

WESTERN RECORDER

Faith, Hope and Love, these three.

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ONE of the best proofs of true trust in God is willingness to let Him take His own time "to be His own interpreter."

If a man asks the question, "Is life worth living?" the probability is that his isn't, however it may be with other men's lives.

ONE of the surest ways to be miserable is to be watching how other people treat you. So surely as you do, you will find slightings enough to make half a dozen unhappy.

It seems men will never learn the lessons they should from the fact that we can live but one minute at a time, and take but one step at a time.

We often think we are walking by faith when everything is going as we would have it only to find when a change comes that we are walking by sight.

What is good for our children is good for him—not what he desires to have, not what he thinks would be good for him, not what is good for others.

ONE of the hardest things which love has to do is to anger the beloved for his own good. Yet true love will make this sacrifice.

It is well to remember that when we revenge an injury we do ourselves more harm than the injury did us, and also more harm than we do our enemy.

DO NOT feel that evil is an enemy you need to dread. Realize always that it is an enemy, but feel that you are a foe which evil has cause to dread.

EVER since Eve believed that Satan told the truth, and that the Almighty had told a falsehood, a besetting sin with all her descendants is disbelief in the veracity of God.

WHEN there is a storm, it is said the sheep get closer together and silently wait for the coming of the shepherd, knowing he will not delay. Affliction and persecution make the Lord's sheep come near to each other in loving sympathy.

DO WE not pray, "Thy will be done," as if it is a cross to us to have God's will done, rather than as if it is a delight? When our wills are in sympathy with His, there will be no greater joy than to know God's will is done.

THERE is nothing more disheartening than the feeling that your work will not be successful. Yet that is a feeling which brave men in all ages of the world have overcome. And our Lord does not reward success, but faithfulness.

BEFORE a man borrows money he always inquires what rate of interest he has to pay, and if it is excessive, he does everything in his power to get along without borrowing. The rate of interest on borrowed trouble is very great.

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

BY WILLIAM ASHMORE, D. D.

NO. 11.

It was mentioned that in the Sept. issue for 1894, of the *Biblical World*, Pres. Harper stated with regard to the first eleven chapters of Genesis, that there were two questions to be considered: (1) As to the origin of the narratives; (2) As to the value and character of the material.

The object is to find out whether the chapters in question are of human or of divine origin; if of both, then in what sense human, and in what sense divine, and to what extent of each; if they are the word of God, then in what sense are they the word of God!—to what extent they are veritable history, and to what extent they are "stories," altered, modified, made over, and re-arranged by some party or parties unknown, not overly capable, not accurately informed always, not at all scientific, not as scrupulous as they might have been, but with praiseworthy intentions to produce a good thing and set forth sunry religious lessons of value to mankind. Such are the objects in hand, as we make them out, from the contents of the lectures as they are given to us.

In deciding all these questions President Harper has a method. He speaks of three methods in all, two of which he rejects, and the third one of which he adopts. (1) The Traditional; (2) the A Priori; (3) the Inductive.

The Traditional Method is that which has been held by "men living hundreds of years back" (he might have said thousands), by "the church through all its history, Roman Catholic and Protestant, our fathers and our teachers, and our mothers and our preachers, in other words, tradition has taught a certain view." But we should not hold to it on that account; we must not say that what did for the past will do for the present. In the January number of the *World* we find that those referred to represent that large class who have "an unwavering faith in the accuracy and truth of these narratives," even down to this day, and their "faith is strong and undisturbed." But that is no reason why that faith should continue so—for (the critics being judges) the faith itself is not always an intelligent one, and not always clear. So it must be gotten out of the way to make room for a faith in the Bible "constructed on a scientific basis." So, then, traditional views will not answer. These fathers and teachers and mothers and preachers have misunderstood and misinterpreted the Bible, and so have "furnished the occasion for all the skepticism" that exists about the old Book. It cannot be deemed unfair to collate these passages, some from the January number and some from the September number, and place them side by side, for, in so doing, we are only following and, in this instance rightly, the principles of Pentateuchal analysis. Our ground is really more assured than theirs, for we are not comparing P with J, or contrasting him with R, but we are comparing H with H, and we see no discrepancy, but a concord between premises and conclusions.

President Harper does not make specific application of his charges, but, for the reason just stated, we may be allowed to do so for ourselves. We at once think of the great and mighty preachers of God's Word—tens and tens of thousands of them—of the mighty teachers who have taught God's Word, and of the countless host of mighty believers—men and women—who have held this traditional view of Genesis, and of our own poor fathers and mothers in Israel who hold that same faith to-day, and we try to imagine them stumbling-blocks to mankind because they have believed the narratives,

or "stories," in Genesis to be real history. There is Augustine, and Chrysostom, and Luther, and Melancthon, and John Calvin, and John Knox, and John Wesley, and George Whitfield, and Jonathan Edwards, and Lyman Beecher, and Spurgeon, and Dwight Moody, and ten thousand mighty and successful fishers of men, some gone and some living to-day and bringing thousands and thousands of lost men back to God every year. There they are; think of them holding the traditional view of Genesis, and by their mal interpretation of the Bible furnishing the occasion for so much skepticism, and of being the cause of unbelief to such men as are these unconverted critics, and of others who do not believe in the super natural, or in a special divine revelation at all. Think of Dwight Moody being a hindrance to the acceptance of the Bible by multitudes in Chicago, and perhaps, too, a reason why there is not an awakening in the University among the young men. Many people will look for "the occasion for skepticism" in quite another direction, and will say that where such interpretations as Moody holds may hinder one man's acceptance of the Bible, the interpretations imported from Germany, and now being put forward by our higher critics, are hindering fifty. One form of skepticism is being removed to make room for a form seven fold worse, one person skeptically inclined and averse to the supernatural may be coming around to accept a reconstructed Bible, but scores of good Christian people are in danger of losing faith in what Bible they have, and never will accept a Bible made over by the critics to suit themselves.

That President Harper may repudiate such an outcome, and repudiate it with vehemence, we are quite prepared to expect, but there are the two documents, the J and S number of the *Biblical World*. The reader can lay them side by side for himself, and judge whether the consequences above stated are not logically deducible. But if the issue is disputed appeal can be made to the addresses made by Prof. A. B. Bruce at the convocation in Chicago, October 1st, who had been asked over for that specific purpose. A well known English preacher had said to Prof. Bruce that the critics were taking from him his mother's Bible, to which he replied, "That is pretty certain," and then he went on to say, "What if they (the critics) give to his daughter or granddaughter a better Bible than his mother ever knew." What work he had in mind had just been stated: it was the "popularizing of the Bible in accordance with modern critical principles," and he added further, that until this and some kindred things were done, "there will be a dangerous interval of ignorance and indifference," and this was the thing to be dreaded. Judge, then, from such statements whether it is the teachings and beliefs of such men as Spurgeon and Moody that are furnishing occasion for the skepticism that is darkening the air, or whether it is the dissemination through our universities, colleges and theological seminaries of the teachings and beliefs of other men like Kuenen, Wellhausen, Driver, Cheyne, Briggs, and now President Harper and Prof. Bruce, who want a reconstruction of the Bible in accordance with modern critical principles. If President Harper had simply said that the bare fact of a particular view having been accepted in the past, is not of itself a reason why it must necessarily be accepted for all time, and that mere tradition does not of itself constitute ultimate authority, not a Baptist would ever say a word of dissent. It is because the "traditional" view, so-called, is not receiving fair treatment at the tribunal of the critics that we object.

We minify our lives when we try to magnify them beyond God's thought for us.

USEFULNESS.

BY REV. S. E. INSTER

We are not here by chance, but by the ordering of a Providence that never errs. We must be here for a purpose. We owe it to ourselves to make the most of existence. This life is like the shadow that courses over the plain, never to return. It is as certain in the spiritual as in the natural world that "as we sow, so shall we reap." An aged minister once remarked to his daughter, just married, and about to leave home: "Remember, my dear, usefulness is all you can get out of life." At first thought this may seem like limiting the possibilities of life, since there are so many other things within our reach—wealth, honor, influence and worldly pleasure. These we must leave here, they will not avail for the life to come. But the results of a useful religious life are a treasure laid up in heaven beyond the possibility of loss. How, then, can we be useful? It is not necessary to be great or rich in this world's goods, though wealth may be a great help. All can do good. "Go labor in my vineyard," and whatsoever is right I will give you," said the Savior. The world is full of needy and suffering ones, and "whosoever ye will ye may do them good," and, whether privately or publicly, the service will be sure of reward in heaven. A cup of cold water to the thirsty one, a word of cheer to the desponding, visits to the sick and dying, feeding the hungry and clothing the naked, will by no means fail of reward.

What opportunities the wealthy have to make much of earth, and heaven, too. It is within their reach to aid in efforts to save the lost and perishing. They can endow institutions, which will be blessings to the present and future generations. It is encouraging to know that they are seeing more and more these ways of usefulness, and thus making much of life with the means which they must ere long leave behind them.—Herald and Presbyter.

CREED AND CONDUCT.

The decrying of creed in the interest of conduct is very natural, but very superficial. If it succeeded, it would make life and conduct blind and weak. There is no greater misnomer applied to creeds and opinions than that which lurks in the word "advanced." The man whose creed is the smallest, the most crude and colorless and flimsy, is called "advanced," while he whose beliefs are richest, and most full of hope and liberty, is called "slow," "behind the times," and other tardy names. The man who believes nothing with any energy; who masks the doctrines of our Lord's Gospel under negations; who evaporates them into a thin mist of speculation; who emancipates them of their energy by abstracting their vital forces; who has a cynical sneer for every effort of a stalwart faith such a man is called an "advanced thinker." The cheerless iconoclasm which is forever unbuilding and breaking down the strong barriers erected in a former time, parades before the world as "free thought." It is no advance, but inertia—no free thought, but dullard slavery—which leads a man into a state like that. Exactness, earnestness, and precise fidelity to the truth of things are better than a limp negation, and make a man a true, free, and advanced thinker.—Phillips Brooks.

Our safety is in having lofty ideals in constant labor to secure their realization. Let the getting of money be a man's ideal, and he will of necessity grow toward the dust.—Joseph Parker.

Words spoken in a whisper may revolutionize a world.—H. B. Macartney.

AN EYE ON HEAVEN.

BY THE REV. THEODORE L. CUTLER.

A wise man who is setting out for a foreign country—especially if he intends to reside there—will study the localities in that land, and seek to become acquainted with the language and the customs of its people. His thoughts will be much upon it. But do the great majority even of true Christians spend much time or thought about heaven? Yet it is to be their dwelling-place through innumerable ages. At no distant day—perhaps within a few days to some of us—the veil that hides the eternal world may drop, and the gates of the Father's house may open before our astonished vision! If heaven is ready for Christ's redeemed people, then surely they should be making ready for heaven.

We ought to be thinking more about our future and everlasting home. If our treasures are there, then our hearts should be there also, in frequent and joyful anticipations. John Bunyan tells us of his Pilgrim that "his heart waxed warm about the place whither he was going." This world is not our rest. It is only our temporary lodging place, our battle-ground to fight sin and Satan, our vineyard in which to labour for our Master and our fellow-men until sundown, our training school for the development of character and youth in grace. A thoroughly spiritual person who makes Jesus Christ real and the powers of the world to come real, and who has set his affections on things above, must inevitably have some deep meditations about his home and his magnificent inheritance. He loves to read about it, and gathers up eagerly the few grand, striking things which his Bible tells him about the Jasper walls and the gates of pearl, and the trees that bear twelve manner of fruits, and the crystal streams that flow flashing from beneath the throne of God. Among his favorite hymns are "Jerusalem the Golden," and the "Shining Shore;" they are to him like rehearsals for his part by and by in the sublime oratorios of heaven. Sometimes when cares press heavily, or bodily pains wax sharp, or bereavements darken his home, he gets homesick, and says: "O that I had wings like a dove; then would I fly away, and be at rest!"

Such devout meditations do not prove any man or woman to be a dreamy mystic. They are not the pious sentimentalizing of mourners to whom this world has lost all its charm, or of enthusiasts whose religion evaporates in mere emotion. The hundred-handed Paul constantly reminds his fellow-workers that their "citizenship is in heaven." The godly Samuel Rutherford, who was said to be always studying, always preaching, and always visiting the sick, found time to feed on anticipations of Paradise; he tells us that he often longed to "stand at the outer side of the gates of the New Jerusalem and look through a crevice of the door and see Christ's face." He exclaims: "O time, run fast! O fair day, when wilt thou dawn! O shadows, flee away! O well-beloved Bridegroom, be thou to me like the roe of the young hart on the mountains!" No man in modern times has written any volume so full of heavenly aspirations as Richard Baxter's "Saints' Everlasting Rest." Yet Baxter was one of the most practical of philanthropists. While meditating on the Better Country, he wore his busy life out in striving to make England a better country; and the town of Kidderminster was revolutionized by his ceaseless labours for the bodies and the souls of its inhabitants. Intense spirituality and intense practicality were beautifully united in the late Dr. A. J. Gordon of Boston. If he kept one eye on heaven, he kept the other eye wide open to see the sins and the snares and the sorrows of his fellow creatures all around him. I verily believe that if we thought more about heaven and realized more its ineffable blessedness, we would strive harder to get others there; we should not be content to travel thither on a path only wide enough for one.

It is no wonder that some professed Christians do not catch any more distinct glimpses of the celestial world. Their vision is obscured. As a very small object when held close to the eye will hide even the sun at noonday, so a Christian may hold a dollar so close to the eye of his soul as to shut out both Christ and Heaven, too. Fishes down in the Mammoth Cave become eyesless at last; and so will any of us lose even the fac-

ulty of seeing if we shut ourselves in a cavern of grinding worldliness, or utter unbelief. Perhaps some reader of this article may despondingly say: "Well, I never get any sight of heaven; I am all in a mist; nothing but clouds and darkness before my eyes." My friend, look where you were standing. You were in Satan's marshy grounds and among the quagmires where the fogs dwell continually. Ever since you left the "King's highway," ever since you forsook the straight path of duty, ever since you quit honest praying and Christian work, and God's Book for your ledger, and the service of Christ for the service of Mammon, you have strayed away into the devil's territory. Heaven is not visible to backsliders. And never until your feet take hold again of that straight path of sincere, unselfish obedience to Jesus Christ, and your eyes get washed out with some sincere tears of repentance, will you have any fresh, gladdening glimpses of that rest which remaineth for the people of God. Throw off your load, my friend, and the sins that so easily beset you, and getting your feet again in the track, "run with patience the race set before you, looking unto Jesus, the author and finisher of your faith." When you get your eye fixed again on Christ, you will no longer complain that heaven is utterly out of sight.

Those whose conversation is in heaven, and who keep it constantly before them, have abundant source of spiritual joy. They renew their strength as they push upward and heavenward. What is it to them that the road is long and sometimes the hills of difficulty are steep, that there are often lions in the way, that there are crosses to be carried, that there are some valleys of the death shadow to be threaded, and that not far ahead is that river over which there is no bridge? All these things do not disturb them. Heaven lieth at the end of the way, clothed in its purple and its golden light. The Mount Zion is there—the city of the living God, and the innumerable company of angels, some of whom may turn out to be old friends who have had their eye on us ever since we were born into Christ. From the hilltops we can, with the spyglass of faith, bring heaven so near that we can see its bulwarks with salvation strong and its streets of shining gold.

These views of the certain and assuredly promised inheritance of glory ought to quicken our zeal prodigiously. The time is short—and shortening every day. If we are to have treasures there, we must be securing them no time is to be lost. If we are to lead any souls there, we must be out after them. If we are to wear any crown there, however humble, we must win it. Christian zeal depends on inward warmth; and much of that heat must come from heaven. "When," exclaimed grand old Baxter—"when, Oh my soul, hast thou been as meet! When hast thou most forgot thy wintry sorrows! Is it not when thou hast got above, closest to Jesus Christ, and hast conversed with Him, and viewed the mansions of glory, and filled thyself with sweet foretastes, and talked with the inhabitants of the higher world!" Certain it is that he who loves not Christ and his fellow-men loves not heaven; and he who loves not heaven is not very likely to see heaven. A true life is just a tarrying and a toiling in this earthly tent for Christ until we go into the mansions with Christ. Fellow-workers, the miles to heaven are few and short; let us be found busy in heart and hand when the summons sounds, "Come up hither!"—The Christian.

FOR THE WESTERN RECORDER.
KNOWING AND GUESSING DIVINE THINGS.

BY THE REV. E. H. JOHNSON.

It is the privilege of those who accept the Bible to say "We know." For this reason it is important that they know when to say "I guess." In those ages when theology was the chief intellectual interest, the Scholastics went on deducing from the surely known doctrines of the Bible others which, for all their logic, they only guessed. And they went such lengths that Scholasticism became a term of ridicule and reproach. In our day what we call the New Theology is absolutely nothing else than logical deduction of untruth from true doctrines of the Bible. Why was not the scholastic logic, why is not the neotheological logic, trustworthy? Is not logic always trustworthy?

By no means. That is to say, the most perfect logical form may lead to utterly untrustworthy conclusions when applied to general statements the whole content of which is not understood. This and only this was the essential fault of the Scholastic process, and is the radical fault of the New Theologians.

Let us mark just the point. The Bible declares truths from which we can logically deduce only guesses. It is simply impossible to gather, on the authority of the Bible, all that can be logically deduced from the Bible. Whenever any truth of Scripture is too deep for our understanding, it is admissible to make deductions only on condition that we acknowledge them to be but more or less plausible, more or less uncertain, conjectures. It is just as safe to calculate with the Scholastics how many angels can dance on the point of a cambric needle, as to infer with the Neotheologians that the goodness of God will not allow any to perish who have not rejected the historic Christ.

But what is the rule by which we may know the fully understood from the partly understood teachings of God's Word? Could any idea be more intelligible than that of goodness, in the sense of kindness? Yet nothing could be more uncertain before he told us, than what the kindness of God would lead him to do for men. This is just because his kindness is infinite, and is combined in him with other infinite excellencies. It is not that we do not understand kindness, but that we do not comprehend infiniteness. Whenever then we face a problem in theology which involves as one of its factors the element of the infinite, the most we can do by aid of logic is to draw a more or less probable inference, that is, to reach a more or less likely guess. It is sheer irrationality to work at such a problem expecting to attain a conclusion which we can know to be true. We are shut up to the express teaching of the Bible. Beyond that all inference, even from the Bible itself, however logical in form, however acceptable to the religious feeling, is sheer guesswork, and it is illegitimate to put it forth as anything more than a probability.

For example: We know that God is infinitely strong and infinitely wise; the logical conclusion is that everything which takes place is just what he prefers. He is also infinitely kind; the logical conclusion is that no creature was ever allowed to suffer any harm. He is also infinitely holy; the logical conclusion is that there has never been any sin in the universe. His perfect power, wisdom, kindness, and holiness must necessarily exclude the one thing which above all others he hates and only hates, which above all others is harmful and only harmful. The logic is perfect, the conclusions one and all false. The reason is obvious: We know what these attributes mean; but we cannot know what the infinite attributes of God will lead him either to do or to allow, unless he reveals this to us. If it is absurd for a child to judge the correctness of its parents' decision, it is unspcakably more absurd for us to decide for God. No consensus among Christians could make certainties out of so unwarrantable conjectures.

