holy diligence, taken all the covenant of God, and all the revelation of God, and all the Christ of God, to be his heritage forever. Now, thirdly, let us consider the holding: "Thy testimonies have I taken as an heritage forever." You see what kind of holding we have of this heritage. It is not leasehold, a shorter term every night we go to bed. It is not even a holding similar to that which is commonly used in Scotland, when the feu is for 999 years. No, it is a perpetual holding: "Thy testimonies have I taken forever." Well, dear friend, that is long enough, is it not? What else will you ever take on such a tenancy as that? That is freehold. "Thy testimonies have I taken as an heritage forever." "Well," says one, "I have a freehold." Yes, but you will not be free to hold it forever. You may be a freeholder, my dear sir, but you will have to go, and your heir will step into your place. Somebody else will walk those acres, and call your home his own; you have only a life-lease of it at the very outside. It is delightful to think that this inheritance of the Word of God, the Covenant of God, the Christ of God, we have forever, because we shall live forever, and we shall hold it forever. It is not dependent upon any one life; it is dependent upon three lives, and those three lives are the life of the Father, the life of the Son, and the life of the Holy Ghost; and they are all eternal, and so shall the joy and the wealth of every believer be. We have taken this inheritance forever. Sometimes we possess certain things which are ours, completely ours, but then they are not ours forever, because they fade; but our inheritance will never fade or pass away. The crown that was won at the Greek games, though made of amaranth, would yet return to dust before long. There is nothing here on earth but is touched by the moon, and is ready to wane and to depart. There is nothing here that can be held forever, even if we could live here forever to hold it, for all things perish in the using; but this is a crown of life that fadeth not away, this is a heritage which, after a million years, shall be the same as it is now in fullness of joyful satisfaction. O you people, who only think about what you are going to do to-morrow, or about what you will do during the next—well, say fifty years! You sometimes say, "It will be all the same a hundred years hence." Yes, but suppose it is: what will it be a thousand years hence? Why, some I hope will have been in heaven 950 years by that time! Oh, what joy we shall have known during that period! What breakings of the sea of bliss over our enraptured spirits! But suppose any of us shall have been in hell all that time. Oh, ghastly thought! But what must it be to have been in heaven a million years, and then to feel that we are but at the beginning of our bliss! "I give unto my sheep eternal life." "Because I live, ye shall live also." The righteous shall go into life eternal.

Oh, the splendour of eternity linked with bliss! I beseech you, dear friends, rejoice if you have taken this heritage that you have taken it forever, for it is that which makes the joy of it. We have to reckon earthly things, and say, "That is the value of the property; take it at twenty years' purchase, or twenty-five years' purchase." But what must be the value of a blessing that is to last forever and ever? I have sometimes thought what it would be to have the toothache to all eternity. That would be bad enough, for it is the eternity that makes the sting of it. But what can we say of a joy that will last when yonder sun is turned into a coal, and the moon is black as sackcloth of hair, and this old world, wrinkled like a bottle in the smoke, shall be flung away as worn-out and useless? You and I, then, in the everlasting youth of a God-given life, shall possess this heritage forever. Once more, notice that there is no way of taking this heritage except taking it forever. There is a way invented by some men of being temporary Christians. It is believed by some that you can take this heritage for three months, or that you can take it for a certain term of years, and then lay it down. They take it not at all who do not take it forever. He that enlists in the army of Christ must enlist forever; that is the shortest term on which Christ will take him. If thou become a Christian, thou must be always a Christian. If a man converts you, another man can unconvert you; but if God converts you, I know that what God does shall be forever. He does not make temporary Christians, but real, lasting, everlasting Christians, as our Lord said to the woman of Samaria, "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." But not to weary you, I shall close by inviting you, in the last place, at once to enjoy the possession. "Thy testimonies have I taken as an heritage forever: for they are the rejoicing of my heart." Now, first, this was a proof that they were his, because they made his heart rejoice. If your religion does not make you rejoice, it is not worth much. If you do not find a joy in it, you have not really taken it, you have not taken it forever; or, at least, though you may have taken such religion as you have, you have not taken the testimonies of God, the covenant of grace, the Christ of God, for if you had done so, you must rejoice. One said to me, the other day, speaking of the new style of ministers and the old style, "I used to notice, in the old preachers, that they seemed delighted with what they had to say; even if we did not enjoy it, they did. They seemed like men that set out a feast, and every now and then they had a taste themselves, they so enjoyed the truths they were preaching." But," said he, "the modern preachers,—well, they know that it is a poverty-stricken country through which they are traveling, they

pretty well aware that there is no spiritual food for the people; and so they do not even appear to enjoy the service themselves; but they get through it in a sadly dignified way, a wonderful way, indeed, showing their own talent and wisdom, but there is no hearty enjoyment of it." And it is so; but when a man has taken God's testimony to be his everlasting heritage you will hear him talk about it, his eyes begin to flash, his soul is all on fire, he is full of gladness over it.

You notice, David does not merely say, "they make my heart rejoice," but he says, "they are the rejoicing of my heart." He does not merely say, "they give me joy, but they are my joy, they are essentially and really the delight of my spirit." Oh, what a difference it makes, when the man has truly taken Christ as his Saviour, in the way in which he looks at his religion! Until you have taken the covenant, the testimonies, and the Christ of God to be your inheritance, you may be, after a fashion, deeply pious, and yet sadly miserable over your piety. Your religion may be as sweet to you as slavery was to a negro, and not a whit more so. But when you have taken Christ to be yours

"This love that makes your willing feet In swift obedience move"

It is love that makes you joyful in God, and being joyful in God nothing is too hard or too heavy for you, and you say, with Paul, "I can do all things through Christ which strengtheneth me." Our feet are made like hind's feet to leap over difficulties, when we have really taken a firm grip of the eternal verities, and have taken them to be our heritage forever. It is one of the evidences of grace when these things are the rejoicing of our heart.

Then, lastly, another way of looking at this truth is this, we take these things to be our heritage because they are the joy of our heart. Dear friends I should like to refresh the memories of some of you Christian people by recalling your past experience. When you have been very ill, what has your religion been to you then? I know that you can say, "I almost wish to be ill again to enjoy the rest, and the peace, and the delight that I had then."

O dear friends, I bear my own personal testimony that there is no joy like that of believing the testimonies of God, accepting the covenant of grace, and living upon the Christ of God! I have often said from this pulpit, and I say it again, that if I had to die a dog, I would wish to be a Christian even to the blessings of this life; but then, of course, it is the life to come that makes the joy of this present life, for if that were blotted out, we might be of all men most miserable, for we have more than enough of trial and of sadness if it were not for the thought of the world to come. But that life beyond, that hope that entereth within the veil, that vision of Christ's face, that prospect of being forever with the Lord, I would part with all the joy of sense to behold his face for a moment. What must it be to be in his presence, in fulness of joy, forever and ever! The expectation of that which is soon to be revealed makes us exceeding glad.

"Why?" says one, "I thought that Christian people were all miserable people." It is because you do not know them; and there is another thing you do not know, some of you, that is, how Christians can rejoice.

Oh, if you knew the joy of saved sinners, and the joys of those who have prayed and laboured for their salvation, if you knew anything of

the joy of the happy God, you would understand that a truly Christian life cannot be an unhappy one! God bring you every one to trust in Jesus, his dear Son! Amen.

AN OPEN LETTER TO KENTUCKY BAPTISTS.

To the Kentucky Brotherhood, Greeting:

After March 1st I will become one of you, having accepted the general agency for Georgetown College.

I expect to be at once identified with you in all your work.

I will burn all the bridges behind me and from the start be thoroughly a Kentucky Baptist. Christian education and the education of our young preachers will be my theme, as I travel among you; and I hope also to help on the cause of missions and every other good work. I ask for your sympathy and earnest cooperation.

You can greatly aid me, by giving me the opportunity to become acquainted with your people, by sending to me the names of parents who have sons or daughters to send from home for an education, by furnishing me the address of any of your members who might be induced to give to the endowment; by taking regular collections in your churches to aid in the education of the young preachers who are in attendance at the college.

I am not a stranger to Kentucky or to Georgetown. Three years of my school life were spent there.

It will be a great pleasure to me to do something for the old college which did so much for me. If God shall continue his presence with me, I am sure my coming to your state will be for His glory and the good of us all.

Fraternally yours,
W. B. CARMICHAEL,
Montgomery, Ala.

Consider sweetness of temper and activity of mind, if they naturally belong to you, as talents of special worth and utility, for which you will have to give account. Carefully watch against whatever might impair them; keep them in continual exercise, and direct them to their highest ends. William Wilberforce.

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Publishers of The Western Recorder
Baptist Book Concern, Louisville, Ky.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, FEBRUARY 13, 1896.

LETTERS from Egypt, the Holy Land, the Turkish Empire, the scenes of Armenian massacres, Greece, Italy and other points, by Rev. T. T. Eaton, D.D., LL. D., editor of the WESTERN RECORDER. Dr. Eaton, leading a party of fifty tourists, left New York on Feb. 19th for a four months' tour. From March 1st to Sept. 1st we will publish his letters that will be noted for ability, accuracy and originality, affording a great feast to the readers of the RECORDER. Let all ministers and all subscribers make it known that for one dollar we will send the RECORDER to all who are not now subscribers for six months, and at the expiration of time paper will be discontinued unless renewed. W. P. HARVEY, Business Manager.

OFF FOR THE ORIENT.

When this reaches our readers we expect to be out at sea on the steamship Fulda, sailing for Gibraltar. We will try to have a letter of travel every week in these columns, from the time a letter can get back after we land on the other side, until the close of our Pilgrimage. It will be our aim to let our readers, so far as possible, see through our eyes the persons, places and things we observe. We will not get our impressions from guide-books, but from the people and objects themselves, and we will not tell what the encyclopedias say, but what we see, with such explanations as will make the statements intelligible. It is a vice of many letters of travel, that they contain simply what the guide-books and encyclopedias say, and could every bit as well have been written at home. It is also a fault of many travelers that they get their impressions from the guide-books rather than from what they see. For example, when we were in Geneva in 1892, we met a lady from New York who had just come out of Italy, and asked her if she had seen a certain famous work of art in Rome. She seized her guide-book and, running rapidly through a part of it, said: "Yes, I saw it. I find I have it checked in this book."

It will be our aim to see the persons and things, and to convey to our readers as nearly as we can the impressions received. Thus they can follow our party with more interest, and will have a better impression of our sights and experiences.

The WESTERN RECORDER's interests will be duly looked after during our absence. Every arrangement has been made in that regard.

We are specially anxious that our mission boards shall close the year without debt, and not only so, but that they may be warranted in enlarging their work. Our Foreign Board should be enabled to enter Palestine, Argentine Republic and Venezuela. Our Home Board should be prepared to increase its force in Missouri, among the Germans, in Texas, in Louisiana, in Florida, as well as among the Indians and in Cuba. Our State Board should be put in a position to treble its force of missionaries in the destitute parts of Kentucky, especially in the mountains. This is the news we wish to hear from home while we are away. This is the situation we wish to find when we return.

ARMENIA.

Lord Salisbury has made a speech at a meeting of Nonconformist Unionists, in which he admitted frankly that, in existing circumstances, England can do nothing for the Armenians. He insisted that the treaties did not bind England to protect the Christians in the Sultan's dominions from the Turks. He said that he had a hand in making both the treaties to which reference has been made, and no such meaning was intended. England guaranteed to the Sultan the integrity of his dominions provided he would make certain reforms. He had not made these reforms, and therefore England is under no obligation to protect Turkey from Russia or any other power.

Lord Salisbury does not share the general opinion that the Sublime Porte is responsible for the massacres. He thinks the Sultan would have stopped them if he had had the power, and he insists that the Turkish Government is weak rather than cruel. Weak as it is, it is the only authority over some of the fiercest and most fanatical races on earth. And the best and speediest way of stopping the trouble is to strengthen the Sultan's hands.

He intimated that England would have interfered had not some power prevented. But he did not tell what the world is anxious to know whether that power was Russia or Germany. The interference is attributed to both, and both are capable of it. But the probability is that Russia held England's hands.

For many months before the outbreak began the Armenian revolutionary party was busy at work, as the missionaries warned the world. Dr. Cyrus Hamlin wrote to the Congregationalist in 1893 in regard to these incendiaries. One of them had said to him that their bands, "organized all over the empire, will watch their opportunities to kill Turks and Kurds, set fire to their villages, and then make their escape into the mountains. The enraged Moslem will then rise and fall upon the defenseless ones and slaughter them with such barbarity that Russia will enter in the name of humanity and Christian civilization and take possession." Similar statements appeared from missionaries in other Congregational papers. The missionaries in Armenia are all Congregationalists.

