

For the Western Recorder

BAPTIST SUNDAY-SCHOOL BOARD.

BY THE REV. J. M. FROST, D.D.

This is the post-office name at Nashville, Tenn., for the Sunday-school Board of the Southern Baptist Convention. It was created in 1891, and is entrusted with publishing the periodicals of the Southern Baptist Convention, and otherwise pushing and helping its Sunday-school interests. It is closely related to the other Boards of the Convention, and specially endeavors to foster all their enterprises.

It has had a career of remarkable success. Unlike the other Boards, however, it does not solicit contributions of money, though some free-will offerings have been sent to the office that were placed to the credit of our Bible Fund and used to send Testaments and Bibles to destitute places. Whatever money we are able to give, must be gotten not in the way of contributions from people, but as profit through a wise and economical conduct of our business. In this way the Board has been able, within the last three years, practically to give nearly twelve thousand dollars in cash to Sunday-school missions, has raised through its Missionary Day services for two years, nearly ten thousand dollars for the Home and Foreign Boards, and has given away thousands of dollars' worth of literature to mission Sunday-schools. And this has been done not only without diverting funds from the other great objects of our benevolence, or laying heavier demands upon the people, simply by furnishing Sunday-schools with their periodical supplies and at very low prices. In this way we have been able to foster all the other departments of Convention work, and at the same time have greatly stimulated the Sunday-school interests in many of the different states.

The periodicals published by the Board and known as the Convention Series, consists of a full line of supplies of Sunday-school helps, as Teacher, Quarterlies, papers for children and young people, etc. The publication and conduct of this business has been one of the periodicals of the Convention. The business has constantly grown in money power, and the periodicals as a piece of property have grown in value until the Convention has no better investment, and no better undertaking considered simply as a business enterprise.

But its educational value far surpasses its money value. Indeed so important is the Sunday-school Board, so far-reaching and so powerful in its influence as a factor for good, and can be made so efficient in fostering all the other interests, that the Convention would be justified even in raising a special fund for its maintenance. But this is not necessary; its money value is the basis of its educational value; its power for good lies partly in its power to create an income, and there are immense possibilities for the increasing of this power.

Through the circulation of its periodicals, the Board is a great educational power in doctrine. This is of first importance, and distinguishes the periodicals of the Southern Baptist Convention from those of all other denominations, as well as from those claiming to be undenominational. It is well nigh suicidal for a denomination not to have a denominational literature. We must have Baptist literature for Baptist Sunday-schools; if the other kind were given you, you could not afford to accept them. Training in the Baptist literature means training in the Baptist faith; and this means Baptist power.

We are aiming also to make the periodicals a great educational factor in missions. We want to make this series known as the missionary series. This is done by carrying into all the periodicals information and principles concerning missions in general, but with special emphasis on the missions conducted by the Southern Baptist Convention at home and abroad. I know of no paper comparable to *Kind Words* as a missionary paper for children, though this is only one of its features and distinguishing departments. "Whatever a man soweth, that shall he also reap." Sow missionary seed and you will get a missionary harvest.

Dr. F. M. Ellis once said when struggling with the Centennial question, "had the Sunday-school Board been created twenty-

five years earlier, success would have been comparatively easy, instead of being well nigh impossible." We are aiming through the great agency of literature to train up a better membership in all our churches in doctrine and missionary thought and church life. Moreover, it is worth much that all this work is associated in the minds of the rising generation with the Southern Baptist Convention as the agency of its doing. Every pastor knows the value of church-loyalty in its members as something distinctive and even additional to denominational loyalty. It is something of power with church members to lodge the very name of their church in their hearts and minds. The Southern Baptist Convention is itself a great thought, and the rightful planting of its work in the mind is in itself an educational power. Let the children month after month and year after year receive the David Cook Series, or the Peloubet Series, and they surely lose something which is gotten by the children whose literature comes week after week bearing the mark and very name of the Southern Baptist Convention. A people must needs have their own literature; a denomination must needs have its own literature; and the Convention will find a peculiar power and helpfulness in all its interests by having a literature distinctively its own. And we make our appeal to the pastors and churches with their superintendents and Sunday-schools in Kentucky, and elsewhere and base our appeal on the great work which is being done. We do not ask you to send us money gifts, though if they come they will go into our Bible Fund and be used for sending the Word of God into destitute places, every cent of the gift going to this purpose and more being added to it. After giving us your sympathy and kindly words, the chief way of rendering help to the Sunday-school Board is by using our Sunday-school supplies. The business is economically conducted and every cent of profit devoted to Sunday-school missions. This is the method chosen by the Southern Baptist Convention for putting its enterprises into our homes and Sunday-schools. The wisdom of the Convention in the creation of this Board and so as the years come and go. I have never wavered once in the conviction that the work is of the Lord's making, or that its wonderful success has come of divine favor. There is no one work among us which in my judgment surpasses in importance or far-reaching influence this particular work to which I now make my appeal to the state of my birth; nor is there any other general denominational work for which I would more readily lay aside all my personal preferences and ambitions with reference to the pulpit, and to which I could more joyfully devote my life. In supporting this work, you are laying the great undergirding power of all our denominational interests and enterprises.

Nashville, Tenn.

MINISTERIAL COURAGE.

The history of the world, like the earthly life of Christ, began with a song, and like that life, will undoubtedly close with a benediction, this is our present position. Just how far we are from the one, or how near to the other, we do not know. The song lingers, the benediction tarries, while from our heart frequently comes the anxious inquiry: "How long, O Lord, faithful and true, before thou shalt see the travail of thy soul and shalt be satisfied?" Christ is to be satisfied, but when? "Ask of me and I will give the heathen for thine inheritance and the uttermost parts of the earth for thy possessions." Has Christ asked? If so, why has his request not been granted? Why are not the isles of the sea and the uttermost parts of the earth to-day in Christ's actual possession? Who has failed? Has Christ or his church? What says the record? How readest thou?

There are few who tell us that God has in a measure ceased to be gracious, that his good work concerning the progress of Christ's kingdom has failed. Others affirm that the fulfillment has simply been delayed on account of the belief of God's people. Others again declare that the real difficulty is to be found not in an apparent failure on God's part, nor yet in the unbelief of God's people, but altogether in the compromising spirit that has taken possession of the modern pulpit. Ministers, it is said, do not

preach the whole gospel, do not tell the whole truth, do not speak out as Christ spoke out against the sins that are so rampant in all our churches. The ministers know that these sins exist. They see and greatly deplore their presence, nevertheless, they are at peace with them simply because they do not have courage to denounce them. This is a very serious charge, but can it be substantiated? What is courage? The word is common, but ambiguous. The bulldog has courage, so also has the lion and the bear and many other brute beasts. Bulldog courage is undoubtedly all right for bulldogs, and perhaps for men who have bulldog work to perform; but as it chiefly manifests itself in low, deep, guttural growls and pugnosive snarls, quick snaps and ugly bites, it is a question whether bulldog courage is to be regarded as a commendable trait in the character of one who stands as a representative and speaks in the name of him who says: "My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass."

If, therefore, bulldog courage is repudiated, what shall we say as to physical courage? No one doubts but what the minister of the Gospel should, if possible, have a strong, robust body. This is a great necessity; but should he, like the prize fighter, train and discipline and coach his body? "A sound mind in a sound body" was among the ancients the highest conception of a perfect man, and there is more prose than poetry about it. It is to be observed, however, that they put the sound mind first. This is as it should be, for while body and mind are both precious in God's sight, while Christ has redeemed them both, and they are both to be ultimately cleansed from all sin, and received into heaven, nevertheless the mind is the most important. It is not as a man feels, but it is as he thinks, he is. It is his heart thoughts that make him, and hence we conclude that physical courage, though an affair of the body's born, in some instances, of mere brute force, may be good; mental courage, born of conscience and conviction, is far better. Have ministers this courage? Do they honestly speak out what is marked among them, to cry, "Peace, peace, when there is no peace?" If it can in any way be clearly made out that the divinely called and ordained men, who stand and speak in the name of Christ, do not have moral courage enough to denounce sin both in themselves and in others, then there must be something radically wrong. Christ was no coward. He did not, because he could not, live in peace with sin, neither can any one else who is really filled with his Spirit. I one time heard Dr. Henson say he would give five dollars just to see one good old-fashioned conversion. I myself have often felt the same. It would be so cheering, there would be such a mighty inspiration in it; just to hear sinners cry out as they did on the day of Pentecost, or as they did in later times under the preaching of Edwards and Whitefield, Wesley and Finney: "Men, brethren, what must we do to be saved?" Why is it that this kind of conversion is so largely if not altogether a thing of the past? Whose fault is it? Is it the fault of our faith, or of our preaching? Do our ministers keep back, as they are charged, the real truth, or do they present it in such a way that it fails to accomplish the desired result? When the apostles were filled with the Holy Ghost, they kept nothing back, but spake the word of God with all boldness, and the cause of Christ triumphed most gloriously. Thus, real moral courage, that alone which can qualify the Gospel minister for his work, comes from above. We have it only as we have the Holy Spirit. O that the Spirit might come upon all of us to-day! If he should come and we should be literally filled with courage by the Holy Ghost, would the people see any change in us and in the way we preach Christ and him crucified?—J. D. COUNTERMINE in N. Y. Obs'r.

At the times when we cannot see God there is still open to us this sacred possibility, to show God, for it is the love and kindness of human hearts through which the divine reality comes home to men whether they name it or not. Let this thought, then, stay with us, there may be times when we cannot find help, but there is no time when we cannot give help.—Union Signal.

For the Western Recorder!

BEHAVIOR IN PUBLIC PRAYER.

BY PROF. A. T. ROBERTSON, D.D.

Not many Sundays since I was late to church. When I entered the sanctuary, I was quite uncertain for some moments what was going on. The minister's voice sounded like praying, but people all over the church sitting bolt upright were talking and looking about so that I was confused. Finally it became clear that the congregation was supposed to be praying. It was a sorrowful experience, and one that has come to me at other times when I happened to enter at such a moment. One is at a loss to know how general such occurrences are, but the apprehension becomes strong that irreverence in public prayer is very frequent even on the part of church members.

It is a very solemn thing to draw nigh to God, to approach him with levity and indifference is a sin. Do you really know what we profess to be doing when we are in an audience where prayer is offered unto God? We Americans tend to take everything lightly. When levity invades our praying, it is downright sacrilege. One day in the Cathedral at Antwerp, while looking at Rubens' great picture, *The Descent from the Cross*, I observed a woman in a corner kneeling. She was counting her beads vigorously and turning her head all about, watching every new comer. That was bad. But was it worse than what sometimes happens in our worship? The people of Thibet have praying machines to grind their prayers off. We are mere machines and worse, when we mock God with heedless service. People are sometimes rebuked for talking during the sermon. That fault is bad enough; but it is almost a virtue, when compared with sacrilegious praying.

Christians sometimes wonder why their prayers are not answered. If our private praying is no better than our public praying often is, it is questionable if we really pray at all. James 4:3 says: "Ye ask and receive not, because ye ask amiss." Were the people, whom I saw in the church that morning, asking God anything? The prayer was to them merely a part of the show that had to be gone through with. How much of our singing is like that? How much out of tune the singing is, let us make our praying in church real, reverential, humble, earnest, supplicating, believing, hopeful, triumphant. We are powerless as churches, because we are prayerless churches. If God should smite us with a curse for such mockery!

Southern Baptist Theological Seminary, Louisville, Ky.

The famous English preacher and writer, Dr. Ian MacLaren, recently remarked on the mistaken idea which many churches seem to hold—that if they can only get people to come and sit in the pews, they have successfully solved the problem of popular attendance, no matter what the people come for, or how much the religious service may be diluted. What do "full sittings," and "hundreds turned away" amount to, he asked, if they do not get the Gospel of Christ after they come? Upon this the *Mid-Continent* remarks: "That is the question—what is our idea of a church service? What do we give the people after we get them there? Is it their 'entertainment' we are after? And shall an evening of song be considered the mission of the Gospel? Or, in imitation of King Nebuchadnezzar, shall we give the people 'the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music,' with a 'ten-minute address' apologetically sandwiched in among the classical and artistic 'renditions'?" Or, is it an evening's intellectual entertainment—the discussion of questions of literature and art or civic problems and sociology? Or shall we 'reach the masses' by taking to the low plane of vapid sensationalism and waggery in the pulpit? It is not altogether difficult to get an audience. But getting an audience is not an end in itself, and can never be the seal of one's ministry. The question is, What does the preacher do with the audience after he gets it? Are the people giving their attendance for that which is not bread, and their eager listening for that which satisfieth not?"

Or all the things which man can make or do here below, by far the most momentous, wonderful and worthy are the things we call books.—Thomas Carlyle.

THE PRESENT STATE OF EUROPE.

BY GEORGE WASHINGTON, D. D.
FARR, ROBERT COLLIER, CONSTATINOPLE

The events of contemporary history can never be fully understood by those who take part in them, and no statesman can foresee with certainty what course they will take in the immediate future; but I believe there is a general impression among thinking men in Europe that we are approaching a great crisis in the world's history. It is certainly within the bounds of possibility that this year may see the great Christian nations engaged in a universal war. I am by nature and choice an optimist. I like to find out the good rather than the evil in men and in nations; but a man must either shut his eyes or fall back upon an unwarranted faith in the future. An optimist in Europe to-day—so far as the immediate future is concerned. There is wealth and culture here as well as poverty and ignorance—nobility as well as meanness. There are servants of God as well as slaves of Mammon; but taking the nations as a whole, with their rulers, judging them in the light of their national life and their public policy, nothing could be more hopeless than the present state of Europe. A year ago we might well have hesitated before using such strong language; but now God, in his providence, has tried and tested these nations by a call so clear and unmistakable that their answer to it was of necessity a choice between God and Mammon—a determination of their own character, just such a call as comes to every man who hears the words of Christ, and, in accepting or rejecting him, determines for himself his position in the spiritual world. The events which have taken place in Turkey during the past year have forced each one of the great Powers to decide whether it would act in view of its own selfish, political interests or of the demands of humanity, justice and Christian sympathy. There was no doubt about the facts, of the responsibility, or the duty. There was no question of ability. Yet they each and all chose to sacrifice half a million of their fellow-Christians to their own selfish interests. Has the world ever seen such a spectacle before?

They are not all equally guilty. It may not be possible to determine the exact responsibility of each of the Powers, but certain facts are clear. So far as the people are concerned, it is only in England that there has been any general interest in the fate of the Armenians or in the recognition of any responsibility for what is going on in Turkey. With rare exceptions, the newspapers on the Continent have either ignored the subject, or defended the Turks, or made it an occasion for abusing England. The speculation in South African gold mines has excited ten times as much interest as the Armenian massacres; and, as far as we see, it would not have aroused any excitement if the whole Christian population had been murdered or forced to become Moslems. If Nordau had written his book a little later he would have needed no other evidence than this of the degeneration of European people and the general prevalence of egotism. This is also a happy illustration of the "altruistic" and "selfish" unbelief has substituted for Christianity, as the basis of personal and national morality, which practically means that everybody should make sacrifices for us, and that we should make sacrifices for nobody. It perfectly plain that the civilization is rotten to the core; and if we can learn anything from the lessons of history, it must pass through the throes of death before it can rise again to a new and higher life. If it were only the Governments which are corrupt the people might rise in their strength and overthrow them; but with a degenerate people there is no hope!

