

WESTERN RECORDER

Faith, Hope and Love, these three.

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If our misfortunes were as great as it seems to us in anticipation they will be, we should indeed be miserable.

It would seem that the hardest thing for deprived human nature to do is to have confidence in the power and the truthfulness of the Lord God of Hosts.

It has been well said that "sudden and unusual outbursts of pious zeal may be a sign of an uneasy conscience; steady growth is the proof of reality."

The man who is improving best the opportunity which has come to him is the one who has no time to lament that he has no opportunity to do great things.

There are few things of which we need to remind ourselves more frequently than the fact that God makes no mistakes in His government of this world.

Let it once appear that you have shown kindness as a bribe in any form, and you need never expect those who knew it to trust you again.

When an orderly delivers a message from the general, he has no thought of entertaining the soldiers to whom the message is addressed, but only of making them understand exactly what the will of the commander is.

Because men are not heard for their much speaking in prayer is no reason they will be heard for their little speaking. In these days we are in danger of spending too little time in communion with God."

DR. LAFFERTY says wisely: "We have failed to notice that the effort to adapt the church to the ways of the world has made religion any more popular." The carnal heart will be enmity against God till the end of time.

DO TO-DAY'S duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—Charles Kingsley.

"If we are to have the peace of God which passeth understanding, we must believe that the power of God passeth understanding. We pray for the peace which the world cannot take away, when we do not believe that God has the power to keep the world from taking it away."—Sel.

WHAT is the matter with too many prayer-meetings is that there is far too little prayer. It might be well for some brother to watch for once while others are praying, and notice how few are the minutes which are spent in prayer.

THE man who sings in church, and says one word which does not come with sincerity from his heart, is lying to the Holy Ghost while professing to worship. It is a most grievous sin, and is not to be excused. He who "did not think."

For the Western Recorder | CHURCH LIFE.

BY J. H. SPENCER, D. D.

By this term I do not mean the social standing of a church, nor its degree of intellectual culture, nor the amount of money it contributes to objects of benevolence, nor the beauty, elegance and attractiveness of its forms of worship, nor even the amount of energy, not always properly directed, it puts forth. Some of these may, or may not, be evidences of healthful church life. It is possible for all of them to have their origin in fleshly motives. By the term "church life," I mean that vital spiritual force which resides in the hearts of a church's aggregate membership—that living element imparted to the souls of renewed men by the Holy Spirit, in their regeneration, whereby they are made partakers of the divine nature.

No one of the lives, whose aggregate constitutes a church's life, is capable of extinction; for it is "eternal life," and can "never perish." But each one is capable of definite expansion, or great diminution. Hence a church's life may be enlarged or dwarfed, according as its members are cared for or neglected. The work committed to the churches of Christ is infinitely the most important, as well as the most difficult to perform, known in this world. Wherefore they need for the accomplishment of their divinely imposed mission, as well as for their own fullest measure of happiness, the fullest measure of life, the highest degree of strength attainable. They contend not against flesh and blood—else they might succeed with material implements—but against the dark, subtle powers of spiritual wickedness. To succeed in reclaiming a world from one who possesses the mightiest power under God, and who openly boasted to the Divine Son, that all its kingdoms, and all the glory of them were given into his hands, the churches must possess a mightier spiritual force than pertains to mere man. They must be made strong by the indwelling life of the Omnipotent, and thereby be endowed with more than human power, more than human wisdom, energy, patience and perseverance. But their resources, in the Holy Spirit, are inexhaustible.

Christ's churches are his special heritage. They are the only spiritual organizations he has instituted, or authorized in this world. He loved them with an everlasting love, and gave himself for them. They are the objects of his perpetual care and tender solicitude. On the cross he proved that they are dearer to him than life; he is ever jealous for their honor and their happiness, and permits to them no rivals in his changeless love. To them alone has he committed the guardianship of his glory, and the honor and prosperity of his cause among men. He has commissioned them alone to subject a rebellious world to his dominion, and has committed to their instrumentality the eternal destiny of countless millions of immortal souls, for whom he shed the last drop of his heart's blood. How sacred in our eyes, and how warmly cherished in our hearts, should be the feeblest and meanest of all his churches! But how shall they requite his love, his care and his confidence? Only by making of themselves the most and best that is possible. Do not sleep at thy post, O man of God, whom the Holy Spirit has made overseer over one of Christ's flocks: nurture into the fullest measure of life every sheep in the fold, and call forth from the living fountain, all the energy it can sustain for the building up of the Redeemer's Kingdom.