Russia would not allow England to act, and France and Germany sided with Russia. It is generally thought that Russia allowed the massacres to go on, well pleased with the thought of having no one but Greek Christians in the territory, when she takes possession, as she will no doubt do in the spring, if Germany and France stand with her, and England cannot find allies to oppose her. When Russia enters all missionaries will be sent out promptly. She allows no missionaries in any of her dominions.

The prospect in Europe is not a hopeful one. Russia has been successful everywhere. She will soon have possession of Corea and Manchuria; 70,000 men are working day and night on the Siberian railway; Bulgaria and Turkey are really in her grasp, and she presses on steadily and relentlessly.

Meanwhile all the other nations are groveling at her feet except Austria. France has been her vassal for years, having no opinion of her own. Germany and England are outlying each other in their bids for Russian friendship. All the statesmen and editors are trying to decide what her aims are and what she really proposes to do. There is a grimmer

meaning than ever to Napoleon's prophecy that Europe would be either Cossack or Republican.

Dr. H. N. Barnum, missionary at Harpoot, and one of the most talented men who ever went as missionary, writes to the Outlook: "What the Christians now most fear is European intervention, for even officials say that if any pressure comes from Europe, they will blot the Armenians out altogether, as they are the recognized cause of the intervention. Here is a condition fitted to elicit the sympathy of the civilized world, for the danger from intervention is actual and not imaginary."

It would be well for the United States Congress to consider that fact, none too strongly stated by the veteran missionary. The knowledge of this fact, together with the danger of rousing the fanatical fury of 70,000,000 Mohammedan subjects have influenced England. Yet, despite all, the world feels that Oliver Cromwell ruled Britain to-day the massacres would have stopped short at Sassoun.

The State Board of the Baptists of Texas have informed the Woman's Missionary Society that they must no longer employ a certain lady as their missionary because she goes about making addresses to mixed assemblies. The Board is exactly right, of course, and they cannot be too careful in obeying the Scriptures. There are no longer two sides to the question whether the Bible forbids women to publicly address mixed assemblies. The only question is whether we will obey the Bible teaching. All the learned commentators, of whom we ever heard, say so; and well nigh all the haranguing women sneer at strict obedience to Scripture teaching. Even the orthodox brethren, who are inclined to give a certain latitude to women's public speaking, invariably weaken in their orthodoxy whenever they tackle this subject. They never insist that in this matter it is necessary to do what the Bible teaches. They rather say that in other things we tolerate equal departures, and so we need not be so very particular after all about this matter—as if one wrong could justify another wrong. Only those who oppose women's addressing mixed public assemblies insist that in this matter we must do just what the Bible teaches. The Texas Board believe the Bible is a seriously written book, and we are glad they have the courage or their convictions.

We congratulate the stock holders, of the Baptist Book Concern that their annual meeting on Tuesday of last week was the largest and most enthusiastic ever held. About seven-eighths of the stock was represented either in person or by proxy. President Harvey presented his report showing the work of the past year and the condition of the company. He also offered the report of Mr. Ben. C. Weaver, an expert accountant, who had gone over all the books of the company from the beginning Feb. 4th, 1890 to Jan. 1st, 1896. Speaking of his work Mr. Weaver says: "I hereby certify that I have carefully verified the books for the period named, (as my exhibits prove) and find them to have been correctly and carefully kept, and I believe them to be correct in every particular."

After a full and free discussion, the resolution offered along with the president's report, authorizing the directors to arrange for reducing the capital stock not lower than to \$60,000, was passed by a vote of 742 ayes to 80 nays, 19 shares present not voting. The stock holders will be duly informed

as to details so soon as the directors perfect their plan, and all will be on a perfect equality.

Without a dissenting vote a resolution was passed endorsing the management and work of the directors for the past year.

Also without a negative vote the following were elected to serve as directors for the ensuing year: J. B. Marvin, W. P. Harvey, G. W. Norton, J. G. Caldwell, J. H. Baldwin, C. D. Moody, J. W. Waggener, C. J. Manly and T. T. Eaton.

There were proxies for 21 shares more that came too late to be voted, but they would have been added to the 742, making that vote 763.

The directors organized at once and elected the same officers. They enter upon the new year with glad hope and bright prospects. The publishing list of the company already reaches over 70, including books and tracts, and many of them will be standard works for many years. The WESTERN RECORDER was never in better condition or better prepared to serve the denomination and the general cause of truth and righteousness. All books, and supplies, proper for a religious house to handle, are supplied at lowest prices, and orders are received from all parts of this land, and from foreign countries, as well.

ANOTHER great Baptist Editor has gone to join Bright and Jeter. Dr. Justin A. Smith, editor of the Standard, died in Chicago on the 4th. Dr. Smith had been sick for a month, and the accounts of his state given in the Standard have not been encouraging. But all hoped against hope that he might be spared for some years.

Dr. Smith was a native of New York State, having been born in Ticonderoga in 1819. He taught and preached for a few years in New York, but in 1853 he went to Chicago and entered upon his life work as editor.

Whatever Justin A. Smith did, he did well. His gentleness and loveliness equalled his ability. But his gentleness did not indicate any lack of firmness and strength. There was never a time when there seemed sorer need of just such a man. But the cause is God's and He knows. When Stephen went home to his Lord, God had Paul to take his place. For us there is a deep sense of loss; for him—glory!

ANOTHER of our noble Old Guard has gone home to glory. Bro. Green Threlkeld died in Englewood, Kansas, in the 87th year of his age. He had been a consistent Christian for more than sixty years. We think sadly when we hear of the death of these grand men and women. "One less of God's saints to pray for the RECORDER." But, then, we feel sure they do not lose their love for the paper on the other shore, and they are praying for it there.

In a pleasant note accompanying his article which will appear next week, Dr. T. L. Cuyler says: "I send you this with the hope it may stimulate the spiritual aspirations and hopes of your readers. Last Sunday evening I preached in the Fifth-avenue Baptist church and paid my tribute of love to my old friend Dr. Thomas Armitage." We never read anything, not even from Spurgeon, more calculated to cheer and stimulate the saints than the article which Dr. Cuyler sent with his note.

THERE is but one thing for which we need to concern ourselves, and that is obedience to God. If we give all our strength to this duty, we can leave everything else which concerns us and all others to Him.

Let Israel now say, that his mercy endureth forever.

Editorial Varieties.

We wish we knew something we could do or say which would induce every Baptist father to subscribe for Furd's Christian Repository for himself and his family.

The railroads very generally are coming to refuse to employ any men who drink at all. The Canadian Pacific goes furthest. It refuses to sell lands adjoining its stations, except with the condition in the deed that intoxicating liquors shall never be sold on them.

The Hopkinville, New Eng says that the Rev. T. N. Compton is "the biggest Baptist in Kentucky being nearly seven feet tall and magnificently proportioned." He is to devote himself to evangelistic work if there be a bigger Baptist than this in the state, "let him speak now, or forever after hold his peace."

It is a little awkward to take compliments to oneself which were intended for some one else, though that is never than to take offense as what was intended for some one else. Exec editors should be careful in this. When compliments are scarce, the temptation is greater to take some to one's self which were offered to others.

We are glad to know that the ladies of the Cabinet are, nearly all of them, total abstainers. Mrs. Cleveland, Mrs. Carlisle, Miss Morton, Mrs. Wilson and Mrs. Lamont never touch wine. Colonel Lamont never tasted whiskey in his life, and Mr. Carlisle has not done so since he has been in the Cabinet.

Evidently there is a need of the revival of discipline, and strict discipline. In the Methodist College at Delaware, Ohio the students have been caught cheating in examinations. The students who are caught, refuse to promise to quit, and in a subsequent excuse the plea that the lessons are too long.

Madagascar has been formally taken possession of as a France colony without any pretense of a protestor or a Protestant. M. Laroche has been appointed Governor, as he was the ablest man available. This has roused the ire of a French Catholic, but France has as yet paid no attention to their epistolar.

The London Baptist gives a speech of Dr. Glover at a missionary meeting of young men held in London. Dr. Glover said there are in the Baptist churches of England many young men who are willing to go as missionaries, "but there has been recurring a deficit on the ordinary income such as to a large extent to pay the salary and purpose of the Baptist Missionary Society."

The pastor of the Warren-avenue church of Boston has invited the "unbelievers" to the Lord's Supper. He probably wishes a little notoriety, and then to be welcomed as a martyr into some other denomination. Dr. Dowling has landed in the waste baskets of the denominations. The editor of this brother will follow him. We wish his health and happiness and "freedom" wherever he goes.

We are glad to learn, on such trustworthy authority as the Independent, there has been a very great improvement in keeping the Sabbath in many parts of Europe. Business houses in Germany are allowed to be opened only a few hours on Sunday. In Italy thirty-six cities have passed Sunday laws since 1888. In France the law is only delivered early in the morning, and in Holland no Sunday papers are published.

The death of Dr. Talbot W. Chambers is a great loss to evangelical religion. He died in New York, where he had lived so long, at the age of seventy-seven. Dr. Chambers was a leading scholar in the Dutch Reformed church, was the author of several valuable books, and was a member of the American Revision Committee. As a writer for the religious papers, he ranked with such men as Cuyler, Haas, Peniston and Spencer. A prince and a great man has fallen.

Dr. R. S. Holmes, in the Herald and Presbyter of Feb. 8th, talks plainly to his brethren. He says: "Either the Presbyterian church has not returned to the fact that it owes more than half a million dollars, or, ignorant of this debt, it does not comprehend the magnitude of it; or, comprehending that, it lacks conscience and business sense; or, not wanting in either of these directions, it is unable financially to meet the conditions and pay this debt." He does not say how much of the debt is for foreign and how much for home missions.

We respectfully ask our readers who have business with the RECORDER not to address the editor in person, but to write simply to the "WESTERN RECORDER." For some months to come the editor's address will be, "Baptist Pilgrimage Party, Care of Henry Gaze & Sons, 148 Strand, W. C. London, England." The Messrs. Gaze will bring trunks of us and will forward all letters. We shall be glad to hear from our friends while we are away. But we cannot attend to any business with the RECORDER for them.

We regret being absent at the next meeting of the Southern Baptist Convention, and we also regret missing the dedication ceremonies of Tremont Temple, Boston, one of the addresses at which we had consented to speak. That in going to Egypt and Palestine, it was important to select the best season of the year, and this we have done. It was our purpose to try to get together a party of thirty, but we have forty-six, and more will go if room can be made for them. The effort has been in every way most successful, and we are highly gratified.

Among the Churches.

LOUISVILLE.
Walnut-st.—Pastor Eaton preached. Bro. J. G. Caldwell ordained deacon. One received by letter.
Broadway—Pastor Pickard preached. One received by letter.
Chestnut-st.—Pastor Weaver preached. Three received by letter, one by relation and two under watchcare. Dr. Harris lectured Thursday night.
East—Bro. M. D. Jeffries preached at both hours. Pastor Christian is visiting in Missouri.
McFerran Memorial—Pastor Jones preached in the morning. No service at night. One received by letter.
Twenty-second and Walnut—Pastor Hunt preached as usual. He goes this week to Mayfield to aid in a meeting.
Franklin-st.—Pastor H. C. Roberts preached. One received by experience, two by letter and 11 baptized.
German—Bro. Cobe preached.
Highlands—Bro. H. H. Harris preached in the morning and took collection for City Mission. Pastor Dawes preached at night.
Logan-st.—Pastor Ewing preached Good Interest.
Parkland—Pastor Nowlin preached.
Portland Avenue—Pastor Irvine preached in the morning and Bro. J. J. Kellam at night.
Southgate-street—Pastor McFarland preached. Two received by experience and one by letter.
Third-ave.—Bro. J. H. Boyet preached three times on Sunday. Meeting continues. Six received for baptism.
Twenty-sixth and Market—Pastor Inlow preached.
City Mission—Brother Richardson preached at night.
Glenview and Eight Mile—Pastor Martin preached.

SEMINARY NOTES.

Rev. Amos Stout, student of the session of 1893 and '94, now pastor at La Grange, visited the Seminary last week.
Dr. W. L. Pickard made us a visit at New York Hall last Saturday. He expressed his appreciation for the sympathy shown him by friends in his recent bereavement.
Prof. McClothlin was at Russellville last Sunday. He preached once and made two addresses before the Y. M. C. A.
James Gore has been holding a protracted meeting at one of his churches near Orleans, Ind. The meeting was largely attended, and there were many professions.
Prof. Kerfoot spoke at the meeting of the Mission Band in New York Hall last Monday night. Subject, "What is the cause and remedy for the falling off in missionary interest?"
At the Point Mission, under the care of Student E. B. Farrar, there has been a revival for some six or seven weeks. At nearly every meeting there are professions. There have been more than a hundred professions during the recent revival.
Several new students have come in during the last few days.
H. B. Taylor, regular correspondent for this department, is away recuperating. He writes that he is in clover up to his eyes, having a great time.
W. R. Cullom, who has been very sick for some time, seems to be getting better.
Supplies last Sunday: Prof. H. H. Harris at Highlands; R. C. Kendrick at East Hickman; C. W. Daniels at Cedar Creek; O. P. Harris at Evansville; J. L. Gross at Springfield; J. D. Hart at Elk Creek. W. L. H.