The action of the different Governments at Constantinople, except in the case of England, has not been influenced in any way by public opinion at home. The most deplorable of all has been the policy of Germany, which has been ostentatiously opposed to all intervention. The Emperor's sympathies have apparently been altogether on the side of the Sultan, although it is probable that his real motive has been the desire to win the favor and alliance of Russia. His whole policy at home and abroad seems to be directed to this end, and his diseased mind leads him to out-Herod Herod, in doing what he feels will be the wish of Russia. He even runs before he is called, as he has in this case, for Russia has all along made a pretense of acting with England. Had she acted in real and hearty sympathy with her by one week the massacres of October and November could never have happened. She has ostentatiously condemned the Turks, but of late has given England to understand that if she attempted to force the Dardanelles she

would find the Russian fleet acting with Turkey. Her object has been, first of all, to prevent an English or general European occupation of Constantinople, and if possible to get the Powers to consent to a Russian occupation. France has had no independent policy in the East for several years, and in all cases follows Russia as a blind man does his dog. She has, in this case, abandoned the policy of neutrality and allowed thousands of Catholics to be plundered and massacred without lifting a finger to defend them. Austria would have been willing to act with the Powers, and favored such action, but would run no risks of offending Germany and Russia, or of endangering her claim to Macedonia. Italy was anxious to intervene and ready to act with England alone; but she made no secret of the fact that it would be in her own interest, and not because she cared for the Armenians. It would be with a view to securing a slice of the Ottoman Empire.

The English Government, a year ago, after the Sassan massacres, fully recognized the fact that, more than any other Power, it was responsible for the great treatment of the Christian subjects of the Sultan, who owed his throne to its repeated intervention in his behalf. It invited Russia and France, as the two Powers most interested in Asiatic Turkey, to join in securing the fulfillment of the promises made at Berlin for the introduction of reforms in Armenia. From that day to this England has played fair and done what she believed to be her best to defend the rights of the Armenians. She has given up her traditions, policy and been ready to destroy the Sultan or to divide up the Empire if necessary; and she has sought for no compensation. She has been ready to act with Russia and France or with all the Powers, or alone, if the other Powers consented. Yet she has done nothing to help the Armenians. What she has done has been a curse to them. What she has lacked has not been good will, but the courage to face all Europe without ally but Italy. The Liberal Government was a weak and divided one, and it died a natural death at the moment when the English fleet, which was lying just outside the Dardanelles, ought to have been sent to Constantinople. Then came an intervention, and the opportunity was lost, never to return. Whether Lord Rosebery would have had the courage to act alone, if he had remained in power, is a question which can never be answered.

The Conservative Government took up the question and pushed it with vigor until, in October, the time came again for decisive action. I believe that Lord Salisbury had intended to improve this opportunity to act either with or without Russia and France. I have no way of knowing what he would have saved the Armenians, reformed the Government of Turkey, and raised England to a higher position of influence than she has held for forty years; but he might have lost some ships, and he might have brought on a general European war. It was a call of honor and duty, but he did not dare to face the dangers involved, and took refuge in a European concert to do nothing. Since that time it has been practically impossible for England to do anything. Not only he will capitulate and defend his inaction when Parliament assembles. What we know already is that he had to face the difficulty with the United States, which had not then reached an acute form; that he knew of the desire of the Emperor of Germany to pick a quarrel with England and that France and Russia would protest and might take sides with Turkey. The dangers were real and serious; but with the call of duty on one side and danger on the other, if there had been faith in God and the Right, he would not have hesitated to go forward. The moral influence of such action as this upon the people of England would have been incalculable, and to some extent at least it would have saved Europe. That it has been lost is probably a greater calamity to the world than the destruction of the Armenians.

That Europe will suffer as much or more than Turkey for this great crime there can be no doubt. And like all God's judgments, it will come in a natural way, in a conflict of those self-interests which the nations worship, and great wars, or in the rapid degeneration of the people and internal strife, or perhaps both together. If it were not for the vital force which there is in Christianity we might expect a gradual relapse into barbarism; but there is an invisible kingdom of God in Europe, which can never die, and out of it there will come some day a new and better Europe, which will worship God and not Mammon.

The present hope of the world is in America; and we have more reason to feel that we are still free to purify and nobly our own civilization and to take up and carry through the world the torch which has been thrown aside by Europe, with the message of peace and good will to men.—Independent.



The Personal Side of George Washington

It will be the many Washington—the son, the husband and the father—who will be presented in three popular articles by General A. W. Greely. No history will be interwoven. Washington will stand alone—not as a General, Statesman nor President, but as a man, showing his religious, moral and domestic side. One of the many features for 1904 in

The Ladies' Home Journal

One Dollar per Year

"Girls Who Have Push"

A twenty-eight page illustrated pamphlet, tells the story of how forty bright girls won their college course and education in music, without expense. It will be mailed free to any girl sending her address to

The Curtis Publishing Company, Philadelphia

COPYRIGHT, 1904, BY THE CURTIS PUBLISHING COMPANY

worship of Mammon is more frantic in London than in Chicago, nor that our courts administer justice more fairly and surely than here, or that our moneyed aristocracy is of purer moral or more unselfish spirit than her hereditary nobility. But we are free to choose our own way. We are not bound to Europe to sin with her and suffer with her. We have no mill stone of a vast colonial empire tied about our necks. We have no traditional ambition to rule the world. We have less temptation to do evil. We feel the influence of the degenerate civilization of Europe and her blind revolts against Christianity. We have not escaped some taint of it ourselves, but as a nation we have made no final choice of evil. I thought we had a month ago when I read the President's Message and heard of the enthusiastic cheers which went up all over the land at the prospect of war. That a war between England and America would lead at once to universal war, no one can doubt who knows the present relations of the European States; and that we should kindle the flame that was to bring destruction upon Europe and plunge into it ourselves to share her fate, seemed to me the end of all hope for the present generation and for many generations to come. I am glad to believe that I was mistaken, that the President did not mean what he seemed to say, that the cheers for war were only an unhappy way of expressing our patriotism, and that we are still free to purify and nobly our own civilization and to take up and carry through the world the torch which has been thrown aside by Europe, with the message of peace and good will to men.—Independent.

LITERARY.

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

NEW BOOKS.

WE have commended highly Rev. Dr. L. W. Munhall's "Highest Criticisms vs. Higher Critics." He has issued chapter xvi of this book in a tract form under the title of "The Views of Critics of the Pentateuch Compared." This book is very valuable and instructive. Published by Hunt & Eaton, 150 Fifth Ave., N. Y. City.

REACHING THE MASSSES. By H. L. Hastings. 47 Cornhill, Boston, Mass.

Mr. Hastings is a forcible writer and always says many good things. But we do not like his sneers at "sectarians" in this book nor his strictures on the churches.

VEGETABLES FOR THE HOME GARDEN. A Valuable Manual for the Million. Philadelphia: W. Atlee Burpee & Co.

Part First treats of the Location and Management of the Home Garden, Soils, Drainage, Manuring, Composting, Concentrated Manures, Hot-beds and Cold Frames, Selection of Seed, Preparation and Planting, Climate, Geographic Distribution of Plants and Animals, and briefly describes the Seven Life Zones of North America. Part Second gives the Distribution of Aboriginal Species, contains accurate and complete Cultural Directions for all Culinary Vegetables described

in Harper's Farm Journal, with Notes on Varieties and Time Required from Planting until Vegetables are Ready for Use, or to Maturity.

In the Appendix are revised and corrected Planting Tables for Vegetables, Grass and Forage Crops, Weights of Agricultural Commodities, Formulas for Insecticides and Fungicides, and Tables of Annual Rates for all the States of the Union.

In the last Biblical World there is a very striking lecture of Prof. A. E. Bruce on the doctrine of the Pauline Epistles. In contrasting the teaching of the great Apostle with that of our Lord, he says of the latter, "No recorded word of His even so much as suggests, not to say teaches, that the flesh is inherently and incurably sinful." The Professor cannot have studied carefully the fourth Gospel. In the conversation with Nicodemus, the Saviour, after declaring that except a man be born anew he cannot see the kingdom of God, adds as a proof of the assertion, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit" (John 3:6). The only meaning which these words can have is that the flesh (man's natural condition) is inherently and incurably sinful, so that the only escape is by a change so deep-seated and radical that it is called a new birth. The Lord's own teaching is, therefore, just what the Professor said that it is not.—Christian Intelligencer.

MANY men build as cathedrae were built—the part nearest the ground finished, but that which soars toward heaven, forever incomplete.—Becher.

A SONG OF HOPE.

Children of yesterday,
 Heirs of to-morrow,
 What are you wearing—
 Labor and sorrow?
 Look to your looms again:
 Preter and faster
 Fly the great shuttles
 Prepared by the Master.
 Life's in the loom
 Room for it—room!
 Children of yesterday,
 Heirs of to-morrow,
 Lighten the labor
 And sweeten the sorrow
 Now—while the shuttles fly
 Preter and faster.
 Up and be at it—
 At work with the Master.
 He stands at your loom,
 Room for him—room.
 Children of yesterday,
 Heirs of to-morrow,
 Look at your fabric
 Of labor and sorrow
 Seamy and durt
 With despair and dastard.
 Turn it—and lo.
 The design of the Master!
 The Lord's at the loom,
 Room for him—room.

—Zion's Advocate

OUR PULPIT.

A MINISTER'S LISTENERS.

BY REV. D. P. McPHERSON, B.D.

"Take heed how ye hear." Luke 8-18.

"How shall they hear without a preacher?" the inspired writer asks. They may read, but reading can never take the place of hearing. The living voice of the preacher makes the Divine message live and move. The living man speaking to the living man, face to face, and reasoning with each new-born thought, and meeting and adapting himself and this argument to every latest conviction and expression and mood. This is the natural, the direct and the Divine plan, and there is none other like it.

The movements and events that have shaken and transformed the world were begun, assumed definite shape, and gathered force and fire through the warm and trembling voice articulating the convictions of the mind and soul, making the air to vibrate and live, and striking the ear, and so reaching the inner springs of action. "So, then, faith comes by hearing."

The Gospel must first be preached, says the Divine Preacher, not printed and scattered world-wide like autumn leaves in tracts and newspapers and books. And then shall the end be. But not before. The world may be deluged with printed matter, but the mightiest means of grace that God can bestow upon men, the last and highest opportunity possible must be given to men—the word must be made flesh, the Gospel must first be preached, and then the time of the end is come, the books may be opened, and the judgment set. "He that hath ears to hear, let him hear."

With such a conception of the meaning and responsibility of hearing, may I ask your kind attention while I sketch the different classes of hearers that may be found pretty much in all, or nearly all, of our congregations? We may name them in almost any order, though there is one class we should purposely and fittingly leave for the close.

1. The Athenian hearers. We are told "They spend their time either in telling or hearing some new thing," the newest or latest thing. St. Paul tells Timothy that such hearers have itching ears, and they like teachers who tickle or please, but do not grate, and they turn away from sober prose to fables or fictions. "Thou art to them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument."

They are eager for novelties—novelties in thought, belief, worship, pulpit topics, and expression. They like telling points, smart and sensational interpretations of Scripture, ingenious turnings and application of texts, combined with a silver-tongued eloquence and a ready "flow of language." I once heard Mr. Talmage in his tabernacle. I was sadly impressed with the irreverent gaiety of his congregation. Every "good point" in the sermon, every *bon-mot* and well-turned anecdote, and almost every intonation and facial expression, received from the congregation either a favorable or an adverse criticism in half-audible whispers or signs: "That's a good one," I heard one man jocularly remark to his neighbor. "That's rather tame," said another of another point or passage in the sermon, and so the running comments to the end.

Now, if the preacher is to cater to these hearers, he must be decidedly a modern preacher, a man of the times. His ears and eyes must be open north, south, east, and west for something new, for points. Whatever else he leaves undone or unread, he must read the newspapers and the magazines, and the poets, and the latest deductions and manipulations in the sciences. He must, moreover, be on the hunt for new forms of expression, must rack his brain for epigrams, catch-words, and novel experiments. He must be interesting, must please, must tickle the speculative faculty and inflame the poetic imagination. He must never on any account be tame or solemn.

The Athenians think more of the trappings and adornments of truth than of the truth itself. These poor and perishable surroundings stir and quicken them rather than the sober and intrinsic realities. They look up at the sky and the rolling year not so much to fill their hearts with thoughtful gratitude and prayer as for astronomical and meteorologic ends. And so also they look at God and truth and life.

2. The "literary" hearers that shade off into the aesthetic and pedantic. Mr. Punch has often hit them well, and so has Thackeray. They love to pose as critics and bookworms. They evidently have forgotten that a "bookworm" is a worm or mite that eats holes in books. Anyway, the preacher must watch his P's and Q's, cross all his T's, and dot all his I's. He must be rhetorically correct, for alert and searching eyes and ears are on him, and they judge him by the law, and not the spirit. They will not say, "Our Father which art in heaven." Who, is the strictly grammatical personal pronoun. They are shocked at Job speaking of "taking his fish in his teeth," and of "escaping with the skin of his teeth." They are the self-anointed guardians of the printer's inks and types. Their chief companions are not "faith and charity," but dead letters, human "tongues" that shall lie low and silent in the grave bye and bye, and prophecies that shall cease. They build their temple, and rear their throne, and hold their court in the "letter," the mere temporal incidents and shells of the imperishable and life-giving realities.

A dying man, in the hour and the article of death, is not critical! A thoughtful man, on a summer day, looking out upon the broad and free estate of Nature, or gazing into eternity, is not "critical." The profound scholar who has risen from his little provincial valley and stands upon the lower and nearer hill of knowledge, and sees the infinite and ever ascend-

ing mountain ranges, is not critical. He is hushed. He is stupid. He is silent, and humble, and gracious. He has touched the hem of the garment of him whose foolishness is wiser than the wisdom of the wisest. When Newton had achieved his last and greatest triumph, it was then he saw himself a child, gathering a shell here and there upon the unmeasured shore of knowledge.

"Be still and know that I am God," "Commune with your own heart upon your bed and he still," "Where wast thou when I laid the foundations of the earth?" "Has the rain a father?" "Who hath begotten the drops of the dew?" "Have the gates of death been opened unto these?"

3. The unkind, ungenerous, and we fear, the evil hearers. When the kind and holy Sabbath Day is done, with all its high and tender solemnities, the gleanings of their day's hearing are little else than the imperfections that attach to all human service, however good. Their mind is like a leaking vessel that lets the water through, but retains the dregs. They remember, with tenacious memory, the human: they forget the divine. They may even pun upon, and garble, and pervert, and rend the service. In all kindness, but in all truth, we are bound to call them the scavenger hearers.

"To the pure, all things are pure." "Charity thinketh no evil." "Rejoiceth not in iniquity."

4. The habitually complaining hearers. Their spiritual purveyer does not cook, season, and serve their dishes to their liking. It has never struck them that a part at least of the fundamental fault may be in the eaters themselves. Their spiritual palates may be sickly and delicate, and I think it is Pope who says it is a "hard task to hit the palates of such guests." The edge is off their appetite. They are suffering from such inward malady, perhaps "decline," perhaps over-feeding, perhaps dyspepsia or indigestion, in which the organs are not performing their own natural functions. On ship-board I have seen passengers eat like the lions, others languidly minced, while more were nauseated by the sight of the richest and most savory meats. The difference lay in the eaters, not in the food, for the food was one and the same thing. On the top of Snowdon once our keenly whetted appetite devoured with a relish the hard bread, the common butter, and the bitter tea that were rudely spread upon a naked board in a stone hut. Our hunger, healthy hunger and thirst, turned them into an angel's feast.

"Oh, how I love thy law; it is my meditation all the day." That was our Snowdon appetite. "For a day in thy courts is better than a thousand common days." I had rather be a doorkeeper in the house of my Lord, etc. Ah, that is the sound and healthy eating, that is the eloquent and all-devouring hearer who hangs breathlessly upon the plain but life-giving, health-painting doctrines and precepts of the Lord. "Blessed are they that hunger and thirst after righteousness," etc. Blessed are they who, with adoring gratitude, can pray: "Give us this day our daily bread," bread material and bread spiritual, the strong and plain man's "staff of life." "They shall be filled with marrow and with fatness."

5. The emotional hearers. They come up to the house of the Lord to be soothed and comforted always. The preacher, whether sick or well, depressed or joyful, must always, with the sun playing in his face, and tenderness trampling in his tones, pass over the severer terms and threatenings of

IVORY SOAP

99⁴⁴/₁₀₀ % PURE

Chapping is caused by the removal of oil which is necessary to keep the skin supple. Those who suffer from this cause should use only a mild and pure soap like Ivory.