Now a too common impression is that theology can settle nothing, because so many points are permanently in dispute. The truth is that these points remain in dispute chiefly because they involve inference from the infinite. It would be an act of reverence to the authority of God, if we would scrupulously distinguish between the theology which is expressly biblical, and that which is only by inference biblical. To do this would not necessarily be to relinquish a single one of our individual opinions; but it would be to recognize that some of these are directly and authoritatively taught by the Bible, and are known for truth, while others of them are precarious, but after all probably true, inferences from unmistakably true doctrines of the Bible. I venture strongly to urge this distinction upon my brethren. It seems to me that no others so much as those whose orthodoxy is beyond dispute and whose loyalty to the Word of God is unalterable, are under obligation to distinguish between the direct and the implied teachings of the Bible. To say it once more, it is irrational to fancy that we can attain certainty by the most carefully logical inference from the most unmistakable truth of Scripture, when that truth involves the infinite; disregard of this incapacity of our finite understanding led of old to all the pre-

posterous fancies of the Scholastic theology, and leads to-day to one and all of the unbiblical fancies of the New Theology. It is not justified even when it leads to doctrines that have had the fortune to be accepted as orthodox. These orthodox doctrines may very possibly be true; we are free to express our strong conviction of their truth; but we ought never to say that we know them to be true; least of all ought we so to present them as to give the impression that the Bible is responsible for them.

I would like now to select some doctrine in orthodoxy so lofty that its incomprehensibility is admitted; which nevertheless contains elements expressly taught by the Bible, and other elements admittedly drawn from the biblical teaching by logical inference; and which at the same time is so involved with the priceless truths of the Gospel that to the usual apprehension it is absolutely identified with the Gospel, and bears perhaps beyond any other doctrine the credit of orthodoxy. Such a doctrine is that of the Trinity. It is admittedly incomprehensible. It could be held by us on no other ground. We always insist that only the Infinite can combine three personalities in one personal Being. Some of its elements are expressly taught by the Bible. These are that there is but one God; that the eternal Word, even before the incarnation, had the faculty of will which is the essential thing in personality; that the Holy Spirit is now engaged in offices which indicate that He too has a personal will distinct from that of the Father and the Word. This much, not by inference but by explicit teaching, although in less technical terms, is the doctrine of the New Testament about the Godhead's mode of existence: that he is one undivided God, existing eternally in three Persons. And this is all of the doctrine that is expressly taught. But by more or less logical inference theology has attempted to set up an ontology, that is a metaphysics of the Godhead, and to tell us how the three Persons can coexist in one God. Its explanation is that the Second Person is eternally generated by the Father, and the Third Person eternally proceeds from the Father and the Son. This may be a true account. It is however an adaptation of a philosophy practically long extinct; the philosophy of emanation, borrowed by Christian theology from Neo-platonism, by Neo-platonism, with a considerable likelihood, from Brahminism. It is not without texts, of course, to which it appeals. But the point is that it is not explicitly and unmistakably declared in these texts; at most it is only inferred from them. Thus when Paul in Col. 1:15 speaks of the Son as "the firstborn of every creature," he does not say the Son is the eternally begotten. Indeed, his words pressed down to literalness, would mean Arianism, a distinct beginning of the Son's existence. And when Jesus, according to John 15:26, speaks of the Holy Spirit as proceeding from the Father and the Son, it is not certain whether he means to allege that the Holy Spirit proceeds as messenger from the Father and Son, or has this manner of existence, that He eternally comes forth from them as breath (spirit) from the mouth. As eternal procession rests on this text alone, in strictness of speech, there should be no doubt of the text's meaning. That the pronoun used is neuter is inconclusive, for in John 14:17, where no one looks for this doctrine, the pronoun is neuter. Thus, "The Spirit of truth, which the world cannot receive, because it sees it not, nor knows it. Ye know it, because," etc.

If now the emanation theory of the Trinity helps any one, as surely it must or it would not have been so long and so widely held, there is no reason why he should not get all the comfort from it he can, providing he does not make this bit of metaphysics any part of orthodoxy. When he does this, he usurps the office of the revealing Spirit. That Spirit, and not the theologian, has the right to add to the authoritative teachings of the Word.

I am sure that if brethren will look carefully through the parts of the orthodox faith that most perplex them, and have made most disturbance among the evangelical, they will find to their no small relief that they have been troubled by human conjectures, under the unhappy impression that these must be held, or the very truth of God relinquished.

Chester, Pa.

- Strong drink is not only man's way to the devil, but the devil's way to man.

For the Western Recorder.

QUESTIONS ANSWERED.

BY SENEX.

"I have been thinking as to what I can do to interest the young members in religion and in the church services. Many suggestions have been made to me, but none seem satisfactory. I know the danger of chills and fever in spiritual as in other things. And I know the effects of whatever may be duly considered." So in my quandary I ask your advice.

I am glad to see that the questioner knows the danger of chills and fever. "Worked up" enthusiasm and gush always produce the chills. Growth in grace does not go by jerks. The seed which germinated so quickly on shallow ground and soon withered away.

It is a sad and bitter thing when a pastor needs to consider what will interest any of his church members in religion or in the church services. Baptists are, or ought to be, all regenerated persons. His religion is the life of a regenerated man, and is his chief interest. He loves the Lord his God with all his heart and soul and mind and strength. The trouble is that so many unregenerated ones have received into the churches, and retained because they are not guilty of outbreathing sins.

It is a theory of mine that all reform must begin with the old and the best. They are the ones to whose consciences one can appeal most successfully. There can be made to feel their responsibility to God and their duty to man. If the religion of the younger members seems a thing apart from their lives instead of being the ruling principle in every action—whether you eat or drink or whatever you do, do all to the glory of God—it is because of the atmosphere of their homes.

If the children of your members see from the daily conversation in their homes that their parents really believe in their hearts that religion is the one important thing in life, they will not need to have the pastor or any one else strive to interest them after they are converted, in religion or in worship. But if in their homes religion is a thing apart, a sort of Sunday apparel, if they have more of the spirit of God, and more of getting on in the world than of pleasing Him, the probability is, when they make profession of religion they will look upon religion merely as a sort of fire extinguisher, to be used only when necessary when death threatens, and to be at other times an inconvenience.

Spiritually-minded Christians can come from godless and wicked homes; rarely from homes of worldly Christians. It would be unkind in them to doubt the piety of their parents, and they naturally think that if they are as good Christians as those parents, it is all that should be expected of them. Let it not be forgotten that worldliness inclines more than fondness for worldly amusements and pleasure. In its worst and most insidious form it is the love of money and covetousness, which is a "desire for more." It invades the humblest as well as the most affluent homes. It is the ruling spirit wherever fathers make themselves into mere money-making machines, and think of little and talk of little except their business.

If the young members of the church are not as pious as they ought to be, go first to the most godly parents you have in the church. Talk the matter over with them. Suggest to them that the trouble is, partly, at least, at the atmosphere of the homes. Talk to them frankly of their duty of putting God and his commandments first in their conversation and in their actions. Ask them to consider their duty of so living before their children that those children will know that they do all, even to eating and drinking, to the glory of God.

The most godly of your members will be the ones who will see their neglect, and will be penitent and ready to pray God for forgiveness and for grace to resist the tendencies to worldliness and to forgetfulness of God in their home lives. When they begin to walk closer to God in their daily lives, both in their business and in their homes, other brethren will be roused to a sense of their own remissness in failing to put God first in all their actions. The command is as binding to-day as it ever was, and there was never a time when obedience was more needed: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in, when thou standest up, when thou walkest by the way, and when thou liest down, and when thou risest up." When God's words are thus the chief thing in the homes, we may look for the young to have so much religion it will evidently be their chief interest.

The pastor is to blame as well as the parents. It is a sad fact that in these days the churches shrink their duty of doing in regard to the conversion of

a candidate for baptism off upon the pastor. Hence the churches are filled with the unregenerate. The trouble with preaching with old professing Christians who need to be interested in religion is that they have no religion to be interested in.

However, men may be converted whose type of piety is feeble and whose growth in grace is a matter of faith and not of sight to those around them, there being no visible evidences of it. Yet they are converted, and the root of the matter is in them. Pastor and parents are to blame here also, and the revival must begin with them, and

A man who has no deep sense of the sinfulness of sin will have a low and feeble type of piety. It is the man who knows himself to be a great sinner to whom Christ is a great Saviour. The pastor has preached too little of the holiness, the greatness, the justice and the wrath of God, the sin and the helplessness of man, and the infinitude of the grace which saved such vile wretches as men are. He has not made sinners feel the awful depravity of the human heart. It might be well for pastors to get Jonathan Edwards' great sermon, "Sinners in the hands of an angry God," and prayerfully compare their own preaching with it. That sermon was the beginning of a most wonderful revival. Men who were truly converted under such preaching as that, never needed to be interested in religion.

As to what to do to interest the young in the public worship, absolutely nothing must be done with any such object in view. If the atmosphere of their homes is godly, if the preaching they hear exalts God and the wonders of his grace as it ought to do, they will be glad when it is said unto them, "Let us go up into the house of the Lord." The assembling of themselves together will be a pleasure and a duty. God will be to them not only an ever-present help in time of need, but an ever-present delight at all times. And to love Him and to worship Him will be their greatest joy.

It is a grievous sin of which even an African heathen would not be guilty, to even so much as consider for a moment the interesting of any creature in the worship of God. An African as he bows before his feather-eyed deity, thinks only of propitiating and pleasing his idol—not of pleasing himself or of interesting others. In his worship his idol is all, the good will of the god the one thought.

God is the only one whose interest is to be considered in the worship. God must do his own drawing—the preacher must deliver the message faithfully. The prayer and the singing are directly to God—hence any thought of pleasing men in them is the blindest and plainest blasphemy. The preaching is to men, and hence, without intending an insult to God, the preacher may unconsciously be tempted to try to please men in that. But he must guard against the temptation. He is an ambassador from God to God, bringing an offer of reconciliation. He must deliver his message faithfully, and let the Holy Spirit do his own drawing.

WHAT BRINGS PEACE?

A doctor who was visiting a Christian patient had himself long been anxious to find that he was at peace with God. The Spirit had convinced him of his sin and need, and he longed to possess that peace which the world cannot give. On this occasion, addressing himself to the sick one, he said:

"I want you to tell me just what it is—this believing and getting happiness, faith in Jesus, and all that sort of thing which brings peace."

His patient replied: "Pastor, I have felt that I could do nothing, and had put my case in your hands; I am trusting to you. That is exactly what every poor sinner must do in the Lord Jesus."

This reply greatly awakened the doctor's surprise, and a new light broke into his soul. "Is that all?" he exclaimed; "simply trusting in the Lord Jesus! I see it, as I never did before. He has done the work. Yes, Jesus said on the cross, 'It is finished,' and 'whoever believes in Him shall not perish, but have everlasting life.'"

From that sick bed the doctor went a happy man, rejoicing that his sins were washed away in the blood of the Lamb.—Christian Worker.

An officer who had received his orders from the Duke of Wellington urged the impossibility of executing them. Wellington replied: "I did not ask your opinion; I gave you my orders and expect them to be obeyed." Implicit obedience is required of every soldier of Christ.

"Ours not to reason why, Ours not to make reply, Ours but to do or die."—Foster.

THE GREAT REFORMER IN A NEW RÔLE



Dr. Parkhurst and Young Men

In twelve familiar "talks" Dr. Parkhurst, the great New York preacher and reformer, will address himself to young men. A feature that will continue through the year of 1896 is

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PRETTY IDLENESSES.

Every now and then a conscience, among the men and women who live easy, thoughtless lives, is stirred, and some one looks up anxiously, holding up some one of the pretty idlenesses in which some people spend their days and nights, and says, "Is this wrong? Is it wicked to do this?" And when they get their answer, "No, certainly not wicked," then they go back and give their whole lives up to doing their innocent little piece of uselessness again. Ah! the question is not whether that is wicked, whether God will punish you for doing that. The question is whether that thing is keeping other better things away from you; whether behind its little bulk the vast privilege and dignity of duty is hid from you; whether it stands between God and your soul. If it does, then it is an offense to you, and though it be your right hand or your right eye, cut it off, pluck it out and cast it from you. The advantage and joy will be not in its absence, for you will miss it very sorely, but in what it less reveals, in the new life which lies beyond it, which you will see stretching out and tempting you as soon as it is gone.—Phillips Brooks.

LITERARY.

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

NEW BOOKS.

SAVED TO SERVE. By Harriet C. Magee. 12mo. 378 pp. Philadelphia American Baptist Publication Society. Price, \$1.25.

We have not been particularly impressed with the excellencies of this book, which, however, is well enough written to hold the attention. One of the characters lost her father and all five of her brothers in the Southern army. She represents herself as seizing a stranger's hand as they were both riding horseback, and kissing it to show her gratitude. This mode of expressing gratitude will amuse those who knew the Virginia girls before the war.

Again she represents that on a large plantation in Virginia, owned by a wealthy planter, the head cook was sent out after getting breakfast to work in the garden till 10 o'clock! On one occasion, because dinner was not exactly at 12, after she had hoed till ten, her master is represented as running frantically into the kitchen, dragging her out and whipping her unmercifully. Those who know the position the old cooks occupied in Southern households will be both amused and indignant at such a story.

One is disgusted with so many of the recent stories to see how much pain is taken to bring in somewhere the modern phylacteries. In this case, the "Saved to Serve Society," with

its silver badge, of course, is brought in without the slightest need for it in the story. However, barring these and some literary blunders, the story is an entertaining one.

BIBLE MORNING GLORIES. By Abbie C. Morrow. Chicago: T. H. Arnold. 75 cents.

This is a devotional book by the author of a Sunday-school Commentary on the Sunday-school lessons. It records numerous incidents in religious life, with frequent short explications of Scripture.

MAGAZINES.

The Home Queen for February contains a very interesting story by Louisa Peary's wife, giving her experience in the Arctic Regions. It is illustrated by photographs taken by Mrs. Peary herself.

We must allow God to take the initiative; and while we give Him thanks for the past, trust Him for the future, and wait, wait, wait, wait on our God to take His place, to reveal Himself, and to do the greater things He has to show us. No word is of greater importance than the word "wait." There is only one place where blessing can be obtained, waiting at the throne of grace. Let us open our hearts heavenward, sacrificing everything, with the one object of seeing what God can do for them that wait on Him. If God gives us grace to say, "This one thing I do, I wait on the Lord," we may depend upon it that He will arm and lead His people on to blessing and power such as they have not known.—Andrew Murray.

FROM CHINA.

Dear Recorder:—You are regular in your visits to us and are much appreciated. I ought to write to you oftener than I do, but it is the same old excuse—too much work to do. I will just tell you what I did to-day for my present letter. From six to half past seven I have for my own devotional study of the Bible. Breakfast at half-past seven. At eight we have prayers in our dining-room in Chinese with our servants and other Chinese that are about us. This morning our lesson was the Ninety-ninth Psalm. We sang "Glory to His Name" from Gospel Hymns. At half-past eight my teacher came. I had three Chinese letters to read and answer and two quarterly reports from two of our preachers to look over. We then read together two chapters in John—17th and 18th—and talked over their teachings. At ten o'clock my teacher left and I had from then till half-past twelve to prepare for preaching to the heathen and prepare for my evening class. Dinner at this point. At one o'clock I went to our city chapel, which is two miles from our house.

Dr. Graves was just going up the pulpit steps when I got to the door. He with three Chinese brethren sang a hymn to attract a congregation. I stood at the street door and invited the people in to hear preaching. There were soon about one hundred present. Some were going in and out all the time. Dr. Graves preached about forty minutes. Then I followed, using the parable of the Prodigal Son as my text. I held my hearers very close for about twenty minutes. When Dr. Graves started home he carried a good part of my congregation with him. The people were not so much interested in my discourse as I thought they were. But Dr. Graves, to atone for his taking away my congregation, stopped at the door and invited the people to come in, and my congregation soon filled up and I continued with good attention to the end. We usually close with prayer, which always attracts marked attention from those present.

A native preacher followed me. There was continuous preaching for two hours and a half by four of us. About five hundred people heard more or less of what was said. Probably none heard all of what was said. Quite a number heard all of the first two sermons. There was a man standing at the chapel door trying to sell Scriptures and tracts to the people as they went out. This kind of work is carried on five days each week at this chapel.

At 3 o'clock I started home. There are many people on the streets at this time. An unusual number of beggars were noticed—blind, halt, decrepid, old and young, begging for cash. And there were quite a number of lepers among the beggars. I suppose if you had been with me you would have given them a cash, tenth of a cent. But I did not give any of them a cash. Why? Do I not care for their sufferings and piteous cries? Yes. But not as much as I once did. When I first came to China I used to take some loose cash in my pocket and give to the beggars as I passed by. And I became very popular with them, and would soon have a great crowd of them following me. I did not like their company. And I have learned more about begging since. And I must confess that my sympathies have been hardened, very much like the old woman who was remonstrated with for skinning cats before the life was out of them. She said it used to hurt them about twenty years ago when

she first commenced the work, but it did not hurt them now. I often felt alarmed at myself when I see how indifferent I am to the cries and sufferings of human beings.

I got home about 3 o'clock, rested for a while and read some in the Life of Alexander Duff. By the way, this is a charming book. It can be had of the American Tract Society, New York.

At 5:15 we have supper, and at 6 o'clock my evening class begins, which is composed of the quarterly class, the girls and women of the boarding school, some of the boys from the school near by and others, making about seventy-five or eighty. The lesson for the evening was the anointing of Jesus by Mary in the house of Simon the Leper, which is of special interest to women and to all lovers of generous sacrifice for the Saviour. Here ends the day's work.

We were all glad to welcome Dr. and Mrs. Graves back home and to their work some three weeks ago. And we were very glad to welcome Bro. and Sister Chambers as new collaborators. The latter are staying in the house with us; and we think they are nice, sensible people, and will make good missionaries. They have gone with Bro. Greene to Shin Hing. They will remain there for two weeks while Bro. Greene goes on to Ho Tau to look after our work there. It is probable that Bro. and Sister Chambers will go to Shin Hing to live when they get a little more of the language.

The year is nearly ended and we can begin to count the results, to some extent. More than eighty have been baptized, quite a number have been excluded, and some dropped from the roll, as we have lost sight of them.

Matters, politically, are becoming quieter and we are beginning to breathe more freely and plan for more aggressive work at our stations.

With best wishes for the success of the RECORDER, I am yours fraternally,
E. Z. SIMMONS.
Canton, China, Dec. 10, 1895.

A MOST IMPORTANT DISTINCTION.

I trust it will not be regarded an impertinence for me to express my gratification that Bro. B. T. Taylor, in the RECORDER January 30th, in difference from Bro. J. C. Durham, states that in preaching for Dr. Vaughn 1859, he "made the point that the sacrifice of Jesus is one thing, and the atonement a very different thing." (If the brethren wear titles, they will excuse me that I do not know.) I first noticed this obvious distinction made by Dr. J. R. Graves forty years ago. The "sacrifice" (propitiation) was, I conceive, complete, when our Saviour cried "It is finished;" the atonement, at-one-ment, reconciliation, is yet going on as each sinner believes. Our theological literature on the subject, I think, is "confusion worse confounded."

I am glad Bro. Taylor maintains with Augustine, that the sacrifice of Christ was "sufficient for all; efficacious only for the elect." I think the logical Scriptural ground of our privilege to offer salvation to every sinner we meet is that Jesus "tasted death for every man."

Dr. S. W. Lynd, while Professor of Theology in Covington (1) Ky., published a book, as I remember, entitled "Sacrifice and Atonement," which I never saw, but which I surmise may have set up the distinction to which this note refers. E. B. TEAGUE.

If You Need a Tonic
USE HONORABLE'S ACID PHOSPHATE.
It stimulates the stomach, nourishes the nerves, builds the brain tissue. A wonderful tonic. Merges a delightful beverage.

MISSOURI LETTER.