THE STATE.

Pastor G. W. Ferrymann writes from Newport: "Our work is moving along nicely to encourage us. More than twenty persons have united with our church since Jan. last, most all grown people, and some of them are among the leading business and professional men of our city. Our congregations are very large, especially on Sunday evenings. We have had to have preaching in the lecture room to the overflow. There has hardly been a Sunday evening this year that we could accommodate the people who came. I baptized five last night and expect to baptize others soon. Our people are full of hope and ready for work."
Bro. J. W. Porter writes: "I have just closed a meeting of eleven days with the LaGrange Baptist church, which resulted in fifteen additions to the church, ten by baptism and five by letter. There have been twenty additions to the church and six into the new building, which is one of the prettiest in the South. The donor of this church is one of the few women of wealth whose heart is as large as her fortune. Bro. Stout, the retiring pastor, has wrought a good work here and

carries with him the prayers and best wishes of the entire community. The prospect for future work is exceedingly promising."
Pastor W. R. Davidson writes: "I have just closed another glorious meeting with Waynesburg church, in which there were 23 additions by confession and baptism, 11 restored and the church greatly revived; so much so they have cleared a hymn for very much to the Waynesburg and Bronston have called me for all my time."
Pastor J. C. Craig writes from Elba: "I have just closed a week's meeting at Curdsville, Ky. We labored under some disadvantages, bad weather, sickness, etc. We do not see any special visible results, other than deep interest manifested. I had the help of Elder D. S. Edwards, of Hanson, Ky., who did the preaching in a faithful way. Bro. Edwards is an earnest and faithful minister of Christ. He endeavored to give us a month's worth of people of Curdsville, and we feel that we have been benefited by his presence and labors with us. We feel to thank the Master for putting into our hearts to ask Bro. Edwards to visit us on our field of labor."
To the churches and pastors of the Upper River Association. This is to certify that Elder R. E. Smith, of Rockport, Ohio county, has been duly appointed mission agent for the association, and is hereby recommended to you for your co-operation here by order of the Board Jan. 30th, 1936.
B. T. Mayhugh, Chairman.
A. B. Gardner, Secretary.

Pastor Wm. Hiltmann writes: "You will probably notice under State Mission Notes on page 6 of the Western Recorder a statement to the effect that I became deacon of the First Baptist church, a Unit church and president of the only German Baptist Orphanage in our country. I am sorry to say that this last statement was published, as it is not yet a fact, nor is it at all probable. If really elected, that I would accept. Please do not copy this statement in your paper."
The Mission Board of the Gasper River Association, of which Elder J. P. Taylor is chairman and Elder A. B. Gardner is secretary, passed resolutions expressing their regret that Eld. B. T. Mayhugh has ceased to be a member of the Board owing to his removal to another Association, and praising him highly for his faithfulness and ability.
Pastor F. M. Welborn writes: "I assisted our young brother, Elder Edgar D. M. Smith, in a meeting of five days in Oak Grove church, Logan county, Ky., ending Feb. 3d. Seven professed conversion, many renewed, ten await baptism, twelve added and church greatly revived. I had suffered from divisions for several years. The outlay for the meeting has ceased to be a burden, but a joy. In Bethel College, has greatly endeared himself to his people in this his first pastorate. Despite the mud and gloomy weather, multitudes attended and crowds followed us to the country homes for prayer and instruction. The man is quiet and deep. A brighter future for this church and pastor is expected."
Pastor Everett Gill writes from Mt. Sterling: "Our house of worship has been added to and re-furnished, so that on the interior we have the handsomest church in town. The outlay was about \$3,000. We had a reedification, and Bro. Kerfoot preached the sermon, and raised a collection of \$600. We went immediately into a protracted meeting, Bro. Bailey, of Winchester, assisting me. We had in all sixteen baptisms. Bro. Bailey has greatly endeared himself to our church and community. He is recognized as one of the most forceful preachers that has ever preached in Mt. Sterling. Conditions and prospects are better for our church than at any time since my coming here."

OTHER STATES.

Elder Charles Brown held a meeting in the Big Creek church, Tennessee, which closed with 17 additions to the fellowship of the church.
A meeting in the old Sinking Creek church, Carter county, Tenn., closed with 34 professions and 28 additions to the fellowship of the church.
The Virginia Baptists have lost an honored brother in the death of Pastor E. G. Baptist of Lewiston. He was a preacher of unusual power, and an earnest, godly man.
We sadly missed Bro. Pendleton Jones for Kentucky. But we cannot blame the brethren of Clifton Forge for holding on to him so tightly he could not get away. We should have done the same thing in their place.
A meeting in the Fredericksburg church, Va., closed with 30 additions to the fellowship of the church.
Pastor J. A. Barnhardt reports to the Herald a week's meeting in the Shady Grove church with 15 professions of faith and 10 additions to the church; and a meeting in Morgan's church, with 18 professions, most of whom joined the church.

Winn's church, Virginia, was organized in 1776 and its house of worship built the same year. Its first pastor was Elder John Clay, father of Henry Clay. The church has not changed its principles in all these years, and recently passed a resolution declaring its solemn purpose not to retain in its membership any who despise.

A six days' meeting in the Collins church, Drew county, Ark., closed with 11 additions to the fellowship of the church.
The Sinking Creek church, Missouri, has been greatly revived in a meeting in which there were 34 professions of religion and 28 additions to the fellowship of the church.
The New Hope church, De Kalb Co. Mo., requested Pastor D. C. Campbell to preach himself in their meeting. As a result there were 23 additions to the fellowship of the church.
The Kensington church, Kansas, has set apart Bro. Jacob Putnam to the full work of the Gospel ministry.

Elder A. M. Cockrell held a three weeks' meeting in the Pilot Grove church, Ark., which closed with 14 additions to its fellowship.
The Owasso church, Mo., has set apart Bro. J. F. Moore to the full work of the Gospel ministry.
Twenty-four have been added to the fellowship of the Oak Grove church, Mo., among whom were nine Methodists.

A fourteen days' meeting in the Bethel church, Mo., closed with 50 additions to its fellowship.
The Clay Center church, Kansas, has set apart Bro. Henry D. Brown to the full work of the Gospel ministry.
A week's meeting in the Heppzibah church, Ala., closed with 16 additions by baptism and one by letter.

All the breaches in the Brooklyn church, Ala., were healed and 12 were added to the fellowship as the result of a good meeting.
Sixteen were added to the fellowship of the Big Spring church, Ala., 12 by baptism.
A meeting in the M'Nea church, Arkansas, closed with 11 baptisms. Among those baptized were a Presbyterian and his three daughters. They asked Elder Lindner to baptize them and let them remain Presbyterians. He refused of course and they joined the church.

Forty-six have been added to the fellowship of the Smithville church, Mo., as the result of a three weeks' meeting.
A meeting in the Iondo church, Mo., closed with 12 professions of religion and 10 additions to the church, one Methodist and one Presbyterian.
Elder I. N. Edwards held a meeting in the Nelsonville church, Marion Co., Mo., in which 15 were baptized into the fellowship of the church.

A two weeks' meeting in the Six Mile church, Mo., closed with 19 additions, 16 by baptism.
Elder A. R. Festerhoff closed a meeting in the Hopewell church, Pulaski county, Mo., in which there were 39 additions to the fellowship of the church. Among those baptized were 5 from the Campbellites and 6 from the Methodists, one of them a preacher.
A meeting in the Harmony church, Mo., closed with 10 additions to its fellowship, 9 by baptism and one by restoration.

A twenty-eight days' meeting in the Little Fork church, Daviess county, Mo., closed with 11 persons baptized, one approved for baptism, one received by relation and one by letter.
Elder James Brassfield assisted Pastor Doyce in a three weeks' meeting in the Pleasant Ridge church, Mercer county, Mo. There were 34 additions to the fellowship of the church.

ORDINATIONS.

A Presbytery of Ministers and Representatives from a number of churches met at West Providence Ohio county, Ky., on Dec. 27th, 28th, 29th, 1895 and composed a council together with the church to consider the propriety of ordaining Edgar Dowden Maddox to the full work of the Gospel ministry. L. S. Coleman was elected chairman of the council and presbytery and G. T. Tinsley Secretary. The candidate was which was conducted by the chairman in an unusually protracted, rigid and searching manner which was eminently satisfactory to the council and most creditable to the candidate. The presbytery beside the chairman, present were A. G. Davis pastor, D. J. R. Maddox father of the candidate, J. T. Campbell, T. M. Hinton, A. B. Smith, G. W. Gordon, W. H. Brown, etc.
The young preacher is a student at Bethel College and will graduate in June. J. S. COLEMAN.

CAVE SPRING church, Livingston county, Ky., having called for pastoral services of Licenseate R. A. La Rue,

Union church, of which he is a member, proceeded to set him apart to the full work of the Gospel ministry. A presbytery composed of Elders J. S. Henry, W. R. Gibbs, J. J. Franks, E. M. Eaton and G. S. Summers met Jan. 31, and organized by electing Eld. J. S. Henry, moderator, and W. J. LaRue, clerk.
The ordination sermon was preached by Eld. W. R. Gibbs from Rom 10:14, 15. The Christian experience, call to the ministry and examination upon the fundamental doctrines of the Bible being satisfactory to the presbytery, the candidate was received to the college. Dr. Tupper, the efficient President of the Board, has his whole heart enlisted in the enterprise.
Great enthusiasm is manifest on all hands for the cordial welcome of the Confederate Veterans here June 30th, at which time the corner stone of the Davis monument will be laid. The city council has made a handsome appropriation to supplement the subscriptions of the citizens. Our Baptist brother, J. Taylor Ellinger is at the head of this movement. Yours,

REV. F. L. NORTON, who has been requested to act as the pastor, will be ordained in the Baptist church at Falmouth on Monday, February 24, 1936. Dr. Warren G. Partridge, pastor of the Ninth street church (Cincinnati), will preach the ordination sermon. A. A. Davidson of Georgetown, W. Va., W. H. Burges of Newport, Rev. S. H. Burgess, of Berry, Rev. R. C. Hubbard of Cincinnati, the members of Ninth street church, of Cincinnati and all the pastors and members of the churches of Union Association are invited to be present and take part in the exercises. Free entertainment will be furnished all who may attend. The services will begin at 10 o'clock a. m. and continue all day. One of the visiting pastors will preach at night. Bro. Norton was the assistant pastor of the Ninth street Baptist church, of Cincinnati, and a large delegation will be present from that church. J. W. F. Falmouth Ky. Feb. 10, 1936.

The advertisement of T. A. Sizemore 160 Pearl Street New York is well worthy of the careful consideration of our readers. T. A. Sizemore is one of the most eminent chemists of the country and if you or your friends are troubled with nervousness or weak nerves, you should try to take advantage at once of his very liberal offer as this advertisement will not appear again.

DEAR READER:
We are just entering upon our second term. The attendance is larger than ever before in the history of Richmond College. For a man of energy and enterprise, for ability to get through an immense amount of work, command me to Frederick W. Boatright.
The class of ministerial students, numbering 50, is exceptionally promising, both in devoutness of character and scholarly ability. I sometimes think Richmond College has three on down to one in money, another in the affections of Virginia Baptists, who are great in quantity and quality, and a third in the character of the students. In this last is to be found an explanation in part for the great usefulness of the school.
There is an effort on foot to add to the endowment \$50,000 at once for increased facilities in physical science. To this end a banquet will be given by the Trustees at the Superb Jefferson on the 11th inst., at which time Dr. J. L. M. Curry will speak on education. Prof. Remsen of Johns Hopkins will also make an address. A new laboratory has already been fitted out by Prof. Hunter; but a new building with further facilities is now demanded by the enthusiasm in that branch of study.