How shall a church develop the largest measure of life? To begin with, all its members must have the germ of life within them. A regenerated membership is the

first essential. No amount of intellectual culture, however orthodox, can put life in a lump of clay. The skillful artist can chisel and polish the marble into the semblance of a man, but he cannot make it breathe. Only the breath of God could make Adam a living soul. The most elaborate education, nor the most painstaking culture, can create vitality. Every soul that shall live must be vitalized by the life of God, imparted to it by the Holy Spirit in the process of regeneration. "Marvel not that I said unto thee, ye must be born anew." Nor can existing life be enlarged by mere intellectual culture. As the kitchen servant, or farm laborer, often has a fuller measure of animal life than the highly cultured woman, or the thoroughly educated man; so often the humble, illiterate Christian housewife, or unlettered Christian peasant, exhibits a greater fullness of spiritual vitality than the most highly cultured Christian woman, or the most learned church dignitary. Education is of vast importance in directing the energies of church life; but it has no power to either create or develop life itself. Only the culture of the spiritual functions can develop spiritual life.

The essentials to healthful growth are nutritious food and drink, wise, temperate exercise and a pure atmosphere. As we attempt to develop an infant into a strong, brawny man, by feeding it on fetid garbage and spoiled sweetmeats, and ministering to its thirst poisonous intoxicants, as to expect a church to be nourished into full, vigorous life by feeding it on shallow sentiment and cheap sensationalism, and entertaining it with frivolous amusements and showy rituals. A strong, robust Christianity can be built up only by the Gospel of Christ, preached in its fullness, without mixture or admenda. Strong doctrine is as necessary to the sustenance of strong, vigorous Christian manhood, as are bones to the support of the human organism. Nor can church life be developed without the simple, spiritual worship inculcated in the New Testament. But prudent and generous exercise in Christian benevolence is equally necessary to spiritual growth. Wise activity in promoting the work Christ has assigned to his churches, is not only the best evidence of church life, but it is equally a most potent means of enlarging that life. Indeed, the latter appears to be the primal reason for the Lord's requiring the work. Abstractly, God does not need our labors and sacrifices. He could accomplish all of his purposes as well without as with our instrumentality. But our spiritual, as well as our physical and intellectual constitutions, are such as to make wisely-directed activity necessary to our healthy and symmetrical development. Only working churches, or Christians, can be strong, healthy and happy.

Finally a pure atmosphere is needful to the growth of a full, healthy church life. A church can be best nourished only where a pure, spiritual worship is maintained, and where a godly conversation and Christian association prevail. If her members, or any number of them breathe the foul air of ball rooms, drinking saloons, gambling houses, race courses, or other places of sinful resort, though it be only as spectators; or mingle socially with wicked and profligate people, they will not only fail of spiritual growth, but will wither and dwarf the life that is in them, and thereby detract from the vital force of the church.

But the conservation of church life is as important as its development. For both of these, the Lord of the churches has made ample provision, and appointed the only proper means for their accomplishment. He has instituted each of his churches, after his own perfect plan, with its pastor and teacher (in one), its deacons, its evangelist or (as we call him) missionary, to ex-

ecute its mission abroad; endowed each of its legitimate members with an appropriate spiritual gift, and then said: "Let all things be done to edification, i. e., to building up. Above all, he has promised that the Holy Spirit shall be with it, and abide in it, forever—a promise he has made to no other institution. How glorious is a true church of Jesus Christ. In it abide the life and light of God. It is the sacred temple of the great living Jehovah. How earnestly it should strive to keep itself clean and pure. With what holy rapture each of its members should sing:

"I love thy church, O God!"

—Hymnbook, Ky. February 1900.

PLAYING AT CHRISTIANITY.

BY REV. RUFUS HUNT.

We have seen the little girl in slippers and spectacles playing at grandmother; the little boy playing at President of the United States; whole societies playing at court; but what a vast difference between the little girl and the grandmother, the little boy and the President, the mock court and the real. No one is deceived by these. No matter how nearly the little girl may imagine she resembles the grandmother, other people know she is only a tiny and unsophisticated girl. No matter how much the little boy may, in his conceit, believe himself capable of passing for President, everybody else knows he is only a small boy, with much to learn. No matter how "superior" or how "supreme" a moot society of schoolboys may feel on their "bench" and at their "bar," all know that they are only imitating, and that, perhaps, as poorly as monkeys.

I remember when I was quite a small boy—less than four years old—I strutted in sight of a company of grown people, with my head as high as my neck could hoist it, imagining that some one would say, "What man is that coming down the road?" I supposed that the laugh which went round was foreign to me, but I know better now.