The last minutes of the General Association report about 1,500 Baptist ministers. It is not known, I presume, what per cent. of these are not pastors; but quite a number who are not are preaching a good deal and doing good, notwithstanding they have no churches. They do not propose to be "laid on the shelf."

Dr. Yeaman has been moderator of the General Association since 1877, when the same met in Lexington. It is needless to say that Dr. Yeaman is unsurpassed as a presiding officer.

In August, 1884, the Association was organized under a tree (since cut down), which stood near Providence church, Calloway Co. The moderator was J. Vardeman and the clerk R. S. Thomas. The text Mr. Vardeman used on this memorable occasion is not given; but when the lamented A. P. Williams preached the annual sermon in 1887, the tenth chapter of Romans is recorded but not the verse. When Elder A. Woods preached the sermon before the body in Columbia in 1838 his text was James 1:27.

The minutes report 62 district associations and about 600 churches, which contributed to different objects during the year from October, 1894, to October, 1895.

Among the district associations Secretary W. T. Campbell did the following work: He has spent two-thirds of his time in the field, and reports days of labor 365, churches visited 128, district associations attended in person 22, letters written 1,152, miles traveled 16,266, circular letters sent out 3,125, circulars distributed giving facts and figures about State Missions 25,000.

Bro. Campbell further reports: Missionaries and missionary pastors 60, churches aided 47, district associations aided 13, days of labor 13,585, sermons preached 6,553, conversions reported 1,517, baptisms 1,523, religious visits 11,066, churches organized 11. Total raised for building and repairs by missionaries on the field \$9,352.34.

Bro. Campbell says: An examination of the minutes of 1894 shows that \$29,904.30 was spent in district mission work, which added to \$13,673.11 State Missions make a total of \$39,547.45, spent for District and State Missions, which is \$1,100 less than was spent last year. The Secretary then gives a summary, as follows: District Missions, \$25,904.34; State Missions, \$13,673.11; Home Missions, \$6,478.17; Foreign Missions, \$8,328.13. Total for missions \$54,383.75.

The minutes report 14 colleges, male and female, with 1,545 students. William Jewell, 295; Stephens, 157; Hardin, 225; Grand River, 110; Lexington, 105; Southwest, 144. These are the by far the most largely attended. Of those who attend all the colleges, 740 are members of Baptist churches. In these colleges the expense for instruction is \$55,975. Income from tuition about \$75,000. Buildings run as follows: William Jewell, \$65,000; Stephens, \$40,000; Hardin, \$40,000; La Grange, \$30,000, and from \$25,000 on down to \$4,000. Students for the ministry in the colleges for young men, 136. Some of these schools, I believe, are mixed.

The Missouri Baptist Sanitarium is doing finely under the very efficient management of Dr. G. W. Hyda. Its present value is estimated at \$115,000.

Mr. Editor, in gathering up these statements from the last minutes I have tried to be careful and accurate, so that no misstatement be made relative to any



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thing of which I have spoken, and if there is error, it is unintentional.

Later on I will give you a few briefs concerning the inauguration of a Bible school in this city by the Campbellite denomination with Dr. Moore, an ex-Kentuckian, at its head. However he is here, I believe, direct from England. They advertise it as nonsectarian, but Campbellite views concerning what the Bible teaches will be the programme. Time will tell whether or not I am not a good guesser. It is barely possible when the child gets to a certain age help from the State may be asked to keep it growing. In other words, it will be a Lexington, Ky., affair over again in my judgment. And should this be the case its breathing spell ought to be short, as any school that cannot live (that is, denominational) without State aid ought to die. The management is looking around in this city for property; at present using rooms in the church building for class purposes. If this enterprise succeeds it will be a wonderful help to the growth of this denomination in this city and county.

JOSEPH N. BARBEE.
Columbia, Mo., Feb. 8.

THE MODERN WAY.

Commends itself to the well-informed, to do pleasantly and effectively 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.

The new address of the American Baptist Publication Society is 1632 Chestnut Street, Philadelphia, Pa. We have taken two handsome stores, where we will remain during the rebuilding of our recently burned store. We are prepared to fill all orders with our usual promptness.

A. J. ROWLAND,
Secretary.

He that believeth on me hath everlasting life.—Jesus.

GRAND RIVERS CHURCH.

It was my privilege to worship with the saints at Grand Rivers on last Sunday and preach for them both in the morning and evening. The services were well attended and a healthy interest in the welfare of Zion seemed to prevail. The church is a young one and its environments at present are not favorable to an outcome of large proportions. Still, earnest zeal and faithfulness on the part of the membership may enable them to accomplish much. Grand Rivers started up a few years ago as a "boom" mining town under the auspices of a rich Boston syndicate. One and a half million dollars were spent, when trouble of some kind ensued involving a lawsuit and a total suspension of operations. The suit is about ended, favorable to the town's interest, and it is confidently expected by the leading citizens there that work will be resumed on an extended scale in the near future and that the place will, after a while, assume proportions and prominence, commanding attention from an expectant public. With this idea in view, it is hoped that our brethren will, even from the present, begin earnestly to try to build up our cause preparatory to future development into a strong and vigorous church. They extended to me a unanimous and hearty call to the pastorate for an indefinite time, which I accepted and entered upon the work. I ask an interest in the prayers of all who read this for the success of the church under my feeble labors. One candidate stands approved for baptism to be administered at the next meeting. The average attendance in their evergreen Sabbath-school is forty-two. God grant that its proportions in members and influence for good may continually enlarge as may also that of the church.

I inclose money for the RECORDER to go to one family in the church and will try to have it go to every family soon as practicable. No other human agency will help a pastor more in his work than this. T. E. RICHRY.
Princeton, Ky., Feb. 1, 1896.

CANADIAN LETTER.

We have been favored with most delightful weather during the month of January. Lovely bright days with plenty of snow, and not too cold; the merry jingle of the sleigh bells giving a brightness and vivacity to the streets and roads that is always welcome.

The encouraging reports from so many of our churches, appearing week by week in the Canadian Baptist, call forth feelings of great thankfulness to God for his abounding favor towards us Churches, as a rule, hold their annual business meeting in January, and many of these reveal a very satisfactory state of things both financially, numerically and spiritually.

Important conferences on Foreign Missions and the Holy Spirit's work have been held in London, Woodstock, Sarnid, Owen Sound and other places, conducted by Revs. A. P. McDiarmid, Foreign Mission Secretary, and H. F. La-Hamme, returned missionary from India. The meetings have been well attended, and marked by a deep spiritual earnestness.

The Foreign Mission Board are afraid they will close the financial year, which ends March 31st, with a deficit. The account is already overdrawn to the extent of \$6,000, and we trust our people will respond even at the eleventh hour and prevent such a misfortune.

A second church has been organized in Winnipeg with about 100 members. They have acquired valuable property in a good location, known as Selkirk Hall, formerly owned by the Presbyterians. It consists of an audience room seating 1,000 persons, with school-room underneath and also stores. The new church has extended a call to Rev. A. J. Vining, of Windsor Ont., which has been accepted. Pastor Vining is eminently fitted for that work, and a successful pastorate is anticipated.

Rev. R. G. Boville has resigned the pastorate of the James-street church, Hamilton, and Rev. J. A. Sowerly leaves Chatham on the 1st of March. Both these brethren have done good work and served their churches with devotion and ability.

THOS. W. CHARLESWORTH. London, Ont.

Our Premium Offer—Holman's Self-pronouncing Teacher's Bible—stands the test, viz., acknowledged the best and most liberal premium ever offered. Old and new subscribers can get the WESTERN RECORDER for one year, and the great Bible for \$3.50, post paid.

Rocky Mountain Views. Set of six beautiful albotype views of Rocky Mountain scenery, including Castle Gate, Royal Gorge, Summit of Pike's Peak, etc. on 11x1 1/2 paper with wide margin suitable for framing. Send to any address, postpaid, upon receipt of \$1.00. Sent by F. A. Wallace, G. P. O. Box 600, Grand Western Bldg., Salt Lake City, Utah.

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CONSCIENCE IN THE MINISTRY

Conscience is the ear of the soul through which God speaks by the voice of his Holy Spirit. This organ is so perfectly formed that no one can say he did not hear the still, small voice. "So that they are without excuse" (Rom. 1:20).

However, a man may ignore the warnings and promptings of the Holy Spirit that come to him through his conscience till his conscience is seared. Still, he is the more responsible for his mistakes and shortcomings.

If there is a class of men on the globe that ought to have this organ of the soul cultivated to the very highest possibility of spiritual hearing, that class is the Gospel ministry.

1. A young man should be very careful not to make a mistake in his call to, and preparation for, the ministry. A mistake here is fatal. No matter what amount of outward evidence, and urging on the part of friends a man may receive to enter the ministry, he ought to be certain that he hears the voice of the Spirit speaking through his conscience. Many a young man has destroyed his usefulness by following the voice of a dotting pastor or an admiring church into the ministry, instead of following the voice of God as it sounded in his conscience and told him to work in a private way. Again, when God speaks to a man and tells him to preach, he also speaks to that man, and tells him to prepare himself for his high calling.

The most important part of the preparation is learning the Word of God. Much of this work ought to be done in early childhood. But this electric age is unfavorable to the slow process by which Scripture is memorized. Children are rushed into manhood and womanhood so early in life, that they have no time for the weightier matters. Hence, as soon as one is decided beyond any question that God has commissioned him, by the voice of his Spirit, to preach the unsearchable riches of Christ, he ought then and there to resolve himself into a child again, and begin to learn the Word by heart. In learning, if he gives heed to the voice speaking within his conscience, he will also imbibe the Spirit of holiness by which the Word was given. There is other preparation that is highly important, such as the training of the mind and the forming of the habits. To neglect these, when there are so many facilities for this kind of training in our schools, colleges and seminaries, is to grieve the Holy Spirit and to stifle the conscience.

2. A great deal might be said about the part conscience should play in adapting the minister to his work. But I shall say only a few things. There is no true pastoral relation except that which is effected by the Holy Ghost. To make a convenience of the pastor-

ate for any purpose, is to degrade that high office. Such a course will result in the weakening of the church's spiritual strength and the preacher's power. No minister who will give heed to the voice within his conscience will be guilty of this great sin. Yet there are many who acknowledge that God has called them to a hard field, until it is convenient for them to retire from that field and go to a more inviting one. And, as before stated, these very same churches are waning in spiritual power. No man ought ever to leave a field, let it be ever so difficult, till the voice speaking within his conscience makes it unmistakably clear that it is his duty to leave. It is as great a sin for a minister to sever his connection with a church, while God is speaking within, and telling him not to do it, as it is to thrust himself upon a church over which the Holy Ghost has not made him overseer.

May I say just one word for our country churches? We, as ministers, sometimes complain that they are not liberal, and not up to date, etc. Whose fault is it? Much of it may be laid at our own door. We are content to labor with the country churches for a season, simply because we are not in demand anywhere else. But as soon as we have experience enough to make us worth something to the church that has nursed us through our infancy, we kiss her good-bye, and go out to live with people that can do a better part by us. Then, like some ungrateful children, we say uncomplimentary things about our foster mother.

As a young minister, let me appeal to the young ministers to give heed to the voice of the Spirit within, the conscience that is calling them to labor with the weak country churches and develop them in the grace of liberality as in the other graces also. It may not make you popular, but it will make you powerful.

W. B. RITLEDGE, Cloverport, Ky.

FREE!

We direct special attention to the following remarkable statements:

Dear Madam: I recommend the Moore treatment because I have tried it, and

KNOW it to be just what he says it is.

I have been cured by it, and have remained so for eight years, have known of many others being cured of the very worst cases. By all means get it. Yours truly,

W. E. PENN, Eureka Springs, Ark. May 18, '94. The above is a letter written by the late Rev. W. E. Penn, the noted Texas Evangelist, to Mrs. W. H. Watson, New Albion, N.Y. "Whereas, I was dead, now I hear"

At the age of 69, and after having suffered from Catarrh Deafness 20 years, I am truly thankful to state that I am entirely cured by Aerial Medication, and my hearing, which had become so bad that I could not hear a watch tick, or conversation, is fully restored. I will verify this statement.

WILLIAM RITCHIE, Derby Center, Vt.

Medicines For Three Months' Treatment Free To introduce this treatment and prove beyond doubt that it will cure Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send Medicines for three months' treatment free. Address: J. H. MOORE, M.D., Cincinnati, O.

The Secretaries of the American Baptist Missionary Union, American Baptist Home Mission Society, American Baptist Publication Society, and the American Baptist Education Society, acting under the advice and authority of their respective Boards, met in Philadelphia to day, and unanimously voted that it is impracticable to hold the Anniversaries in May in Portland, Oregon, according to previous arrangement and announcement, for the following reasons:

1. The continued stringency of the times rendered it exceedingly difficult to secure funds to meet the pressing needs of the Societies and forcing each of them to close its financial year with a burdensome debt, calls for economy and prudence in expenses.

2. Under existing circumstances it is believed that the Missionary Union will be unable to secure at Portland, a quorum of its Board of Managers, whereas not only a quorum but a full attendance is most desirable.

3. The calamity that has overtaken the Publication Society in the destruction of its building and contents and the derangement of its business renders it inexpedient for its officers to be absent as long as would be required for a journey to the Pacific Coast.

4. Information leads us to believe that there would be an exceptionally small attendance at the Anniversaries this year of the active friends and supporters of the Societies if held at Portland, Oregon.

For the above reasons, it was unanimously voted to accept the cordial invitation to hold the meetings at Asbury Park, N. J. in vicinity of the headquarters of the Societies.

Definite announcements of time and arrangements will be made at the earliest possible date.

- H. C. MABLE, American Baptist Missionary Union. T. J. MORGAN, American Baptist Home Mission Society. A. J. ROWLAND, American Baptist Publication Society. H. L. MCKEITHEN, American Baptist Education Society.

To Flower Lovers.

We are in receipt of a handsome illustrated catalogue containing a wonderful collection of Homeo Genanium (Chrysanthemum) plants and seeds from the great Central Plant Co. of Springfield. This firm is certainly the people's floral saving more flowers for \$1 than any firm in America. See their advertisement of the Homeo Genium in Flowers, or what you can do for 50 cents. They mail their catalogue to any address free. Write to them to day.

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HEAD O'ER ALL THINGS.

Head o'er all things, mighty Jesus. Many crowns upon Thy brow; Thine the great eternal age, Thine the transcendent now. These art Alpha and Omega. All time's forces Thine attend. Over nothing all triumphant, Thine the beginning and the end. All earth's pomp and pride and splendor Quiet shall crumble to decay; Her philosophy shall vanish, And her wisdom pass away, And, at last, her wisest sage Shall see that Thy footprints greet. Humble stoop to kiss Thy reinnet, Lay their learning at Thy feet. Thine the hidden, deep resources Of the earth and sea and air; These feet give them all commandment, And they speed them everywhere. Head o'er all things, mighty Jesus, Subject make them to Thy sway, Tributary to Thy kingdom, To the great, the latter day. —J. E. HARRIS, in N. Y. Advocate.

OUR PULPIT.

INSTRUCTIONS FOR FISHERMEN.

BY ALEXANDER MACLAREN, D.D.

"Now when Jesus had left speaking, he said unto Simon, Launch out into the deep and let down your nets for a draught."—Luke 5:4.

The day's work begins early in the East. So the sun, as it rose above the hills on the other side of the lake, shone down upon a busy scene, fresh with the dew and energy of the morning, on the beach by the little village of Bethsaida. One group of fishermen were washing their nets, their boats being hauled up on the strand. A crowd of listeners was thus early gathered round the Teacher; but the fishermen, who were his disciples, seem to have gone on with their work, never minding Christ or the crowd. It is sometimes quite as religious to be washing nets as to be listening to Christ's teaching.

The incident which follows the words of my text, and which is called the first miraculous draught of fishes, is stamped by our Lord himself with a symbolic purpose; for at the end of it he says: "Fear not! From henceforth thou shalt catch men." And that flings back a flood of light on the whole story; and not only warrants but obliges us to take it as being by him intended for the instruction in their Christian work of these four whom he has chosen to be his workers. However many of our Lord's miracles may not come under this category of symbolism (and I, for my part, do not believe that there are any of them which do not), this one clearly does. We have his own commentary to compel us to interpret its features as meaning something beyond what appears on the surface. I take it, then, that we have here a first, vivid code of instructions which our Lord gives to all his servants who do work for him; and I wish to look at the various stages of this incident from that point of view.

If there are any of my hearers who think to themselves, "Ah, well! He is not going to say anything that I have anything to do with," so much the worse for you, if you are not a Christian; or, so much the worse for you if, being a Christian, you are not an active servant. Jesus Christ had four disciples who were fishermen, and out of them he made four fishers of men. The obligation is universal.

I. THE LAW OF SERVICE.

"Launch out into the deep, and let down your nets for a draught." Now there is nothing more remarkable in the whole narrative than the matter-of-course fashion in which our Lord takes the disposal of these men, and orders them about. It is not explicable

unless we fall back upon what Luke does not tell us, but John does, in his Gospel, that this was by no means the first time that he had come across Peter, and Andrew, his brother, or James, and John, his brother. We do not need to trouble ourselves with the chronological question how long before they had been drawn to him, at the fords of Jordan by the witness of John the Baptist, and by the witness of some of them to the others. The relationship had then commenced which is presupposed by our Lord's authoritative tone here. It leads on the incident of my text to a closer discipleship, which did not admit of Simon and John hauling or cleaning their nets any more. They were disciples before in a certain loose fashion, a fashion which permitted them to go home and look after their ordinary avocations. Henceforward they were disciples in a much more stringent fashion. It was because they had already said, "Rabbi! Thou art the Son of God! Thou art the King of Israel," that this strange, imperative command, inexplicable, except by the supplement of the last of the four Gospels, came from Christ's lips and secured immediate obedience.

If we thus understand that his authority follows on our discipleship, and that the words of my text, first of all, insist upon and assert his right to command and absolutely dispose of the activities, resources, and persons of all his disciples, we have learnt something that we only need to practice in order to make our lives noble with a strange nobility and blessed and sweet with an unearthly sanctity and blessedness.

Further, the words of my text not only declare for us thus the absolute authority of Jesus Christ over all his disciples, but also reveal his sweet promise and gracious assurance that he cares to guide, to direct, to prescribe spheres, to determine methods, to lead those that docilely look to him, and wait upon him, in paths in which their activity may meet profitably be employed for him, and for his church. If there is anything that is declared to us plainly in the Scriptures, with regard to the relationships between men and Jesus Christ, it is this, that a docile heart will always be a guided heart, partly by inward whispers, which only they disbelieve who limit God in his relation to men, beyond what they have a right to do; and partly by outward providences which only they disbelieve who limit God in his power over the external world, beyond what they have a right to do. He will guide, sometimes with his eye, to which the loving eye flashes back response; sometimes with his whispered word, when the noises of earth and the pulsations of self will be stilled; sometimes with his rod, which the less sensitive of his sons do not often need; sometimes by successively in paths that we venture upon tentatively and timidly; and sometimes by failure in paths into which we rush confidently and presumptuously; but always, the waiting heart is a guided heart; and if we listen we shall hear, "This is the way, walk ye in it." And sometimes it is God's will that we should make mistakes, for these, too, help us to learn his will.

But, further, and more particularly, I do not think that I am unduly reading too much meaning into this story, if I ask you to put emphasis upon one word, "Launch out into the deep." As long as you keep pottering along, a boat's length from the shore, you will only catch little fishes. The big ones, and the heavy takes are

away out yonder. Go out there, if you want to get them—which, being translated, is this—the same spirit of daring enterprise which is a condition of success in secular matters is no less potent a factor in the success of Christian men in their enterprises for Jesus Christ. As long as we keep him down, within the limits of ease and want, and are horribly afraid of anything that our great-grandfathers used not to do, there will be very few fish in the boat. I do not know that Christian communities want anything.