Dr. W. E. Hatcher in this week in

Chicago, being called thither to address the Social Union, whose head is Dr. H. P. Judson. Very helpful meetings have been held in the churches of which Drs. Hiden, Landrum and Wright are pastors. Rev. Henry Bagby and Dr. Hatcher begin meetings soon in their churches. Dr. H. Allen Tupper made strong appeals recently before many of the Richmond churches, and especially before the "Old First," for the Women's College of Richmond. Many students have had to be turned away by President Nelson for lack of accommodations. It is proposed to build a large wing to the college. Dr. Tupper, the efficient President of the Board, has his whole heart enlisted in the enterprise.
Great enthusiasm is manifest on all hands for the cordial welcome of the Confederate Veterans here June 30th, at which time the corner stone of the Davis monument will be laid. The city council has made a handsome appropriation to supplement the subscriptions of the citizens. Our Baptist brother, J. Taylor Ellinger is at the head of this movement. Yours,

Not a Patent Medicine
Insomnia
shows trouble with the brain indicating the need of a Brain Tonic especially one containing phosphorus.
Freligh's Tonic
A Phosphorized Cerebro-Spanin acts differently from opiates and bromides gives food to the brain tones up the nervous system to the normal pitch. Nature intended man to sleep.
Prescribed and endorsed by forty thousand physicians. Sample by mail 25 cts. regular bottle \$1.00 100 doses. Concentrated prompt powerful. Descriptive pamphlet, full directions, testimonials etc. mailed to any address.
L. O. Woodruff & Co., Manufacturing Chemists 106-108 Fulton Street New York City
Formula on Every Bottle.

How?
Does the World Look to You?
If it looks dark and you have evil forebodings, blue spells, or you are troubled with insomnia, headaches and a general restlessness, get a bottle of Dr. Miles' Nerve Tonic. It will help you. If first bottle does not relieve, your money will be refunded.
Dr. Miles' Nerve Tonic restores Health.
Sold by Druggists Everywhere.

THE LAME WALK
AFTER USING ELECTROPOISE.
The great and grand Electropoise is doing the work. As you remember I was on crutches when I bought the 'Poise from you, and I am now walking without crutches—feel as well at times as I ever did in my life.
I am not straight in my spine as yet, but each day notes some improvement, and I think in a short time I will be a well man again. No money on earth could buy my 'Poise, if I could not get another.
I have been so very busy on the farm that I could not get to come and show myself to you. I don't think you can tell how proud I am to be able to walk again, after being on crutches for two years. My friends all wonder at me, and I give the 'Poise the credit and puff it to the sky. With all this bad weather my rheumatism has hurt me very little. Very respectfully,

THE LAME WALK
AFTER USING ELECTROPOISE.
Jetta, Ky., Dec. 5, 1895.
L. TRIMBO.

Electropoise
Rented Two Months for \$5.00 with privilege to purchase.
DuBOIS & WEBB
513 Fourth Ave., Louisville, Ky.

FAMILY CIRCLE.

LITTLE GIRLS.

BY HILTA WHEELER WILCOX.

They were born they grew to be little girls,
They were nurtured in love and in mother's arms;
Who love their dollies and like their toys,
And talk of something besides the boys?
Little old women in plenty I find,
Measure in manners and old in mind;
They sit still, who talk of their "beaus,"
And walk with each other in stylish clothes.
Little old folks, who, at nine and ten,
Are thick of pleasure and tired of men.
Woe of a level, of balls, of fun—
And find no new thing under the sun.
Come, in the beautiful long ago,
Some dear little children I used to know,
Who were merry as lambs at play,
And laughed and rollicked the livelong day.
They thought not at all of the "style" of their
clothes;
They never imagined that boys were "beaus."
"Other girls' brothers" and "mates" were they,
Spentid fellows to help them play.
Where have they gone to? If you see
One of them any where, send her to me
I would give a medal and a pocket gold
To one of these dear little girls of old.
With an innocent heart and open smile,
Who knows not the meaning of "flirt" or
"style." Ex.

For the Western Recorder:

A SIN OF OMISSION.

BY LUCIE DATTON PHILLIPS.

CHAPTER VI.

"The wind grows bitter, and the rain is falling.
O Christ! in thy name, O Christ!
'Bear up! Bear up!' the heavenly voice is calling.
'I will not leave you comfortless."
It is indeed most true that clouded
days dawn upon each life-journey, that
"In each life some rain must fall,
Some days will be dark and dreary."

Yes, so dark that we can hardly see to
read God's blessed promises to those
who love him—so dreary that our tear-
blinded eyes find it difficult to see the
way He bids us go if we would heed
his firm yet gentle, "Follow me."
And those days in which the roseate
dawning is succeeded by a sudden wild
and bitter storm of sorrow are the ones
that, after all, test our faith and sub-
limation most severely.

Despite Lawrence Ellis' deep relig-
ious nature, his fervent, unaffected
piety, there came a time when he could
not discern his Father's hand through
the storm that shaded him; could not
see the cloud-curtain lifting to reveal
the rainbow of hope while the gloom
grew luminous with glory; nor hear in
the pauses of the tempest the grand
inspiration of those memorable words,
"I will not leave you comfortless!"

The beginning of his married life
had been so happy. No dawn could
be more perfect in its promise of a
long, unclouded day. Yet the chill
winds of disappointed hopes had swept
over it; sombre clouds of loneliness
had darkened it, and now the whirl-
wind and storm of anxiety and bereave-
ment had closed about it. Ah, had the
husband and father but that trust in
his Lord to believe

"That when the waves beat furthest and I cry
Aloof for help, the Master standeth by
And whispers to my soul, 'Lo, I am I!'"

But, instead of this, the tempter
poured in his evil story. No dawn
could be more perfect in its promise of a
long, unclouded day. Yet the chill
winds of disappointed hopes had swept
over it; sombre clouds of loneliness
had darkened it, and now the whirl-
wind and storm of anxiety and bereave-
ment had closed about it. Ah, had the
husband and father but that trust in
his Lord to believe

It was now that he needed as much
as he craved, his beloved wife's sym-
pathy and companionship. Ailing as
he was in mind as in body during the
year that followed little Lawrie's
death, no medicine could have restored
him as love's own ministry might have
done. To his heart-needs should have
been applied the balm of tenderness;
that soothing hope the tonic of vic-
solatation, and to those weak doubts
the strength of a compassionate affec-
tion.

Christian women do have a mission
to the world, to society. Yet their
highest and holiest duty is to their
own homes. There may be many calls
outside; the needs of unfortunate
neighbors' homes may plead to her for
help, but the best woman's
own home comes first. And so I say
Alicia stilled grievously in the course
she took.

There were sins of omission, as well
as of commission. In this crisis of her
married life that she would repeat of

one day with strong crying and tears.
God does not give us treasures to
hoard for ourselves, but in order that
we may give to others. If we would
bear "much fruit," we should live for
Christ; and our motives and inspirations
must be drawn from him. But the
facinations and excitement of a public
career drew the wife back to the small
world she served like a magnet. That
thirst for applause could only be
slaked by returning to her goals.
And so, to commend to her power
and authority over men as well as over
her own sex, was what she delighted
in. Away with that old foggy about
women being the "weaker vessel!"

And so by the time her boy's grave
was started over by the husband and
of another spring, the husband sat
once more silent and sad at his solitary
fireside.

How deserted the house seemed!
How lonely he was! There was little
Katharine, the nursery, asleep in her
wonderful child-loveliness in the alk
and lace draped cradle, but still—his
wife.

He brooded those those long dull
evenings, until as he was both mental-
ly and physically aching for rest and
employment, over the separation in their
religious or church life. Had he
not acted unwisely in uniting himself
with the Baptists without waiting
longer for her? Was it right to make
the change which left her behind?
And there was strength in union.
Besides, he had never been happy or
content since they were "divided."

He got to picturing many things as
he sat there alone night after night.
His mind was full of unbecom-
ing fancies. His thoughts wandered
strangely and "in quest of wretched-
ness perversely strayed."

He was so ill, so dull and hoary now,
he was no fit companion for a brilliant,
handsome creature like his young wife.
Yet once the two minds seemed to
have "but a single thought, their
hearts to beat as one." Yes, once, a
long time ago!

He had promised to see the doctor
again to-morrow. He was always "see-
ing the doctor" these days, but what
good had his draughts and powders
done him?

A dose that would end all this mis-
ery now. Too many of those poison-
ous "pellels" prescribed for him as "a
fine tonic" might after all be what
"But what was he talking about?
How happened he to have such a stilly
thought? Why, he must be growing
weak in— He laughed harshly, and
went up to his room and to bed. He
was ill the next day, and for two weeks
after that he was in the house. His
partner attended to his professional
duties and bade him "take a good rest
and build himself up." A month or so
later Mr. Ellis called at Dr. Hamilton's
study.

"Well," said he with a haggard, anx-
ious expression, "I want to talk with
you a little about—myself."
"Talk away, old man," returned his
old friend cordially. "I'm at your
service entirely."

"I want to confide in you," he went
on, restless and nervous in manner.
"To tell you a secret, in fact, and—
and get your help, or advice."

And then he continued to speak of
his falling health, his mental worry,
his constant depression, and, without
leaving his face clouded with faith in
God, winding up with this pitiful admission:
"I've grown afraid of myself, Max!
I'm afraid of what may happen."

"What do you mean, Lawrence?"
"Well, I've had of late the strongest
tempting to take my own life. I don't
know what a crime suicide is, and I
have a perfect horror of such an act.
Yet, I have the strongest desire to
commit it—God help me! And I'm
afraid I'll do it—I'm terribly afraid!"

Dr. Hamilton was intensely shocked,
as you may imagine. He was a wise
counselor, as well as a tender friend,
however, and had a gracious insight
into another's feelings. He concealed
his pained surprise by a quick effort of
the will, and also the "damaging pity"
which in his eyes might declare his
fears of the man's sanity.

"Just as I suffer in a highly dis-
ordered state and demands 'heroic
treatment' at once. You must be that
wonderful new doctor, the elec-
trician, to make one of his mis-
couscous cures by a few passes of his hand,
Duh, you know. He'll put a stop to
such unwholesome fancies immedi-
ately. Meanwhile—" And he talked on,
getting wide of the mark, yet with a
world of comfort in his roving speech,
so that Mr. Ellis went away soothed
and cheerful.

Dr. Hamilton managed to secure an
interview with his wife that afternoon,
however, and told her plainly and fully
what she had to fear, and how to guard
against it.

But it really made her angry—very
angry and indignant! She did not be-
lieve there was the least danger of
such an act. As for her husband's
health, it was far from being robust,
but his mind was as clear as her own.
Surely Dr. Hamilton had misunder-

stood him—why, the very idea was
absurd, ridiculous? Come out and
take tea with them the next evening
and see for himself that she was right,
yes, quite right, about his mind.
"There can be no real doubt that it is
the fools and not the wise who govern
the world," said a somewhat sarcastic
writer; "while the wise are investigat-
ing, the fools have made up their
minds, and the wise, for the sake of
law and order, are obliged to give
way."

The month of October—so fateful in
both their lives—had come again, and
with its bracing days, its soft, mild
airs, brought the semblance of return-
ing health to Lawrence. Alicia point-
ed out his distinct improvement to Dr.
Hamilton.

"You see it has come about just as I
told you it would last June. It was
only a temporary depression caused by
a rather acute attack of dyspepsia that
troubled you both. All is well with
him now—and he has had no coddling
either."

Yet, when she told her husband that
some night that she was going to-mor-
row with a party of young ladies and
young girls to give an entertainment
for the benefit of a struggling fellow
in a village-town close by, he urged
her earnestly not to leave him.

"But, Lawrence, this is for the
church—your own church, too. Think
of the good we may accomplish! Why,
we hope to clear one hundred dollars."

"Still, I wish you would not go,
Alicia," he went on wistfully.

How unreasonable he was—this
opposed husband of hers!

"Aren't you a little selfish, dear, to
speculate such a cause as this?" she
asked.

"It is not the cause I oppose at any
time, my sweet wife. No man is more
eager than I have been to see noble
deeds done in the Master's service."
"But I don't believe your duty is to
stay at home. I know it is, in fact,
Alicia. If only you—"

"I'm sorry you don't want me to go
I'd much rather have your consent.
But I've given my word now, and I
won't have Mr. Latham and her set
calling me your 'obedient slave.' I
shall go."

And so she did. She did not stay,
however. A telegram—that stying
harbinger of good and evil tidings—
was put in her hand and her set
reaching the place.

"Come at once. Your husband is
dead," read the message.

Not sick, not dangerously ill, not
"about to die," but dead.

Oh, the hopelessness of that dread
word!

Dr. Hamilton met the wife at her
own door.

"How—what—has happened? Tell
me nothing but the truth!"

"He took a dose of opium. I warned
you, but you would not listen."

"It was a mistake—an overdose by
accident, or—"

"He left you a letter, and also one to
which leaves no room for doubt as
to how he died."

"Oh, by God! Anything but that!"
she cried.

It was an exceedingly bitter cry, but
the ears on which her lightest tones
had fallen like music were deaf to his
pleading agony now. Never again
would he be moved by sign or moan of
hers—that tender, loving, noble-hearted
husband. He was dead by his own
hand!