The Procter & Gamble Co., Clev.

the law of the Lord, and "find out acceptable words," even "words of delight." He must ever discourse upon the sunshine, whether it is shining or not, and the zephyrs, and Andalusian sweets, and whisper, "Peace, peace." They wish the seasons of the year to be one everlasting spring with never-withering flowers, and the days to be without their nights. They love the goodness, but not the severity of God. His promises without the scourgings and corrections. They like God as Shepherd, but not as Judge; as Father, but not as the King and the Law giver. The twenty-third Psalm is their delight, but not the fifty-first. "They forget that even in the former Psalm there is a 'rod' that comforts. They do not like the preaching of some of the olden prophets, or of the Baptist. They like 'the beloved John,' but forget that in John's epistles and Revelation are some of the most severe and searching doctrines in the Word of God. They quote the prophet to the preacher. 'Comfort ye, comfort ye, my people.' 'The Spirit of the Lord is upon me, anointing me to heal the sick,' forgetting that in the healing art are various elements and processes, severe as well as mild.

They do not see nor feel the grand, strong majesty of the storm, that bows the forest and knits the fibres of the oak, and stirs and purifies the fetid air; nor the fixed kingliness of the sky, and of righteousness that will not stoop with elevators, or "flowery beds of ease" to waft us upward, but bid us climb, if we would sit on their thrones and wear their crowns and wield their power. Nor do they know the ruddy health in Christmas frosts, and fruitful life more abundant than springs from the pruning knife and the ploughshare and the harrow. Nay more, these hearers fail to see the moral grandness, the compliment paid to the possibilities in them, in being addressed and spurred on to higher, nay, the highest goal of glorious duty and stainless character. Were they stones or beasts, God would not urge them to aspire along these white and royal paths.

6. We shall pass by the suspicious and sensitive, also the substitutionary hearers, who listen for and point the sermon at their neighbors, and come for a moment only to those who think the preacher is a little too high and visionary in his doctrines and demands. They may even admit he is right theoretically and ideally, but they argue that the Sermon on the Mount, is impracticable here and now. Let us be content with the possible, and not weary and fret ourselves over impossibilities and beautiful abstractions.

There are other hearers—God bless them!—who tell the preacher to go on and preach up fearlessly the uttermost standard of the Truth, that "comparing ourselves by ourselves is not wise," but that the higher the ideal set before us, the more likely we are to aim high.

7. The apathetic, heavy, and forgetful hearers. To them, one sermon or service is about the same and as good as another.

They deem it religious and respectable to "go to church," sit through the service, and observe the forms of service. But their thought does not grasp the intrinsic meaning of the sacred hour. They lack a spiritual perception of sacrificial verities; the Gospel of the Crucified affects not the heart and conscience; they do not personally appropriate and apply it; and it consequently produces little or no conviction, aspiration, peace, and profit. "And be straightway goeth his way"—perhaps to dinner or to business on Monday morning "and forgetteth what manner of man he was."

Christmas Evans was once preaching upon the expulsion of the demons in Gadara, when most of his hearers fell asleep. He continued, turning over in his mind, however, some scheme for rousing the sleepers. At last a happy idea like an inspiration flashed upon his mind. He dropped the thread of his discourse, and raising his voice, imitated the swineherd as he endeavored to collect his mad and flying swine. Every eye was open and staring on the preacher, and every ear pricked with attention. "Ah," said he, "you listen to the swineherd, but not to the messenger of the everlasting Gospel!"

A pastor in a rural district was discoursing from the text, "What shall it profit a man if he shall gain, etc. when his audience, one by one, began to doze and nod. "Wheat, gentlemen, has risen fifty cents on the bushel." Quickly every man was wide awake, and lowering his voice the preacher continued in choked and pleading utterance, "My brethren, can it be that a fifty-cent profit on perishable wheat is more powerful to command your thought than the eternal profit of your eternal souls?" Moral—

8. The seeming hearers. They are the absent-minded listeners with wandering thoughts. Having eyes they see not, and ears they hear not, what the Holy Spirit saith. Some event of yesterday, some stroke of good or ill luck, or perchance a scheme or venture hatching for to-morrow occupies their deeper thoughts. The man proper is "absent from the body" in the pew, but we fear is not "present with the Lord." They are not able to say to the world, with the strong, grand resolution of the consecrated patriarch, "Stay thou here, while I go, and worship yonder!"

9. The Gospel-hardened hearers. The distance is not great between these two last classes, and the "Gospel-hardened hearers." These are they who have heard the name of Christ crucified so often, but with such careless and repeated indifference and neglect, that the sacred name leaves no solemn sublime impression on the mind. It is a common name amongst a thousand others.

The fertilizing and reviving rain and heat falling on the impervious soil, bakes and hardens it still more. "My word shall not return." It remains with the hearer, like the rain and heat with the soil, and it further hardens if it does not soften, and condemns if it does not save!

The very Lord from heaven mar-

NEW TRUTHS.

The Standard, of Chicago admonished the conservatives, very courteously and gently, as that able paper does everything, that they should welcome "new truths."

The conservatives stand ready at all times to welcome any truth of any age. But they decline to receive old, moss-covered errors as new truths because they come with new names.

But before we had asked the question of the Standard, some one asked the same question of the Congregationalist. In reply it gives some of the new truths which have been evolved.

"Christians once believed that God directed his chosen people to massacre men, women and children. But the new truth discovered is that this is not true—God did not do it."

God told the Israelites to slay all who were in the city of Jericho except those found in Rahab's house. Saul was commanded to slay all the Amalekites, and when he spared just one, Samuel killed that one.

It accords with our ideas. Whatever God does is just; He gave these commands, therefore they were just.

The second new truth is that Christ did not give himself to the devil as a ransom for men whom the devil held captive. This denial is true, but it is not new.

The third new truth is a denial of the doctrine of the limited atonement. This denial is not new. Arians, Socinians and Arminians have been denying the limited atonement, and Baptists, etc., affirming it these hundreds of years.

The new new truth is also a negative of one. The Congrega-

Methodists for many years have claimed that babies had a right to baptism because they were innocent. Some others—how far back we cannot say positively—have insisted that the children of believers are born regenerated.

This denial is not true because contrary to infallible Scripture. Death passed upon all men for that all sinned—not would sin in the future, but sinned in Adam.

The next new truth is the denial that slavery was right. That is a question yet too burning to discuss. Moreover, slavery was never a doctrine laid down in any Confession of Faith, catechism, or articles of any church.

The last new truth is that all Scripture is not equally true. Attacks on the degrees of truthfulness of the Scripture, and disputes among reverent men as to how far the Old Testament is binding have been going on through the ages.

So that the Congregationalist, which stands in the very front rank of newspapers in ability and knowledge of the very latest discussions, tells us nothing which is new, and but one which we admit is true.

The "truth" must be new, not merely an old Arian or Methodist error masquerading under a new name. It must be true when weighed in the balances of an inerrant, infallible Bible.

COURT OF ARBITRATIONS.

We have received several petitions, some signed with many leading names, requesting all the religious papers to urge the establishment of a permanent tribunal for arbitration.

That the nations of the earth, and more especially the Christian ones, ought to settle all their differences by arbitration, or in some way without fighting, cannot be questioned. But we do not regard a permanent tribunal for arbitration as either possible or desirable.

It would open the way to a great amount of bickering, trickery and bribery. Suppose, for example, the President of the Swiss Republic was the permanent arbiter. Germany and France have a difference about something of great interest to both.

This would be the case wherever the arbiter was elected, no matter whether he was judge or president. Nor would matters be improved, but rather made worse, if there were several arbiters. If the matter was of much consequence

there would only be more bribery on a wider scale.

Suppose the Emperor of Germany, who is not elected, was the arbiter. Then the republics would feel that he could not be relied on to deal fairly as against monarchies. He would try to be just. But his conviction of the divine right of kings is so profound it would be impossible for him to consider both sides of the question with impartiality.

A much better way would be for the nations to enter into treaties agreeing to arbitrate their differences. When the occasion for arbitration arises, let each nation choose one arbitrator, and those choose a third.

HENRY C. BOWEN

Died on Monday of last week in the eighty-third year of his age. He had been the proprietor and editor of the Independent since 1861, and was one of the proprietors from the beginning in 1848.

But when the other proprietors gave up in despair, and Mr. Bowen took sole charge, the Independent was \$40,000 in debt, and was running behind every day. It had never paid its running expenses from the beginning. But in six weeks Mr. Bowen made the paper self-sustaining.

Of his executive ability, of his energy, of his wisdom, that fact speaks volumes. The Independent has been under him a power in the land. His strong will and steady purpose made the Independent fearlessly orthodox while other Congregational papers were drifting, and it was commonly believed that for him personally the Independent would have followed their course.

Mr. F. HOPKINSON SMITH has gotten himself into hot water. And though he has made three separate plunges, he has only found the water hotter than ever. He must regret as he founders that he ever took his first step in—let us say mildly—his first statement.

He made the charge in an article that the missionaries were responsible for the troubles in Armenia. Thereupon the Congregationalists in Boston took up the matter and insisted on proof of his charge against their missionaries.

Cornered thus, he attempted to get out of the unpleasant situation by saying he did not mean the Congregational missionaries—oh no! These missionaries are very estimable gentlemen. He meant that the pupils of the Methodist missionaries were the Armenians who made the disturbance.

Then came the turn of the Methodists. They did not demand proof. They simply laughed in his face, and wrote to the Boston Herald in which his charge had appeared, "there are no Methodist missionaries in Turkey." It would seem that after that, before going any further, he would have made inquiries to find out what denominations did have missionaries in Turkey. But instead he showed his silliness by saying it was not the Methodist missionaries, but "those—Baptist missionaries have caused all the trouble."

There are many more than there are Methodists. There still remain several other denominations on whom Mr. Smith can lay the blame only to be called to account for his palpable mis-statements. If such a man could be open to advice, we would counsel him to censure the Mohammedan missionaries for the atrocities. Then he would be truthful, but truth does not seem to be the object of his pursuit, but rather an opportunity to show venom against the Christian religion.

The natives had very much such an opinion of the great mosque at Damascus, as the Romans had who thought "While stands the Coliseum, Rome shall stand, When falls the Coliseum, Rome shall fall, And when Rome falls—the world."

When it was burned more than a year ago, they took it as a prophecy of the destruction of the Turkish power and of the Mohammedan faith. So great was their faith in the connection between the mosque and the Turkish rule, that the Turkish Government tried to conceal the destruction, and to do away with the effect upon the minds of the people by promises of rebuilding and making a greater and more magnificent mosque.

One circumstance is told by the Missionary Herald which has added to the alarm of the people. The building before the conquest of Omar was a church. While it was beautified and adorned by the Mussulmen in all these centuries, one tower was left with its inscription unnoticed, it is probable, or it would have been removed.

When the great building was burned, that tower was not injured. And it stands above the ruins of the mosque bearing these words: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion is from generation to generation."

THE CANADA CHURCHES AND MISSIONS.

DEAR RECORDER:—I was pleased to note in one of your editorials last week that two churches in Canada paid nearly as much for missions as they did for home expenses. You say: "We wonder if that is true of any church in the United States?" Yes; there is one church in this (Dayton, O.) association which has done better than our Canada brethren. The First church, Dayton, gave last year \$1,200 for home expenses, and \$2,456.19 for missions; and the Linden-avenue church, Dayton, gave \$3,549.84 for home expenses, and \$3,413.50 for missions. The totals for the association are: for home expenses, \$29,615.37, and for missions \$27,822.16.

We are very glad to get this letter, and to hear of the grace of liberality which God has bestowed upon those churches. It is not the duty of all churches, probably not of a majority of the churches, to give as much to missions as they do to home expenses; but there are churches so situated they can and ought to do it.

We hope to hear of other churches whose record equals that of the Canadian churches. These Dayton churches surpassed that noble record.

We hope to have a letter from Dr. Eaton in time for next week's paper. As yet, all that has been heard from the party was a cablegram announcing their safe arrival at Genoa, with every one well and in fine spirits.

Editorial Variations.

We publish on our third page this week a longer reprint than we like to do. But all our readers will be interested in that account of the state of Europe written by so distinguished a man who has been in Constantinople so long.

We cannot remember the day when we did not love the Biblical Recorder. Its beautiful new dress hasn't changed in the least its strong and brave old paper still the story being. No paper comes to us whose mechanical execution is better than the Recorder's it with its clear faced new type.

We have received a copy of "Christianity and Infidelity," being the White Hall Discourse between Rev. J. J. Porter and Mr. J. H. Charlesworth. Bro. Porter is a forceful and interesting speaker and has won much reputation as a debater. We are anticipating a treat when we can make time to read it.

We extend our sympathy to Brother and Sister E. V. Mullins who have lost their only son, Wheeler Mullins. The boy died in Richmond, Va., last Friday, while his father was in Texas at work for the Board. God's grace will sustain two who love Him as our brother and sister do.

Now this is too bad. Is there to be no new discovery as well as no new thing under the sun? Nearly thirty years ago Sir H. W. Richardson read a paper before the British Association on "The Transmutation of Fishes through Animal Bodies," in which he anticipated much of the discovery of these X rays.

When liquor sellers are gloomy is the time for good men to rejoice. Hence there will be general rejoicing over these words of the Wine and Spirit Gazette: "To the trade we are constrained to say that the outlook is still dark. The forces of ignorance, intolerance and fanaticism are never more active than they are to-day."

The new man seems to be accepting his new position with due humility, and with a lack of resistance which seems to prove that the days of war are indeed ended. We see in an Eastern paper that the Young People's Society gave a "banquet social" in which each gentleman present showed his skill as a mimic by mimicking ladies' hats. What next?

In speaking of his early training by his mother, Mr. D. L. Moody said: "As long as I live, I shall never forget her old-fashioned whippings I believe in them to-day. She was never in a hurry and she certainly was not when she was whipping me." She raised seven sons to be godly men, whose love for their mother's strictness reached adoration. Verily she had her reward.

The Independent relates a touching incident from Burlington, Iowa. Two children were sick with diphtheria. The doctor telegraphed to Omaha and St. Louis for serum, but could only get enough for one. To that child should it be given? The agonized parents could not and would not give it to the other, and the doctor decided to give it to the one whose case was most critical. That child recovered, and the other died.

A Wisconsin politician charged President Adams of the University of Wisconsin with being an aristocrat, and demanded an investigation. He must have had great pull to get such a charge noticed. But the charge was investigated by a committee which reports in substance that if the politician meant by aristocrat one who has a high sense of moral obligation, President Adams is very guilty. But if it means one who regards wealth or social position as the chief thing he is not guilty. It is now in order for the politician to define what he means by aristocrat.

Dr. Field, editor of the New York Evangelist, attended the meeting of the National Editors' Association, held at St. Augustine, Fla., which 206 editors attended. He says "Sitting near the entrance of the hall, and still seeing from end to end, I did not see a single man touch a glass of wine or a mug of beer." A guest from Liverpool was the present speaker with an announcement of the substance saying that if over three hundred men sat down to table in England, there would be drinking and some would drink deeply.

On Feb. 25th, Mr. Charles L. Colby, of New York, made a speech at a missionary meeting at the New York Central church, Massachusetts. He spoke mostly of his own country, saying that he soon expected to meet her in heaven. He took his seat, and immediately fell forward, dead—gone to meet his mother. He was the son of Hon. Gardner Colby, one of the leading Baptists of New England. He was not an old man, having been born in 1828. Standing high in business circles, and present upon a busy life, Mr. Colby was widely known as a serious and active Christian. He will be greatly missed.

The ubiquitous Dr. Pierson left the Presbyterians and joined the Congregationalists a year ago—at least he was dismissed from the Presbyterians with a letter to join the other denomination. He had been a member of the board, going to London for the ordinance instead of being baptized quietly in Philadelphia. He is not a Baptist, still less a Baptist preacher, for he was not received by any Baptist church before baptism. English Baptists are, some of them, very irregular, but we hope any church to which he should apply for membership will baptize him again after he had been duly received on his experience. However, as he claims that August 15th last year he got the higher life, or a second blessing, or whatever he may call it, in another year he will probably be a Methodist.