Oh! brethren, if one thinks of the world into which it has been God's providence to put us, a world all seething with new aspirations and unrest, if we think of the condition of the great cities and of the tragical insufficiency of Christian enterprise and effort as compared with the overwhelming masses of the community, surely, surely, there is nothing more wanted to make Christian people wake up from their old jog-trot habits and cast themselves with new earnestness, new daring and enterprise into forms of service which conscience and sober wisdom may approve. Of course, I do not forget that any such new methods must each approve themselves at the tribunal of the Christian consciousness. It is no part of my business here to descend into details and particulars; but I do want to lay on my own heart, and especially on the hearts of the members of the church of which I have the honor to be the pastor, and also upon all other Christian people whom my voice may reach, the solemn responsibility which the conditions of life in our generation lay upon Christian men and women. "Launch out into the deep, and let down your nets." I believe, for my part, that if all the good, God-fearing, Christ-loving men and women in Manchester were to hear this voice sounding in their ears, and to obey it, they would change the face of the city.

II. THE RESPONSE.

Peter characteristically speaks out, and says exactly what a fisherman would be likely to say to a carpenter from Nazareth that came down to teach him his business. The landmen would not know, what the fisherman knew well enough, that it was useless to go fishing in the morning if you had not caught anything all night. There was very little chance of getting any better success when the sun's rays were glinting on the surface of the water.

"We have toiled all the night, and have taken nothing." Experience said, "No! do not." Christ said, "Yes! do." And so when Peter has made a clean breast of his objection, founded on experience, he goes on with the consent prompted by the devotion and consecration of love, "nevertheless." A great word that: "We have toiled all the night and have taken nothing; nevertheless, at Thy word we will let down the net. So here goes." And away they went, breakfastless, perhaps, with their nets half cleaned, and sleepy and tired with the night's work.

Here, then, we see obedience that springs delighted to obey, because it is impelled by love. That is the spirit which can be trusted to go out into the deep, which does not ask whether things are recognized and usual or not, but which, if once it is sure of the Lord's will, takes no counsel of anything. How should it, seeing that there is nothing so delightful to a heart that truly loves as to know and do the will of its beloved! And that, dear brethren, is the spirit that all we Christian people need. A deeper, more vivid, more continual, soul-subdu-

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ing, muscle-straining consciousness that Jesus Christ "loved me, and gave himself for me." Then his whisper will be like thunder, and the motto of our lives will be, "At Thy word, I will!"

Further, here is obedience that was not in the least degree depressed by the recognition of past failure. All night long they had been dropping the net overboard, and drawing it in, and with horny, wet hands seeking in its meshes, and finding nothing. Then overboard with it again, and more pulling at the heavy sweeps, till the dawn began to show, and all in vain. Now the weary task must be done all over again, though in all the past hours, which were the best, all has been failure.

I think that our Christian courage and consecration would be immensely increased, if we could learn the lesson of my text; and feel that, however often in the past I may have broken down, the word of Christ's command which thrills into my will, is also the word of Christ's promise, which should stay my heart, and give me the assurance that past defeat shall be converted into future victory.

There is an obedience which did not grudge fresh toil before the effect of past toils had been quite got over. The nets, as I said, were only half cleaned. It was a pity to begin and dirty them again. The fisher's had had a very hard night's toil. If they had been like some of us they would have said, "Oh! I have been working hard all the night. I cannot possibly do any more this morning." "I am so very busy with my business all the week that it is perfectly absurd to talk about my going to the Sunday-school." That was not their spirit at all. No matter how they had to rub their eyes to get the sleep out of them, they just bundled the nets into the boat once more, pushed her down the strand, and shoved her out into the blue waters at Christ's bidding. And that is the sort of workmen that he wants, and that you and I should be.

Further, we have here an obedience that kept the Master's word sounding in its heart whilst it was at work. "At Thy word will I let down the net."

Ah! we very often begin working with a very pure motive, and as we go on the motive gradually oozes away, and what was begun in the spirit was continued in the flesh; and what was begun with a true devotion to Jesus Christ is continued because we were doing it yesterday, and the day before that, and the day before that, and because it is the custom to do it. So we go on. The heart having all gone out of service, the blessing is gone out of it, too. But if we will keep our hearts near that Lord, and listen to his voice calling us, wearied or not wearied, beaten before or not beaten before, and do as he bids us, launch out into the deep, we shall not toil in vain.

III. THE RESULT.

Christ's command ever includes his promise. Work done for him never is fruitless. True, his most faithful servants have often to say, if they look at their few sheaves with the eye of sense, "I have

spent my strength for naught." True, the apostolic experience is, at the best, but too faithfully repeated—"some believed, and some believed not." Christ's Gospel always produces its two fold effect, being "a saviour of life unto life, or of death unto death." If the great Sower, when he went forth to sow, expected but a fourth part of the seed to fall into good ground, his servants need look for no larger results. But still it remains true that honest, earnest work for Jesus, wisely planned and prayerfully carried out, with self-oblivion and self-surrender, will not be unblest. If our labor is "in the Lord," it will not be "in vain." Just as pain is a danger signal, pointing to mischief at work on the body, so failure in achieving the results of Christian service is, for the most part, an indication of something wrong in method or spirit.

But, if we are toiling in loving obedience to Christ's voice, and seeking his direction as to sphere and manner of service, we may be quite sure of this, that whether we get, immediately or not, the outward and visible results which this incident promises to all who fulfil the conditions, we shall get the results which were symbolized in the second form of this miraculous draught of fishes. For, if you remember, there was another incident at the end of Christ's... modelled upon this one, and equally significant, though in a different fashion. On that occasion, when the disciples had been toiling all the night, and saw, in the dim twilight of the morning, the questionable figure standing on the shore there, they were bidden to bring of the fish that they had caught, and when they came to land they saw a fire of coals, and fish laid thereon and bread, and his voice said, "Come, and eat!" Blessed are the workers that work for the Master, for living they shall not be left without his blessing, and dying "they rest from their labors"—by the side of that mysterious fire, and Christ-provided food—and their works do follow them, in that they bring of the fish which they have caught.

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

FRIDAY, FEBRUARY 20, 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.

A NOTORIOUS infidel has been scoring the churches and pastors because "they have been negligent of man's temporal needs and well-being, thinking only of his spiritual needs."

Before he says much along that line, it would be well for him to examine into matters a little, in the one city, Chicago, in which he spoke.

He will find that there is very little destitution among the pious, and that such destitution is almost invariably due to the conduct of the wicked with whom they are connected by ties of family. He will find that the destitution of the pious is relieved by their brethren.

Let him answer the question as to the reason there are so few of the pious who are suffering? God does not feed them by the ministry of ravens, or prophets, or angels. But the infidel does not admit there is any God. Then as they have no God to watch over them, why are they so generally among the self-reliant and the frugal, the industrious and the charitable?

The unbelievers are in the immense majority among the suffering and the destitute. One hears oaths and not prayers in the slums. Why do not the unbelievers, headed by this rebuker of Christians, care for their destitute as well as the Christians care for theirs? That is a fair question.

This unbeliever lays great stress on the "brotherhood of man," and the obligation which that brotherhood lays upon Christians to care for human bodies as well as human souls. But does not the "brotherhood of man" bind unbelievers as well as Christians? Are they not under obligation to care for the bodies of their brother unbelievers? When they consider how many more of their brotherhood are suffering and destitute in the slums than there are of the Christians, would it not be well for them to take the beam out of their own eyes first?

The cause of the destitution is almost invariably sin in the shape of vice. The suffering cannot be removed unless the cause is. Take a drunkard from the slums, give him food and good clothing, and what have you really done for him? How long before the clothing has been sold for drink or gambled away!

What can an infidel do to make things better? Appeal to the man's self-respect? He hasn't any. His love for his family? He spends his leisure moments in

beating them, and delights to take their last morsel of food from them if he can sell it for whiskey. Let these men who abuse the churches for doing so little, give us just one object lesson themselves. Let them by their humanitarianism and their brotherhood of man and their care for human bodies purify and elevate one spot in the purlieu of Chicago as Christians have purified and elevated many. That is a fair challenge. Till they can show us just one illustration of the superiority of their methods, let them for shame quit reviling the churches for not doing more.

Regenerate a man's soul, and he will take care of his own body and be ready to help care for others. Something permanent has been done for him. He is honest and good and industrious and truthful. Therefore he is trusted by his fellowmen, he works as the Bible commands, he "gets on in the world," takes his family out of the slums and becomes one of the respectable members of society. Nothing but genuine religion which is the fear of God ever works this revolution. So that in a very true sense the churches may answer the infidel, "Take care of the souls and the bodies," will take care of themselves.

Much merriment has followed the telling at various times of the preaching of a Negro preacher in Georgia, who said in a sermon, "A colored sister fell asleep when Paul preached that all-night sermon, and she was dreaming of the land flowing with milk and honey. She dropped out of the window the deacons went down to see what had happened, and bringing back twelve baskets full of fragments, inquired of the Apostles whose wife she should be in the resurrection of the pharisees."

The story is amusing, no doubt, but the inference which has sometimes been drawn from it is all wrong. That preacher may have been a very pious man and a great power for good among his people. A colored Baptist preacher lived for many years after the war in our town. His expositions may have equalled the one given, may have even surpassed it in grotesqueness. But he was a grand, strong man, of great force of character and of great godliness.

He was indeed a power among his members, but it was a power which made for righteousness. He may have made a jumble of the Bible stories, but he made no jumble of the ten commandments. And he was worth more to the town than twenty policemen.

He ruled that quarter of the town in which he and the most of his people lived as absolutely as Kaiser or pope ever ruled. And stealing was unknown in his kingdom. Fence rails and chickens were safe, so long and so far as Bony Frierson held sway. The vices to which his race were supposed to be addicted in those days were but rarely heard of and were promptly disciplined.

He loved and feared God and ruled well. And no man in that town was more sincerely mourned when he died. He did more good than a score of men who would have smiled in scorn at his preaching, but who are without his single-hearted faith in God's Word, and his fear of God. It is of far more importance in estimating the worth of the colored preachers, or the white preachers, for that matter, to know what they think of the ten commandments than what might be their exegesis of difficult passages. The learning and the training of the schools is of the greatest importance. But humility, faith, godliness are infinitely more important still.

And these unlearned preachers

whom we have known, however unable they might be to formulate a system of theology, and however wild may have been their spiritualizing of many texts, were also sound upon the vicarious atonement. Are all the more learned ones of this day as sound? They had the most unflinching faith in the infallible authority of the Scriptures, in the eternal punishment of the wicked, and in God as a prayer-answering God. Verily there be some who need to sit reverently at the feet of these old saints and learn of them.

OFF FOR THE ORIENT.

As jolly a party as ever were seen sail off on the Fulda presently. Everything we can think of has been attended to. Our tickets, our passports, our baggage, our letters of credit, our remedies for sea-sickness, our correspondence, etc., have all been looked after. The wind has been high, but it has died down this morning, and we hope for nothing worse on the sea than swells. The Fulda is crowded, even the quarters of the officers are occupied by passengers. There are two other parties of tourists beside the Baptist Pilgrimage on board. We have nine preachers and one physician. Fortunately this physician, Dr. Stone, for several years had charge of the lunatic asylum at Hopkinstonville, so that if any of our party get cranky we will know what to do with them. We have a wonderfully fine party. Dr. Crundon (the manager of the Gazette, our contractors), specially complimented us. We bring a letter from the State Department at Washington, through the kind offices of our honored brother, Postmaster General Wil-on, which letter calls on all the United States ambassadors, ministers plenipotentiary, consuls, etc., to render us all the services needed.

REAPING AS THEY SOWED.

Some years ago the Mission Board of the Congregational churches rejected a young man named Noyes, who wished to go as a missionary to Japan. The reason was his unsoundness of doctrine.

Immediately there arose a wail—a shriek of "persecution." The young man was declared to be sincere—which the Board had never questioned—and earnest and zealous and able and "sweet-spirited." His unsoundness the wailers ignored. It could not be denied, but it was a matter of no importance. Money was raised by sympathizers who condemned the narrowness of the Board, and he was sent to Japan with the halo of martyrdom around his brow.

Now the reaping from that sowing, and from similar sowings, has followed in due course of time. The Congregationalists have sent a committee of four of their best and wisest men to Japan to see what could be done against the tide of false doctrine in their churches.

They report that the errors have not spread as widely as was feared. But they found things bad enough. The worst seems to have been with their college, which is called the Doshisha. A large amount of money had been contributed for the buildings of this college, the pay of the teachers, and even the support of the students.

The trustees of this college insist on the right to call it a Christian college, although the stand they take in regard to religion can be gathered from this sentence in the report of the committee: "The American churches which had contributed to the treasury of the

Board could hardly hold to be Christian those persons or institutions which deliberately refused to declare belief in a personal God and in the divinity of Jesus Christ, and in the immortality of the soul, and in the supernatural elements of Christianity."

This is the position of the trustees of this mission college, built and supported by money raised for missions. They refused to declare their belief in these points, but insisted theirs is a "Christian" college for all that. This is going further than the Unitarians even, for they are willing to declare the existence of a personal God.

Be not deceived; God is not mocked. Whatsoever a man soweth that shall he also reap.

The Canadian Baptist says that the Bloor-street church, Toronto, raised last year \$10,747, of which \$5,087 went to missions. And the First Baptist church, Brantford, raised \$2,300 for church expenses, and \$3,200 for missions.

This is something to thank God for. It calls to mind the change which Dr. Gordon succeeded in making in his church in Boston. When he went there, the church spent \$3,000 a year on its music, and gave a few hundreds to missions. He soon worked such a revolution by stirring up the pure consciences of the brethren that the church gave \$3,000 to missions, and the singing cost no more than the praying.

These two Canadian churches give nearly as much to missions as they spend on home expenses. We wonder if that is true of any church in the United States! It is not the duty of all the churches. But surely there are many who are so situated they can do as well as those Canadian churches.

All the churches in Canada have not done so well, we are sorry to say. In the same issue of the Canadian Baptist is a statement from the Secretary that "not nearly half the churches have sent contributions during the first nine months, now gone, of the Convention year." The account of the Board in the bank is overdrawn, and, according to the policy adopted by the Board and the Convention last year, "a debt at the end of the year inevitably means entrenchment in the work of the coming year."

Let us hope and pray that the greater half of our Canadian churches who have as yet given nothing will hasten to follow, as nearly as their circumstances will allow, the example of the two churches which have done so well.

A NEGRO Methodist from Ohio went on to Boston to attend a Y. P. S. C. E. meeting. He applied to three hotels which refused to receive him, and went at last to a private house, we suppose of his own race. Several of the Northern papers are using language upon those hotels. As the B. Y. P. U. A. admits coloured men on an exact equality with the white delegates, they may have some trouble in Milwaukeee.

NATURALLY it took men some little time to get their breath and understand their future station in life when the new woman requested them to step down and let her have their place. But they seem at last to be realizing the situation. We see in an Eastern paper this announcement: "The gentlemen of the Congregational church are to serve a tea at the church on Friday evening."

We see several articles in the papers on the best way to interest children in the Bible. The only way is to let them see you are more interested in that yourself than anything else.

Editorial Varities.

We are pleased, but not surprised, to learn that Howard College, at East Lake, Ala. is proposed under the President of W. McJabe. All there are 100 students and 25 of the numbers are studying for the ministry. An exchange says: "God never wastes in bestowing his blessings when they are deserved." And no fallen creature ever yet deserved a blessing. Even Paul owed all his blessings to the free grace of God.

General Miles, Commanding General of the United States Army, is not only a Baptist, but he is a Baptist of long descent. One of his ancestors was a Baptist preacher in England in the days of Charles II.

In reporting a meeting in some of the churches, the preacher said that "several baskets were buried handles and all." We like that. The trouble is too often that in burying baskets the handles are left within reach.

The Sunday-School Board could not have made a better or a more popular choice for President than Dr. E. E. Peck. From his boyhood Dr. Peck has done well whatever he has done and he will prove efficient, wise and liberal-bred as President of the Board.

Rev. R. W. Mann, of Clinton, Ky. made us a call while visiting Louisville. He was in attendance at the A. P. A. State Convention, and was one of those appointed to attend the National Convention which will meet in Washington, D. C.

Dr. Stanton says in the Indiana Baptist: "There may be motion without progress. Activity does not always mean advancement. Haste does not always imply betterment." His words are both wise and timely. The first question to ask when one hears of progress is "Progress which way?"

We are proud of the good sense of Baptists which leads them to name their churches and their associations so generally by local names as the Association and churches are named. Ball's Ferry Park seems a little inappropriate to Baptists, though we are glad the Association in Missouri called itself by that name.

The Journal and Messenger says: "The sentiment among religious newspapers seems to be that a little dog may snap and snarl and even bite a big dog, but he must pay no attention to it. Indeed, he is to be pitied, and kindly and lovingly upon the little fellow, no matter about his teeth. All right."

Dr. Moss writes to the Examiner of Rev. Parley D. Root, whose articles our readers have enjoyed. Rev. Parley D. Root, of Woodstown, N. J., has resigned the pastorate of the church which has been held for five years. He is one of our best known and strongest men, and his brethren hope he can remain among us.

We received so late for this week's issue a beautiful tribute to the memory of Mrs. J. C. Woodridge. Those who had the pleasure of knowing her will feel the truth of the tribute. There is no more delightful community than Hopkinstonville. And among the loveliest families in the city was that of Major Woodridge.

The Quarterly Reporter of the German Baptists, gives some interesting figures. There was a little band of seven in 1827 consisting of Oncken and his wife and five others. Now they number 21,000 and have spread into the surrounding countries. The baptisms for the last year were 3,000. The Baptist colporteurs have sold 40,000 copies of the Bible.

It is evident that this offer comes from an Episcopal minister and coincides with the latter portion of his congregation. In a Christmas gift exchange is found the following offer: "Thirty-eight pairs of slippers, 14 yellow prayer books, bound in morocco, and 10 pairs of black mitts will be given in exchange for a pair of shoes or trousers. Address Reverend"

The Examiner says that the American Baptist Publication Society, at the request of Dr. J. W. Jones, has published its publications to the University of Virginia. As is known by every one, the University lost its library in the fire. This was a graceful and kindly act and a generous one in view of the recent great loss of the Publication Society.

The Presbyterians in New York were so much pleased by the interest aroused by the meetings they held last fall in the interests of foreign missions, and distinguished elders took the lead, that they propose to hold similar meetings in the interests of home missions. They will have a series of meetings culminating in a mass-meeting in Carnegie Hall at which President Cleveland will preside.

The Religious Herald is making a strong effort to get 1,000 new subscribers. We started to say that the Herald deserves them, to wish that it would get them speedily, and to add that we hoped all would begin their subscriptions with the issue of Feb. 15th, in order to read Prof. Robertson's article. But, then, they ought not to fail to read Prof. Harris' in the issue of Feb. 15th, and then there was Dr. E. W. Winfree's in the last week in January that all the new subscribers ought to have.

If pride is ever justifiable in the saints, it is in Southern Baptists for our Home Board. We do not realize what a grand work they are doing, except when some statistics are given us. Each missionary of the Board, taking an average, preaches two sermons every week per year to five congregations, baptizes 17 believers, organizes one Sunday-school and every third year two, makes 10 religious visits, consults one church every two years, and puts up one house of worship every three years. He costs the denomination \$20 per year.

Among the Churches.