It was Mrs. Sanderson, hastily sum-
moned from the city to which she had
removed after Alicia's marriage, who
pointed to the marble figures of the
dead man one exquisite chrysanthe-
mum, its "soft, curling fringes" like
a snowy plume.

"There's was a chrysanthemum wed-
ding, you remember," she said, sob-
bing. "How beautiful Alicia looked
with a pure white cluster of them in
her hand! What a happy, handsome
young pair they were, and to think it
has come to this. The doctors say it
had softening of the brain, a disease
that runs in his family. A brother
went the same way."

After that, Alicia stood gazing in
dumb, tearless grief on the coffin
form, wrapped in the tragic silence of
death, the single flower "with petals
fall" in the rigid hand.

She did not know that one of his
earthy dreams had this come true,
while all the rest had perished.

[THE END]

If, on self-examination, I find that I
am not upright, shall I not be in fear-
over on a poor man his loose gar-
ments of half-cloth? If, on examina-
tion, I find that I am upright, I will go
forward against thousands and tens of
thousands.—Menclius.

CLING fast to the hand that is lead-
ing you, though it be in darkness,
for you do not know how soon the
light may be taken away. Do not allow
yourself to infuse skill, shall pliot
the way through every strait and tempta-
tion.

YOU help a man in proportion as you
strengthen his faith.

THE BALL ROLLS ON.

DEAR EDITOR:—Our Bloomingville
church is aroused. I wrote you about
our Fair and its grand success. The
plan of building a lecture-room with-
out costing us anything, and the
illustration of its feasibility, grows
daily in popularity. We intend to
light it out on this line if it takes all
next summer, or even a whole year.
We had scarcely got that \$150 in the
treasury, (a few unimportant bills are
not yet settled), that great eagerness
was displayed on the part of our sur-
prising people for another scheme that
might be made to pan out as well for
the "Lecture-Room Fund." Mrs.
Smart was commissioned to visit the
city, to ascertain the most improved
methods now in vogue for getting
money for the Lord without simply
giving it. From her skill in manag-
ing the Fair, we were confident the busi-
ness could not be put into better hands.
During her absence the excitement
throughout the entire congregation
rose to fever heat, and there was a
general readiness expressed to carry
out with holy zeal any proposition she
might present.

There were, however, some ming-
lings. Our minister wore such a we-
be-gone countenance, that some feared
he was threatened with serious sick-
ness, or had some heavy burden on his
heart. At a little gathering of his
parishioners he ventured mildly to re-
mark that he had been longing for a
word of grace among the people.
The "Week of Prayer" was at hand, he
had arranged for its observance, in the
hope that by being in accord with the
whole Christian world at the mercy
seat, the careless might be awak-
ened to concern about their souls.
Some, or at least that some who had
been long standing at the door of the
kingdom might be prayed in. He now
feared that the deep concern about
financial matters might prove detri-
mental to the spirit of the people.
Lighsome, who overheard these pious
observations, gave very decided ex-
pression of her views: "Work is some-
times better for a church than prayers;
and those ministers who always throw
a wet blanket upon the suggestions of
their congregations, ought to consider
their usefulness as an end where they
are, and seek fields of labor to which
they are better adapted." The winks
and nods, and nudges which went
around the room were sufficient evi-
dence that the slight suggestion had
full endorsement. Of course, the
Domine subsided. Old Mr. Slow
seemed to be in a dazed condition. He
went about moaning and talking to
himself in tones not often compre-
hensible. The slight suggestion
thought he heard something like this:
"Yes, the young people are right; I
would be more comfortable in the
church above than in our Blooming-
ville church, and I wish I was there."

Mr. W. was among the first to
had a private confab, when they unan-
imously agreed in hoping that Mrs.
Smart would not come quiet—that thus
the excitement would quiet down, and
in due time the people would conse-
crate themselves as the substance
hearty to the Lord, and bring money
in abundance for the building; for "we
are able to do this thing."

But the difficulty in the way of the
hopes of these good men being realized
was this: Mrs. Smart was sure to come
back, and she would show that she
came back brimful and shaken down,
heaped up and running over with
schemes. She said that she had enough
in the pocket of her gown to build five-
teen lecture rooms, and do it just as
easy as falling off a log. (The closing
of the sentence was lost because of the
suppressed tones of the speaker.)

A meeting was announced from the
pulpit to hear the report and recom-
mendations of our commissioner. It was
held last night, and it was larger and
more animated than any meeting ever
gathered in Bloomingville church. It
exceeded the best revival meeting we
ever had. It was a sort of revival.
We were all there except three or four
ladies who had not yet recovered from
the exhaustion and exposure of the
last four or five months. But their
hearts were with us. The meeting
would doubtless have been opened with
prayer, (for the suspense was deep and
solemnly prevailed), had not the heart
of the commissioner been too full to
safely admit of delay. So she plunged
immediately into the midst of her sub-
ject.

THE REPORT.

Opening her reticule, Mrs. Smart
drew forth a paper neatly folded and
richly embellished with blue ribbon;
and with the air of a woman who is
consciously master of her subject, be-
gan: "It has been my pleasure to serve
the cause of the Lord by visiting the
field of a number of churches of dif-
ferent denominations, all of whom
treated me with the utmost courtesy,
and proffered me every facility for
learning how to get money for the

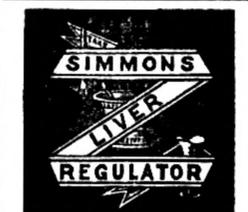
[Continued on eleventh page.]

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Stomach
Or Liver
Troubles, Take

AYER'S Cathartic Pills

Received
Highest Awards
At World's Fair.

After sickness, take Ayer's Sarsaparilla.



GOOD FOR EVERYBODY

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

Mr. C. Hinrod, of Lancaster, Ohio, says:
"SIMMONS LIVER REGULATOR broke a case of Malarial Fever of three
years' standing for me, and less than
one bottle did the business. I shall use
it when in need, and recommend it."

Be sure that you get it. Always look for
the RED Z on the package. And don't
forget the word REGULATOR. It is SIM-
MONS LIVER REGULATOR, and there is
only one, and every one who takes it is
sure to be benefited. THE BENEFIT IS
ALL IN THE REMEDY. Take it also for
Biliousness and Sick Headache; both are
caused by a sluggish Liver.

J. H. Zedlin & Co., Philadelphia.

SAVE YOUR EYES



To persons who desire to avail themselves of our
superior facilities for fitting Spectacles or Eye-
glasses, we will send our printed instructions for
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See how reliable.—Publishers Western Recorder.

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

[All matter intended for this department should be sent to Fulton, Ky., as above while all business letters should be sent to Western Recorder, Louisville, Ky.]

"We must put ourselves back at the beginning, and commence our work just as though the commission had come to us for the first time to day."—Christian Guide. I don't think so. I love to look back over the past centuries and see the accumulated evidences our fathers have piled up for us that prove that God is as good as his word. It is a long step back to the days of the commission and when we now hear the Master saying to us "Go into all the world, Lo I am with you always, even to the end of the world," it is a great source of strength to hear the history of the ages saying to us that this promise is true. It would be precious experience to hear Jesus talk to us in person, but it is more convincing to see the accumulations of the ages agreeing in the fact that his talk and work prove him divide. Thomas doubted while his Lord was with him, but if he had lived so long after his Lord's ascension as we do, and could read the evidences of his Lord's presence with his people through the ages of the past, there would be no room for doubt.

BRO. THROGMORTON thinks that I will have to leave the Prohibition party if I stick to my position that the Baptist church is the only thing to which I owe my personal and moral allegiance, declining to join any society in order to do the work of a Baptist. I don't think so, because Baptist churches do not pretend to do the work of politicians, and in the political realm I must go beyond church lines in order to exercise my right, and do my duty as a voting citizen. But if it were true that I would have to leave the Prohibitionists in order to be a true Baptist, I would unhesitatingly do it, for there is nothing under the sun that is more compatible with my spirit and taste than to be a humble Baptist. The Baptist who is worthy of the name has a distinction that makes him the peer of any human, and occupies a field that is limitless for the doing of his duty as a Christian, on Christian lines. But Baptist churches are not political institutions. So when I vote for my Probi fellow men to have charge of the political interests of the country, I am but doing my duty for my country.

The debate at Sturgis was one of real interest to the large crowds of people that attended it. Eld. W. J. Howe represented the Campbellites, and was a foe man of much experience, this being his forty-first debate. I think the Campbellites were somewhat disappointed in his ability as a debater, and I know the Baptists were, because he was not so strong a man as we had expected to meet. The crowds were large and orderly, and a good feeling prevailed throughout the debate. A social meeting was enjoyed at the Baptist church the night the debate closed at which splendid addresses were made by fathers Whittinghill and Spurlin, and by Bro. Howell. They recounted the struggles and triumphs of the fathers in the work in pioneer times, and also joyfully remarked on the successes of the present. The Baptist people of Sturgis and vicinity were very faithful in their efforts to care for the visitors, of whom there were many. In fact, the whole community was very cordial in the hospitality shown the debate people. The Sturgis Male and

Female institute received a great number of visitors; and everybody expressed himself as delighted with the splendid edifice. It is one of the best arranged buildings for school purposes that I have seen anywhere, and the managers of the enterprise deserve great credit for their untiring industry in the erection of such a building. The two denominations were on really better terms after the debate was over than they were before. And the entire community seemed to enjoy the controversy. The house was packed from time to time, though the weather was very bad. The Baptists thought it was a favorable time to go right along with a protracted meeting, though no one could be secured to help at that time.

"WHEN A MAN says that he feels it in his heart that his sins are forgiven, that man is badly befuddled."—Christian Leader. Why should it be considered that a man is in a befuddled condition when he says he knows that God has given him the peace that passeth understanding? Is not a surpassingly glorious love for God and for God's people a matter of consciousness? When a man has a joy that is inexpressible and full of glory, is he then befuddled? When he walks in the light of God, and rejoices in the Lord's law, is he then beside himself? Well, all these are but different ways of saying that a man feels in his heart that his sins are pardoned. His feeling in the case has to do with the matter of a consciousness of an indwelling Spirit that bears witness to him that his sins are pardoned. I am very much in doubt of any man's salvation who is inclined to belittle this happy experience that the Christian has in his heart. I do not believe in depending on feeling altogether as an evidence of forgiveness, but if it is ignored altogether the case is as bad, or even worse. If this happy feeling of pardoned sin is a delusion, all I have to say is that I may be permitted to enjoy a larger share of the delusion, for it is an exceedingly precious experience.

I SEE THAT BROS. W. M. Stallings and J. A. Bennett have become disgusted with the little friendly tiffs between Bros. Lofton, Cranfil and this unfortunate and wicked scribe. I am glad of this because it shows that these brethren have such a sense of appreciation as to enable them to see some good things among the bad, though they do not speak of them. I love to know that what I have said has struck some one. If they don't admire, they can't help but disdain. I am by a paragraph or a sermon like the man who wanted garlick in his soup— I want it to taste of something.

LET me assure the Texas brethren that my reference to Bro. Cranfil's incompetency as a missionary secretary was with his reckless book keeping, and not that he had misappropriated any funds. I got my information from Texas papers. Nobody knows how part of the funds went, for there are no records to show; though it is generally believed that they were rightly appropriated, unless by accident overlooked. My point was that such a careless manager of "organized mission funds" was not the proper person to criticize the Gospel Mission people, whose funds are all intact. If there was any misuse of funds by Bro. C. I have no knowledge of it, and I make no sort of implication of such a thing. I have not the remotest semblance of personal ill-will toward my fractious censor of the Standard. I would not asperse his character, and did not. But I

want him and all others to know that when he accuses the Gospel missionaries of being "Judasites, kickers and splitters" that being one of that number I consider it the proper thing to do to "kick" hard enough to "split" something, which has certainly been done in this case, and I lovingly mollify the wound with the ointment of sincere friendship, and give my brother my hand accompanied by the friendly admonition to give more careful attention to his own business, and do less meddling in other people's affairs.

A WARM hearted sister came to me in church recently and said: "Bro. Hall I want to have a plain talk with you." I inquired what was the matter. She said she was ashamed of me, Bro. Lofton and Bro. Cranfil for what we were saying of each other in the RECORDER. I said: "Sister, Paul says for the women to keep silence in the church, and I think you should obey." What else could I say?

I SEE THE S. S. Board has placed Bro. Frost at the head of the Sunday school business again, and I can heartily endorse him as first class. If he will now proceed to put the publishing of the literature in the hands of some Baptist firm, and stop the payment of the thousands of dollars to the present Methodist publishers, I will vote for him forevermore.