FAMILY CIRCLE. A LAND OF STORYBOOKS.

BY ROBERT LOUIS STEVENSON.

As evening came the lamp in its
glow shone on the floor;
They sat at home and talk and sing;
And do not play at anything.

Now with my little gun I crawl
All in the dark along the wall,
And follow around the forest track
Away behind the soft bed.

There, in the night, where none can spy,
All in my hunter's camp I lie,
And play at books that I have read
Till it is time to go to bed.

These are the hills, these are the woods,
These are the stately cottages;
And there the river by whose brink
The roosting loons come to drink.

I see the others far away,
As if I smell camp fire lay,
And I, like to an eagle on a rock,
Around their party prowled about.

So, when my surge comes in for me
Home I return to my own bed;
And go to bed with backward looks
At my dear land of storybooks.

THREE SCOTTISH HOMES.

BY REV JAMES STALKER, D. D., GLASGOW.

The opening chapters of the life of Principal Cairns, given to the world the other day by the Rev. J. H. Zeilin, another to a series of Scottish domestic interiors with which literature has recently been enriched. The most brilliantly written of them all is to be found in the first two chapters of the autobiography of Dr. Cairns, missionary to the New Hebrides. The most renowned is Thomas Carlyle's memoir of his father, forming the first chapter of the posthumous work entitled *Confessions*. If any one wishes to understand Scotland, let him read these accounts together of the homes in which three famous Scotsmen were born and brought up. All were typical Scottish homes, and any one who will acquaint himself with them will learn what are the true sources of the finest and most characteristic elements of Scottish life. In all three the parents belonged to those sections of the Scottish Church noted for independence of spirit. The Carlyle and Cairns parents were Burghers, the Paton Cameronians. In both the father and Cairns ancestry there was a Covenanting strain, the memory of which had descended as a proud possession.

All three homes were poor. The narrowness of the resources of the Cairns household is so vividly described with astonishment. The father's income was only £30 a year. The home consisted of a single room, with bed recesses, and a closet six feet broad. "In this income and in this home eight children were brought up." The Paton circumstances were cramped, but this family, too, knew what it was in a bad year to be on the verge of starvation, and there was a cherished family tradition—paralleled, I believe, in many Scottish homes of the same stamp—of how the father, in a way almost miraculous, in the nick of time, the Carlyle resources were somewhat more affluent; the father, in the best year he ever had, made £100, and he left £1,000 at his death. But Thomas Carlyle himself had to lead a struggle with want, or, at least, with the dread of it, and this made him fond of quoting the lines of Goethe:

Who never ate his bread in sorrow
Who never spent the midnight hours
Weeping and watching for a sorrow
He knows you not, ye heavenly powers.

Yet none of these homes was sordid. In none of them was the spirit of either parents or children broken; on the contrary, all presented an appearance of superiority and sufficiency, and parents and children alike appear in church on Sunday, attractive, no attention for their shabbiness, but the reverse. A brother of Dr. Cairns gives the explanation: "Our mother's fine management, without being painful or sordid in its thrift, I have never seen surpassed." And Dr. Paton gives the same reason. Referring to the bad year already mentioned, he says: "Perhaps amidst all their struggles in raising a family of eleven, this was the hardest time they ever lived in, and the only time they ever felt the actual pinch of hunger; for the little they had was marvellously blessed of God, and was not less marvellously utilized by that noble mother of ours, whose high spirit, side by side with her humble and graciously wise ways, we, under God, what we are to-day."

These are words full of instruction in connection with the social problems which are pressing on all thoughtful minds at the present time. The material condition of the Scottish peasant in the days to which these three books carry us back was one sorely requiring improvement. Carlyle, speaking of his

father, gives one ghastly glimpse into the state of matters a hundred years ago. "In the 'dear years' (1790 and 1800), when the oatmeal was as high as when it is now, he had noticed the laborers (I had heard him tell) retire each separately to a brook, and there drink instead of dining, without complaint, anxious only to hide it. It is a subject for profound thankfulness that since then the lot of the working man has so greatly improved, and that he is now able to eat the fruit of his labors. May it go on improving!"

But increased wages will do little for the restoration of the working class, unless those virtues which made inadequate means suffice—the frugality and sobriety of the household, and the management of the mother. The happiness of a home depends on the amount of its income, but it depends still more on the manner in which the income is spent. Reformers are at present contending for "a living wage," and this contention is sometimes supported by an argument that, without a living wage, it is not obtaining a decent life is not to be expected. This may be an excellent argument when used against capital or in expostulation with constituted authorities, but I should not like to see it accepted as a creed by the poor themselves. The homes I am describing show how, by wise management and persistent working, the best of life—its sunshine, elasticity and affection—may be preserved even where means are inadequate. They make a habit of the sport of circumstances, he is the master of his fate.

Another characteristic of all these households was industry. They accepted it as the law of nature and God that for their scanty daily bread they should perform honest labor. The "air and wind" that is a blessing in his tender boyhood, Paton speaks of laboring at stocking-weaving, to which he was apprenticed from six in the morning to ten at night. This was excessive, but it was far better every way than the idling or dawdling to which many are now brought up. The reason why the sons, especially of the tolerably well-to-do, often turn out nonentities is that they never take off their coats to their work or believe in the application of the maxim, "No advantage of the foundation laid for them by their hard-working parents, and, instead of ascending the ladder, descend."

He speaks with intense pride of his father's work. He was a builder, erecting cottages, barns, bridges in his vicinity, and the son rejoices in the assurance that his father's handiwork will last long and do him credit, being sound and strong every bit of it. There is no healthier element in Carlyle's own writings than what may be called his gospel of labor, that hard work is the portion of every son of Adam; that the best of it is not the wages, but the work itself; that the work which results on the worker, honest work, making a man, stamped work a scamp—and this gospel he not only preached but exemplified. In his voluminous writings there may be unwise pages, but there is not a slovenly or dishonest one.

No doubt this addition to industry helped those families to rise in the world, and another trait, particularly attractive, contributed to the same result—they were possessed with the love of knowledge. Meagre as were their means, they all had books—a constant increment in store, and reading was their principal recreation. The desire so characteristic of the Scottish peasant to give his children the best education in his power has probably more roots in the soil. It is religious. He wants his children to be able to read the Word of God, and, indeed, for the majority this was, two generations ago, the limit of education. Then, his shrewdness suggested to him that a good education was the best and surest way of fighting the success of life and carving a path to it. He saw that the love of knowledge grows by what it feeds on; and, if utility be the first motive, this is soon superseded by delight. In the realm of knowledge the soul expands, breathing an ampler air, and, in communion with the great spirits of literature, is lifted above the sordidness of a narrow lot. There is nothing of better omen in a poor man's home than a well-filled bookcase, and a young man cannot better begin to build up his future home than by buying now and then a good book—not the trash diffused by circulating libraries, but a book which, as Milton says, is "the precious lifeblood of a master-spirit, embalmed and treasured up on purpose to a life beyond life."

Carlyle is full of his father. "Without religion he would have been nothing." Of his mother—one of the most remarkable figures disclosed in the literature of this century—he might have said the same thing; and exactly the same might have been said of both father and mother. In the Paton and Cairns households also.

Religion was in the very air which all three men, with their brothers and sisters, breathed. They felt it as a power, the power of the world, the power of their parents, separating them from the world and making them different from their neighbors. It connected their parents in their eyes with a supernatural system of things, and they all deplore that they never found a more cogent demonstration of the reality of the supernatural than the change produced by it in the lives of their parents. Carlyle's father had never been vicious, but at one time he had been wild, and the great grief he had felt was not that of influence he had been separated from the evil past and led to take his stand decisively among the godly.

The symbol of religion in these homes was family worship. When Paton's father became a decided Christian, there was family worship in the grandfather's home on Sunday evenings; but the young Christian insisted upon having it morning and evening every day, and so he continued till the end of his life. "None of us can remember," says Dr. Paton, "that any day ever passed unhalloved thus. No hurry for market, no rush to business, no arrival of friends or guests, no trouble or sorrow, no joy or excitement ever prevented our sitting around the family altar."

More affecting still, however, is what this writer says of a habit practiced by his father of retiring from time to time into a small room for secret prayer. It was secret; but well did the children know what was taking place, for the father was in and the door shut, they instinctively crept past on tiptoes, and when he came out with the light of another world on his face they did not require to ask whence the change had come. Robert Burns also speaks of the priestly function of the father in the family, and he has done it justice in his greatest poem. In no other position is any father so venerable. The practice of bringing all the children together for this exercise at an appointed hour is one of the simplest modes of keeping up family discipline, and the minds of the children almost unawares become stored with the Word of God and the language of prayer.

It need hardly be added that these families were regular in church on Sundays. They had all far to go, and one of the remembrances of the children was in regard to the conversation of their parents with their neighbors on the way home. It was not idle talk. The word of God was the subject, and taking the sermon to pieces and putting it together again; and from listening to these conversations the children learned that the Word of God was to their parents the very bread of life. Carlyle's description of the church of his childhood is classical: "A select few had united themselves. They had built a little meeting house at Ecclefechan, thatched with heath, and chosen them a priest, by name John Johnston, the presbyterian minister under any ecclesiastical guise, was privileged to look on. He in his later years helped me well with my Latin as he had done many and otherwise produced me far higher benefit. This peasant union, this little, thatched building, thatched with heath, and together properly constituted the church of that district. They were the blessing and the saving of many. On me, too, their pious, heaven-sent influences will rest and live. Let me employ a simile."

The Sabbath evening was spent in the recaptulation by the children of what they had heard in church, in reading aloud and in thorough drill in the Shorter Catechism. A great deal has been said by writers of a certain type of the gloominess of such a mode of spending the Sabbath. "But let any one read these books and judge for himself. Here is Dr. Paton's testimony on this very point: "Others must write and say what they will and as they feel, but so must I. There were few evenings brought up in a home like that, and never one of the eleven, boy or girl, that woman, has been heard, or ever will be heard, saying that Sabbath was dull or wearisome for us, or suggesting that we have heard of or seen any way more likely than that for making the day of Lord's-day a bright and blessed alike for parents and children."

But there is far better evidence than any such testimony in the glow of sunshine resting on all three books. These homes were manifestly full of the love of God and of man. The children not only loved each other, but held firm together in subsequent life, esteeming one another and helping one another. And the regard of their parents only for their own good, but for the good of their English language there is few. Carlyle's father; that Carlyle's tribute to his father; Dr. Paton's is at least as enthusiastic and the biographer of Cairns says: "If out of that lowly cottage there came one at whose simplicity of heart and breadth of nature and obvious communion with the living God

his countryman have wondered, he did not excel in those high graces the man to whom he owed his birth, and the purely worldly surroundings of his early days."—Congregationalist.

APPLES FOR BOYS.

Dr. Ballard says: "Within the last few weeks two of my own children have given me a good example of what fruit will do. Two months ago I allowed to let them two boys aged six and eight, go to my farm amongst the apple-pickers. They were not actually ill when they went out, neither had they been at all shut up, but they were pale-looking, would not eat their food, etc. During the last two months they made their boat they ate a dozen apples a day each, and as soon as they began eating these apples their appetite for other food would double, and during the eight weeks they have grown stout and robust, skin clear and healthy with the glow of health on their cheeks, and bodily strength equal to any amount of exertion."

"As a medicine, I look upon fruit as a most valuable ally. As previously shown, when the body is in that breaking-up condition known as scurvy, the whole medical profession look upon fruit and fresh vegetables as the one and only known remedy. I believe the day will come when science will use it very much more largely than I do now in the treatment of many of the every day ailments. I have shown how it aids digestion. Observations to scurvy prove that it exerts a very powerful influence on the blood. But when the blood is the life, poor blood means poor vitality, poor strength, poor breath and poor circulation. Impure blood means gout, rheumatism, skin diseases, rickets, and other troubles. As it is proved that fruit will purify and improve the quality of the blood, it must allow for the fact that fruit and medicine combined, in fever, in weak and pallid complexions want a quart of strawberries a day; where those are not obtainable, bananas, which contain much iron, are a good substitute. Probably of all fruit, the apple stands next for general purposes in the household; either raw or cooked, it can be taken by nearly everybody, and it contains similar properties to the other more delicate fruits.—Journal of Hygiene."

BOBBY'S COMPOSITION ON PARENTS.

Parents are things which boys have to look after them. Most girls also have parents. Parents consist of Pa and Ma. Pa's talk a good deal about Pa that they are going to do, but mostly it's a talk for honors purposes in the household; either raw or cooked, it can be taken by nearly everybody, and it contains similar properties to the other more delicate fruits.—Journal of Hygiene.

Parents are things which boys have to look after them. Most girls also have parents. Parents consist of Pa and Ma. Pa's talk a good deal about Pa that they are going to do, but mostly it's a talk for honors purposes in the household; either raw or cooked, it can be taken by nearly everybody, and it contains similar properties to the other more delicate fruits.—Journal of Hygiene.

Parents are things which boys have to look after them. Most girls also have parents. Parents consist of Pa and Ma. Pa's talk a good deal about Pa that they are going to do, but mostly it's a talk for honors purposes in the household; either raw or cooked, it can be taken by nearly everybody, and it contains similar properties to the other more delicate fruits.—Journal of Hygiene.

Parents are things which boys have to look after them. Most girls also have parents. Parents consist of Pa and Ma. Pa's talk a good deal about Pa that they are going to do, but mostly it's a talk for honors purposes in the household; either raw or cooked, it can be taken by nearly everybody, and it contains similar properties to the other more delicate fruits.—Journal of Hygiene.

Nerve Pain

is terribly hard to bear, and racks the system fearfully. No difference whether you call it Neuralgia, Sciatica, or what not, it all proceeds from the same cause—*impure blood*. Cure the blood and you cure the pain. Nothing cures unhealthily blood like BROWN'S IRON BITTERS.

GUARANTY.

Patience money returned 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 Infirmities, Impure Blood, Weakness and Nervous Troubles, Chronic Catarrhs, etc. Sold by all druggists. **DR. J. C. BROWN'S**, Baltimore, Md.

SIMMONS' LIVER REGULATOR

THE BEST SPRING MEDICINE

is SIMMONS' LIVER REGULATOR. Don't forget to take it. Now is the time you need it most to wake up your Liver. A sluggish Liver brings on Malaria, Fever and Ague, Rheumatism, and many other ills which shatter the constitution and wreck health. Don't forget the word REGULATOR. It is SIMMONS' LIVER REGULATOR you want. The word REGULATOR distinguishes it from all other remedies. And, besides this, SIMMONS' LIVER REGULATOR is a Regulator of the Liver, keeps it properly at work, that your system may be kept in good condition.

FOR THE BLOOD take SIMMONS' LIVER REGULATOR. It is the best blood purifier and corrector. Try it and note the difference. Look for the RED Z on every package. You want find it on any other medicine, and there is no other Liver remedy like SIMMONS' LIVER REGULATOR—the King of Liver Remedies. Be sure you get it.

J. H. Zeilin & Co., Philadelphia, Pa.

18 No. 1 Each, \$1.50



Our Razors have been in use for over twenty five years and are superior. It is a pleasure to share with them. Illustrated Priced Catalogue of Razors and Shaving Outfit sent to any address. We warrant our Razors to be the best. Repaired and sharpened. C. F. Barnes & Bro., 451 W. Market, Louisville, Ky. This firm is reliable.—Publishers, Western Courier.

Clemens Oskamp,

175 Vine St., CINCINNATI, OHIO.

Wedding Presents

STERLING SILVER CHESTS,
CANDELABRA CLOCKS,
BRONZES AND NOVELTIES.

GERMAN BANK

Fifth and Market,
LOUISVILLE, KY.

CAPITAL SURPLUS \$200,000 \$200,000

General Banking

—AND—

Savings Bank.

Interest Paid on Deposits

P. VIGLINI, President.

"Pearl top" is nothing.
 "Pearl glass" is nothing.
 "Index to Chimneys" is nothing.
 "Macbeth" with the shape we make for your lamp is all. We'll send you the Index; look out for the rest yourself.
 Geo A Macbeth Co
 Pleasant Pa

DRY GOODS BY MAIL.