LOUISVILLE.

Walnut Street—Prof. E. C. Dargan preached. One received by letter. Broadway—Pastor Pickard preached. One received by letter and one baptized. Chestnut-st.—Pastor Weaver preached. Two received for baptism. East—Pastor Christian preached. Three received by letter and one baptized. McFerran Memorial—Prof Kerfoot preached in the morning and Bro Geo. E. Burligame at night. Twenty-second and Walnut—Pastor Hunt preached. Three received by letter and two baptized. Franklin-st.—Pastor H. C. Roberts preached. One received for baptism. German—Bro. Worrell preached at both hours. The new pastor takes charge March 1st. Highlands—Pastor Dawes preached. Logan-st.—Pastor Ewing preached. Commences a meeting next Sunday Rev. F. W. Eberhardt of Midway will aid the pastor. Parkland—Pastor Nowlin preached. Portland Avenue—Pastor Irvine preached in the morning and the pastor's brother made an address on missions at night. Church gave the pastor and his family a reception on Tuesday evening. One received by letter. Southgate-street—Pastor McFarland preached. One baptized. Third-av.—Bro. J. H. Boyet preached. Meeting continues this week. Five received for baptism, one by letter, two under the watchcare and sixteen baptized. Church greatly revived. City Mission—Bro. Wilson preached. Usual services during the week. The Point—Bro. Masters preached. Great interest still prevails among the men. Glenview and Eight Mile—Pastor Martin preached. Highland Park Pastor Burroughs preached. Four received by letter and one for baptism. Clifton—Pastor Roddy preached in the morning and Bro Dorset at night. Bro. F. H. Kerfoot read an admirable paper on "Prof. W. R. Harper's Theory of Inspiration." The conference requested its publication.

SEMINARY NOTES.

J. S. Pierce spent the time between breaks with his Seminary friends the first of the week. "Rev. Henry Slodge" visited Bro. Judson Willett and family near Pennedaker, Ky., last Saturday and Sunday. "Everybody has got some conceit. Wherever they have it, it is always ridiculous."—W. H. W. Dr. Sampson spent a part of last week in Mississippi lecturing before the students of Mississippi College on the Old Testament. Pres. Whitman of the Columbian University gave a call while in the city last week. He lectured in Norton Hall Tuesday evening, selling of the state of our colleges at present. Bro. John W. Beckman, one of the blind brethren who attended the Seminary last year, visited Dr. at Walnut Street church Tuesday evening on "An Evening with Kiekers and Growlers." All who have heard the lecture pronounce it quite good. Mr. L. C. Irvine, who has spent some time in Brazil as the agent of the Levering Bros., gave us some views of mission work in Brazil, as looked at from the standpoint of a business man, at the Mission Band meeting on Monday evening. Supplies for the week: C. W. Daniels, Bethel Mission, Saturday night; W. Henry Slodge, Buck Grove; E. W. Marshall, Pewee Valley; Dr. at Walnut Street church Tuesday evening on "An Evening with Kiekers and Growlers." T.

THE STATE.

Bro. V. O. Gilbert writes from Scottsville: "We have much occasion to praise the Lord. Bro. L. L. Voyles has just closed a meeting of little more than two weeks' duration. Such an awakening has not been witnessed in Scottsville in several years before. Bro. Voyles did all the preaching, two sermons each day and three on Saturdays and Sundays. The whole town and community became interested. More than fifty souls were soundly converted. Twenty-five united with the Baptist church in several with the other churches of the town, the Presbyterian and Methodist, and others yet to join the Baptist. We feel that God has wonderfully blessed us after a long spiritual drought; and I will give God the glory, we feel that no other church is blessed with a more earnest, zealous and sound pastor than ours. Wrong skepticism and pride go down before his power, and he does not fear to attack sin in the church or out. He

reverts to no scriptural methods, but preaches the plain Gospel and does it with simplicity and power that convinces the oldest and hardest rebel. We can hardly realize that we are the same old thing, but we do know that God hath power on earth to forgive sins, for we have seen and heard the evidence abundantly in our midst during the last few days."

Pastor J. P. Taylor writes: "Conducted a two weeks' meeting at Monticello in January. Results: 7 professions, baptized 25, church much revived. Bro. J. E. Gardner rendered valuable help." Bro. John A. Pierce writes from Thurlo: "In my district schoolhouse Bro. T. Wells and John A. Pierce held some twelve or thirteen days' meeting, which resulted in 13 conversions and great strength to the saints of the vicinity. To God be all the glory."

OTHER STATES.

Pastor Simms of the Tabernacle church, Raleigh, N. C., is in the midst of a gracious meeting, with evangelist Hines of Virginia assisting. Pastor Kramer of Wilmington, N. C., baptized 24 into his church recently. Pastor S. J. Betts of Bayonne, N. J., has just closed a fine meeting with the Fayetteville-street Baptist church, Raleigh, N. C. Pastor W. Hilbro writes from Hamblton, Mo.: "Our meetings here continue. About 165 have taken up the cross of our Lord and Master. It is a great awakening in this infidel town." The St. Augustine church, Florida has set apart its new house for the worship of God. This building represents great struggle on the part of the faithful little church, and their efforts were well seconded by the Home Mission Board and the State Board. The sermon in the morning was preached by Pastor Johnson, and in the evening by Elder J. B. Hawthorne, President of the Home Board. Elder N. A. Bailey, who represented the State Board, made the dedicatory prayer. Eighteen have been recently received into the fellowship of the Bell Spring church, Va., all by experience and baptism. The Deep Creek church, Va., has set apart its new house for the worship of God.

In a recent meeting in the Siam church, Tenn., about 19 additions to the fellowship of the church. Some of these were considered hardened sinners, but the Holy Spirit showed His Almighty power in their conversion. A seventeen days' meeting in the Cave church, Tenn., resulted in 20 professions, 20 additions to the fellowship of the church. Pastor N. M. Pierce held a meeting in his Oak Grove church, Mo., which resulted in 12 additions to the fellowship of the church. A meeting in the Clinton church, Miss., closed with 24 additions to the fellowship of the church.

The Union church, Ga., has set apart Bro. L. S. Connor to the full work of the Gospel ministry. The Galord church, Ga., has set apart Bro. L. L. Lovelace to the full work of the Gospel ministry. A church has been constituted at Stamps, Ark., and Elder H. E. Harris called to its pastorate. The Olean church, Miller county, Mo., has been greatly blessed in a meeting in which 8 were received by letter, 11 were baptized and 3 await baptism. Thirty-four have been added to the fellowship of the Montmorenci church, S. C., all by experience and baptism. Elder Waldorf held a meeting in the Cabelville church, Ark., which closed with 21 additions to the fellowship of the church, with more to follow. A meeting in the Caldonia church, Ark., resulted in 26 additions to its fellowship, 20 by baptism, and 6 by restoration and letter.

Providence church, Nevada county, Ark., closed a meeting with 12 additions by experience and baptism. A nine days' meeting in the Pleasant Hill church, Ark., closed with 11 additions to its fellowship. The Anchor church, Ark., was greatly blessed in a meeting in which 10 were added to its fellowship. A nine days' meeting in the Melrose church, two miles from Hope, Ark., closed with 11 additions, 7 by baptism. Thirty have been added to the fellowship of the Spring Hill church, Ark., by baptism. Meetings held by Pastor Elsom of Fincoast, Va., near that place, have resulted in 45 professions of religion, 23 baptisms and others received for baptism. A meeting in the Nickelsville church, Scott county, Va., continued two weeks and closed with 20 additions to the fellowship of the church.

Another church has been organized in Lynchburg, Va., the Cable Street church. There were 114 members who entered into the organization, most of them from the First church. Elder F. P. Robertson has accepted the pastorate.

The Grace Street church, Richmond, has set apart Bro. J. P. Essex to the full work of the Gospel ministry. The meeting in the Joplin church, Mo., continued six weeks and closed with about 100 additions to the fellowship of the church. The Ottawa church, Kansas held a month's meeting with 51 baptisms into the fellowship of the church with others to follow. There were 30 professions of religion and 20 additions to the fellowship of the church as the result of a meeting in the Caldwell church, Kansas. A church has been constituted at Rock, Ind., and Elder R. F. Hamilton chosen pastor.

Tebo church, Henry county, Mo., has held a meeting in which there were 35 professions of religion 25 additions to the fellowship of the church. Twenty three have been added to the fellowship of the Zion church, Livingston county, Mo., by experience and baptism. A meeting in the Marshall street, Missouri, resulted in 4 additions to the fellowship of the church. Sixteen have been added to the fellowship of the Spickardville church, Missouri, all by baptism, and nearly all heads of families. Elder O. G. Wilson held a meeting in the Zion church, Scotland county, Mo., which resulted in 32 additions, 25 by baptism.

A four weeks' meeting in the New London church, Missouri, resulted in 20 additions to its fellowship. A church has been constituted at Pleasant Hill, Morton county, Mo. Elder E. E. Calvert held a meeting in the Pleasant Valley church, Dry Fork Association, Missouri, which resulted in 17 additions to the fellowship of the church.

The Platte Island church, Missouri, has set apart its new house for the worship of God. A meeting in the Pleasant Grove church, Vaney county, N. C. closed with 20 additions to the fellowship of the church. Eld. B. Taylor held a meeting in the Sugar Lake church, Mo., in which 28 were added to the fellowship of the church, most of them being heads of families.

The Waldron church, Missouri has set apart Bro. H. F. Hornum to the full work of the Gospel ministry. By invitation Bro. J. N. Hall, of Fulton, Ky., came to Auburn Monday, Feb. 3, to preach in a protracted meeting at the Baptist church. He took us by storm. His sermons were plain, direct, pungent and powerful. He preached one sermon on baptism and one on the Lord's Supper. They were grand. They were unanswerable. He swept everything before him. Hall is simply great. His sermons were plain things in the way of the meeting, a new man standpoint, the weather and an epidemic of measles and other obstacles. The congregations grew from the beginning. The church is greatly strengthened. If Bro. Hall could have remained another week, I think we should have had an ingathering of souls. Bro. Hall's preaching was a feast and a joy, and his visit a benediction to us. May God abundantly bless his labors, and may He in His providence send Bro. Hall to hundreds of other churches to present "the faith once for all delivered to the saints." J. H. BURNETT, Auburn, Ky., Feb. 11.

I HAVE been preaching here two days, and have already seen signs of a real revival. We have had three additions to the church and are trusting for many more. The church has just completed a House of Worship that cost them nearly \$20,000 though they have only a comparatively small membership. The Baptists have long been in the background, here but I am doing my best to make them believe that they are "the people." They have a consecrated minister, who is doing a good work. I would like to correct the impression that I have given up my church and entered evangelistic work. I am still the bishop of Pewee, and the pastor of the best people in Kentucky. Our school has reached a high-water mark under the management of Professor Perry, who is rapidly becoming one of our greatest denominational teachers. Paris, Illinois, February 14th, 1936.

MARRIED.

WASSON—SWISHER.—At the Farmers Hotel on the morning of the 12th, by Elder P. Galt Miller, Mr. R. F. Wasson to Miss Mary W. Swisher, all of LaGrange, Ky.

LIST OF THE BAPTIST PILGRIMAGE.

- T. T. Eaton, Louisville, Ky. Mrs. T. T. Eaton, Louisville, Ky. R. J. Williams, Honca Path S. C. Mrs. R. J. Williams, Honca Path, S. C. Mrs. Dr. J. L. Smith, Louisville, Ky. Mrs. E. W. Ashbrook, Cynthia, E. S. Todd, Washington, D. C. J. Milnor Wilbur J. F. Plinson, Kaufman, Texas W. J. Steans Danville, Pa. Miss Sallie James Louisville, Ky. Miss Sessie James Louisville, Ky. Miss Minnie Dearing Louisville, Ky. Miss Christine Meyer, Louisville, Ky. Trust Coy Chicago, Ill. Mrs. Trust Coy Chicago, Ill. Harry L. Coy Chicago, Ill. John D. Otter Louisville, Ky. Mrs. John D. Otter Louisville, Ky. Robert W. Otter Louisville, Ky. Miss Mary Verhoff Louisville, Ky. Mrs. Mary Verhoff Louisville, Ky. T. J. Davenson, Kerville, Tenn. Miss Mary C. Eaton Louisville, Ky. Miss Nonie Boren Dallas, Texas. Carter H. Jones Louisville, Ky. Miss Jane Gray Glenn, Clarkston, Tenn. Miss Jimmie Benson Altonton Wilcox County Ala. H. C. Warren Louisville, Ky. Miss Mary Lee Warren Louisville, Ky. Miss Mary P. Bowman Louisville, Ky. Mrs. W. H. Matlack Louisville, Ky. W. H. Simmons Louisville, Ky. J. T. Burghard Louisville, Ky. Mrs. Emma Grubitz Louisville, Ky. Walter Bennett, Richmond, Ky. Mrs. Walter Bennett Richmond, Ky. B. W. Stone Hopkinsville, Ky. Mrs. Mary Verhoff Louisville, Ky. R. F. Jenkins White Wright, Texas. Miss E. S. Talcott Elmwood, Conn. Louis Burghard, Smyrna, Del. Lewis Ulrich, San Antonio, Texas. J. Reinhardt, White Knight, Texas. H. C. Cruse, Pennsylvania. Mrs. M. G. Cruse Pennsylvania. W. B. Lindsey Escanaba, Mich. Miss E. J. Lindsey Escanaba, Mich. Miss Etta Taffe, Chicago, Ill.

My reception here has been of the pleasantest character. On Monday evening a public reception was given me at our church, at which an address of welcome was delivered by Rev. Jesse Baker, D. D., on the part of the church and Prof. T. Henderson on the part of the college and pastors of the Presbyterian and Methodist churches also delivered addresses. The whole service was a most delightful one. On Wednesday afternoon our home was invaded by the members of the church, each bringing beautiful gifts for the supply of pantry and larder, a most substantial method of giving welcome to the incoming pastor. The church is united and hopeful and are highly prosperous. Fraternally yours, J. M. PHILLIPS, Moss Creek Tenn. Feb 7.

Good Old Things.

Somehow the best of everything seems to be in the past, many of the popular "fads" of today are for old furniture, Grandfather's clocks and as the Society of Colonial Dames would have it, for Forefathers who were gentlemen who "fit" and died during or before the Revolution. Where will be the woman of today, who does not remember "goodies" the old Grandmother's pantry contained, and the Medicines our Grandmothers were certain to recommend us to take. Nearly every one must remember what a standby Brown's Iron Bitters was. If we ate too much and had indigestion or had chills, or malaria, or felt badly, or ugly pimples showed themselves on the skin—it was the same old by-word—"It's Brown's Iron Bitters you need." Many such articles die, this Medicine seems to be the exception, and its long life and continued popularity must certainly be attributed to its great merits.

PROGRAMME.

The Missionary Circle Meeting of the Blackford Association will hold its next session with the Union church, Hancock county, Ky., on Feb. 28th and 29th, 1936, beginning at 10 o'clock A. M. The following is the programme of the meeting. The relation of the Sabbath-school to the church—A. W. McDaniel, El D. Bowles. Will a true lover of Christ knowledgely and willingly neglect to support the Gospel?—I. L. Rice, J. E. Jackson, C. J. Bruner and H. V. Bruner. Explain the relation and importance of the five objects of missions as set forth in the "Walter T. Pinn"—F. M. Saddle, L. J. Baker and Lafa Jarboe. Will the heathen be saved without the Gospel?—C. M. Corley and W. Richards. What should be done with a membe

of the church who does not contribute to her support?—L. Burdett and H. D. Burch. The importance of teaching our denominational tenets in the Sabbath-school—W. H. Bruner, W. R. Oldham and Dr. Frymire. Can one be lost after being regenerated?—C. B. Coleman, and J. R. Jarboe.

Is the remission of sins secured in the case of baptism?—W. H. Morton, P. M. Whitlow and A. Francis. W. H. BRUNER, J. E. JACKSON, W. D. KOWEN, F. M. SADDLER, Committee.

ORDINATION.

By invitation the pastor and some of the deacons of the Lewisburg, Stone Lick, Mount Olive, Mays Lick and Maysville churches met with the Maysville church on February 9, 1936 to ordain Bro. Robert Tolle, a member of their church, to the work of the ministry. After thorough and satisfactory examination by the council, and upon unanimous vote of the church, the presbytery composed of the following ordained ministers: J. W. Bruner, C. Keys, I. P. Trotter, M. B. Adams and H. H. Hibbs ordained Bro. Tolle to the full work of the ministry. Bro. Adams preached the sermon; Bro. Trotter delivered charge to the candidate and Bro. Hibbs the charge to the church. Bro. Hibbs presented the Bible and Bro. Keys offered the ordination prayer, and the benediction was pronounced by the candidate. I. W. BAKER, Chairman, W. H. HIBBS, Secretary.

FEBRUARY 20th the writer had the pleasure of baptizing 12 converts as a part of the results of a fifteen days' meeting recently held with Blackford church, Hancock county, Ky. Two await baptism and two others profess conversion who we hope will join us in the near future. One joined by letter. Four of the number baptized were heads of families. We had, I think, a genuine Bible revival of religion, which was manifested not so much in loud shouting as in such earnest praying, tearful warnings, testimonies, and admonitions to sinners from the church. We had the assistance of Elder C. M. Corley, who did most of the preaching in a very earnest, faithful, effective way. Bro. Corley justly won the Christian affection of our brethren in general, also the confidence and esteem of the unregenerate who attended our meeting. Our church is not rich, and therefore her appreciation of Bro. Corley's labor was shown not merely in treating him courteously and hospitably while among us, but also by paying him \$25 for about 12 days' services. W. H. BRUNER, Chambers Ky. Feb. 11, 1936.

An old author wrote "It is not good to speak evil of all whom we know had, it is worse to judge evil of any who may prove good. To speak ill upon knowledge shows a want of charity; to speak ill upon suspicion shows a want of honesty. I will not speak as I had as I know of many. I will not speak worse than I know of any. To speak evil of others, and not to speak of it, is sometimes discretion, to speak evil of others and not know it is always dishonesty. He may be evil himself who speaks good of others upon knowledge, but he can never be good himself who speaks evil of others only upon suspicion."

Not a Patent Medicine. In cases of Paralysis, Vertigo, Dyspepsia, Insomnia, Constipation, Sick and Nervous Headaches. Freligh's Tonic. A Pharmaceutical Cerebro-Spinal. has been prescribed by over forty thousand physicians with wonderful success. Sample by mail 25 cents; regular bottle \$1.00. 100 doses. Concentrated, prompt, powerful. Descriptive pamphlet, full directions, testimonials, etc. sent to any address. L. O. Woodruff & Co., Manufacturing Chemists, 106-108 PULFORD STREET, NEW YORK CITY. Formula on Every Bottle.

FAMILY CIRCLE.

THE STORY OF THE FENDER.

Four feet upon the Fender.
Four heads in close embrace.
Two loving hearts and tender.
Two lovers face to face.
Four feet upon the Fender.
Before an open fire.
Of love receivers, each a tender.
An aged dame and sire.
Only two feet on the Fender.
Two others are at rest.
Where the wicked ceased from troubling.
And the weary are at rest.
To The Story of the Fender.
'Told often and retold.
Due homage let us render.
Alike to young and old.
The feet ones on the Fender.
Whether in early day or late.
Must in time their place surrender.
When death opens wide its gate.
—Good Housekeeping

WHIFFS OF COMMON SENSE.

FAMILY RELIGION.

BY MARION HAROLD.