BRO. H. S. LINDSEY has closed his work at Columbus, Ky., and moved to Murphysboro, Ill., preaching for our church in that city, and also in Alto Pass. He has a fine field, and is well adapted to it.

PASTOR WILSON has closed his work with Fulton church, and gone to his new field at Kordyce, Ark., bearing the best wishes of the Fulton people with him.

BRO. RONEY is preaching on Baptist doctrine in his churches, using charts to illustrate and enforce his points, and his people are greatly delighted and strengthened.

THE BLOODY TURK!

AN APPEAL TO THE BAPTIST WOMEN OF KENTUCKY.

History has never recorded a darker, blacker list of crime than that of the Turkish government. The history of Mohammedanism is a trail of blood. Its founder, Mohammed, was born about 571 A. D., and soon after reaching manhood succeeded in deluding many to believe that he was God's special prophet. Having succeeded in this, the rest was easy. They were ready to believe anything he said; that he received direct revelations from God; that Jesus Christ was no greater than Elijah or any other Old Testament prophet; and that he himself was the Comforter of whom Jesus spoke as coming into the world and abiding forever.

He also told his followers that after death each one was to live in Paradise, where the ambrosial fruit that hangs in clusters from the boughs of the trees would of its own accord place itself in their hands to be eaten while they reclined on soft divans in the glorious shade. Also each one of them should have as many beautiful dusky maidens for wives as his heart could desire.

This produced the utmost fanaticism. They courted death in battle. Hence no army could stand before them. They swept over Arabia, Persia, Syria, Armenia and Asia Minor toward the northwest; they overthrew Egypt and all Northern Africa, crossed

- ARMSTRONG & MCKELLY Pittsburgh
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FARNETOCK Pittsburgh
ANGORIN Cincinnati
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READLEY Cincinnati
BROOKLYN New York
JEWETT Cincinnati
OLIVER Cincinnati
WILSON Cincinnati
SOUTHERN Cincinnati
SHIFMAN Cincinnati
COLLIER Cincinnati
MISSOURI Cincinnati
RED SEAL Cincinnati
SOUTHERN Cincinnati
JOHN T. LEWIS & BROS CO Cincinnati
MOLLY Cincinnati
KALE Cincinnati
CORRELL Cincinnati
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IF YOU DON'T KNOW, ask the practical, responsible painter—ask anyone whose business it is to know—and he will tell you to use Pure White Lead and Pure Linseed Oil. They make the best and most durable paint. To be sure of getting

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examine the brand (see list genuine brands). For colors use the NATIONAL LEAD CO.'s Pure White Lead Tinting Colors. No trouble to make or match a shade.

pamphlet giving valuable information and card showing samples of colors free. Also cards showing pictures of twelve houses of different designs painted in various combinations of shades referred to upon application to their office in Cincinnati.

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EVERYTHING ON WHEELS

Eight years record for fair dealing sustains our claim to give the best in the world for the money. Buy at our lowest prices. Free catalogue. ALLIANCE CARRIAGE CO. Cincinnati.

BURPEE'S SEEDS, Philadelphia

A postal card addressed as above will bring you BURPEE'S FARM ANNUAL for 1904. If you intend to purchase seeds, it will save the price to you more than half cost. It is the biggest book of seeds with business value published from nature. It tells all about the BEST SEEDS that grow!

the strait of Gibraltar and overran Spain and the half of France. Town after town, city after city, empire after empire fell before them until they boasted that they were going to blot Christianity from the face of the earth. And it seemed even so. They were menacing Europe from Constantinople on the East and Tours on the West. But it was here at Tours that Charles Martel overcame the Mohammedans and broke their power in Europe forever.

But their principles and religion, bad as they have always been, have never changed. Even now, in the nineteenth century, for two years or more, they have been murdering, butchering, slaughtering Christians in Armenia, and only recently they have begun murdering them again in Persia.

Now, let us state plainly the object of this appeal to the Baptist women of Kentucky. About two and a half years ago two brethren, members of the Presbyterian church in Urmia, Persia, became convinced that there is no such thing as infant sprinkling for baptism taught in the Word of God. Having learned this from the Scriptures alone (for there is not a Baptist in Persia) they decided to come eight thousand miles to America to be baptized. They reached New York in due time, and our Bro. I. N. Yohannan, now in the Seminary, was baptized by Dr. McArthur, of Calvary Baptist church, New York City. Bro. Yohannan entered Crozer Theological Seminary, where he remained for one year. He then came to our Seminary in Louisville. During his stay here last winter one of his two little girls died. Although in deepest sorrow, still he persevered in his studies. During the summer of 1895 he lectured and preached throughout central Kentucky, both in the towns and in the country. Everywhere he was cordially received, and bore himself so courteously and withal has exhibited such genuine traits of Christian character that he has won the admiration and confidence of all who have heard him, and the faculty of the Seminary have the utmost confidence in him.

But only last week his attention was called to a publication in the Chicago (Baptist) Standard that the wife and children of his friend who came to this country with him were ruthlessly murdered by the fiendish Mohammedans. His friend's wife and children lived

within a mile and a half of his Persian home. Fortunately for his wife and child, they had just been removed to the home of an uncle, but are yet in imminent danger of their lives. An effort is now being made to remove Mrs. Yohannan to America to preserve her life. The faculty and students have already liberally subscribed to this object, and other friends are generously helping, but this is an appeal to the Baptist women of Kentucky to help a foreign sister. Of course any one else may give to this most worthy object. Any brother, any pastor may take collections and send it to Rev. H. A. Hunt, 797 Second street, Louisville, Ky., who has been appointed to receive all contributions for this purpose. A contribution of 25 cents is all that is asked of any sister. Of course it is not limited to this amount. About \$120 have already been collected; \$300 is the amount needed.

Brother Yohannan and wife are eminently worthy. Both are highly educated, he having been a professor in a Presbyterian College four years in Persia. As soon as he finishes the Seminary course, they will go as missionaries to Persia.

Dear Sisters, if you wish to promote the cause of missions, this is your opportunity. For in Bro. Yohannan God is raising up for Persia what Diaz is to Cuba. Let the contributions pour in.

I. T. CREEK.

THERE is nothing so small but that we may honor God by asking His guidance of it, or insult Him by taking it into our own hands.

EASTER MUSIC

Musician's Best Friend, prepared by J. E. Moore, (Ill.) is a fine service, containing Responsive Readings, interspersed with appropriate songs. Price, 5 cts. per single copy. "Easter Selections," Series G, for 1896, composed by a set of selected responsive Readings. Price, 5 cents per single copy.

A Special Circular.

Containing a list of our large and varied stock of music for Easter will be sent free on application. The new music for 1896 is very fine, including in addition to the two publications above named, splendid solos and duets, and fine anthems for the choir. "Anticasts for Sunday Schools," Flower Prizes (Ill.), Festival of the Flowers (Ill.), Under the Palm (Ill.). The Musical Visitor for March will contain a supplement of Easter Anthems, Price, 15 cts. Sent by JOHN WATSON COMPANY, Cincinnati, New York, Chicago.

REPLIES FROM DEACONS.

Dear Recorder: I send "my say" in answer to your questions to the deacons in regard to missionary collections. I do trust that we shall be able to get at the "true inwardness of the matter," and that we may work more in line with the examples set up by the apostolic churches. As to the causes of the decline in mission collections, I believe the following are very potent:

First—A failure on the part of many of our churches to follow the Scriptural injunction, "to look out men of honest report, full of the Holy Ghost and wisdom" men who have system in their business methods, and men who will work—for deacons.

Second—A disposition on the part of individuals and societies in the churches to interfere, unbidden, and a failure by the pastors to co-operate, with the systems inaugurated by the deacons.

Third—A growing impression that there is too much expensive machinery connected with our mission work.

As to the remedies, I would suggest—

1. Let the churches follow the Scriptural example in selecting deacons, and where they are already afflicted with lazy, incapable, unsystematic men in these offices, let them get rid of them.

2. Let the members, societies and pastors leave the raising of all finances severely alone.

3. Let the churches know where their contributions are going, and who the beneficiaries are.

4. Let the churches send their contributions direct to the beneficiaries.

5. Let every dollar raised for missionary purposes be spent for preaching the Gospel on mission fields. L. C. TODD.

Dear Recorder: The trouble in the cities, I do not know how it may be in the country, never having lived there, is that the deacons will not take the time to do their duty. They seem to think that duty goes with salary, and because they are paid nothing therefore they must not be expected to do anything which requires time from their business.

They will hand around the communion because that is done on Sunday when they cannot work. And they will, by much urging, go to a deacons' meeting because that comes at night. But to take precious business time in the day to perform the duties of their office is too much to be asked of them.

Hence they leave the finances of the church and the looking after the poor to the pastor and the sisters. Work in the Lord's service is never done well except by those on whom he is enjoined. The pastor and the sisters, no matter how pious and how willing, make but poor substitutes for the deacons.

The remedy for this is for the church in choosing deacons to lay plainly before them what they must do to win the great reward which the Lord promises to those who use the office of deacon well. Their chief duty is to look after the finances and the poor. If they are not willing to take time from their money-making to do this much for their Master, let them decline the office.

TENNESSEE.

Dear Recorder: You've gotten yourself into hot water in your zeal for missions. Because you have requested the deacons to give their views on the causes and the remedy for the decline of collections in foreign missions. You have requested in such a way, appealing to our kindness and cour-

tesy to do you such a small favour that we would be brutes not to comply. And you have asked us in the fear of God, which leaves us no room for concealing our views and trying to say something which will be pleasing. Therefore there will be much plain talk, and in view of your request you cannot refuse to publish it. Some men will be greatly persecuted by our opinions. In these days, object to a man's notions or refuse to be governed by him in the actions in which you are responsible only to God, and somehow you have made a martyr of him. I have never been able to understand why objecting to a man's pet schemes makes him take offense as if he was attacked personally. But so it is.

I do not pretend to say why others have fallen off in their giving to foreign missions; but I will tell you why, after giving for nearly half a century, I quit giving. If you will look in the January Number of the Mission Journal you will see the Week of Prayer advocated and "topics" laid down for it.

To be sure it is for the Woman's Societies, but the women are integral parts of Baptist churches, and the Mission Journal is published by our Boards. I am inflexibly opposed to our Boards encouraging in any way things which are contrary to Baptist usages and Baptist principles since the apostolic days. Therefore I protested by ceasing my contributions to the mission work, and giving what I gave there to other objects. For I contribute because the love of Christ constrains me, and I did not fall off in my giving when I ceased to give along one line.

If you publish my letter, and others who will receive, you will get yourself into hot water. Yet you cannot refuse, so long as we are not scurrilous, because you asked for our opinion. Aren't you sorry you asked?

The remedy is for the Board and the Journal to quit all this holy week and "Missionary Day" and sending out programmes for Baptist worship on Sunday business, and confine their efforts at instruction and money raising and worship to well known Baptist usages. Of course it would also be a remedy if they could convince me that these innovations, borrowed from Rome and her daughters, are right. But I am not open to conviction. S. P. EVANS.

Dear Recorder: I see a communication in your paper of December 26th asking an opinion from the deacons of our country as to what is the matter with our churches as regards mission collections. My answer is,

First Because the money value of the United States is gradually declining to a single standard of values.

Second Because the price of the agricultural products of the country is very little above the cost of production.

Third Because the financial condition of the country is hanging in a balance, and the Lord's mission collection is not in the hands of a sheriff to enforce payment. We withhold the tenth part which the Scriptures saw should be given to the Lord.

Be it said of Fox Run church in Eminence, Kentucky, that she pays annually her apportionment for missions assigned to her as her part by our Association's Executive Board. This apportionment is paid by less than one third of her membership of over 240.

So if the other two-thirds of her membership that now pay nothing would contribute to this good cause as God in his goodness has blessed them, I think her amount would be doubled, and we would

A Cloud of Witnesses.

Most people are skeptical about the cure of Asthma, Catarrh, Bronchitis and similar diseases, and this advertisement is intended for any "doubting Thomas" who is a reasonable person. Are you open to conviction? We know from thousands of letters unsolicited, and from personal testimonial that Hyomei, the new and wonderful Australian "Dry-Air" treatment, comprised in

Booth's Pocket Inhaler Outfit, by mail, \$1.00

relieves 99 out of every 100 people who try it, and cures 99 out of every 100 who use it conscientiously and according to directions. Here are the endorsements of living men and women whom you must believe you can't help yourself.

Bronchitis.

From FRANCIS H. WILSON, Member of the Press of Brooklyn, N.Y.

Tempo Court, New York City, November 13, 1893. My Dear Mr. Booth: I have a great deal to say to you in regard to the Hyomei. I have used it for several years, and have been perfectly satisfied with the result. I have had a great deal of trouble with my throat, and I have been cured by the use of Hyomei. I have had a great deal of trouble with my throat, and I have been cured by the use of Hyomei. I have had a great deal of trouble with my throat, and I have been cured by the use of Hyomei.