New Wash Goods.

Our Wash Goods salesmen have had all they could do this week waiting on pleased customers. Lent comes early this year, and ladies like to make up their Wash Dresses during Lent, so we have made extra efforts to have our early stock complete.

New Spring Silks.

This department is rapidly filling up with all the beautiful creations of French and American manufacturers. In Fancies, Warp Print Taffetas, take the lead, and we show them at \$1, \$1.35, \$1.50, \$2.

New Goods in Black Department.

Beautiful Crepons, New Weaves in Mohair Fabrics, Jacquard Mohair, just from Bradford, Eng.
Colored Wool Dress Goods.
 Colored Wools have the last few seasons taken a back seat, but this year they are right to the front. Serges, in the heavy Wale, and in the fine Twill Fancy Checks and Plaids; Mohair, in Twills, Canvas and Plain; Crepons, in beautiful colorings.

Send for Samples.
 The Stewart Dry Goods Co.
 (Incorporated)
NEW YORK STORE
 LOUISVILLE, KY.

G. O. & S. W. R. R.

(The Mississippi Valley Route)

—AND ALL POINTS—
EAST
 MEMPHIS, VICKSBURG, NEW ORLEANS
 —AND ALL POINTS—
SOUTH
 ST. LOUIS, CAIRO, CHICAGO
 —AND ALL POINTS—
NORTH AND WEST.
 Connecting at Memphis with through trains to all points in Arkansas and Texas.
 Rates, tickets, and information will be furnished on application to your nearest agent.
S. G. HATCH,
 General Passenger Agent, LOUISVILLE, KY.
 A GENTLE WANTED—Clerk and others in manufacturing, mining, saw or flour mill, planing, etc. districts apply. Nothing derogatory. W. B. P. O. 107, New York.

GLORY TO GOD IN THE HIGHEST.

Angel words are these. Please read the letter of Sister Etes as given below. I wish it could be written in gold and spread out in the heavens in such blazing large type that all suffering ones on this side of the globe could see to read it. We send free book, giving particulars and price of pills. Address, Dr. Bye, Indianapolis, Ind.

LOUISVILLE, MISS., Jan 28, 1906.
 Dr. D. M. Bye, Indianapolis, Ind.
 DEAR BROTHER BYE: Words are inadequate to express great appreciation for the kind sympathetic treatment I have received at your hands, which treatment has been a perfect success. Being treated by you for cancer of the breast and excruciating pain and continuous trouble, I have been entirely and satisfactorily cured, and what is more wonderful, it is a cure that all thought impossible to be effected.
 Glory to God in the highest. I am now sound and well, and I cannot put into words my gratitude to you for the wonderful relief I have enjoyed under your treatment. Would that I could tell the news to all poor sufferers, as I have been. With feelings of highest regard I am,
 Yours truly,
 Miss E. Etes

THE SPECTACLES PEDDLER

BY EMILY TOMAN

No, I don't wish for anything, said in reply to a question of a young man who called at my door on New Year's eve. Having been possessed of many times, having bought bottles of cement which was no better than so much water, and of furniture which was no more than a mass of iron articles which were of no earthly use, at last I had made up my mind to have nothing to do with peddlers or agents of any kind. But a second glance convinced me that my present caller was no ordinary person. His long white beard gave him a venerable aspect. His eyes were deepest and luminous. His expression was that of a man who had tasted life's joys and sorrows and had extracted sweetness from both. It did not occur to me that it was a singular time for a peddler to call, and notwithstanding the fact that I was alone in the house, John and the children having gone to a New Year's entertainment for the Sunday school, I felt no hesitation about admitting this stranger. He fastened a searching but sympathetic gaze upon me, as I resumed my easy chair before the fire.
 "You are somewhat near-sighted, madam, I perceive," he said at last, drawing from a satchel a pair of silver-rimmed spectacles.
 "You were never more mistaken," I replied. "My eye-sight is perfectly good. I can easily read this fine-print newspaper by lamplight."
 "Nevertheless," recommended the old man in a manner so gentle and courteous it was impossible to be vexed. "most of us have a somewhat defective vision, and consequently get only a partial and imperfect view. Now these glasses will not only see not only the side nearest to you, but the other side as well. If you will kindly test them, I am sure you will find their use a great advantage. Please call to mind some event of the past year that disturbed or annoyed you. Do not select anything of too serious a nature, as this is your first trial, and your eyes not being accustomed to the use of these, or indeed, as you say, of any lenses, the effect might be merely to produce a blur."
 I took the offered glasses, and the old man turned away, as if to give me opportunity to reflect, and became apparently absorbed in contemplating the fire upon the hearth.
 It was not difficult to recall vexations and trials. Indeed, I had been engaged in that very common but unprofitable occupation when interrupted by the old man's knock. As I found myself growing hot over the thought of the meanness of my neighbor in setting his dog upon my pet toad, poor Toodelle, I adjusted the spectacles to my nose. Much to my surprise, I now beheld Toodelle in the act of dissecting one of my neighbor's chickens. "He was not without some shadow of an excuse then," I thought, as I looked upon the irascible old gentleman himself, at that moment sitting alone in his great house, looking quite feeble and forlorn. He was evidently falling in mind and body, and yet he was without wife or child to care for him in his declining years. My indignation softened into sympathy.
 "Poor old man," I murmured, "I think I will invite him to dine with us to-morrow. He must be so lonely with only half help in the house."
 Excuse me, madam, did you speak to me?" Inquired the spectacles peddler.
 "Oh no, only to someone I saw

through the glasses," I replied; and again he gazed at the fire in silence.
 My mind reverted to the time last spring when, in the midst of house-cleaning, I was laid aside with a sprained ankle. It seemed a most unfortunate occurrence; but now by the aid of these far-seeing glasses, I saw what a real blessing my forced inactivity had been to me and the children. I had made of Helen, who was naturally rather indolent, quite a good little housekeeper, and had developed in Tom, who it must be confessed was in great danger of becoming selfish, a spirit of helpfulness and sympathy. Besides I had enjoyed several delightful drives with Mrs. Holmes who would not have thought of inviting me but for my accident.
 Then there came to my mind the thought of a business speculation in which I seemed to promise so much advantage to John, and of our great disappointment that it was lost through the unfair dealing of a supposed friend. Now through the glasses I was able to see plainly that the firm in which I so much trusted, did not see my husband's partner was on the verge of bankruptcy.
 I went on from one subject to another finding to each a brighter side than I had discerned before. "The old man is right," I thought, "I am a little near-sighted."

Perhaps you are ready for stronger glasses," he said, producing a pair of gold-rimmed spectacles. They have more power than the others, and if your eyes are able to bear them, will enable you to see farther."
 As I adjusted the gold bows my gaze fell upon a portrait which hung over the mantle. It was a life-like picture of my precious Charley. How many times during these ten months I had lived over the last sad days of the bright young life. How many times with breaking heart I had watched the death pangs spread over that noble brow, and the breath grow fainter and fainter. Ah! I must have been very near-sighted; for now I could plainly see hovering around the bed a beautiful angel with radiant countenance and outstretched arms; and in the luminous vista beyond dimly outlined, a figure of divine sweetness and mercy. I thought of a snow covered mound in the cemetery. I beheld my boy with beaming eyes and glowing cheeks, the very picture of health and happiness, in the midst of a company of the noble and the wise, and I thought of a crowd that mysterious line which divides this world from the next.

"Yes, I will take the glasses," I said. "It is so much better to look at the other side."
 As I spoke the outer door shut with a bang. It was only John and the children returning from the New Year's entertainment.
 "It is too bad we made so much noise," said John. "We didn't know you were asleep."
 "Was I?" I replied, looking around quite bewildered. The spectacles peddler was nowhere to be seen. Interior

A FLORIDA CRANE.

When I was a little girl my home was in Florida, and one of my friends at school was Annie Hunter. Annie had a pet crane, which had been caught on a Florida prairie, where there are always flocks of them. His color was a light silvery blue. His body was about as large as that of a turkey hen, and his legs and neck were so long that when he stretched himself up he was almost as tall as a man.
 Annie called her crane Stuey. He was fond of her, would come when she called him, and when he saw her coming from school would meet her and walk by her side.
 I longed to be friendly with him, but when I walked softly up to him, he would raise his head and look at me with his long bill so close to my face that I was afraid he would pick my eyes out. He had a fancy for picking at bright buttons. He spent much time in the yard and garden, but would walk into the house one of the family, and liked to come to the table to eat bread and potatoes.
 Now, you will not think that such a pet could be of any use. But he was

A SIMPLE CATARRH CURE.

I will send free, and postage to anyone suffering from that loathsome and dangerous disease, Catarrh, the recipe for preparing the treatment which I have successfully used for over fifty years. Do not because I must soon retire from active practice on account of old age, and desire to benefit suffering humanity all I can before doing so. Address Prof. Lawrence, 18 Warren St., New York.

FREE

A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Rheumatism, Gout, Gravel, Colic, Cholera, etc. Thousands of testimonials from grateful people who have been cured. We send the medicine free and you pay no fee. We save Doctors' bills and get well. Good Agents wanted. Write to-day. Address: SUTHERLAND, Box 4, New York.

useful. He filled the place of a watchdog. He slept on the back porch at night, and no one dared enter the yard without first calling some of the family. No chickens were stolen from the yard. No stray dog came prowling around here. He was fierce and watchful, and fought with his large, strong wings. I am sure that he—ANNA R. HENDERSON.

Individual Communion

Careful and Thorough, adapted to the needs and wishes of all branches of the Christian Church. Illustrated descriptive catalogue free. GLOBE FURNITURE CO., Louisville, Mich. Manufacturers of Furniture for Church, Chapel, Parsonage, etc.



FINANCIAL.

When you want the safest investment in the State, and one that will pay better than 10 per cent, take stock in The National Building and Loan Association. If the time comes when you are bound to raise money you can get the cash out of this stock quicker and easier than most anything else you can buy. For particulars address JOHN F. LEATHERS, President or C. M. PHILLIPS, General Manager, Louisville, Ky.

- DIRECTORS.**
 H. V. Loving, President, Louisville Trust Company.
 John B. Castleman, Barbee & Castleman, Insurance.
 Harry Weissinger, Tobacco Manufacturer.
 John H. Leathers, Cashier Louisville Banking Company.
 John Barrett, Attorney at Law.
 W. P. Harvey, President Baptist Book Concern.
 George B. Eastin, Judge Court of Appeals.
 John B. Pirtle, State Agent Travelers' Insurance Co.
 William C. Kendrick, William Kendrick's Sons, Jewelers.
 C. M. Phillips, formerly of Lebanon Standard and Times.
 J. M. Cabell, Cabell, Bayse & Co., Grocers.
 Joseph H. Peter, of Peter & Burghardt Stone Co.
 A. G. Langham, Barbee & Castleman, Insurance.
 Stephen E. Jones, Fire Insurance.
 Call on or address
 C. M. PHILLIPS, Gen. Mgr., Louisville, Ky.

WANTED 5000 MORE BOOK AGENTS
 DARKNESS & DAYLIGHT IN NEW YORK
 Introduction by Rev. Lyman Abbott.
 A Christian woman's thrilling story of years of poverty, hunger and suffering. Most gloriously illustrated. It is a powerful and timely message. Price, 10c. Sent by mail on receipt of 10c. Write for terms and specimen copy to HARTFORD PUBLISHING CO., Hartford, Conn.

BLANCARD'S PILLS

ALSO IN SYRUP

Specialty recommended by the medical authorities of the world for Scrophulous, Rheumatic, Bilious, and other diseases. It is a powerful and timely message. Price, 10c. Sent by mail on receipt of 10c. Write for terms and specimen copy to HARTFORD PUBLISHING CO., Hartford, Conn.

HOTEL ST. STEPHEN,

New York City.
 45-52 E. 11th St., near Br'dway.
 A first-class hotel on the European Plan. Newly refitted. Modern Plumbing. Quiet, homelike. Elegant rooms \$1.00 per day and upwards.
 Special attention to ladies traveling alone.
 LOUIS FRENKEL.

HARVEST BELLS,

Bro. Penn's Great Song Book.
 Everybody says it is the best in the world. Sound in doctrine. Pure gospel in song. Old and new songs. 1, 2 & 3 and the three combined with notes. 700 songs. 100 and 200 and shape notes. 1000 rudiments. All books shipped by freight or express from St. Louis; by mail from Pureka Springs, Ark. Will send sample song.
 Send all orders to
 Mrs. W. E. PENN,
 Pureka Springs, Ark.

ENGAGEMENT AND WEDDING RINGS

Besides many other styles of gold rings in stock. Made to order or repair any ring. New illustrated catalogue of over 200 different patterns sent. P. Bureau & Bro. 234 W. Market, Louisville, Ky. This ad is reliable.—Publishers Western Recorder.

A NEW MACHINE!

A HANDSOMER MACHINE!
 A Better Machine!

The latest and best Heretofore Unheard of Value.

ONLY \$22. FREIGHT PAID.
 The New Improved "RECORDER" Sewing Machine for only \$22 delivered, with all Freight Charges Paid; shipped on 30 days approval, including One Year's subscription to the WESTERN RECORDER. This machine is more desirable than three and in your local markets from \$45.00 to \$60.00.

A Large, Handsome, Noiseless, Five-Drawer Machine, with Oak or Walnut Woodwork, Gothic Cover, Drop Leaf, lockers, together with drawers, nickel-plated rings to drawers, dress guards for wheel, and a device for replacing belts.



LOOK AT THIS.

Arrangements have been completed by which we are enabled to furnish the latest improved high-arm machine to our readers for the remarkably low price of \$22, including one year's subscription to the WESTERN RECORDER. This is an unprecedented offer, that we are enabled to make only by contracting for them in large quantities for cash. A complete set of attachments in elegant velvet-lined box is furnished with each machine, with all the modern improvements such as automatic bobbin-winder, self-threading shuttle, self-setting needle tension raiser, together with the usual outfit of bobbins, needles, oil can, screw driver and illustrated book of instructions.

Do not confound the new Improved RECORDER with sewing machines offered by other parties for premium purposes. There never has been so liberal offer as this before made. Keep in mind that in the purchase of one of these machines you are buying an article that will compare with any in the American market retailing at \$50.00. Do not be influenced by traveling or local agents. Use your own judgment and save from \$20.00 to \$40.00. Beware of imitations. It is shipped on approval and fully warranted for ten years.

DEAR RECORDER.—The Sewing Machine you sent me has come, and I write to tell you that we are delighted with it. We find it as you recommended it to be. O. H. CARTER, Washington, Ga., Feb. 2, 1906.

WESTERN RECORDER

Department.
J. H. HALL, Field Editor,
WINCHESTER, KY.
(All notices intended for this department should be sent to Fulton, Ky., as above, while all business letters should be sent to Western Recorder, Louisville, Ky.)

If any reader of this note is troubled with the habit of drinking or selling liquor I commend to him a careful study of the following questions:

- WHICH?**
Wife or whisky?
The babe or the bottle?
Plenty or poverty?
A home or a harem?
Heaven or hell?

There are 25,000 white Baptists in Tennessee to-day that ought to be excluded from the churches, and Tennessee is not sinful above her sister States, either. The preachers are largely responsible. I truly believe that we have preachers who would rather enter into contract to pastor a church for nothing, board themselves and never mention the duty of Christian giving, just to get an opportunity to air themselves in a pulpit. I believe also that such preachers have far less difficulty in getting calls than men who know God's truth and have courage to declare it.

"The Lord deliver us!" Such preachers are a stench in the nostrils of the Almighty, and the sooner such churches are torn down, split into kindling wood, ground into concrete, the better for God's cause among men. They cumber the ground. They are a curse, crucifying the Son of God.—J. D. WINCHESTER, in Baptist and Recorder.