Would that every sham were as harmless as these; but it is not so. Adults play at things as well as children; and they play at the most sacred things. Many of them play at being Christians. They join the church, they assume the holy name, they attend the meetings, and they partake of the sacraments. But, generally, if anybody is deceived, it is only the players. "By their fruits ye shall know them." They are impure, or they are profane, or they are selfish and worldly. It is not in them to make sacrifices or to suffer for the church. They take their church paper with a grudge, or, more probably, not at all. They dread collections, and give nothing, or else grudgingly throw in pennies and dimes when they should cheerfully give dollars and half-eagles. When they are constrained to give more, they openly or secretly, denounce the church as greedy and extortionate; else give in the hope of compensation in the way of reputation or patronage. They take no stand that incurs displeasure or persecution. They are intense about nothing; fervent about nothing; diligent about nothing; serious about nothing; earnest about nothing—"twice dead, and plucked up by the roots." It is time these people were considering and coming to. It is time they were getting in good earnest, and doing something real. It is time the "elect" were doing all in their power to make them serious, and force them to realize facts. It is time the church were openly denouncing play, and spewing out the incorrigible players. We must stake our lives for a pure, earnest, fervent, zealous, diligent, genuine church.—Nashville Advocate.

If trouble drive you to prayer, prayer will drive away trouble.—Melancthon.

DR. B. H. CARROLL ON THE HOLINESS CRAZE.

WACO, TEXAS, Oct. 25, 1895.
 Rev. J. B. Cline—

DEAR BROTHER.—I received your letter yesterday, but on account of Board meeting could not reply until to-day. But now, with pleasure and explicitness, I answer your questions:

1. You very fairly express my own views in your phrase: "I believe in endowment for service—an especial blessing upon individual consecration." That is "gift" of the Spirit which I preach and pray for. Incidentally this gift gladdens its recipient, but its primary object is its "outflowing" of power for the benefit of others.

2. The richer this endowment, the more vividly is seen our sinful nature and propensities and the more sensibly are they realized.

3. Hence, the more of this spirit-power received the more humble becomes the recipient.

4. The prevalent idea, propagated by the modern holiness cranks, that one may be suddenly lifted into a state of sinless perfection, or that our sinful nature may be suddenly eradicated—this idea is not only a very hurtful and dangerous doctrine, but it flatly contradicts Christian experience and what is more to the point, it "gives the lie" to God's word. To me it is unspeakably abhorrent. Sanctification is the formation of GRACEFUL CHARACTER cannot be improved. It is a growth—a development. This development is not complete until the Spirit's school of discipline is ended, or until one is graduated from this school. The last lesson in this school is DEATH. So long as I use the office of the great High Priest in heaven, I use them as a SINNER. When I become SINLESS I no longer need his office for his offices are for the perfection in holiness of sinners.

I very heartily and thoroughly subscribe to J. M. Weaver's article in WESTERN RECORDER.

5. The fundamental error of this "holiness craze" is its lowering the STANDARD OF LAW. They talk about "law of love" as something different from and easier to keep than the Ten Commandments, as if "Loving God with all our heart and loving our neighbor as ourselves" were not an Old Testament-Mosaic summary of the Ten Commandments. (See Deut. 6:5 and Lev. 19:18. Cp. Matt. 23:35-40).

6. To show the extent of my own position. If a member of my church should profess and propagate this "sinless perfection" or "deliverance from our evil nature" doctrine, as attained now and suddenly, and would not yield to patient instruction, this church would certainly withdraw her fellowship from him, as one given over to believe a lie. Your brother in Christ,

B. H. CARROLL in Missionary Baptist.

SOME IMPORTANT TOPICS.

CHAR. HARRIS NASH, D. D.

CATECHISMS.

Why are the Calvinistic Presbyterians the best indoctrinated people of all denominations? The answer is readily found—"The Shorter Catechism." Is there any way as good to indoctrinate our young people in the Sunday-school and home as a first-class catechism of Bible doctrines wisely taught? Let it be supplementary to the regular lessons, if necessary, but let it be done by all means. Spurgeon, Boyce and Broadus have written good catechisms. Let us use the first, if possible, and it is quite possible. But if any prefer the others, well, get them at once and use them diligently and perseveringly in home and school, and we shall reap a rich reward in the early future in an intelligent Baptist church membership in our churches.

MEMORIZING SCRIPTURE.