Colds.

Boston, Mass. July 18, 1893. My Dear Mr. Booth: I have a great deal to say to you in regard to the Hyomei. I have used it for several years, and have been perfectly satisfied with the result. I have had a great deal of trouble with my throat, and I have been cured by the use of Hyomei. I have had a great deal of trouble with my throat, and I have been cured by the use of Hyomei.

Loss of Voice.

Boston, N.Y. February 1, 1894. My Dear Mr. Booth: I have a great deal to say to you in regard to the Hyomei. I have used it for several years, and have been perfectly satisfied with the result. I have had a great deal of trouble with my throat, and I have been cured by the use of Hyomei. I have had a great deal of trouble with my throat, and I have been cured by the use of Hyomei.

Hyomei is a powerful antiseptic, and destroys the germs and mucus which cause the inflammation of the respiratory organs. It is a powerful expectorant, and loosens the phlegm which accumulates in the throat. It is a powerful anesthetic, and relieves the pain which is caused by the inflammation. It is a powerful tonic, and restores the strength which is lost by the disease.

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Asthma.

From J. H. WILSON, Member of the Press of Brooklyn, N.Y.

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Catarrhal Deafness.

From J. H. WILSON, Member of the Press of Brooklyn, N.Y.

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Chronic Cough.

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Catarrh.

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Tempo Court, New York City, November 13, 1893. My Dear Mr. Booth: I have a great deal to say to you in regard to the Hyomei. I have used it for several years, and have been perfectly satisfied with the result. I have had a great deal of trouble with my throat, and I have been cured by the use of Hyomei. I have had a great deal of trouble with my throat, and I have been cured by the use of Hyomei.

Consumption.

From J. H. WILSON, Member of the Press of Brooklyn, N.Y.

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Booth's

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be more abundantly blessed of God for so doing. A. G. DRAKE.

Dear Recorder: I was very glad you asked that question. Not because I have any answer to make, but because I had been puzzling over the subject myself, and hoped that some one would say something to throw light on the subject.

Just so sure as in the last ten years I have formed a theory of the cause, in order to decide upon a remedy, something has come up to show that my reason did not explain. And in several instances it has appeared that what I thought would be an efficacious remedy has increased the evil.

When it was said that the Southern Presbyterians were the one exception in the United States and England to the decline in subscriptions and the weight of debt, I thought then surely the cause would be discovered. What did they do which the others left undone? Or what wrong thing done by others did they fail to do? If we could only learn that, we would know the cause of the trouble.

So I proceeded to interview every Presbyterian of my acquaintance who was likely to know. And no two of them agreed on the reason of their differing from others. It is only left for me to thank you for asking, because I hope in all the replies at least one will throw light on the subject.

The following letter is from a distinguished laymen in the North who has been President of their Home Mission Society.

Dear Recorder:—In reply to your question permit me to say, I am not prepared to analyze closely the "falling off of mission contributions" or to say whether it is proportionately larger from the city or from the country



Why I do it. I am a seedman, and I have seen the results of a good seed drill. It is a powerful antiseptic, and destroys the germs and mucus which cause the inflammation of the respiratory organs. It is a powerful expectorant, and loosens the phlegm which accumulates in the throat. It is a powerful anesthetic, and relieves the pain which is caused by the inflammation. It is a powerful tonic, and restores the strength which is lost by the disease.

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ACME SEED DRILL

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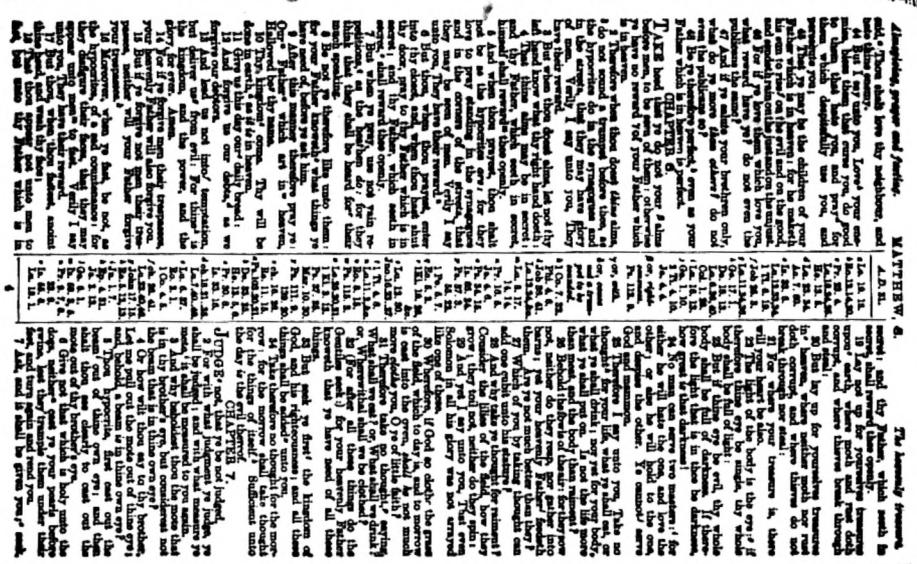
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Items of Interest.

After the Venezuelan Commission had rested a fine house for a year and picked out some elegant maps and globes for it, they ready for their labours for a few days. Then they had their first official meeting, looked at a few maps, appointed another secretary to assist the one already appointed in his arduous duties and adjourned. At this rate \$100,000 will hardly cover expenses.

A fire occurred in the theatre at Ekaterinopol, the capital of Southern Russia, during a matinee. There was a panic and the slight extra had been fastened up on account of the cold, and before the audience could all escape the iron roof fell to seventy dead bodies have been found, and the number may be increased.

Not a Catholic among the Armenians has been killed, France saw to that. Russia said: "Touch one of the Greek Armenians if you dare," and not one of them have been hurt. But Protestant Germany would not protect the Protestants and allow England to do as Germany could have protected the Protestants, as she did at France and Russia protected the others, for Germany has not millions of Mohammedan subjects as England has.

Some time ago the Pope issued a bull or something of the sort against the secret societies, like the Old Fellows, etc. Some of the clerics in the United States tried to explain it away, but now St. Pauli has issued his decree in which he says: "The last instruction from Rome was that the condemnation is absolute and admits of no further discussion. It was however provided that if there seemed to be special reasons for making exceptions in any individual case the matter might be referred to Rome through the bishop of the diocese."

The Pain Times says that the suffering in the province of Shanung has been as great this year as in the years when famine has devastated the country. The people are sick and starving. The band of robbers in the province have appeared to the imperial government for help.

Venezuela shows a great determination to be pompous and to fight all Protestant Europe. She has refused to pay the just and acknowledged claims of German subjects residing in the United States to protest her in her policy. The German Minister in Caracas has presented a note demanding payment, and it is reported that two German warships have been ordered to Venezuela.

There are about 800 United States citizens living in the Transvaal. Some of these were arrested for complicity in the recent plot, but they were released. Western Lake is to be an engineer, who is probably guilty. The Boers have promised that he shall have justice, and their word can be relied on.

The water in Lake Michigan is five feet lower than it was ten years ago. This is thought to be due partly to an unexplained rising of the falling water in the western part of the year, and partly to the deepening of the channel of the Detroit river. It is estimated by engineers that the Chicago drainage canal will take nearly one fifth of the flow from Lake Michigan.

An expedition is making preparations to sail from London to explore the Antarctic coast. The expedition will be carried for a much longer time. Twelve scientists, experts in different lines, will go. One party will try to reach the magnetic pole, while others are exploring the coast and making observations of all kinds.

The number of ships lost at sea this winter has been unusually great. This has been especially true in the case of collisions which could be avoided while storms cannot. Among the last was the collision between the Clagar of Barcelona, and the German Narva, near Hamagrate, England. The former was sunk and 11 lives lost.

Do our courts think men have too much respect for law, and are too anxious to be successful in this respect and even change it into contempt? Recently the Chief Justice of a Southern state also shot a lawyer for objecting to one of his decisions, and now two leading lawyers, one who has been in Congress, in duty in a famous fight in the court room, the other who has been out all seasons, went to the foot of mountains, but in Baltimore?

The Court of Appeals in New York has made a decision which is a joy to all good people. A law forbids the issuing of a license to any saloon within 300 feet of a school or a church. This was interpreted to mean new saloons, and licenses were released on expiration of the license, while no saloons were before the law. But the court has decided that the law forbids releasing licenses within said 300 feet. This will close nearly 1,000 saloons. The New York Sun complains bitterly, because all the people have to do is to have schools and churches close to saloons, and that said firm would be cured by the PRUSSIAN CURE.

Sworn to before me and subscribed in my presence, this 6th day of February, A. D. 1894. A. W. GLEASNE, Notary Public. Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Sold by Druggists, etc.

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DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, payable 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.

GRÖSS. Died at his home near Island, of blood poison, Jan. 25, 1894. Samuel Gröss. He was a faithful soldier of Christ, always serving to the glory of his Master. He was a deacon and a shining light. Even the most ungodly had the utmost confidence in him as a Christian.

The following resolutions were adopted by the Bible class of Island church: Whereas, We have pleased and kind Heavenly Father to release from the duties and responsibilities of this life our dearly beloved brother, Samuel Gröss. He it resolved: 1. That in the death of Brother Gross this society has lost one of its most valued and devoted members.

2. That the church has lost a member in the death of Brother Gross, a place will be hard to fill, whose presence was always seen when a meeting of a religious nature was called.

3. That the neighborhood has lost a good and obliging neighbor who was ever ready to lend a helping hand to those who asked.

4. That he was a kind and loving husband and a most kind and affectionate father whose highest aim was first to please God then his family.

5. That these resolutions be spread upon the minute book of this society, and that a copy be furnished the family of the deceased and one sent to the Western Recorder for publication. B. J. DRAKE, I. P. DRAKE, W. T. FLEMING, Committee.

HUNTER. Mrs. Eva Lewis Hunter, nee Miss McElwain, was united in marriage to Mr. H. Thos. Hunter of the same place, Oct. 25, 1893, and died at the residence of her father, J. H. Hunter, of Molokai, Ky., on the 10th of November, following, of consumption of the brain. Professed faith in Christ and united with the Baptist church at Leitchfield at the age of 17 and ever thereafter lived the life of a consistent Christian.

Expressed to friends a few days before her death her desire to live near to Christ and the great delight she had in his service. Was greatly beloved by all who knew her and her death, so soon after marriage, is lamented by a large circle of sorrowing friends. Leaves a husband a widowed mother, one sister and two brothers to mourn her departure. Her remains were interred in the cemetery at Leitchfield. A. C. C.

SEIGEL. Joseph Seigel, President of the German Baptist Orphan Home, situated on the Broadway near Cave Hill, died Monday, January 13, 1894, at 41. On account of the sudden death of the President, the trustees of the German Baptist Orphan Home have called an extra session and adopted the following resolutions:

Whereas, It has pleased the Almighty God, our heavenly Father, to call on this earth his faithful servant, who was beloved and highly esteemed President, who has served during the past 12 years in different official capacities on the Board of Trustees. He it resolved: 1. That the Board of Trustees of the German Baptist Orphan Home extend their heartfelt sympathy towards the family of the deceased, embracing his wife and children, his parents and his dear, grandchild. May the peace of God fill their hearts in this dark hour of their bereavement and may they always remember that the Lord has highly honored them by his permission to call such a noble man their husband, father and grandchild.

2. That the deceased has filled his presidential office with such a sense of justice, honor and all concerned, at the same time being kind as a father to the little orphans, learning respectfully their personal wants and extending his paternal advice to those in need, wherefore his place will be very difficult to fill and the Orphan's Home feels its loss in his memory. J. T. BURGHARD, EDWARD ZACHERT, WM. ROTHMANN, ALFRED ELLIWAU, ALBERT HERRMAN, ERNEST GUNTHER, ERNEST HOES.

STATE OF OHIO CITY OF TOLEDO, Lucas County. FRANK J. CHESTNUT makes oath that he is the senior partner of the firm of F. J. Chestnut & 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 case of Catarrh that will not be cured by the PRUSSIAN CURE. Sworn to before me and subscribed in my presence, this 6th day of February, A. D. 1894. A. W. GLEASNE, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Sold by Druggists, etc.

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Items of Interest.

Dr. President Harrison has no mind to try to drive this town of wild horses again. He has written a letter in which he positively declines to allow his name to come before the Republican Convention as a candidate.

King Menelik, of Abyssinia, has captured an Italian battalion and holds them as hostages. He is pressing upon the retreating battalion. The king is anxious for peace on the very slightest condition that the Italians withdraw from his dominions and let him alone.