It is altogether probable that this brother is very honest in his statement, but he will excuse me from believing that what he says is so. This clipping is from the bitterest article I ever read, in which the brother is paying his hot respects to such preachers and churches as do not rally to the calls of the boards and secretaries, and he writes as though these country brethren and preachers and churches were unworthy of consideration on account of this failure. I do not pretend to say that all the brethren are giving all they should for the cause of missions. It is probable that Bro. Winchester could do more than he is doing himself; but I do deny the right of every bishop of a city church to rush into the paper with their indignant tirades because the country preachers and churches would fall down at the feet of their Dianas, and give as they levy the tax. What right has this brother to out-law "twenty-five thousand Baptists" in Tennessee because he thinks they have not given as much to the organized work of the denomination as he thinks they should give? How does he know what they have given? How does he get his definite number that he says ought to be excluded? What right has he to say that some of our preachers are so bad off to get a pastorate? I know lots of the Tennessee preachers, and there is not one of them of whom such a thing can be truthfully said. I would like for Bro. Winchester to tell me how he knows that such a terrible state of things exists in Tennessee! He lives in Atlanta, Ga., and I don't think that he has such a right to preside so arbitrarily among the brethren with whom I labor in the only pastorate I have. Bro. Winchester owes to the Tennessee brethren an apology.

VOICES OF THE PEOPLE.

DEAR BRO. HALL—I feel like congratulating you on your defense of country preachers and churches. I know that country churches do not on an average have the opportunities and advantages that our city people have, but they are a willing people, and I think they are a happier people than our city friends. We find lots of such work as we can do here in our country church, under

the care of one of the best pastors and preachers in the state of Texas, Bro. J. M. Lawrence. Very truly,
BELLZ MILLER,
Needmore, Texas, Jan. 23, 1896.

DEAR BRO. HALL: I cannot refrain longer from writing you my hearty congratulations on the way you are doing up Bros. Lofton and Cranfl. I feel that God in his providence has placed you in the position you occupy, to do the very work you are doing. My brother, do not be discouraged, for the people are with you. Our city brethren, have so entirely throttled the press that it is an occasion of joy to find the grand old RECORDER willing to let the country brethren have a word in their own defense, and to show no partiality in the case. By degrees we are having access to the people, and they are hearing us, and the cause is growing. The Lord bless you.

J. H. GRIME,
Watertown, Tenn., Feb. 11th, 1896.

BRO. HALL: Seeing that you are on the war path in defense of country churches and country pastors I thought I would furnish you with a little ammunition, not that you need it, but because you can use it. Eld J. A. Mitchell, of Halls, Tenn., has been a faithful country pastor, and I give you a summary of his work for the past ten years:

He has traveled over 15,000 miles, on foot, in cart, in buggy, on horse-back, and on train. He has helped to build three new churches, and repair two old ones. He has constituted two new churches. He has baptized about three hundred, and visited thousands of families, and has received but poor wages, but is beloved by all that know him. He is a country preacher and so am I.

T. J. SANDERS.
(And if Bro. Sanders would give a summary of his work it would be found that he has been greatly beloved and blessed. He has just completed a twenty-five year's pastorate with his own little country church located almost at his door, and his record is on high, while his praise is in the mouths of all that know him. Such workers for the Lord may not make much noise among men, but they will not be forgotten by the Lord when he makes up his jewels. H.)

A TEXAS VOICE.

Hurrah for Bro. Hall! God be with him as long as he lives! That's my sentiment. I am greatly rejoiced to read of the terrible breakdown of the Campbellites in the Cave-in-rock, debate. Go for them, Bro. Hall, till every Campbellite in the land is made to see what kind of religious raiment he has on. I live in a nest of these disciples of Campbell, and they pull me all they can, and bull doze me, not when I name Hall to them they say, "Yes, your RECORDER people are pretty sharp, but they are misleading the Baptists." But I can always silence them by asking for a man to show up our false teachings. If I had the time and money to spare I would follow Bro. Hall around to his debates just to see the thing done. Accept my best wishes for you and the grand WESTERN RECORDER.
J. G. BAGLEY,
New Salem, Texas.

A Seed Drill.

Every person who has sown garden seeds—Rice, Beans, Millet, Lentens, etc.—has felt the need of a machine for doing this work, as it is impossible to sprinkle seed in drill with any degree of regularity, and without great waste of seed—sometimes they are too thick, and again too thin.
The "Ame Seed Drill" advertised by T. J. King, Richmond, Va., appears in all the above mentioned want. It is extremely simple, and yet it does its work accurately and easily, drilling any small seeds with absolute regularity. The remarkable part of the offer is the "ad." referred to, in that the Drill is given away for cost and returns ONLY the FIFTY cents that you will purchase \$1.00 worth of King's Seed at regular retail price.

ORDINATION.

A council met at the Baptist church in Falmouth, Ky., Feb. 24th, 1896, to consider the propriety of ordaining to the Gospel ministry, Bro. F. L. Norton. After short religious exercises conducted by Eld. S. H. Burgess, Eld G. W. Perryman, of Newport, was elected moderator, and J. W. Peck, secretary. Representatives were present from ten or twelve of the churches in Union Association, the First church of Newport, the Ninth-street church, and First church of Cincinnati. Brother Norton related his Christian experience and call to the ministry, which was attentively listened to by the large audience and was very interesting. This was passed on by the Council and he was then examined on Christian doctrine. The examination was unusually thorough and complete, in which several of the council took part.

At the close of the examination the council retired and after consultation, returned and reported that it was entirely satisfactory, and that the ordination be proceeded with. The ordaining prayer was made by Eld. Joseph Emery, of Cincinnati, and the laying on of hands by all the pastors present. The charge to the church was delivered by Eld. S. H. Burgess, and the charge to the candidate by Eld. G. W. Perryman. The ordination sermon was preached by Eld. Warren G. Partridge, pastor of the Ninth-street Baptist church, Cincinnati.

Subject, "The Whole Armor of God." Eph. (6:10-18). A large audience composed of members of the different churches in town, gave the speaker undivided attention, and all were delighted and edified by the words he spoke. Eld. Partridge made a most excellent impression upon our people, and has promised to come back again.

Brother Norton is a young man, and a student of Georgetown college. He was for two or three years assistant pastor of the Ninth-street Baptist church, of Cincinnati, and is held in the highest esteem by the entire membership of that church, about twenty-five of whom attended the ordination. Our church is united upon him, and large congregations attended all the services. He will be assisted in a meeting, beginning the latter part of April, by Bro. Perryman, and we are expecting a large gathering. We believe Bro. Norton will do for us what Eld. Johnson Myers did for Ninth-street.

The most interested spectator was Mrs. W. L. Norton, who came over three hundred miles to be present at the ordination of her boy. She is proud of him, and has a right to be, as he is one of the brightest young men in our state.

The weather was fine, sumptuous dinners were prepared by the sisters, and the visitors all expressed themselves as having had a most delightful time, the only regret being the absence of Eld. A. C. Davidson of Georgetown, who was expected to be present and take part in the exercises. The benediction was pronounced by Bro. Norton. Brother Perryman preached to a crowded house at night and two deacons were ordained. Bro. D. L. Frazier, and J. D. Logan. They are both good men, and both bank directors, and when the church exchequer runs low they can be depended upon to replenish it. It was a great day for our church and the good influence will be felt for a long time to come.
J. W. P.

Falmouth, Ky.
He hath a poor spirit who is not planted above petty wrongs.

NO MISREPRESENTATION on the part of our agents tolerated or of dealers or painters necessary. You know just what you are getting when you have painting done with

Pure White Lead

(see list of brands, which are genuine) and Pure Linsced Oil. Don't be misled by trying something else said to be "just as good." Any desired shade or color may be easily produced by using NATIONAL LEAD CO.'s Pure White Lead Tinting Colors.

Pamphlet giving valuable information and card showing samples of colors free, also cards showing pictures of twelve houses of different designs painted in various styles, a combination of shades forwarded upon application to these gentlemen to paint.
NATIONAL LEAD CO.,
1 Broadway, New York.

EXAMINING COUNCIL.

A council consisting of the Baptist pastors of the city of Louisville was called by Walnut-street church for the purpose of examining Bro. J. B. Bozeman in view of his ordination to the full work of the Gospel ministry. At 11 A. M. Feb. 24th, 1896, the council met in the pastor's study in Walnut-street Baptist church. Brethren present were J. M. Weaver, W. L. Pickard, W. D. Nowlin, H. C. Roberts, J. T. Christian, C. M. Thompson, M. P. Hunt and J. M. Roddy. Pastor J. M. Weaver was elected moderator and J. M. Roddy clerk of the council.

After a thorough examination, the council by a hearty unanimous vote recommended Bro. Bozeman to the Walnut-street church for ordination to the full work of the ministry.
J. M. RODDY, Secretary.

The report was adopted and Brother Bozeman duly ordained to the work of the ministry, the following brethren taking part: Ordination prayer by W. H. Whitaitt, E. C. Dargan delivered the charge and H. H. Harris presented the Bible. Brother Bozeman leaves a host of friends in Louisville, and without reservation we commend him as most worthy of the confidence of brethren everywhere. We predict great usefulness for him.

W. J. PUCKETT,
Powder Mills, Ky., Feb. 13, 1896.

The Judge of all the earth will do right. No human being will suffer more than he deserves, or more than his own conscience will recognize as just.—Hodge.

FREE!

We direct special attention to the following remarkable statements.

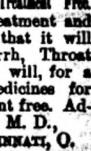
For 25 years I was almost totally deaf; could not understand a word; had to carry a slate so that people could "talk" to me. In one week after commencing Aerial Medication, I surprised my friends by discarding the slate. I steadily improved, and now can hear the slightest noise, and can understand conversation perfectly.
EDWARD E. WILLIAMS, Lead, S. D.



For 35 years I suffered most intensely from Catarrh in its worst and most complicated form, and words can not express my gratitude for the wonderful cure I obtained from the use of Dr. Moore's treatment.
J. C. CARRIERS, Riverton, Ala.

I was cured of one of the very worst cases of Fetid Catarrh, by Dr. Moore in 1887, and have felt no trace of the disease since.
A. G. FREEMAN,
Parker's Lake, Ky.

Medicine 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.



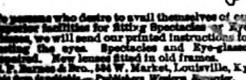
Clarify
And Enrich
Your Blood
By Taking
AYER'S
Sarsaparilla
It was the Only
Sarsaparilla admitted
At World's Fair.

**The Lawton Simplex
Printer**



saves time and labor—copies 100-1000 letters, postal cards, copies of music, drawings of typewriter copy, in almost no time and exact copies at that, by using the Lawton Simplex. Requires no washing or cleaning, and saves its cost over and again in sending out notices. Costs but little (\$3 to \$10).
Cautions—Other things are being made and called Simplex Printers. The only way to be sure of getting the genuine is to see that yours is the Lawton Simplex Printer. Send for circulars. Agents wanted.
LAWTON & CO., 20 Vesey St., New York

SAVE YOUR EYES



To persons who desire to avail themselves of our special facilities for fitting and repairing of eyeglasses, we will send our printed instructions for fitting the eyes. Specimens and Eye-glasses sent free. For further information, send to
C. F. Barnes & Son, 124 W. Market, Louisville, Ky.
No. 1000 for details.—Publishers Western Recorder.

EASTER MUSIC

"Easter Selections," prepared by J. E. Hall, is a fine series of songs, containing Responsive Readings, interspersed with appropriate songs. Price, 5 cents per single copy.
"Easter Selections," Series G, for 1904, composed by a set of selected Responsive Readings. Price, 5 cents per single copy.
A Special Circular.
Containing a list of our large and varied stock of music for Easter will be sent free on application.
The new music for 1904 is very fine, including in addition to the two publications above named, splendid solos and duets, and fine anthems for the choir.
Cantatas for Sunday Schools.
Flower Praise (No. 1), Festival of the Flower (No. 2). Under the Palm (No. 3). The Musical Visitor for March will contain a supplement of Easter Anthems. Price, 10 cents.
WEE JOHN CHURCH COMPANY, Inc.
Chicago, New York, Cincinnati, O.

LYMNER CHURCH BELL CO.
We are specialists in the manufacture of church bells, and have a large stock on hand. We can supply you with bells of any size, and of any material. We also have a large stock of church bells on hand, and can supply you with bells of any size, and of any material. We also have a large stock of church bells on hand, and can supply you with bells of any size, and of any material.
Mention this paper.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Buckeye Bell Foundry
E. W. Vandenberg, Co., Cincinnati, Ohio
We are specialists in the manufacture of church bells, and have a large stock on hand. We can supply you with bells of any size, and of any material. We also have a large stock of church bells on hand, and can supply you with bells of any size, and of any material.
Mention this paper.

CHURCH BELLS
No. 1, Fire Alarm and Farm Bells. Write for catalogue. E. W. Vandenberg & Co., Cincinnati, O.