Miss F. E. Bennett, the honored principal of Ogontz School, wrote, a little while ago, a treatise upon the Perils of Organization. Unfortunately I have not it at my elbow, else I should draw heavily upon the treasure of wisdom of this paper. In the same key is a letter just received from one whose name is linked in the minds of a grateful nation with philanthropic achievement. "In the onward rush of progress we are in danger of losing sight of personal duty and individual responsibility," she writes. "We are clubbed to death." Both of these are practical women, and each is the motive power of a noble organization. Warning from such a quarter deserves serious attention.

We are living in an age of surprisings and marvelous machineries. As a natural sequence ours is an age of delegation. The habits of doing nothing by hand that can be as well done by a machine begot the desire to seek out new, and presumably better, methods of performing every duty appointed to each of us. Fine penmanship is no longer a necessity for the clerk or business man; skill with her needle is not demanded of the wife and mother. Our kitchens bristle with labor-saving implements warranted to reduce the scullion's and cook's work to a minimum of toil.

An important problem of the day involving grave results is founded upon the fact that, with the countless multiplicity of teachers' helps and scholars' friends, International Lesson Papers, Sunday-school weeklies and quarterlies and the bonded leagues of associated youth who were once the children and young people of to-day are as a rule less familiar with the text of Holy Writ, with Bible history and the cardinal doctrines which the Protestant Church holds are founded upon God's revealed Word than were the children and youth of fifty years ago. Let me say here that I am personally responsible for this statement and what is to follow it. Having been a Bible class teacher and an active worker in religious and charitable societies for forty years, and numbering as I do between twenty-five and thirty clergymen among my near kinsmen, I do not speak idly or ignorantly upon this subject. My appeal for corroboration of my testimony is to my contemporaries and coworkers.

The superficiality and glitter that are the base of modern methods of education in our country have not spared sanctatory ordinances and family religion. "The church which is in thy house," is an empty form of speech when applied to a majority of so-called Christian homes. Early trains and late dinners succeeded by evening engagements have crowded out family prayers, and the pious custom, honored in all ages, of "reading before meat" is in many houses disregarded except when a clergyman is at the table. Then the deferential bend of the host's head in the direction of the reverend guest is rather a tribute to the oath than an acknowledgment of the divine Giver to whom thanks are due.

In the olden days it was the pupil who studied the Sunday-school lessons as heedfully as he conned the tasks to be prepared for Monday's schoolroom. The portion of the old Union Question Book appointed for next Sunday was gone over under the mother's eye, the references looked up, the Bible Dictionary and Concordance consulted. Then a Psalm or part of a chapter in the New Testament was committed to memory, and four or five questions in the catechism were added to the sum of knowledge to be inspected by the

Sunday-school teacher and "audited" by the superintendent.

In writing the foregoing paragraph a scene came up of my mind, the fine gray head and serious face as he sat at the head of the room, Bible and reference books upon the stand before him; of the dusky faces of the servants in the background, intent upon the recitation of the Word as they came from the lips of the master of the household, who for the hour was also the priest. I hear much now-a-days of the "hard lines" that fall to the children of this generation, in that they were drilled after the manner I have described and compelled to attend church twice or three times on Sunday. I affirm fearlessly that we did not know how badly off we were, and that the s'orehead "lines" our unenlightened imaginations be cast to us in pleasant places. The hour devoted each Sunday evening to the study of next Sunday's lesson was full of interest, the prayer that preceded it and the two or three hymns which the simple services gave it a solemnity that was delightful, not boredom.

"Primitive methods" we call those studies now, and condemn, gravely or jeeringly, the obsolete practice of "going through" the Bible yearly by reading a given number of chapters every day. We assume that those were mechanical contrivances which, at the best, filled the mind with an undigested mass of Biblical matter and made sacred things trite. They would do so, and we cannot do except by the story that Demosthenes translated the works of Thucydides eight times, and also committed them to memory, that his style might be informed with the spirit and tone of his favorite exemplar. We cannot do except by the pregnant truth that the Bible-reading child of 1845 so steeped imagination and memory in the Holy Word that the wash of years and the acids of doubt have never robbed him of it. The saints and gospels then learned day by day, responsive to the prick of temptation, the stroke of sorrow, the sunlight of joy. When strongly moved we unconsciously fall into Scriptural phraseology. God's promises then learned are our song in the house of prayer. We do not confound patriarchs with prophets, or passages from the epistles with the Psalms of David.

I am continually confronted by illustrations of the truth that the "contract system" prevails in religious teaching extensively, as in the manufacture of garments and food and furniture, and that the results in all cases are the same. Machine work cannot compare in neatness and durability with hand-work. The complaint, "I can't get my Bible class to study the lessons," is almost universal. I have known large classes of adults to be made up with the express proviso that none of the members should be expected to prepare the lesson. Their appearance in the classroom at the stated hour fulfills their part of the compact, in thus presenting themselves they "press the button." The teacher does the rest. The mother, taking her afternoon siesta, or reading her Sunday paper at home, rarely knows the subject of the Bible lesson, much less what the teacher's treatment of it is.

I do not mention the pastor purposefully. Except when he sees them in the Sunday-school, the faces of the children belonging by courtesy to his charge, he is seldom seen by them. The Sunday-school, originally intended for the neglected children of the illiterate poor, has come to be the chief instrumentality upon which well-to-do church-members depend for the spiritual upbuilding of those who are to form the church of the future. If one is tempted to challenge the assertion, let him compare the number of children (not infants) enrolled in our Sunday-schools with those who habitually attend upon divine services. The absence of the sun from the poles from the rows of worshippers in the pews, the troops of boys and girls who wend their way homeward at the conclusion of the Sunday-school exercises are accounted for by so-called humane apologetes by the grace that we receive in one day are burdensome to the little folk. And mothers "enjoy the service far more when they are not disturbed by fidgety or drowsy children." "Then, too, much of the sermon is unintelligible to them. Why torture them by a mere form?"

An old-fashioned clergyman—a visitor to a city church which I chanced to attend last winter—praised his sermon, "as was his custom at home," he said, by a "five-minute talk to the lambs of the fold." In the congregation of about 200 pews there were exactly three "lambs" under fifteen years of age. It was impossible for the most reverent of his hearers to help thinking of the solitary parishioner who composed his pastor's congregation upon an stormy day, and objected to the services of the day because the minister "was good, but too personal."

It is as impossible for the thoughtful student of the signs of the times to avoid the conclusion that the growing disposition of the young to doze, and the authority of the church and to supercede her stated ordinances by organizations established and run by themselves may be the legitimate fruit of the promises given by their parents. What should be the nursery of the church over the church itself. It would be strange if, after witnessing for fourteen or fifteen years such open and systematic disrespect of the gates of Zion, they were to develop veneration for her worship and devout appreciation of the mystic truth that this is the place where God's honor dwells.

If—and the "if" is broad and deep and long—the little ones are faithfully trained by the parents in the nurture and admonition of the Lord (learn quaint old phraseology, fine, subtle and pervasive as lavender scent), if sacred songs and Bible stories and tender talk of the Savior's love and the beautiful life of which this may be made a type, and if we but keep in the minds of the little ones at home the sanctity and sweetness of the day of days, there is a shadow of excuse for the failure to make room for them in the family pew. Even then the tree will grow as the twig is inclined.

The mother whose knee is the baby's first altar, who gathers about or for consolation, for counsel and for prayer sons and daughters who will in older and sterner years call her blessed for the holy teachings of their childhood, will do well to remember that the tabernacles of the Lord of Hosts "amiable," i. e., worthy of all love and fidelity. The Christ of motherhood consecrates a woman as a priestess. Neither convenience nor custom can release her from her office. Let another take her crown.—Congregationalist.

A DAY AT GRANDMA'S.

BY L. ROBBINS.

"Now be good children, and be very careful about the ears," said mamma. George and Jessie promised they would; their mother kissed them goodbye, and they ran and skipped down the street to the corner, to wait for an electric trolley.

They were going to spend the day at grandma's, where they always had a perfectly splendid time.

Pretty soon the car came, and a pleasant-faced man, who had been waiting for them, stepped up on the steps and found her seat, although he and George had to stand because there were so many people on the car. George was close behind Jessie, and they looked at each other and smiled, they were so happy.

After a while the conductor came along to take up the fares. The pleasant-faced man looked in all his pockets for a five-cent piece, but he could not find one, so he gave the conductor a quarter. Just then someone spoke to the pleasant-faced man and he put the change the conductor handed him into his pocket without looking at it.

Then the conductor passed on. "I wonder why he didn't take our fare," whispered Jessie to George. "Perhaps he will take it next time," whispered George.

"Perhaps he won't take it at all, and then we can spend it for candy," said Jessie.

"That's so," said George. "Let's look out of the window and pretend we've paid it."

When the conductor came around again, there were not as many people in the car. George and Jessie looked out of the window, and he passed along without speaking to them.

They looked at each other guiltily, for they knew it was dishonest not to pay their fare. They knew they ought to hold out the five-cent pieces to the conductor, but they thought of the candy and kept them in their pockets, and their hands closed tightly around them.

The conductor passed them once more, on his way back to the rear of the car, but they did not offer him the money.

After while the car stopped at the place where George and Jessie were to get out. They stood to walk the half-mile to grandma's. They no longer felt happy, for they knew they had done wrong. They walked slowly, and did not look in each other's faces. The sun was shining brightly, but somehow the day did not seem pleasant.

and Carl said they "wouldn't play," and went home.

Even grandma's nice dinner did not taste good to George and Jessie, and they did not eat very much.

After dinner they went and sat on the doorstep, and thought, "I want to go home," said Jessie at last.

"So do I," said George; and they went into the house and told grandma.

She was very much surprised, but she was afraid they were not feeling well, so she let them go, and walked part of the way with them.

When George and Jessie reached the car track, they sat down on a stone to wait.

"I hope the same conductor will be on the car this afternoon," said George, soberly.

"So do I," said Jessie. "I can't stand it to be a thief any longer, can you?"

"No," said George. "It seems as though I never should be happy again till I've paid that money."

A little while after the car came along, any they were very glad when they saw that the same conductor was on it. When he came to take up the fares, George gave him four five-cent pieces.

"They are for me and my sister," he explained.

The conductor handed back ten cents. "You have paid me too much," he said.

"We did not pay you this morning," said George and Jessie together.

The conductor looked puzzled. "I don't remember anything about it," he said. "I guess you'd better keep the ten cents."

"No, no!" they answered eagerly. "We don't want it!"

So the conductor kept it, and George and Jessie each took a long breath. The day seemed pleasant again, and they looked out of the car windows and talked about the things they saw.

When they stopped the car at their corner, the conductor smiled. "I remember all about it now," he said. "I thought that man who got on when you did meant to pay for you. When I see him again I'll pay him that ten cents."

"I don't think we shall feel perfectly happy till we've told mamma all about it," said Jessie, as they turned into their yard.

"No," said George. "Let's tell her right off."

So they did, and their mother said she was very glad they had repented of their dishonesty, and paid the money. After that George and Jessie felt happy once more.—Zion's Herald.

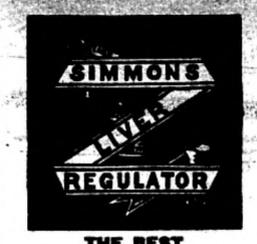
HOW ONE EMPLOYER AVOIDS STRIKES.

BY HON. CARROLL D. WRIGHT.

I have a friend in Washington who is the president of a great manufacturing establishment in the West. He told me last year that in twenty-five years experience they never had had any difficulty in their works. There never had been a strike, there never had been any reduction of wages during that whole period; and yet there had been a constant reduction in the price of their goods and in their cost. A neighboring establishment had a strike about every year. The manager of this, seeing the prosperity of my friend's establishment and its freedom from difficulties, came to him when they were suffering from a strike, and said, "Colonel, what is the secret of your management? What do you do to escape strikes and these labor troubles?" "Well," the colonel said, "I probably do some things that you would not." "Well, what is that?" I want to learn. "To bring the thing down to a point, let me say that we have now on our pay-roll a man who has been with us twenty years—a skillful man who knows his business. We never have reduced his wages. He has been sick on his bed six months, and is likely to be there several months more. Yet his name stays on our pay-roll. Now, you wouldn't do that?" "No," he said, "I wouldn't." "Very well," said the colonel, "have your strikes."—Ex.

CORRUPT fruit is never seen from a good tree. "It matters not how the head is laid," said the condemned one, prayer being in right. "A right heart and life is yielding its sure and blessed fruit. If we are to be known by our fruit—in deeds of love—how needful to have pure hearts! Life's study and prayer and effort unceasing should be to bear fruits of righteousness. Our prayer ought to engage every heart, that the world may witness the fruit thereof, viz., "Create in me a clean heart."

SURELY there is a way of enjoying God even in our worldly employments. God would never have put us upon them to our loss. Enoch walked with God, and he did not leave him, and he did not find the things of this life.



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GEORGE'S PRAYER.

BY HOPE DARING.

A day late in October. In the woods and along the fences great heaps of crimson and yellow leaves were lying. The frost had laid his hand on all the lovely green things of summer. The wind was keen, although the sun shone brightly.

But to Mr. William Mulligan, familiarly called "Old Billy" by the rude boys of the village, the sight was a goody one. He was walking between the rows of great stacks of corn, his hands clasped behind his back, and his head bent forward.

He was calculating how many bushels of golden ears the deft-fingered huskers would make the field yield. And the bushels of corn would fatten a certain number of the cattle and hogs to yonder meadow. Then their sale would bring a roll of crisp bills. Oh! Mr. Mulligan could imagine he could feel them in his hand when a voice brought him back from dreamland to reality.

"Humph!" he muttered. "I wonder who George Flyn't has found to talk to now. Just the way with a boy."

There seemed to be only one voice. Mr. Mulligan stepped behind a shock of corn and listened.

"Please, dear Father," were the first words he heard, "won't you send some way that I can earn my money fast, even if I am only ten. You know how poor we are, and how hard mother and I work. Mr. Mulligan wouldn't give her any more credit on that mortgage. It's only a poor little place, dear Lord, but it's our home. Do help us. Mother says you will. And help Mr. Mulligan not to be so hard on poor folks, 'cause he's rich. Amen."

"Humph! If he's anxious to earn money, he'd better stick to his work and not lose time praying. And praying for me. I wonder how long it is since any one did that. Somehow it makes me think of my mother," and away back into the past went the mind of the old man.

His mother had been a widow too. And poor! Ah! he had known what poverty was. How earnestly she used to pray that her only son might grow up to be a good man and—

Here he was close by the Widow Flyn't's home. It was little better than a shed, yet it was in order. From the white muslin curtains at the windows to the shabby little pen wherein a lean pig was greedily devouring the potato parings Mrs. Flyn't had just thrown into his trough.

How hard the poor woman had worked through the long illness of her husband! Three hundred dollars.

"I fear it will trouble me to sell the place for that," he said as he let himself out into the road through the gate.

"Humph!" said the poor man. "It was a week later when George Flyn't rang the bell at the door of Mr. Mulligan's home. The ring was answered by Mollie, the dejected-looking domestic, who eyed the boy suspiciously.

"Yes, Mr. Mulligan is at home," she said in answer to his question. "But he is in a dreadful temper over something and won't see you."

"Please, I must see him." George's tone was earnest. "I've found something I think he'll like."

"Very well. If you get turned out of door I shan't be to blame. He's in there," and pointing to a door, Mollie beat a retreat.

George crossed the little hall and knocked upon the door.

"What do you want?" demanded a gruff voice.

The boy opened the door and entered the dusty, cheerless room that Mr. Mulligan called his "office." There was no fire in the hearth. Before it sat the master of the house, his face pale and haggard.

"Go away," he said impatiently.

George walked up to the table and laid upon it a large, shabby-looking pocket-book.

"What's in this cornfield. Your name is on some of the papers."

He was interrupted by a cry of joy from Mr. Mulligan. With trembling fingers the old man opened the purse and examined the contents.

There was a large roll of bills, but it was to the papers the owner turned first. He ran them over, counted the money, and then turned to George.

"Did you know the value of what you found?"

"Yes, sir. I counted the money. There's five hundred dollars."

"Humph! Why didn't you take the money and answer the prayer you made in the cornfield the other morning?"

George's face reddened. "I couldn't, sir. I asked God to help me, and stealing would not have been an answer. I'll go now."

"Yes, go. But listen first. The papers in here were of great value and were confided to me for safe keeping. Had they been lost, money could not have been raised. Then tell your mother you have done the best day's

work of your life. And I, I wish you would keep on praying for me. It, well, I like it, and I think your prayer will be answered."

George and his mother were not disturbed in their little home. Moreover, George was enabled to attend school, being so well paid for his work he did not go to Mr. Mulligan out of school hours that many comforts came to the dear mother.

This was not all. George's prayer was answered, and Mr. Mulligan, never "Old Billy" now, has learned the happiness of doing good with the money given him by God. Christian intelligence.

ONE BY ONE.

"Pile them straight and evenly my boy."

Will's father came and stood near him as he was piling up some wood.

"But these I shall have to lay every one separately," said Will, in a complaining voice.

"That is a good way—one by one."

"One by one? O, dear! It takes so long. I like to take a half-dozen at a time. Just thinking of going all through this great pile, laying the sticks one by one."

"But one by one, little by little, is the way most of the great things are done in this world," said his father.

"It's the way I'm laying this walk, one brick at a time," said Robert, Will's older brother, who was working near by—"one brick, and then another."

"It's the way I'm doing this knitting," said grandmother, with a smile, from her seat on a bench in the shade—"one stitch, and then another."

"If I had my way about things, I'd have it different," said Will. "I'd have things done in one big lump."

"I don't think I'd like that," said Robert. "I like to see things grow under my hand."

"When we think how many things are made up of one small thing added to another," said father, "it gives a great deal of dignity to little things. Look at the leaves on the trees—how they wave in the soft wind, every new movement giving them a new gleam in the sunshine."

"I don't think I'd fancy a tree with just one big leaf to it," said Robert, "or a lawn with one big blade of grass to it."

"Water is made up of drops, land of grains of sand or earth, and the sunshine of separate bright rays," said father.

"Sure enough; there are plenty of little," said Will, who was becoming interested in the discussion. "But, the while coming back to his voice, 'there's so much just, tug, to it. As school it's day after school, and day after day. And it's one figure after another on your slate, one line after another in your lesson."

"Well, said Robert, 'what would there be for us to do if it wasn't one thing and then another? Would you like to get through, and then have nothing more to do?'"

"Ho!" said Will; "I really didn't think of that. No, I don't think it would suit me to be all through with every thing."

"I think," said father, "it is well for us sometimes to remember how few of the great things in the world are done by just one person or through a single great effort. They come of the united force of a dozen or a hundred or thousands of men before doing so. These through the adding of one day's effort to another. So now, having preached my little sermon, we will go to dinner."

"And after I've finished this wood pile, we'll have our game of ball," said Will.

"That will be one pitch after another," said his father.

"One bit and then another," said Robert, with a smile at his brother, as they were at the table.

"Yes," said Will, laughing. "I shouldn't like to take it all in a lump."

—N. V. Observer.

TO CHARACTER and success, two things, contradictory as they may seem, must go together—humble dependence and many independence; humble dependence on God and many reliance on self.—William Watworth.

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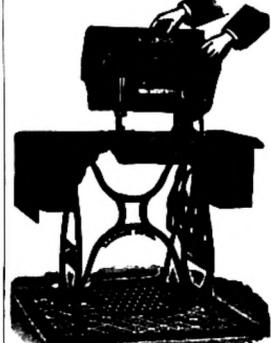
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WESTERN RECORDER

Gleaner Department.