With all our improved methods in teaching, our grandmothers were wiser than their granddaughters in insisting that their children should memorize much of the Scriptures. Would we not be wise to return to the "old foggy" notion and have more of this in our homes and Sunday-schools? The older preachers know and quote more Scripture in their preaching. Are not we younger preachers weaker at this point? Our fathers were mighty in the Word of God

in the use of proof texts freely quoted. Our Revised Versions, while quite useful, have not helped us in memorizing Scripture. It is well to understand, but useful to quote.

FAMILY WORSHIP.

In many families this is most sadly neglected. Hurry, laziness, timidity and indifference are among the many causes that combine to rob us of this precious privilege and gracious influence in the home. Sometimes the father does not have worship because he cannot pray long or "eloquently." Just be brief and simple and earnest, and God will hear. You need not read a whole chapter unless you choose. Begin with the Psalms. They are so rich in devotional matter and so inspiring and helpful.

CHILD CONVERSION.

Let us pray and teach and look for the conversion of children more than ever. It is not a question of any age. Some children are older in intellect and knowledge at eight than others are at fifteen. But let us be watchful that they do not mistake church membership for conversion. The danger here is great among the young. The sensible, consecrated mother ought to be the great preacher and evangelist in child conversion. Then by all means encourage and exercise parental authority in having the children at the house of God to hear the Word preached. If they should go to sleep occasionally no very great harm is done. To prevent sleeping at the night service let them have a nap in the afternoon.

THE WOODEN HORSE

2. Another distinguishing tenet of Baptists is a regenerated and spiritual membership of the churches. This principle embodies what the Duke of Wellington called the "marching orders of the ministry." "Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized, shall be saved; but he that believeth not shall be damned." Baptists begin by asserting that ever human being that is born into the world is dead in sin; and that nothing but the Almighty Spirit of God can infuse life into that dead soul and until that is done, it is the supremest folly to think of taking it into the church. Only those who received Christ and to whom he gave the privilege to become the sons of God who are born not of blood nor of the will of the flesh, but of God, have, according to our principles any right to the church and its ordinances. Following strictly these principles, the first churches were established by the apostles who were guided by the power of inspiration. The church at Jerusalem was composed of believers upon a personal profession of faith in Christ and "continued in the apostles' teaching and in breaking of bread and prayers." And so the New Testament churches are all addressed by language, which clearly shows that they were composed of members who were baptized believers and who had voluntarily associated themselves together to maintain the worship of God. Paul commenced his epistle to the Roman church thus, "To all who are in Rome, beloved of God, called to be saints unto the church of God, which is at Corinth." "To them that are sanctified in Christ Jesus called to be saints, Paul an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus." "Paul and Timothy the servants of Jesus Christ, to all the saints in Christ which are at Philippi, with the bishops and deacons." "To the saints and faithful brethren which are at Colosse." Now I need not tell you that this language clearly sets forth the character of the members of all these churches as those who had been baptized upon a profession of faith in Christ. We have always affirmed that the churches ought to be composed of spiritual material, and that no one should be baptized except upon a voluntary profession of faith in Christ.

To show you that this is a peculiar principle of Baptists, I will refer you to the position of other denominations, in contrast. The Presbyterian confession of faith says, a church consists of all those throughout the world that profess the true religion, together with their children. Dr. A. Stearns once

president of Amherst College, in his work on infant church membership, says, "Baptized children are in the same enclosure with their parents and equally members of the church long before they make any profession of their faith. Properly speaking the question can never come up whether they shall join the church. They already belong to the church and a profession of religion with them is simply an acknowledgement of this fact and of the obligation it implies."

Dr. Charles Hodge, in the Princeton Review of 1858, says: "The status of baptized children is not a vague one. They are members of the church. They are professed Christians. They belong presumptively to the number of the elect." This is the highest authority of the Old and New School Presbyterians. When we turn to the denominations which are ritualistic in belief and practice, they place infant baptism on other grounds. The Roman Catholics declare that such as are not baptized will be damned. The Episcopalians teach infant baptismal regeneration. The discipline of the Methodist Episcopal church, has this language, "Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, except a man be born of water and of the Spirit, he cannot enter the kingdom of God, I beseech you to call upon God the Father, through our Lord Jesus that of his bounteous goodness, he will grant to this child that which by nature he cannot have; that he may be baptized with water and the Holy Ghost, and received into Christ's holy church and be made a lively member of the same."