Church and School Bells.
SIZES AND PRICES.
Diam. of 1/2" with Coat of Brass. No. 1, 1/2" dia. \$1.00. No. 2, 1/2" dia. \$1.25. No. 3, 1/2" dia. \$1.50. No. 4, 1/2" dia. \$1.75. No. 5, 1/2" dia. \$2.00. No. 6, 1/2" dia. \$2.25. No. 7, 1/2" dia. \$2.50. No. 8, 1/2" dia. \$2.75. No. 9, 1/2" dia. \$3.00. No. 10, 1/2" dia. \$3.25. No. 11, 1/2" dia. \$3.50. No. 12, 1/2" dia. \$3.75. No. 13, 1/2" dia. \$4.00. No. 14, 1/2" dia. \$4.25. No. 15, 1/2" dia. \$4.50. No. 16, 1/2" dia. \$4.75. No. 17, 1/2" dia. \$5.00. No. 18, 1/2" dia. \$5.25. No. 19, 1/2" dia. \$5.50. No. 20, 1/2" dia. \$5.75. No. 21, 1/2" dia. \$6.00. No. 22, 1/2" dia. \$6.25. No. 23, 1/2" dia. \$6.50. No. 24, 1/2" dia. \$6.75. No. 25, 1/2" dia. \$7.00. No. 26, 1/2" dia. \$7.25. No. 27, 1/2" dia. \$7.50. No. 28, 1/2" dia. \$7.75. No. 29, 1/2" dia. \$8.00. No. 30, 1/2" dia. \$8.25. No. 31, 1/2" dia. \$8.50. No. 32, 1/2" dia. \$8.75. No. 33, 1/2" dia. \$9.00. No. 34, 1/2" dia. \$9.25. No. 35, 1/2" dia. \$9.50. No. 36, 1/2" dia. \$9.75. No. 37, 1/2" dia. \$10.00. No. 38, 1/2" dia. \$10.25. No. 39, 1/2" dia. \$10.50. No. 40, 1/2" dia. \$10.75. No. 41, 1/2" dia. \$11.00. No. 42, 1/2" dia. \$11.25. No. 43, 1/2" dia. \$11.50. No. 44, 1/2" dia. \$11.75. No. 45, 1/2" dia. \$12.00. No. 46, 1/2" dia. \$12.25. No. 47, 1/2" dia. \$12.50. No. 48, 1/2" dia. \$12.75. No. 49, 1/2" dia. \$13.00. No. 50, 1/2" dia. \$13.25. No. 51, 1/2" dia. \$13.50. No. 52, 1/2" dia. \$13.75. No. 53, 1/2" dia. \$14.00. No. 54, 1/2" dia. \$14.25. No. 55, 1/2" dia. \$14.50. No. 56, 1/2" dia. \$14.75. No. 57, 1/2" dia. \$15.00. No. 58, 1/2" dia. \$15.25. No. 59, 1/2" dia. \$15.50. No. 60, 1/2" dia. \$15.75. No. 61, 1/2" dia. \$16.00. No. 62, 1/2" dia. \$16.25. No. 63, 1/2" dia. \$16.50. No. 64, 1/2" dia. \$16.75. No. 65, 1/2" dia. \$17.00. No. 66, 1/2" dia. \$17.25. No. 67, 1/2" dia. \$17.50. No. 68, 1/2" dia. \$17.75. No. 69, 1/2" dia. \$18.00. No. 70, 1/2" dia. \$18.25. No. 71, 1/2" dia. \$18.50. No. 72, 1/2" dia. \$18.75. No. 73, 1/2" dia. \$19.00. No. 74, 1/2" dia. \$19.25. No. 75, 1/2" dia. \$19.50. No. 76, 1/2" dia. \$19.75. No. 77, 1/2" dia. \$20.00. No. 78, 1/2" dia. \$20.25. No. 79, 1/2" dia. \$20.50. No. 80, 1/2" dia. \$20.75. No. 81, 1/2" dia. \$21.00. No. 82, 1/2" dia. \$21.25. No. 83, 1/2" dia. \$21.50. No. 84, 1/2" dia. \$21.75. No. 85, 1/2" dia. \$22.00. No. 86, 1/2" dia. \$22.25. No. 87, 1/2" dia. \$22.50. No. 88, 1/2" dia. \$22.75. No. 89, 1/2" dia. \$23.00. No. 90, 1/2" dia. \$23.25. No. 91, 1/2" dia. \$23.50. No. 92, 1/2" dia. \$23.75. No. 93, 1/2" dia. \$24.00. No. 94, 1/2" dia. \$24.25. No. 95, 1/2" dia. \$24.50. No. 96, 1/2" dia. \$24.75. No. 97, 1/2" dia. \$25.00. No. 98, 1/2" dia. \$25.25. No. 99, 1/2" dia. \$25.50. No. 100, 1/2" dia. \$25.75. No. 101, 1/2" dia. \$26.00. No. 102, 1/2" dia. \$26.25. No. 103, 1/2" dia. \$26.50. No. 104, 1/2" dia. \$26.75. No. 105, 1/2" dia. \$27.00. No. 106, 1/2" dia. \$27.25. No. 107, 1/2" dia. \$27.50. No. 108, 1/2" dia. \$27.75. No. 109, 1/2" dia. \$28.00. No. 110, 1/2" dia. \$28.25. No. 111, 1/2" dia. \$28.50. No. 112, 1/2" dia. \$28.75. No. 113, 1/2" dia. \$29.00. No. 114, 1/2" dia. \$29.25. No. 115, 1/2" dia. \$29.50. No. 116, 1/2" dia. \$29.75. No. 117, 1/2" dia. \$30.00. No. 118, 1/2" dia. \$30.25. No. 119, 1/2" dia. \$30.50. No. 120, 1/2" dia. \$30.75. No. 121, 1/2" dia. \$31.00. No. 122, 1/2" dia. \$31.25. No. 123, 1/2" dia. \$31.50. No. 124, 1/2" dia. \$31.75. No. 125, 1/2" dia. \$32.00. No. 126, 1/2" dia. \$32.25. No. 127, 1/2" dia. \$32.50. No. 128, 1/2" dia. \$32.75. No. 129, 1/2" dia. \$33.00. No. 130, 1/2" dia. \$33.25. No. 131, 1/2" dia. \$33.50. No. 132, 1/2" dia. \$33.75. No. 133, 1/2" dia. \$34.00. No. 134, 1/2" dia. \$34.25. No. 135, 1/2" dia. \$34.50. No. 136, 1/2" dia. \$34.75. No. 137, 1/2" dia. \$35.00. No. 138, 1/2" dia. \$35.25. No. 139, 1/2" dia. \$35.50. No. 140, 1/2" dia. \$35.75. No. 141, 1/2" dia. \$36.00. No. 142, 1/2" dia. \$36.25. No. 143, 1/2" dia. \$36.50. No. 144, 1/2" dia. \$36.75. No. 145, 1/2" dia. \$37.00. No. 146, 1/2" dia. \$37.25. No. 147, 1/2" dia. \$37.50. No. 148, 1/2" dia. \$37.75. No. 149, 1/2" dia. \$38.00. No. 150, 1/2" dia. \$38.25. No. 151, 1/2" dia. \$38.50. No. 152, 1/2" dia. \$38.75. No. 153, 1/2" dia. \$39.00. No. 154, 1/2" dia. \$39.25. No. 155, 1/2" dia. \$39.50. No. 156, 1/2" dia. \$39.75. No. 157, 1/2" dia. \$40.00. No. 158, 1/2" dia. \$40.25. No. 159, 1/2" dia. \$40.50. No. 160, 1/2" dia. \$40.75. No. 161, 1/2" dia. \$41.00. No. 162, 1/2" dia. \$41.25. No. 163, 1/2" dia. \$41.50. No. 164, 1/2" dia. \$41.75. No. 165, 1/2" dia. \$42.00. No. 166, 1/2" dia. \$42.25. No. 167, 1/2" dia. \$42.50. No. 168, 1/2" dia. \$42.75. No. 169, 1/2" dia. \$43.00. No. 170, 1/2" dia. \$43.25. No. 171, 1/2" dia. \$43.50. No. 172, 1/2" dia. \$43.75. No. 173, 1/2" dia. \$44.00. No. 174, 1/2" dia. \$44.25. No. 175, 1/2" dia. \$44.50. No. 176, 1/2" dia. \$44.75. No. 177, 1/2" dia. \$45.00. No. 178, 1/2" dia. \$45.25. No. 179, 1/2" dia. \$45.50. No. 180, 1/2" dia. \$45.75. No. 181, 1/2" dia. \$46.00. No. 182, 1/2" dia. \$46.25. No. 183, 1/2" dia. \$46.50. No. 184, 1/2" dia. \$46.75. No. 185, 1/2" dia. \$47.00. No. 186, 1/2" dia. \$47.25. No. 187, 1/2" dia. \$47.50. No. 188, 1/2" dia. \$47.75. No. 189, 1/2" dia. \$48.00. No. 190, 1/2" dia. \$48.25. No. 191, 1/2" dia. \$48.50. No. 192, 1/2" dia. \$48.75. No. 193, 1/2" dia. \$49.00. No. 194, 1/2" dia. \$49.25. No. 195, 1/2" dia. \$49.50. No. 196, 1/2" dia. \$49.75. No. 197, 1/2" dia. \$50.00. No. 198, 1/2" dia. \$50.25. No. 199, 1/2" dia. \$50.50. No. 200, 1/2" dia. \$50.75. No. 201, 1/2" dia. \$51.00. No. 202, 1/2" dia. \$51.25. No. 203, 1/2" dia. \$51.50. No. 204, 1/2" dia. \$51.75. No. 205, 1/2" dia. \$52.00. No. 206, 1/2" dia. \$52.25. No. 207, 1/2" dia. \$52.50. No. 208, 1/2" dia. \$52.75. No. 209, 1/2" dia. \$53.00. No. 210, 1/2" dia. \$53.25. No. 211, 1/2" dia. \$53.50. No. 212, 1/2" dia. \$53.75. No. 213, 1/2" dia. \$54.00. No. 214, 1/2" dia. \$54.25. No. 215, 1/2" dia. \$54.50. No. 216, 1/2" dia. \$54.75. No. 217, 1/2" dia. \$55.00. No. 218, 1/2" dia. \$55.25. No. 219, 1/2" dia. \$55.50. No. 220, 1/2" dia. \$55.75. No. 221, 1/2" dia. \$56.00. No. 222, 1/2" dia. \$56.25. No. 223, 1/2" dia. \$56.50. No. 224, 1/2" dia. \$56.75. No. 225, 1/2" dia. \$57.00. No. 226, 1/2" dia. \$57.25. No. 227, 1/2" dia. \$57.50. No. 228, 1/2" dia. \$57.75. No. 229, 1/2" dia. \$58.00. No. 230, 1/2" dia. \$58.25. No. 231, 1/2" dia. \$58.50. No. 232, 1/2" dia. \$58.75. No. 233, 1/2" dia. \$59.00. No. 234, 1/2" dia. \$59.25. No. 235, 1/2" dia. \$59.50. No. 236, 1/2" dia. \$59.75. No. 237, 1/2" dia. \$60.00. No. 238, 1/2" dia. \$60.25. No. 239, 1/2" dia. \$60.50. No. 240, 1/2" dia. \$60.75. No. 241, 1/2" dia. \$61.00. No. 242, 1/2" dia. \$61.25. No. 243, 1/2" dia. \$61.50. No. 244, 1/2" dia. \$61.75. No. 245, 1/2" dia. \$62.00. No. 246, 1/2" dia. \$62.25. No. 247, 1/2" dia. \$62.50. No. 248, 1/2" dia. \$62.75. No. 249, 1/2" dia. \$63.00. No. 250, 1/2" dia. \$63.25. No. 251, 1/2" dia. \$63.50. No. 252, 1/2" dia. \$63.75. No. 253, 1/2" dia. \$64.00. No. 254, 1/2" dia. \$64.25. No. 255, 1/2" dia. \$64.50. No. 256, 1/2" dia. \$64.75. No. 257, 1/2" dia. \$65.00. No. 258, 1/2" dia. \$65.25. No. 259, 1/2" dia. \$65.50. No. 260, 1/2" dia. \$65.75. No. 261, 1/2" dia. \$66.00. No. 262, 1/2" dia. \$66.25. No. 263, 1/2" dia. \$66.50. No. 264, 1/2" dia. \$66.75. No. 265, 1/2" dia. \$67.00. No. 266, 1/2" dia. \$67.25. No. 267, 1/2" dia. \$67.50. No. 268, 1/2" dia. \$67.75. No. 269, 1/2" dia. \$68.00. No. 270, 1/2" dia. \$68.25. No. 271, 1/2" dia. \$68.50. No. 272, 1/2" dia. \$68.75. No. 273, 1/2" dia. \$69.00. No. 274, 1/2" dia. \$69.25. No. 275, 1/2" dia. \$69.50. No. 276, 1/2" dia. \$69.75. No. 277, 1/2" dia. \$70.00. No. 278, 1/2" dia. \$70.25. No. 279, 1/2" dia. \$70.50. No. 280, 1/2" dia. \$70.75. No. 281, 1/2" dia. \$71.00. No. 282, 1/2" dia. \$71.25. No. 283, 1/2" dia. \$71.50. No. 284, 1/2" dia. \$71.75. No. 285, 1/2" dia. \$72.00. No. 286, 1/2" dia. \$72.25. No. 287, 1/2" dia. \$72.50. No. 288, 1/2" dia. \$72.75. No. 289, 1/2" dia. \$73.00. No. 290, 1/2" dia. \$73.25. No. 291, 1/2" dia. \$73.50. No. 292, 1/2" dia. \$73.75. No. 293, 1/2" dia. \$74.00. No. 294, 1/2" dia. \$74.25. No. 295, 1/2" dia. \$74.50. No. 296, 1/2" dia. \$74.75. No. 297, 1/2" dia. \$75.00. No. 298, 1/2" dia. \$75.25. No. 299, 1/2" dia. \$75.50. No. 300, 1/2" dia. \$75.75. No. 301, 1/2" dia. \$76.00. No. 302, 1/2" dia. \$76.25. No. 303, 1/2" dia. \$76.50. No. 304, 1/2" dia. \$76.75. No. 305, 1/2" dia. \$77.00. No. 306, 1/2" dia. \$77.25. No. 307, 1/2" dia. \$77.50. No. 308, 1/2" dia. \$77.75. No. 309, 1/2" dia. \$78.00. No. 310, 1/2" dia. \$78.25. No. 311, 1/2" dia. \$78.50. No. 312, 1/2" dia. \$78.75. No. 313, 1/2" dia. \$79.00. No. 314, 1/2" dia. \$79.25. No. 315, 1/2" dia. \$79.50. No. 316, 1/2" dia. \$79.75. No. 317, 1/2" dia. \$80.00. No. 318, 1/2" dia. \$80.25. No. 319, 1/2" dia. \$80.50. No. 320, 1/2" dia. \$80.75. No. 321, 1/2" dia. \$81.00. No. 322, 1/2" dia. \$81.25. No. 323, 1/2" dia. \$81.50. No. 324, 1/2" dia. \$81.75. No. 325, 1/2" dia. \$82.00. No. 326, 1/2" dia. \$82.25. No. 327, 1/2" dia. \$82.50. No. 328, 1/2" dia. \$82.75. No. 329, 1/2" dia. \$83.00. No. 330, 1/2" dia. \$83.25. No. 331, 1/2" dia. \$83.50. No. 332, 1/2" dia. \$83.75. No. 333, 1/2" dia. \$84.00. No. 334, 1/2" dia. \$84.25. No. 335, 1/2" dia. \$84.50. No. 336, 1/2" dia. \$84.75. No. 337, 1/2" dia. \$85.00. No. 338, 1/2" dia. \$85.25. No. 339, 1/2" dia. \$85.50. No. 340, 1/2" dia. \$85.75. No. 341, 1/2" dia. \$86.00. No. 342, 1/2" dia. \$86.25. No. 343, 1/2" dia. \$86.50. No. 344, 1/2" dia. \$86.75. No. 345, 1/2" dia. \$87.00. No. 346, 1/2" dia. \$87.25. No. 347, 1/2" dia. \$87.50. No. 348, 1/2" dia. \$87.75. No. 349, 1/2" dia. \$88.00. No. 350, 1/2" dia. \$88.25. No. 351, 1/2" dia. \$88.50. No. 352, 1/2" dia. \$88.75. No. 353, 1/2" dia. \$89.00. No. 354, 1/2" dia. \$89.25. No. 355, 1/2" dia. \$89.50. No. 356, 1/2" dia. \$89.75. No. 357, 1/2" dia. \$90.00. No. 358, 1/2" dia. \$90.25. No. 359, 1/2" dia. \$90.50. No. 360, 1/2" dia. \$90.75. No. 361, 1/2" dia. \$91.00. No. 362, 1/2" dia. \$91.25. No. 363, 1/2" dia. \$91.50. No. 364, 1/2" dia. \$91.75. No. 365, 1/2" dia. \$92.00. No. 366, 1/2" dia. \$92.25. No. 367, 1/2" dia. \$92.50. No. 368, 1/2" dia. \$92.75. No. 369, 1/2" dia. \$93.00. No. 370, 1/2" dia. \$93.25. No. 371, 1/2" dia. \$93.50. No. 372, 1/2" dia. \$93.75. No. 373, 1/2" dia. \$94.00. No. 374, 1/2" dia. \$94.25. No. 375, 1/2" dia. \$94.50. No. 376, 1/2" dia. \$94.75. No. 377, 1/2" dia. \$95.00. No. 378, 1/2" dia. \$95.25. No. 379, 1/2" dia. \$95.50. No. 380, 1/2" dia. \$95.75. No. 381, 1/2" dia. \$96.00. No. 382, 1/2" dia. \$96.25. No. 383, 1/2" dia. \$96.50. No. 384, 1/2" dia. \$96.75. No. 385, 1/2" dia. \$97.00. No. 386, 1/2" dia. \$97.25. No. 387, 1/2" dia. \$97.50. No. 388, 1/2" dia. \$97.75. No. 389, 1/2" dia. \$98.00. No. 390, 1/2" dia. \$98.25. No. 391, 1/2" dia. \$98.50. No. 392, 1/2" dia. \$98.75. No. 393, 1/2" dia. \$99.00. No. 394, 1/2" dia. \$99.25. No. 395, 1/2" dia. \$99.50. No. 396, 1/2" dia. \$99.75. No. 397, 1/2" dia. \$100.00. No. 398, 1/2" dia. \$100.25. No. 399, 1/2" dia. \$100.50. No. 400, 1/2" dia. \$100.75. No. 401, 1/2" dia. \$101.00. No. 402, 1/2" dia. \$101.25. No. 403, 1/2" dia. \$101.50. No. 404, 1/2" dia. \$101.75. No. 405, 1/2" dia. \$102.00. No. 406, 1/2" dia. \$102.25. No. 407, 1/2" dia. \$102.50. No. 408, 1/2" dia. \$102.75. No. 409, 1/2" dia. \$103.00. No. 410, 1/2" dia. \$103.25. No. 411, 1/2" dia. \$103.50. No. 412, 1/2" dia. \$103.75. No. 413, 1/2" dia. \$104.00. No. 414, 1/2" dia. \$104.25. No. 415, 1/2" dia. \$104.50. No. 416, 1/2" dia. \$104.75. No. 417, 1/2" dia. \$105.00. No. 418, 1/2" dia. \$105.25. No. 419, 1/2" dia. \$105.50. No. 420, 1/2" dia. \$105.75. No. 421, 1/2" dia. \$106.00. No. 422, 1/2" dia. \$106.25. No. 423, 1/2" dia. \$106.50. No. 424, 1/2" dia. \$106.75. No. 425, 1/2" dia. \$107.00. No. 426, 1/2" dia. \$107.25. No. 427, 1/2" dia. \$107.50. No. 428, 1/2" dia. \$107.75. No. 429, 1/2" dia. \$108.00. No. 430, 1/2" dia. \$108.25. No. 431, 1/2" dia. \$108.50. No. 432, 1/2" dia. \$108.75. No. 433, 1/2" dia. \$109.00. No. 434, 1/2" dia. \$109.25. No. 435, 1/2" dia. \$109.50. No. 436, 1/2" dia. \$109.75. No. 437, 1/2" dia. \$110.00. No. 438, 1/2" dia. \$110.25. No. 439, 1/2" dia. \$110.50. No. 440, 1/2" dia. \$110.75. No. 441, 1/2" dia. \$111.00. No. 442, 1/2" dia. \$111.25. No. 443, 1/2" dia. \$111.50. No. 444, 1/2" dia. \$111.75. No. 445, 1/2" dia. \$112.00. No. 446, 1/2" dia. \$112.25. No. 447, 1/2" dia. \$112.50. No. 448, 1/2" dia. \$112.75. No. 449, 1/2" dia. \$113.00. No. 450, 1/2" dia. \$113.25. No. 451, 1/2" dia. \$113.50. No. 452, 1/2" dia. \$113.75. No. 453, 1/2" dia. \$114.00. No. 454, 1/2" dia. \$114.25. No. 455, 1/2" dia. \$114.50. No. 456, 1/2" dia. \$114.75. No. 457, 1/2" dia. \$115.00. No. 458, 1/2" dia. \$115.25. No. 459, 1/2" dia. \$115.50. No. 460, 1/2" dia. \$115.75. No. 461, 1/2" dia. \$116.00. No. 462, 1/2" dia. \$116.25. No. 463, 1/2" dia. \$116.50. No. 464, 1/2" dia. \$116.75. No. 465, 1/2" dia. \$117.00. No. 466, 1/2" dia. \$117.25. No. 467, 1/2" dia. \$117.50. No. 468, 1/2" dia. \$117.75. No. 469, 1/2" dia. \$118.00. No. 470, 1/2" dia. \$118.25. No. 471, 1/2" dia. \$118.50. No. 472, 1/2" dia. \$118.75. No. 473, 1/2" dia. \$119.00. No. 474, 1/2" dia. \$119.25. No. 475, 1/2" dia. \$119.50. No. 476, 1/2" dia. \$119.75. No. 477, 1/2" dia. \$120.00. No. 478, 1/2" dia. \$120.25. No. 479, 1/2" dia. \$120.50. No. 480, 1/2" dia. \$120.75. No. 481, 1/2" dia. \$121.00. No. 482, 1/2" dia. \$121.25. No. 483, 1/2" dia. \$121.50. No. 484, 1/2" dia. \$121.75. No. 485, 1/2" dia. \$122.00. No. 486, 1/2" dia. \$122.25. No. 487, 1/2" dia. \$122.50. No. 488, 1/2" dia. \$122.75. No. 489, 1/2" dia. \$123.00. No. 490, 1/2" dia. \$123.25. No. 491, 1/2" dia. \$123.50. No. 492, 1/2" dia. \$123.75. No. 493, 1/2" dia. \$124.00. No. 494, 1/2" dia. \$124.25. No. 495, 1/2" dia. \$124.50. No. 496, 1/2" dia. \$124.75. No. 497, 1/2" dia. \$125.00. No. 498, 1/2" dia. \$125.25. No. 499, 1/2" dia. \$125.50. No. 500, 1/2" dia. \$125.75. No. 501, 1/2" dia. \$126.00. No. 502, 1/2" dia. \$126.25. No. 503, 1/2" dia. \$126.50. No. 504, 1/2" dia. \$126.75. No. 505, 1/2" dia. \$127.00. No. 506, 1/2" dia. \$127.25. No. 507, 1/2" dia. \$127.50. No. 508, 1/2" dia. \$127.75. No. 509, 1/2" dia. \$128.00. No. 510, 1/2" dia. \$128.25. No. 511, 1/2" dia. \$128.50. No. 512, 1/2" dia. \$128.75. No. 513, 1/2" dia. \$129.00. No. 514, 1/2" dia. \$129.25. No. 515, 1/2" dia. \$129.50. No. 516, 1/2" dia. \$129.75. No. 517, 1/2" dia. \$130.00. No. 518, 1/2" dia. \$130.25. No. 519, 1/2" dia. \$130.50. No. 520, 1/2" dia. \$130.75. No. 521, 1/2" dia. \$131.00. No. 522, 1/2" dia. \$131.25. No. 523, 1/2" dia. \$131.50. No. 524