J. N. HALL, FIELD EDITOR, TULSA, OK.

(All matter intended for this department should be sent to Tulsa, Ok., as above, while all business letters should be sent to WESTERN RECORDER, Louisville, Ky.)

I HAVE a letter from a leading minister who lives in Oregon and he tells me that such Baptists as are called "Landmarkers" out there, are having great opposition and persecution from other Baptists who pride themselves in being "liberal." Indeed, so far has the opposition gone that misrepresentation and falsehood have become common weapons, and an unscrupulous determination to crush the spirit of fidelity to Baptist faith at any hazard has been announced. This is certainly unfortunate, not to say wicked. I can see some reason why a man who pretends to be a Baptist should be criticised for his looseness of views and practice if he falls short of what Baptists believe; but I see no room for criticism of a brother who steadfastly accepts and practices just the things Baptists believe to be right. I have heard of the Baptist that stands so straight he leans over, but he has never been down in our section, and I don't know him. The unwarranted sport that is made of Baptists who stand squarely on the landmarks of the Baptist faith, by those who are courting the favor of the outside world; and their bitter feeling toward such Baptists, based on no other charge than that they are strictly and squarely what they profess to be, is a species of wickedness that should be severely rebuked. Those landmark Oregon Baptists are simply moving along on straight Baptist lines, contending that Baptist churches and Baptist preachers are sufficiently well equipped to do the preaching and baptizing for the Lord's house, and, therefore, declining to call on others to do their preaching and baptizing. Are these not right about it? Especially, why should their own home folks complain because they prefer to do their own preaching and baptizing? The opposition is ridiculous. When the Baptists become unable to do their own preaching, baptizing and communicating it will be time enough to farm it out to the Peds and Campbellite world; but until such time arrives the Lord will hold us accountable for our surrender of his truth and ordinances into the hands of man made institutions. It is said the Oregon Baptists who are being persecuted for their faithfulness to the Lord, will, in the interests of peace, and for a congenial home, ask admittance into our next Southern Baptist Convention, so as to put them selves in touch with their brethren of like faith in the South and Southwest. I should think this a very proper thing to do, and I trust I can bespeak for them a hearty welcome from all the faithful and loyal Baptists that may be in attendance on that meeting. For particulars of the situation address, The Baptist Sentinel, The Dalles, Oregon.

ELD. J. N. HALL, Dear Bro.—Allow me to congratulate you and thank you for the defense of our country pastors and churches. You have taken a manly stand. Stand firm. You are right. I read the Gleaner Department of the RECORDER with growing interest. Will you please explain for my benefit the most exact methods of Gospel missions? The Gospel is monopolized here in Texas by trustees and boards until a man can't do mission work except through this monopoly. May God bless you in the defense of his truth against the assaults of all errorists. Fraternally, W. W. HINSON, Kerby, Texas.

Gospel missions is nearly devoid of "modes and methods," because each man, each church, each association, is allowed to select the specific missionary and the specific field for the work of missions. There is, however, a happy concert of voluntary action on the part of the friends of Gospel missions, and as a result we have eighteen missionaries at work in North China, one or two in our own Indian Territory, and others preparing for other fields. It is your privilege, and the privilege of your church, to send your money for missions, direct to the man and the field you may select, with no cost to anybody except the postage stamp that carries the draft. If you wish to aid these missionaries in China, take your money to a bank, get an exchange draft on New York, seal it up in an envelope addressed to Gospel Mission Box, Shanghai, China, with a five cent stamp for postage, and write a note telling the missionaries whom you want to have it, and it will be given him without the cost of another cent. Is that not a simple method? Or if you will forward your money to the Missionary Helper, Decatur,

against the church, or God? Will the rule in 1st, 13th, apply in this case? 2. What does excluding one from a church mean? 3. What should be done with members who will not pay their pastors? Nor attend church conference more than once or twice a year? And who want letters from a church they can't fellowship? 4. If a member willfully or otherwise offends the church, is it right for the church to forgive him if he asks such forgiveness? Yours in the faith, Jas. A. Long, Silas, Texas, Jan. 28th, 1896. Thanks for kind words, brother. We are glad to know our efforts to make the RECORDER the best paper in the land are appreciated. To your questions I answer. 1. There is no authority in the Scriptures for appointing committees to see immoral members; though, sometimes it can be done as a prudential measure, with good effect. Drunkenness and gambling should not be honored by enough patience to wait for a committee report, but exclusion should be at once. The offense is against both God and the church. Matt 18, is the law governing personal offenses. 2. "Exclusion" is another name for withdrawing fellowship. It simply means that the party is put outside the church, and is henceforth regarded as a worldly man. 3. If a man is able to pay his pastor and won't do it, he needs a plain, kind lecture on the subject, and if he won't heed it, a good breath of air on the outside of the church might be good for him. You should lecture the brother who won't come to the conference meeting. Make them lively and get him interested. Every member is entitled to a letter if he is in good standing, whether he is in fellowship or not. Sometimes that is decidedly the easiest way to settle church troubles. The letter should state the facts in the case, however. 4. Certainly a church should forgive the offense of a brother when he repents of it, and asks it.

Ga., naming the mission you wish to assist, it will be forwarded, free of charge, as you direct. That is the simple plan of Gospel missions. BRO. ROGERS, the Campbellite pastor, at Sturgis, Ky., told me of a Catholic funeral of which he knew, where the coffin was put in the hearse, and the procession formed to go to the Cathedral for the funeral ceremonies. Before starting out the priest, the drivers and the leaders all "tanked" up pretty well on liquor, and when they got to the Cathedral they found that in coming up some hill on the road the corpse had rolled back out of the hearse, and was lost. The clouds of dust had prevented the half drunken parties in the procession from discovering it as they passed along, and they had to wait until they could send back and hunt up the corpse before proceeding with the funeral. I suppose some such ridiculous proceeding is quite common at Catholic funerals; and still they vainly think that they alone can give Christian burial.

BRO. HALL: Please tell me if the following sentence expresses your idea: "If a heathen man should succeed in keeping the law which he has, to the utmost jot and tittle, every moment of his life, from the cradle to the grave, he would certainly be saved at last" Is that true? Answer in RECORDER. W. W. REDOLPH, Vienna, Ill.

In my judgement the doctrine of that sentence is all right. But as it has an "if" in it, you will readily see that no heathen man ever meets the requirement. For that reason it is as impossible to save a heathen man by good works as it is to save a Jew or Gentile by good works. The works would be all right if unceasingly performed; but that is never done. Hence, all are lost without faith in Christ. God could have given a law by which man could have been saved if man would have kept the law without sin, but as he could not keep such a law, it was not possible for salvation to be by law.

THE following extract from a personal letter will tell a tale of its own: One brother, when he finished reading your reply to Dr. Crandl, pulled out \$2 and said "Send for the paper for me." Another standing by said "Here is \$2 to renew my subscription." I went into the bank to get the exchange and another brother in there, whom I told about your reply, said "I will add \$3.50 and get the paper and Bible." I do not want to perpetuate strife, but Crandl's unjust, unkind, uncalled for misrepresentations should be stopped, or exposed. I write nothing private. Your brother, J. W. LEE, Grenada, Miss.

"Faithful are the wounds of a friend." It is for Bro. Crandl's good that I put a stop to his attacks on other brethren. I promise now to let up on him if he behaves well, and I think he will. I WROTE a letter to Bro. R. J. Willingham, our Foreign Mission Secretary, asking if he thought it proper for me to give my money for Foreign Missions on the Gospel Mission plan. He replied—"Yes, brother, eminently so, if you think the Gospel Mission plan is the best. Support the work, and those good brethren with all your heart. God be praised for opening your heart to the good work." How much better that sounds than to have him say the Gospel Missioners, are "kickers splitters and Judases." It is God's work, and who cares what the plan is, so the Gospel gets to the heathen. On the Gospel mission plan we will send out more preachers with the same amount of money, and we think it best.

JESUS CHRIST the same yesterday, to-day and forever,

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BAKER-SUMNER Pittsburgh
DAVE-GAMBERS Pittsburgh
FARRINGTON Pittsburgh
AGORON Cincinnati
ECKERLIN New York
SEABURY New York
READLEY New York
RADOLPH New York
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Advertisement for Kings Improved Corn A PACKAGE FREE. Includes image of corn cobs and text: 'Biggest Ears & Stalks', 'Biggest Producer in the World'. Text describes the product and offers a free package.

STATEMENT FROM THE PUBLICATION SOCIETY.

As already widely announced, our building at 1420 Chestnut St., Philadelphia, was destroyed by fire Feb. 2nd. The fire began during Saturday night in an adjoining building and was communicated to ours and other buildings through that. Working its way downward from the upper floors, it speedily penetrated all parts of the building, leaving only the front and rear walls standing, with a few feet inside on each floor. Very little of the book and periodical stock was left untouched by the fire, and that little was destroyed by water. We had printed the Quarterlies for the second quarter and were carrying a heavy stock in all departments, so that our loss in stock is very heavy indeed. Beside the printed stock, we have also lost a number of valuable book and periodical MSS. which will be difficult to replace. Our account books and many of our records were in our fire-proof vault or safe and have been saved, though in a somewhat damaged condition. At the present writing it is impossible to say what is the condition of our stereotyped plates. They are in a vault in the basement and cannot be reached until several feet of water and the debris are cleared away. Almost all our presses, which were also in the basement, are undoubtedly ruined, though we may save one or two of them. The other machinery on the upper floors was entirely destroyed. The total amount of our loss is difficult to estimate, but will probably aggregate considerably over \$400,000. We are pretty well covered by reliable insurance distributed over our entire property. Just how much our net loss will be we cannot now state definitely. In a short while we will know exactly how much we have saved. In addition to our own losses, there are others which are great and irreparable. The collections of the Historical Society are all destroyed, including many books, pamphlets and articles of interest which can never be replaced. The Secretaries of the Missionary Union, Home Mission Society, and other national and state organizations who were housed in our building, have suffered serious losses. Dr. Wayland,

of the Examiner, has lost his valuable library, much of which was formerly his father's, and other property. The new paper, The Commonwealth, shares the fortunes of the rest of the occupants. In every respect the calamity is a sad and serious one, and must become more sad and serious as the weeks go by.

We have been greatly encouraged by the expressions of sympathy which have been daily pouring in upon us. The Tabernacle church of this city kindly placed their former meeting house at our disposal, and we are now occupying its spacious chapel and adjoining rooms. We have engaged and are having fitted up Nos. 1632 and 1634 Chestnut St., two blocks above our former location, which we hope to occupy in a few days. We have also taken a floor in a large manufacturing building for our printers and other employees. There will be no interruption to our business, as we are able to fill all present orders from our Branches, and will soon be able to fill them here. As speedily as possible we will probably rebuild on the old site. Our new manufacturing building is in process of completion and we expect to occupy it some time in the early summer.

We are cast down, but not destroyed by this great and sudden calamity. We are sure that in some way our Father is behind it all, and we go forward trusting in him. We are sure, too, that we will have the sympathy of the entire brotherhood not only in the losses we have sustained, but in the added toils and anxieties which are now given us to bear. A. J. ROWLAND, Secretary.

STATE OF OHIO, CITY OF TOLEDO, ss. FRANK J. CHERNEY, Clerk of said City, do hereby certify that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, Ohio, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure. FRANK J. CHERNEY. Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1895. A. W. GLEASON, Notary Public. Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Sold by F. J. CHENEY & CO., Toledo, O. Home Seekers Excursions. The Union Pacific will have a series of Home Seekers Excursions to Kansas and Nebraska from Missouri, leaving on the 1st of March, 1896, for full particulars address Geo. F. Agler, Gen'l Agt., Union Pacific, St. Louis, Mo.

REPLIES FROM DEACONS

Dear Recorder: I think the root evil not only of the decline in mission giving, but of much else that is awry is the taking away from the deacons of the duty which God laid on them.

There is nothing in which this generation shows its pride more than in its belief that the Nineteenth Century knows better than the Lord God as to the proper persons on whom to put responsibility. There is nothing which shows greater folly or is followed by more evil results.

God placed upon the deacons the financial affairs of the church. The importance of conducting those affairs rightly is seen in the greatness of the qualifications which the Scriptures require of deacons.

But the finances have been to a great extent taken out of their hands. There are other collections taken, not by the church or its deacons. Money matters and money raising are managed by others. The women raise money for missions. Collections are even taken in the Sunday schools. Thus the duty which God laid upon deacons is assumed by others.

There should be no collections allowed in the Sunday-school or in any Society of any name connected with the church. The children ought to give of course, but they should give in the church collections. And the expense of the Sunday-school should be paid out of the church treasury.

I read with great interest and pleasure the statement of Pastor Bomar published in the Recorder some weeks ago. He said the church had decided to pay the expenses of the Sunday-school, and I gathered from it to allow no more collections to be taken except in the church, though that was only my inference. He said he would sometime soon give the reasons which influenced the church to take that step. I have looked with much interest for his article, but have not seen it. I hope he will soon write. [So do we.—Ed.]

One of the consequences of taking the financial affairs out of the hands in which God placed them is that the members cease to look upon giving to missions as an integral part of their duty. It becomes a sort of do-as-you-please, or give-if-you-feel-like-it affair. The sense of imperative duty is lacking. And duty is the only sure foundation—enthusiasm is sinking sand.

Another evil is that the others who undertake to raise money, though most pious and earnest, do not feel the solemn obligation of following Scriptural methods as would the deacons. Instead of giving they try all sorts of schemes and devices to make others give. They appeal to all sorts of motives in their eagerness to get a large amount of money.

In the long run God's plan is the only one which will work. My idea of the remedy is to order all collections in the church as such, to allow no devices no matter how innocent to raise money, and to put the responsibility for all the finances upon the deacons.

T. W. TALLEY.

Dear Recorder: In attempting to answer your query propounded to deacons, I will say, First—For want of information as to work done. Many country Baptists fail to read a single Baptist paper, or any other paper that advocates missions; hence fail to become interested in that they know nothing of.

Again, many pastors fail to teach and preach missions with the same zeal and earnestness that

they do the two ordinances, forgetting that the spirit of missions is the spirit of Christ. God will not hold his ministers guiltless who fail to declare his whole counsel, no matter if it is not popular with men or in accordance with the feelings of professed Christians who are wrapped up in the world and in the pursuit of money.

As strange as it may seem to some, we have many in our churches who profess to believe that God is too good or merciful to damn the heathen. Hence their indifference.

Last but not least. The majority of our churches have no system for raising money for missions. Who would expect success in any enterprise without system? Give the membership an opportunity, often and regularly, and we would soon realize what we have so often prayed for, the Lord's treasury full and to spare. The name of Jesus would soon sound in every ear to earth's remotest bounds.

One thing more. The multiplicity of shed rooms built to the churches in the shape of societies that attract the members away from the work of the churches. Many fail to realize their obligation to contribute save to said societies. Some time, I hope not too late, we will wake to the fact that Baptist churches are God's buildings and men can never improve upon them.

Remedy. Let us who profess to and who do love missions preach and pray missions and resolve ourselves into committees of one to circulate all our denominational papers among our entire membership, that we may awake them to a sense of their duty to God and the heathen. Then let us adopt some system that will give them frequent opportunities to sacrifice for him who shed his precious blood for us.

S. J. WHATLEY, A Country Deacon.

Dear Recorder: In answer to your request, we venture the following reasons: Want of enthusiasm along this line brought about by non-attendance upon our more public service where missions are discussed, such as the Southern Baptist Convention and our respective Associations. In short, it is a lack of that Christian zeal which characterized Paul through all his labours.

W. H. AUSTIN.

Dear Recorder: One of the reasons which makes the mission collections less in the bounds of the Missionary Union, however it may be with you, is a double one. The churches do not consider mission giving a regular and necessary part of the expenses of the church. The pastor and sexton must be paid as matters of course, and the bill for fuel and light. That "goes without saying," according to the old phrase. The man who refuses to give to these expenses is a marked man. He feels the disapproval and contempt of his fellows in such a way as to sting any man's conscience and self respect unless covetousness has destroyed the latter and made the former as hard as the nether millstone.

But giving to missions is not put, as it ought to be, on exactly the same footing. Hence if anything is neglected the mission contribution is. And he who fails to give to missions is not conscious of the grave disapproval even, if not put into words of all his brethren.

Mission giving being thus separated thing from the regular expenses of the church, takes its place with other outside collections as they may be called. Some of these irregular collections are most worthy, as when a sister church loses her building by fire or earth-

quake. Others are excusable only after all which ought to be given has been contributed to more important things. Our churches and associations are fairly bombarded with all sorts of things. It is evident all of these must get some thing or they would cease their demands. Missions being put on a footing with these outside things, only get a small part of what they ought to receive. The evil then is that mission money is not considered a regular and necessary part of the expenses of the church, and that so many outside things are pressed upon the members.

The remedy is to make the mission contribution a regular part of the church's bill. Take a church whose expenses are say \$1,500 for pastor, sexton, fuel and lights. Let the pastor and deacons consider the financial ability of the church carefully. They think the church could raise without doing more than its duty \$1,500. Let them settle upon that as the sum to ask the church to agree to raise as regular expense. If the church agrees, as it probably will, as most churches will when a definite sum is placed before them, then let \$100 be sent to the Missionary Union, \$100 to the Home Mission Society, and \$100 to the State Convention.

J. C. ...

KENTUCKY WOMAN'S MISSIONARY UNION.

THIRD QUARTERLY REPORT.

Auburn, \$6.00, Bloomfield, 6.00; Bowling Green, 216.50; Broadway, 79.75; Bethel, 60.00;—left over from one and two quarters, 20.00; Carrollton, 2.50; Cynthiana, 5.00; Flemingsburg, 3.30; Ghent, 6.45; Georgetown, 87.00; Gratz, 4.33; Hopkinsville, 19.85; Lebanon, 50.00; Lewisburg, 8.75; Lexington First Church, 185.00; Midway, 5.00; McFerran, 11.35; Mt. Olivet, 3.45; Mt. Pleasant, 18.00; New Castle, 6.00; Newport, 2.40; Owensboro, 108.89; Parkland, 67.00; Paris, 50.00; Providence, 17.55; Second Twelve Mile, 1.40; Smith's Grove, 4.87; Shelbyville, 76.95; Two Lick, 2.00; Walnut Street, 114.71; Williamsburg, 30.00; Louisville City Mission Sunday School, 1.50; Auburn Sunbeams, 1.25; Lexington First Church Sunbeams, 5.00; Annie West fall Sunbeams Hopkinsville, 20.30; Williams town Sunbeams, 2.97; Backum, 4.00; Memphis Jun con, 3.46; Frankfort Earnest Workers, 1.43; Parkland Wiling Workers, 2.20; Total \$1305.89.

MRS. HAMET CARY, Sec. and Treas.

A Condensed History of the sale of Brown's Iron Bitters Years 20. Bottles 4,000,000. Known Failures 2 only.

A record impossible unless deserved. GUARANTEE—Purchase money refunded should BROWN'S IRON BITTERS taken as directed, fail to benefit any person suffering with Dyspepsia, Malaria, Chills and Fever, Kidney and Liver Troubles, Biliousness, Female Infirmitie, Impure Blood, Weakness, Nervous Troubles, Chronic Headache, or Neuritis. BROWN'S CHEMICAL CO., Baltimore, Md.

Watches advertisement with image of a watch and text: 'Our 36-page catalog sent to any address. Illustrates and prices many patterns of gold, silver and steel watches. Write for them. C. P. ... 534 West Market St. Louisville, Ky.'