Quite a severe earthquake shock was felt at Santa Cruz del Sur, province of Puerto Rico, Cuba, on the 14th. Furniture was thrown about the houses and the people rushed into the streets in terror, but no lives were lost, and no houses wrecked.

Lord Dunsen's charge that the Defender was surreptitiously loaded and unladen here has been investigated by a committee of men whose integrity and impartiality cannot be questioned. Dunsen's testimony was taken and his witness heard. His evidence was that they heard unexplained noises during the night, and to the eye it seemed that the Defender was four inches lower in the water than when measured. But the committee says Lord Dunsen was entirely mistaken.

The Northern Methodists propose to hold missionary meetings in all the leading cities in order to reduce the interest to pay their foreign mission debt, which is now \$200,000.

Hon. William E. English died at his home in Indianapolis after two weeks' sickness from this city. He was born in Lexington, Ind., in 1826, and began his political life in 1845. He served several terms in Congress, and was the Democratic candidate for the Vice-Presidency in 1876.

When the bids on the \$100,000,000 bonds were opened, to Secretary Cortis's great surprise and gratification the bids ranged from \$90,000,000, and the whole amount could be placed at over 100 per cent. The hard-working Secretary has reason to rejoice. But that a rich nation should need to borrow money because its Congress will do nothing for finances is a disheartening fact.

Two of the immortal Light Brigade who charged at Sebastopol have recently died—W. D. Oulton, who had two horses shot under him in that charge and escaped unhurt, died in London. William Bennett died in Chicago. Both had received several medals for bravery in battle.

Mr. W. P. Willard, a sugar broker, well informed in regard to affairs in Cuba, tells a pitiful story in the Independent of the trials to which the sugar planters have been reduced by the hostility of the insurgents. He says letters from Cuba tell of the cane fields burning, "of a poor planter whose last remaining horse and cart had been burned while his family is starving," etc. etc. The Spanish troops have not committed these outrages, but the insurgents.

Treating to the Cleveland doctrine to protect her in anything she may choose to do, Brazil has not only refused the request of France to arbitrate their boundary dispute, but has sent a force which has occupied the disputed territory. Brazil also has answered Italy with great pertinence.

Letters from Hadjis in Armenia received in Boston say that the new Governor appointed by the Sultan in accordance with his promise to England to make reforms, is a Georgian and not a Turk, and "within the short time since his arrival has won the esteem and gratitude of all the Christians here."

A LAUDABLE DESIRE. CHRISTIANITY CREATING A DESIRE IN THE CHINESE TO READ.

I have been very much impressed with the eagerness with which Chinese, who become even slightly interested in Christianity, strive to learn to read Chinese characters. When we left Tung Chow nearly all the girls of Christians there over eight years old could repeat a number of hymns, some of a Christian Catechism, and some of the older girls could read some in the New Testament, and not one of them had ever been to any school, but were taught by the missionary ladies and their parents in Sunday-school and at odd times, as they would visit the houses of the missionaries. I speak of the girls because the heathen never, as a rule, think of their girls ever learning a character. It was also true that nearly all the old women in city and country whom the missionary ladies

visited regularly learned either to repeat or read hymns and some Scripture. I also know a number of old men who when they met Christianity could not read a character and who now repeat or read hymns and Scripture, some of them reading all the New Testament and some other Christian books with ease—all without a single day in school or a single day given by the missionaries specially to teaching them to read. Some of these men not only read but explain the New Testament quite well.

We came to this place only last year; and yet both our own and Sister Crawford's house women can repeat a number of Christian Chinese hymns. They are both past middle life, and Sister C's woman is on towards seventy years old and quite deaf. Both our cook and a young man who keeps a dairy, as well as the two boys who work for the Crawfords have learned to read and to write Chinese characters a little in the past year. So far as I know none of them had ever tried to learn to read before. All of this takes place too without our urging them to learn to read. We preach to them and read to them too, but there is great danger of their coming to feel that learning to read is Christianity, and so we refrain from emphasizing reading as a necessary part of becoming Christians.

It is altogether probable that none of these persons referred to above would ever have learned to read a character if they had not come in contact with Christianity. I also know that very many women and girls around Pingtu learned to read quite well in their associations with Misses Moon and Knight, and also that nearly all the children of the Christians in that region learned in this same slow way to read some.

Now most missionaries are entirely disheartened with this general but slow progress in book learning; so they proceed to establish, with foreign mission funds, free schools for the children of all Christians. This causes some to advance more rapidly in books, but it has a very bad effect in several directions. 1. It frequently makes the educated indolent and dependent. The Chinese believe heartily in the old saying, "one good turn deserves another," but generally that both good turns are to come from the one party and both to fall upon the same object—"me."

2. These free schools tend to make all who are at all interested in religion feel that they can't learn to read without going to these schools. I asked a Chinese man the other day if he could read and he said "No; only one of us three brothers could go to the free school, and so my younger brother went." That seemed to him to fulfill the obligation for the family.

3. But the most beneficial effect of these free Christian schools is that they make the very general impression upon the heathen community that these educational institutions are the door and the only door to Christianity. I suppose I have been asked hundreds of times in my one year here in this city "How many scholars have you?" Then a very common reply to our appeals to older people is, "I am too old; I cannot learn to read."

And they sometimes reply, "I have no children to send to your school;" and therefore, to their minds, Christianity has nothing for them.

4. Another dangerous impression of these schools is that we are extremely anxious for a following and are willing to educate free all who will follow us. While these schools teach a few more perfectly, they make a general wrong impression that far outweighs, to my mind, all the good they can possibly do to the few.

In many regions of China the people have a general impression about Christianity, but the school house, the chapel, the Chinese school-teacher and preacher, paid and directed by the foreigner, are inseparable in their minds from Christianity.

I greatly prefer the slow but steady and general increase in knowledge that the Chinese will certainly manifest as a direct result of contact with Christianity to the more rapid and narrow advancement with attendant evils that result from mission free schools in China.

I desire to say a hearty amen to your editorial and ***'s contributed article on what should be the policy of Chinese missionaries. I feel almost sure that to have been building a foreign house in this city last winter or spring would have been to create a mob sufficient to drive us all out of the field.

Dr. Ashmore's great speech, "A Plea for China," is worth not only a careful reading, but deserves a careful study. I read it with the deepest interest.

We are all well at this city. Brethren King and Crocker are just back from a long trip on donkeys to the eastern end of the province, whither they went in search of recreation for Bro. King, who was so sorely afflicted in the early summer in the loss of his wife.

May God long preserve the Western Recorder to oppose men's schemes and plans with God's truth. Fraternally, G. P. Boettick.

P. O. G. M. Box, Shanghai.

Tientsin, China, Oct. 30, 1895.

P. S. I had meant last spring to start to the United States about the first of last July, but the death of our sister King so changed the situation in our station here, that I felt that it was the Lord's will for me to postpone my trip, which I did indefinitely. I will, however (D. V.), go some time during next year. I make this statement, because the statement was made in the Recorder by Bro. Crocker that I would be there in the past summer. I am trying in this and all things else to follow the guidance of God. G. P. B.

WILBOR'S COMPOUND OF PURE GOD LIVER OIL AND PHOSPHATES

For the Cure of Consumption, Coughs, Colic, Bronchitis, Debility, Wasting, Anemia, Indigestion, Scrophulous Humors.

ALMOST as palatable as cream. It can be taken with pleasure by delicate persons and children, who, after using it, are very fond of it. It combines with the food, increases the flesh and appetite, builds up the nervous system, restores energy to mind and body, cures neuralgic and pure blood in fact, rejuvenates the whole system. This preparation is the superior to all other preparations of God Liver Oil; it has many imitations, but no equals. The results following its use are its best recommendations. Be sure, as you value your health, and get the genuine. Manufactured only by Dr. A. H. Wilbor, Chemist, Boston.



SPECIALS IN UP-TO-DATE

SHOES.

No trash—all new, seasonable and desirable goods. Many of the bargains advertised last week are yet to be had, but we can't promise them long. Better send a mail order at once and take no chances on losing such good things.

- \$1.23 One lot Boys' and Youths' Solid Calf Razor Toes, lace; cut from \$1.75 and \$2 to \$1.23 and \$1.48.
- 1.48 One lot of Men's "Tuxedo" Calf; lace or congress, opera toe, half double sole; cut from \$2.50 to \$1.48.
- 1.98 Men's \$3 Calf, lace or congress, razor or Yale toe, and Ladies' \$3 Kid, lace or button, razor toe; cut to \$1.08.
- 2.48 Men's regular \$3.50 Cordovan, lace, razor toe, Goodyear welt, same in congress, plain toe; cut to \$2.48.
- 2.98 Ladies' 20th Century Fine Kid; lace, razor toe and patent-leather tips; cut from \$4 to \$2.98.

MAMMOTH

SHOE AND CLOTHING COMPANY,
424 to 434 WEST MARKET ST.

THE MARKETS.

Report for the Week Ending Saturday, Feb. 8, 1896

Cattle—Receipts of cattle to-day were rather light. The market closed up steady at Thursday's decline. Prospects steady on Monday.

Hogs—Receipts of hogs to-day were light. Market slow. The bulk of the heavy hogs sold at \$1.30 and the best lights at \$4. The outlook is most encouraging.

Sheep and lambs—Receipts light and market steady for good sheep and lambs.

Extra shipping cattle, 1,000 to 1,500 lbs. 75¢ to 80¢
Light shipping, 1,500 to 1,800 lbs. 80¢ to 85¢
Best butchers 85¢ to 90¢
Fair to good butchers 90¢ to 95¢
Common to medium butchers 1.00 to 1.05

This, rough steers, poor cows and sealwags 1.00 to 1.10
Good to extra grain, 1,500 to 1,700 lbs. 1.00 to 1.05
Common to medium oxen 1.00 to 1.05
Feeders, 1,000 to 1,300 lbs. 1.00 to 1.05
Cokeburns 1.05 to 1.10
Sulls 1.10 to 1.15
Vell calves 1.20 to 1.25
Choice milk cows 1.30 to 1.35
Fair to good milk cows 1.35 to 1.40

HOES.
Choice packing and butchers, 50 to 100 lbs. 4.25
Fair to good packing, 100 to 120 lbs. 4.25
Good to extra light, 100 to 120 lbs. 4.25
Fat shoats, 120 to 150 lbs. 3.00 to 3.50
Fat shoats, 100 to 120 lbs. 3.00 to 3.50
Sorghs, 100 to 200 lbs. 2.50 to 3.00

KEEP AND LAMBS.
Good to extra shipping sheep 2.75 to 3.00
Fair to good sheep 2.50 to 2.75
Common to medium sheep 2.00 to 2.50
Bucks 1.75 to 2.00
Extra lambs 4.00 to 4.25
Fair to good lambs 3.00 to 3.25
Common to medium lambs 2.00 to 2.25

LEAF TOBACCO MARKET.
Report for the week ending Saturday, Feb. 5, 1896.

SHREVE—1896 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

SHREVE—1895 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

SHREVE—1894 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

SHREVE—1893 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

SHREVE—1892 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

SHREVE—1891 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

SHREVE—1890 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

SHREVE—1889 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

Trash, sound	81 50 to 85 00	85 00 to 90 00
Common lugs	85 00 to 90 00	90 00 to 95 00
Medium lugs	90 00 to 95 00	95 00 to 100 00
Good lugs	95 00 to 100 00	100 00 to 105 00
Common leaf, short	95 00 to 100 00	100 00 to 105 00
Common leaf	100 00 to 105 00	105 00 to 110 00
Medium leaf	105 00 to 110 00	110 00 to 115 00
Good leaf	110 00 to 115 00	115 00 to 120 00
Fine and selections	115 00 to 120 00	120 00 to 125 00

DARK—1896 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

DARK—1895 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

DARK—1894 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

DARK—1893 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

DARK—1892 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

DARK—1891 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

DARK—1890 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

DARK—1889 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

DARK—1888 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

DARK—1887 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

DARK—1886 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

DARK—1885 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

DARK—1884 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

DARK—1883 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

DARK—1882 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

DARK—1881 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

DARK—1880 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

DARK—1879 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

DARK—1878 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

DARK—1877 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

DARK—1876 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00
Common lugs 85 00 to 90 00
Medium lugs 90 00 to 95 00
Good lugs 95 00 to 100 00
Common leaf, short 95 00 to 100 00
Common leaf 100 00 to 105 00
Medium leaf 105 00 to 110 00
Good leaf 110 00 to 115 00
Fine and selections 115 00 to 120 00

DARK—1875 CROP.
Trash, green mixed 81 50 to 85 00
Trash, sound 85 00 to 90 00