Gladness Comes

With a better understanding of the transient nature of the many physical ills which vanish before proper 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.

In the enjoyment of good health and the system is regarded as a laxative 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-inflicted everywhere, Syrup of Figs stands highest and is most largely used and gives most general satisfaction.

FERRY'S SEEDS. Ask for them - get them, plant them. They are the standard seeds everywhere. Whether you plant 10 square feet or 10 acres, you should have Ferry's seeds. The most valuable book for farmers and gardeners ever given away. Mailed free. D. M. FERRY & CO., Detroit, Mich.

Barbee & Castleman, Managers Southern Dept. COLUMBIA BLDG., Louisville, - - - Ky. Agents in all towns in the south.

Bowen Stained Glass Works. MEMORIAL WINDOWS A SPECIALTY. ART GLASS FOR CHURCHES, RESIDENCES AND PUBLIC BUILDINGS. 117 W. Fourth st., - - - CINCINNATI, O.

Cold Pens! Our New Illustrated Price-list of Gold Pens, Pen Holders, Pen Cases, Pencil, Toothpicks showing nearly one hundred different styles, sent to any address. Our Gold Pens are specially adapted for the writing. Gold Pens repaired, 30 cents each. Our 14-kt. Gold Fountain Pen, price, by mail, \$1.25, is equal to the best, and warranted. G. F. Barnes & Son, 24 W. Market, Louisville, Ky. City, Mo. Telephone - Publishers Western Recorder.

Items of Interest.

The comet which was discovered at Kiel Prussia, on the 11th of February proves to be a new one. It was seen first by Prof. E. Lamp. It has a Northern direction and is the first comet of the year.

Prince Lobanoff-Rostovsky, the Russian Minister for foreign affairs, has spoken, and it is the first word which Russia has spoken in regard to Armenia. He declared that Russia was not willing to undertake to maintain order in Armenia. It has been rumored for some time that England asked Russia to take possession of Armenia and stop the autonomy but that Russia refused.

Senator Smith of New Jersey, showed in a speech that at least one Senator has heard the people's opinion of the Senate. He said: "The great majority of the people throughout the country are disgusted with Congress in general and the Senate in particular. The most surprising thing we could do today and probably in the present condition of affairs the most beneficial thing we could do would be to give the necessary appropriation bills and pass the mere fact that we are in session is a menace to the revival of business and the result of prosperity."

Dr. Hall the Arctic expert of the Smithsonian Institute has proved that the supposed ruins of the Jeonotic found on the West side of Greenland, which were supposed to prove the drift across the North pole, were bogus.

The Senate turned the bond bill into a silver one for the scaling of silver at the rate of 16 to the dollar. The bill was passed by a vote of 215 to 160, the heaviest majority against it ever yet cast.

Dr. Sells of Brandenburg, Kentucky, has been at work five years in perfecting an instrument which will photograph anatomy. It seems to have made a complete success at last. What will be done next?

The papers are talking much of a new instrument by which light can be made to strike through solid opaque bodies and what is almost to seem. If all is true which is claimed, it is a great boon for physicians, and therefore to be welcomed, but it has its drawbacks. Think of a wife turning the light on her husband and seeing through his coat still in his pocket the letter she had given him to mail weeks before.

The State Gas Inspector of Indiana advises the people to be economical in their use of gas. He says the gas pressure which was originally 25 pounds to the square inch is now 20, and he thinks it will decrease even more rapidly in the future. He says: "It is certain that we have entered upon a period of decline, and that the supply will finally be exhausted."

St. Paul and Milwaukee have followed the example of Chicago and Pittsburg in abating the smoke nuisance. It has been proved that smoke can be consumed by the manufacturers. When will Louisville abate its nuisance?

There has been no suicide in St. Peter at Rome since 1901 till the other day when a man killed himself at the balcony of the high altar. All the visitors were requested to leave the church was closed the priests gathered and word was sent to the pope. In 1866 Pius IX went himself and reconsecrated the church. But Leo sent Cardinal Rampolla who reconsecrated as rapidly as possible.

Senator Conner who commanded the caravan Santa Maria at the Chicago Exposition in a speech at Madrid said: "In America there is no family Society goes on with no other ideal than dollars. It is a country without family without ideas and will collapse the day its material prosperity is imperilled." There upon the United States Minister Taylor protested to the Spanish Government against allowing freedom of speech in Spain. Imagine Webster or Calhoun complaining to England of Dickens American Notes.

As more information comes in regard to the meteor over Madrid, it proves to have been a greater and more dangerous than was thought at first. Some think it was a head of a comet. It is computed to have been a mile in diameter, and to have passed very rapidly through the earth's atmosphere, twenty miles above the surface. It was going so rapidly that the friction with the attenuated air at that height raised the temperature of the front of it from 200 below zero to white heat. So far as known none of the fragments broken off by this heat struck the earth.

The Jingo papers have been quoting with great glee from Salisbury's speech what he said about arbitration, and have declared he had changed his position. But the War Office gives the substance of his whole speech fairly: "He had an increasing belief that ultimately a satisfactory settlement would be found, but he did not wish the House to take an agreement had yet been arrived at. The proposal which at the will of an arbitrator might hand over forty thousand British subjects to Venezuela might be found by combining negotiations with arbitration to meet a settlement." This is not his position from the first - he will not arbitrate the region settled by British subjects.

The squabble over the baptism (I) of Prince Boris, infant son of Ferdinand of Bulgaria has been ended at last. Ferdinand and his wife are zealous Catholics, but Russia insisted that the baby should be baptized by the Greek church, and as usual in these days, Russia was triumphant.

DEATHS.

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

BOSTIC

Mary T. Bostic, at the home of her father, John A. Transwriter Feb. 2, 1896, of heart and lung trouble, aged 42 years 10 months and 21 days. She was married to J. J. Bostic in October, 1881. Professed faith in Christ at the age of 20 under Rev. Spurrer's preaching. Joined the Greenburg Baptist church and was baptized by Rev. C. J. Thomas, was a true believer in the doctrine of her church. Died as she had lived, trusting only in a Saviour's blood. The deceased leaves an aged father and an only sister and friends to mourn her departure from our midst, but could we not realize in full the happiness of a freed spirit in the bosom of the Father, our mourning would be turned to joy tears to smiles.

BOSWELL

At her residence at Lexington, Ky. Feb. 25, 1896, at the age of 61 years Mrs. Susan M. Boswell, relict of the late W. T. Boswell, deceased, was a member of St. James church, Buchanan county, Ky., and a fervent and devoted adherent to the Christian faith. She was a member of the Ladies Aid Society of the same church, and was a true and devoted follower of the teachings of our Lord and Saviour, Jesus Christ. Her life was a life of piety and devotion, and she was a true and devoted follower of the teachings of our Lord and Saviour, Jesus Christ. Her life was a life of piety and devotion, and she was a true and devoted follower of the teachings of our Lord and Saviour, Jesus Christ.

REES

Rising from his bed on the morning of Jan. 2, 1896, Bro. J. J. Rees was suddenly and unexpectedly stricken with paralysis, falling speechless to the floor. Medical aid was at once summoned, but he never rallied, and in five hours was dead. Born Nov. 12, 1830, he was 61 years old. He had been a member of the Baptist church 46 years. That he was a consistent and useful member was indicated by the manifold sorrow of his brethren when his death was announced. That he was a good and honorable citizen was shown by the large number of people from this and adjoining counties who had gathered at his open grave. He had lived in this community all his life and now that he is gone there are many who miss him and mourn for him. But they do not mourn as those who have no hope. He died without regrets and could speak no reassuring word, but his last words were a testimony that his Christian life was more hope inspiring than any possible death bed protestations. May the hope of meeting him in the heavenly home comfort all who mourn for him and especially the wife and daughters so sadly bereaved.

WELBORN

Bro. Lee Welborn, son of Brother Newton and Sister Sallie, without departed this life Feb. 2, 1896. The deceased was born June 11, 1870, and united with the La Grange Baptist church a little more than twenty years ago. Surely God's ways are past finding out, for his brother was the stay and comfort of his parents and the pride and joy of an only sister. But in their grief they have much to comfort them. He fell for days before his death that the end was near and was perfectly resigned. His wish perfect composure made all arrangements for his funeral and assured his heart-broken mother that every preparation for the hereafter was fully made. That God may sustain and comfort the bereaved ones, is the prayer of the writer. AMEN BROTHER.

WELBORN

Mrs. Mattie E. Welborn, born and raised near Greenville, Ky., March 23, 1841, died Feb. 17, 1896. Professed religion young, and was baptized into the fellowship of Mt. Carmel church, Muhlenberg county, October, 1870. Married Rev. F. M. Welborn Feb. 29, 1861. Had 4 children and leaves her husband and 4 children to mourn her loss. Kind to all. Made many friends at her home in Auburn where she lived a few months and died, as few leaving her impress on her children, her dear friend and brother. W. M. HALL, Auburn, Ky., Feb. 19.

STONE

Mrs. Eleanor Stone departed this life Feb. 16, 1896, after a long and painful illness. She was born June 3, 1829; was married to Aaron T. Stone in 1842. Sister Stone professed faith in Christ and joined the Rock Baptist church, Grayson county, Ky., and in 1850 she joined the Baptist church in Leitchfield, Ky., of which she remained a member until her death. She led a consistent Christian life; was a wife and mother, and a true and loving friend. She tread the path of righteousness, but now she is at home. There the weary cease from troubling, and there the weary be at rest. H. F. BURKE, Louisville, Ky., Feb. 21.

LOW PRICES ON SUPPLIES.

We can furnish any of the articles mentioned below at lowest prices, and solicit all your orders for same.

Standard Books of All Kinds. Any book by standard authors. Any new book published, either fiction, poetry, history, science, or religious.

Theological Books of All Kinds. Commentaries, sermons, sermon notes, biographies, etc.

Bibles any size, style, or price. Family, pulpit and teachers, any kind you may desire, and at lowest prices.

We Take Subscriptions. For any paper, periodical, or magazine at publishers' prices. Always send your subscriptions to us.

Sunday-Schools. Will do well to write to us for prices. Send us orders for libraries, literature, class books, secretary's books, collection envelopes and anything else they may need.

Churches. Always need record books and collection envelopes, song books, pulpit bibles, etc. We can furnish any of these or anything else they need.

Wedding and Visiting Cards. Engraved or printed, furnished at lowest prices for best work.

Writing Paper and Envelopes. Any style or price.

Song Books. Manly's Choice, Baptist Hymnals, Gospel Hymns, Hymns New and Old, Harvest Bell, Select Gems, or any other book you may want for Sunday school or church services. Write to us for prices and discounts.

Book Publishers. If you have a book you want published, let us furnish you bids on same. We have published about 75 or 80 books and tracts.

The impression has gotten out that we do not sell books; that is a mistake.

We do Sell Books, and lots of them. So please remember that, when you want any books, or if you have a friend who wants anything in the book line. We are by no means out of the book business; we are strictly "in it," and in it to stay.

Write for Prices and Catalogues, and Send Your Orders to

BAPTIST BOOK CONCERN (INCORPORATED) Publishers and Booksellers,

307 W. Jefferson St., LOUISVILLE, KY.