Dr. Scott's Electric Plasters advertisement. Includes image of a man holding a plaster, text: 'Given Away', 'NO COLD FEET', 'Special Offer', 'PRICE, 25 CENTS.', 'ELECTRIC PASTER', 'PRICE, 25 CENTS.', 'ONE DOLLAR', 'Electric Plasters, retail \$1.00', '1 Pair Envelopes, FREE', '1 Doz. 5 Story, FREE', 'PAL. MAIL ELECTRIC ASSOCIATION, Room 9, 244 Broadway, New York.'

J. Bacon & Sons, DRY GOODS, MAIL ORDER DEPARTMENT. Text: 'We have a regular organized department under the supervision of one of the firm for this branch of our business. Parties at a distance can send for samples, and may depend on having any order entrusted to us filled with the same promptness and care, and at the same prices as if personally selected. Write to us for samples and prices on any thing in the Fancy or Dry Goods line. Our store has been specially constructed for the purposes of a Dry Goods business. It is the largest, best fitted up, and best conducted, and contains all that experience can suggest to render it the most useful, comfortable and attractive of its kind. It is accordingly one of the sights of Louisville. "/>

50c Trial Sets Of Choice Seeds, Plants and Fruits. Text: 'By mail postpaid, safe arrival and satisfaction guaranteed. Order by the letters and the advertiser from this advertisement 50c. as those are introductory sets with catalogue an elegant Annual of 150 pages, which will be sent free to the advertiser. If you desire a large set with 1000 seeds, plants and fruits, send for CATALOGUE FREE. About 60c postage prepaid in 10c stamps to the advertiser. FLOWERS TO BE SENT TO THE ORDER OF THE FIRM. Trees and plants in these sets are all healthy and well rooted. Try them. No. 1 - 1000 Choice Seeds, Plants and Fruits, including one of the new famous Hubbard Squash, 50c. No. 2 - 1000 Choice Seeds, Plants and Fruits, including one of the new famous Hubbard Squash, 50c. No. 3 - 1000 Choice Seeds, Plants and Fruits, including one of the new famous Hubbard Squash, 50c. No. 4 - 1000 Choice Seeds, Plants and Fruits, including one of the new famous Hubbard Squash, 50c. 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Items of Interest.

Lord Salisbury has made a wonderfully frank speech for a prime minister to make. He dismissed Olney and Cleveland in a very few words. He declared: "When I stated in that dispatch and I reiterate now, that, as a rule of policy, we are the entire advocates of the Monroe doctrine, we mean the Monroe doctrine as President Monroe understood it. In that sense you will not find any more convinced supporters than we are."

Parliament met in London on the 11th. Unusual interest was taken in the Queen's speech. She said the boundary lines between her dominions and the French in Siam, and also between her and Russia in Afghanistan had been amicably settled. Little was said of Venezuela, that being a very unimportant thing also expressed a trust that further negotiations with Venezuela will lead to a satisfactory settlement.

In regard to Armenia, the Queen's speech, which was read for her as usual, said: The Sultan of Turkey has sanctioned the principal reform in the government of the Armenian provinces which in conjunction with the Emperor of Russia and the President of the French Republic I felt it my duty to press. I deeply regret that a fanatical outbreak upon the part of a section of the Turkish population has resulted in a series of massacres in those provinces which have caused the deep indignation in this country. Papers on these transactions will be laid before you.

Venezuela could not succeed in her bid for a revolution the schedule time for revolution having arrived. But the government declares that the revolution which broke out in the province of Acocha has been subdued and is awaiting a quiet for the time.

Overrunning a country is one thing and really conquering it another. The Japanese had not finished congratulating themselves that Formosa was subdued when the news comes that the people have risen and are fighting heroically. If the other Chinese had been as brave as those on Formosa, Japan would not have had a walk-over in the war.

An immense revolt exploded over the city of Madrid, Spain on the 19th. The concussion was so severe that the partition wall of the United States Legation building collapsed and nearly all the windows were broken. There was a vivid glare of light and the noise was very loud.

Some of the Senators had been anxious to buy the three islands which Denmark has in the West Indies in 1867 Mr Seward began negotiation to buy them, and went so far as to make a treaty with Denmark for their sale. The Senate Committee reported negatively against it, and the House by a two-thirds majority passed a resolution against buying any more territory. Moreover the report that Denmark wishes to sell is contradicted.

Dr. Le Plouffe has been studying the ruins in Yucatan. He has found many interesting pictures on the temple walls and also hieroglyphics which he is deciphering. The report comes that he has discovered a connection and intercourse between Yucatan and Egypt.

Congressionalists in the United States are making a mistake by building in Japan. But according to the law the title to the property could not rest in foreigners so the deeds were made to some of the leading converts. Now those men refuse to allow his associates from this country to use the buildings without paying rent.

The Cleveland Chamber of Commerce has sent a circular to other similar bodies over the country asking them to use their influence to secure a short presidential campaign. The business of the country is seriously disturbed by the excitement of the campaign. Why does not the Chamber start a movement to lengthen the time of the Presidency and to limit each man to one term?

Lieutenant Penzwick has carried his great engineering feat in Madras to a successful conclusion. A river has been made to run towards the east where water was much needed. A dam 164 feet high a large artificial lake and a tunnel under a mountain ridge have been made. The result is that 90,000 acres will be watered and can be cultivated.

DEATHS.

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

STONE.

Death has again visited our church in the removal of our sister, Estelle E. Butler, who died at the residence of her niece, Mrs. Bettie H. Lanier, on the morning of Dec. 10, 1894. Sister Stone was born in Shelby county, Ky., in January, 1825. Had she lived until this month she would have been 71 years of age. She leaves a nephew and two nieces to mourn her departure—Mr. T. B. Haasbrough, of Shelbyville, Ky., Mrs. G. H. Watta, of Glendale, Ky., and Mrs. B. C. Lanier of this place—the other members of her family having preceded her to heavenly rest. Sister Stone was possessed of many sterling qualities and was beloved by all who knew her. Her circle of acquaintance was large, as she had been a resident of Florida and Louisville for a number of years. Our church is bereaved, as she was a faithful and active member until her health

gave way. She will be missed by all of us, as her "rest will be empty." She was laid away to rest in Lone Oak cemetery near Lexington, Kentucky as well as Florida friends attending the burial.

"Is that a deathbed where the Christian lies? Yes, but not here; in death itself there lies no death." N. A. BAILEY.

BROWN.

Leocora, a daughter of Christopher Knorr and granddaughter of James Hinson, was born in the old Tennessee home Jan. 11, 1867 and passed away on the 12th of January 1904 at the home of her son-in-law Rev. G. W. Hartfield, D.D., in Arcadia, La. In early life she married Mr. George W. Brown of Hintonville parish. Dr. Hartfield in the experience of a lengthy and widely useful ministry has seen many people die well but it is assumed that hers was the most triumphant death he ever witnessed. It came with the dawn of day. There were four sons, four daughters and six great grandchildren. May it be given to one and all to be worthy of her and to meet her in the home on high. Louisville, Feb. 3. Wm. H. WOODRUFF.

SCARCE.

ADAM F. SCARCE, born in Shelby county, Ky., Dec. 5, 1847, fell asleep in Jesus, January 20, 1915, aged 77 years, 1 month and 23 days. He was the son of John Scarce and Elizabeth Middleton Scarce, and was born and brought up on the farm where he died. He was married to Miss Susan White, daughter of Claborn White of Shelby county, Ky. His wife and two grown children survive him. Early in life he united with the Baptist church, and he has been a noble example of patience, brotherly love and devotion to duty. A true friend, a firm yet gentle advocate of right, he has served his generation in many positions of trust. His noble character has been a blessing to the church and has been truly said of him: "He never rendered an unjust decision." Also, it is clear was his idea of equity that in every case that came before his court both parties went away fully satisfied that he had acted with justice. Higher praise than this could man have. He was universally beloved and esteemed by all who knew him for his kindness, his frankness and his generosity. No one in trouble ever came to him for help and went away empty. He was charitable to his judgment of his erring brother and even those most intimately associated with him never heard him speak a harsh word of any one. An old friend and associate said to me: "I never heard of any one who had sought against Adam Scarce. I believe he was truly without an enemy in the world." Gentle and jovial in his disposition, his absence will be widely and deeply felt. He was certainly "one of nature's noblemen." And when the dread messenger came he departed "the one who wraps the drapery of his couch about him and lies down to pleasant dreams."

The grim reaper Death has come to our home And stolen our dearest treasure He who through life had been our staff And comfort without measure True, life's sands had run the allotted span Of three-score years and ten And every year was filled with good With good to his fellow men A faithful servant of the meek and lowly Jesus Pure in heart, and free from guile Kind, gentle loving, meek and trusting as a little child Full of pity for those whose feet had strayed From the path he should have trod Ever ready in the Savior's name To lead the erring and penitent one to trod The battle's err and the crown he won. And amid the battle's clang By angel voices he ascended to his home on high Where we hope to meet him by and by.

HIEATT.

Nannie Riley Hieatt, only daughter of Rev. and Mrs. J. V. Riley and wife of Wm. Hieatt, departed this life Jan. 28, 1896. She was born May 23, 1864. When Sister Hieatt died there passed away one of the gentlest, truest and most lovable of women. As daughter, wife, mother, friend she performed the various duties of life faithfully and well. Converted at the age of 12 or 13 she always loved her church and the people of God, and as a teacher of children her equal is rarely seen. The love of the children for her was wonderful. She will be greatly missed, but we praise God that we have known her and loved her. "He doeth all things well." PAUL V. BOMAR.

TARLTON.

In Lexington on the 21st of January, 1905, Mrs. F. B. Tarlton. At the time of her death she was a member of the First Baptist church. Sister Tarlton had been a Christian for a sum total of years, and accomplished in her daily life the principles of her faith. No mother was ever more devoted to her children and more attentive to every motherly duty. Especially was she devoted to the care and comfort of an afflicted son. From his childhood he had been afflicted, and for years she watched and waited upon him with the sweetest tenderness and love, denying herself of associations and pleasures which would have been agreeable to her. Suddenly she was called away, but she was ready for the summons and fell asleep in Jesus. W. E. P.



Gladness Comes

With a better understanding of the transient nature of the many physical ills which vanish before efforts—gentle efforts—pleasant efforts—rightly directed. There is comfort in the knowledge that so many forms of sickness are not due to any actual disease, but simply to a constipated condition of the system, which the pleasant family laxative, Syrup of Figs, promptly removes. That is why it is the only remedy with millions of patients, and is everywhere esteemed so highly by all who value good health. Its beneficial effects are due to the fact, that it is the one remedy which promotes internal cleanliness, without debilitating the organs on which it acts. It is therefore all important, in order to get its beneficial effects, to note when you purchase, that you have the genuine article, which is manufactured by the California Fig Syrup Co. only, and sold by all reputable druggists.

Payment of good health and the system is regular, then laxatives or other remedies are not needed. If afflicted with any actual disease, one may be commended to the most skillful physicians, but if in need of a laxative, then one should have the best, and with the well-informed everywhere, Syrup of Figs stands highest and is most largely used and gives most general satisfaction.

PLANTING well begins in half dose. Best will get by getting Ferry's Seed. Don't let chance determine your crop, but plant Ferry's Seed. Known and sold everywhere. Before you plant, get Ferry's Seed Annual for 1915. Contains more practical information for farmers and gardeners than many high priced text books. Mailed free. L. F. FERRY & CO., DETROIT, MICH.

John B. Castleman, A. G. Langham. THE ROYAL Insurance Co. OF LIVERPOOL. (INCORPORATED) Barbree & Castleman, Managers Southern Dept. COLUMBIA BLD'G., Louisville, - - - Ky. Agents in all towns in the South.

Illustrations of various tools and equipment, including axes, saws, and other hand tools.

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

SALESMEN wanted for all counties, from Dec. 15 to 20.

Wedding Invitations Engraved by an art of the most Visiting Cards APPROVED FORMS AND STYLES. We do only the best work. 5c. THE EXAMINER BROTHERS, THE PRINTING ESTABLISHMENT, 122 1/2 W. 4th, LOUISVILLE.

BIG BARGAINS IN ROSES, PLANTS, AND SEEDS

Our GRAND SET of 13 Elegant Ever-blooming ROSES for only 50cts. by mail, post-paid, safe arrival and satisfaction guaranteed.

These roses are the healthiest plants and will bloom all this Summer in pots or planted out. We guarantee them to be by far the best to see. You ever have raised in roses, as follows:
Rosa Mrs. Wm. W. White. (New) Pure White elegant. Grace Hartung.
Rosa Mrs. Wm. W. White. (New) Pure White elegant. Grace Hartung.
Rosa Mrs. Wm. W. White. (New) Pure White elegant. Grace Hartung.

What You Can Buy for 50 Cents.
Set 1-13 Ever-blooming Rose all different. 50 cts.
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Items of Interest.

Another uprising has taken place in Seoul, the capital of Corea. This time the Premier and seven officials were murdered.

The American Line steamer Paris ran into the steamer Majesty at Southampton on the 15th. The latter steamer sank, with all lives saved.

There has been a price-fight threatened again. Congress promptly passed a law making it a felony in the territories. They turned their attention then to El Paso, but the Texas and Mexican soldiers were on hand and the fight was postponed.

We have quoted what the English Baptist paper said and will give the comment of the Methodist Times on the war talk: "We shall do nothing to provoke conflict, but it must be obvious to every one that we cannot possibly permit the Government of the United States to determine by brute force what are the frontiers of the British Empire."

The United States Senate is busy expressing its opinion and giving its advice to all the nations of the earth, and the House is busy under the lead of a new Massachusetts member in hearing for and denouncing "traitors," and they have little time for business.

The Dominion Parliament has passed unanimously a resolution to the effect that in view of the threatening aspect of "vigan affairs" the Dominion wished to censure her Majesty that no part of the empire is more willing to make substantial sacrifices to maintain the integrity and the honour of the empire.

There have been comparatively few riots in the last month or so. But one has occurred in Sals, Italy, which was of such proportions that the troops were called in. A fight ensued in which the mob lost five killed outright and thirty wounded.

We may expect to see violent efforts to have the United States annex Hawaii on the ground this time that the islands are ruled by the islands. For the oligarchy of thirty men who

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I HAVE received my Bible, your Teachers' Pronouncing Bible. I am well satisfied with it. I know that it is of great value to me, and that it would be to every one that wants to study the Bible. I think that it is well worth \$5 to any one without your paper. I think that your paper is the best that I have ever read. It is of great comfort to me. I would advise every one that wants a cheap Bible to send to the Baptist Book Concern to get it. I would not take \$5 for the one that I have just received. I am a thousand times obliged to you for the Bible. It is the Book of all books. So I hope that the Lord will aid you in your great work, and that you may have the Spirit of God to aid you in this great work, and that it may be the means in leading some one to Christ.

I wish to state that Brother J. J. Walker has just received the pastoral charge of the Whitesville Baptist church. Brother Walker is a good man and a sound Baptist, one that is contending for the faith that was once delivered to the saints. The people all like to hear Bro. Walker preach. He is a fine young man and one that loves the Lord and his cause. W. J. H. MOSLER. Gasville, Ark.

There are some really good and sensible people who seem to think that confessing Jesus Christ before men is identical with professing a very high degree of religious experience.

umped the power there are having a hard time. The native Hawaiians utterly refused to be reconciled to the rule of the foreigners, there is a monthly deficit of \$50,000 in the expenses, and the Japanese and Chinese are beginning to side with the natives.

The women suffragists have been showing their usual tenacity in their discussion of the new Woman's Bible issued by Mrs. Stanton and some others. Mrs. Avery, of Philadelphia, denounced it, and Mrs. Blake defended it with that earnest vigour which characterizes her.

The Turks have charged that in every instance the Armenians bear the trouble. This is probably true as regards the first outbreak. Letters from the Armenians in Zolous admit that they began the attack in that place, but not until they heard of the massacre at Marash. Then they took vengeance on the Turks. The fact that a dozen or two Armenians were first guilty is not a shadow of excuse for the butchery of the unspcakable Turk.

The Boers say with reason that if they gave votes to the English who have crowded into their happy little country to die gold, the English would vote them under England's power. And the Boers have given up their country and their homes twice and gone with their families and cattle into the wilderness for the express purpose of being free from British sway.

Twenty-one young men have been expelled from the Ottawa University of Kansas for giving a supper at 10:30 P. M. to some girls in a downtown restaurant. The authorities of the university agreed to make no objection if the supper was given at an earlier hour. One wonders how the mothers of the girls were. On for some old-fashioned mothers with slippers!

SCIATIC RHEUMATISM CURED.



RENTED 2 MONTHS FOR \$500.

North Carolina Supreme Court. WALTER CLARK, Associate Justice. RALPH N. C. Jan 25, 1894. We have found the Electropoise very valuable—especially for children. I got one last May, and I am sure I have saved three times its cost already in doctor's and drug-store bills. From my experience with it and observation, I can safely recommend it. Yours truly, WALTER CLARK.

TORTURED BY INDIGESTION How a Half Starved Young Lady became a Convert to the Electropoise. It Never Fails.

The Electropoise has been such a true friend to me that I wish to say something in its behalf. I first want to say that it does not require any faith to be restored to health by an Electropoise, and will illustrate the assertion by my own case. I was a sufferer for some time from indigestion, but would not try the Electropoise until a cousin had made me nearly frantic with her persuasion to use it. Then only to silence her I wore it. After a few treatments I found that I could eat almost anything and enjoy it as only a half starved creature could. I had also suffered from insomnia, and not only was my indigestion cured, but my sleep was also refreshing. It is needless to mention the wonderful relief I have experienced since then. I have cured myself of a grippe, and very recently of colic, without taking a dose of medicine. I could tell of a hundred cures that have occurred under my observation. If the Electropoise is used

WORTH \$5,000. AUGUST 27, 1893. GENTLEMEN: I received your Feb. 7th receipt. I do not know that I can add more to what I said to the reporter of the Evening News. After having suffered for several years, and two years of the time I was suffering great pain about all the time, I was cured by using the Electropoise for about a year and have been free from sciatic pains for three years. I would not take \$5,000 for my Electropoise if I could not get another. Yours truly, W. C. SIBLEY. Pres. Sibley Cotton Mills.

NO MORE QUININE. Dear Sir: In consequence of the damp climate here in Japan, some foreigners are not a little troubled with the malaria. Among these is my wife who for years, at regular intervals, had to take very strong doses of quinine in order to break up the malaria. This she did upon the advice of physicians, but the result was not at all satisfactory. Moreover the long use of this drug finally developed other symptoms of a very grave character. Just at this time, about four years ago, we learned of the merits of the Electropoise from one of the friends of quinine, and were not slow in procuring one in order to dispense with the use of quinine. The application of the Electropoise against malaria had almost a magic effect. It was something remarkable and the result most satisfactory. But to make a long story short, let me merely add that since she has had the Electropoise she has had no occasion to take another grain of quinine, nor any other medicine. The Electropoise has cured her of the malaria, and besides, besides the saving of doctor bills. Meanwhile, I found it was the best thing to break up colds, etc. and I am subject to many exposures in my extensive travels here in Japan. I concluded to take the little Electropoise along, but as my wife would "never part" with her, I had to get one for myself. And I find that one or two applications, if taken in time, will always break up a cold and thus prevent dangerous results, whereof, of too, would not do so without it. Yours truly, (Signed) F. W. VOEGELIN, Superintendent of Missions of the Evangelical Association in Japan, Tokio, Japan, March 8, 1893.

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THE MARKETS.

Table with multiple columns: Report for the Week Ending Saturday, Feb. 15, 1893. Includes sections for CATTLE, HOGS, SHEEP AND LAMBS, EXTRA SHIPPING CATTLE, and SHEEP AND LAMBS. Lists various market prices for different types of livestock and wool.

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