3. Another principle of baptists is an independent democratic form of government. I need not stop to prove that this was the Scriptural form. The church at Jerusalem elected by the vote of the members, Matthias to fill the place of Judas Iscariot. The whole multitude of disciples elected the first seven deacons. And we find all the apostolic churches attending to their own religious affairs. Their ministers were all on a parity and the name of bishop and elder were used interchangeably. And everywhere the church recognized as the highest ecclesiastical authority. Such a thing as a great central power controlling all the churches was unknown. There were no courts rising one above another. The church was the highest power. The only power that bound them together was that of love and co-operation from an interest in a common cause. If the theory so often quoted by statesmen be true; "that community is governed best, which is governed least," then, this truth finds a striking exemplification in our simple but effective church polity. But we will further consider principles by contrast.

SAXON.

"INDIVIDUAL CUPS:" A WAKING DREAM.

BY REV. WATSON J. YOUNG.

While reading *The Homiletic Review* for November, I found a request that ministers and others should give their experiences and suggestions in regard to individual cups in communion services. Not having had any personal experience in the matter, I fell into a reverie which grew into the nature of a dream.

It seemed that I was in the far-famed city of Utopia, having arrived on the Crank and Utopian Railroad, late Saturday night. It was my purpose to spend the Sabbath in the city, and to attend public worship in one of the numerous churches with which the city abounded. On examining the church directory I found that it was announced that there would be a service, at the "church of the Holy Dishwashers." Rev. Microbus Bacillidius, rector, at 10 o'clock A.M., and thither I determined to go. On making due inquiry I was directed to a very handsome structure, adorned with towers, and stained glass, and marble, from which a chime of bells was just beginning to send forth musical notes, but I was somewhat surprised to hear the bells play the same tune which I had once heard in the army, when a man who had deserted had been brought back that he might be dismissed with more formality, and to the sound of music, and in the presence of the whole brigade.

On entering the church the rubber-gloved usher directed me to the disinfecting room, and on entering the door I perceived a distinct and overpowering odor of carbolic acid, and I found that not only was every

one expected to wash in a weak solution of the acid, but numerous fine notices were spraying the clothing of all who were present, and preparing them to diffuse an odor of sanctity (?) through the church.

From the disinfecting room I went into the church kitchen where I found the rector, armed with a powerful microscope, directing the labors of the deacons and deaconesses, who were engaged in washing in carbolic water the individual cups used in the services of the church. Each cup as washed was passed into the hands of the rector, who examined it attentively with his microscope, and woe to the unfortunate official on whose cup a microbe was found sporting, for never did he rebuke sin with half the vigor and loathing with which he rebuked the unfortunate person who had not sufficiently washed his cup. I saw, however, that it was only the outside of the cup that was washed and that he examined.

On looking more closely at the cups I saw that each one bore the name of some one person, and on inquiring the reason, I was told that no person could belong to, or take the Sacrament in, that church without having an individual cup. "And of course," said the Rev. Microbus, "if the cups were held in common it would be as if all drank out of one cup."

At length the work was done, and the rector, deacons, and deaconesses, loaded the cups, all duly inspected and approved, into several large baskets, and summoning the porters, had them carried up into the church.

The Rev. Microbus took for his text, "Pure religion, and undefiled, is to keep himself unspotted from the world." He said that "the text had formerly had something in it about visiting the widow and orphan in their affliction, but it had been found out that this involved contact with the germs of disease and mingling with the world, and consequently it was in direct opposition, not only to keeping one's self unspotted from the world, but also to all esthetic religion, and therefore the text had been revised to suit the culture of the times. It had been found necessary to revise a great deal of the Bible. Why, the Apostle Paul had even directed the churches of Rome, Corinth, and Thessalonica to greet one another with a holy kiss, and Peter had fallen into the same error, not understanding how deadly a thing a kiss is. But at the present day all this has been revised, and now no one kisses unless the lips of both parties have been disinfected."

"In the same manner," said the Rev. Microbus, "we have been compelled by the demands of esthetic Christianity to change the Communion service, and we read, 'The cups of blessing which we bless,' after the same manner he took the cups when He had sipped, saying, 'These cups are the New Testament in my blood.' For as often as ye eat this bread, and drink these cups, and also in the accounts in the Evangelists we have changed Matt. xvi. 27 to read, 'And he took the cups and gave thanks, and gave them to them, saying, Drink ye all of these.' And so in Mark xiv. 23, and Luke xxii. 17."

After the sermon they were about to celebrate the sacrament, in which the individual cups were to be used. But there seemed to be so much difficulty in getting the right cup to the right individual; and so many cups had been lost or mislaid; and so many men hauled out huge microscopes for the purpose of examining their cups to see if they had been properly disinfected; and so many of them discovered stray bacteria on the edge of their cups, that confusion reigned, and I awoke with the noise, saying to myself, "This may do for the Rev. Microbus Bacillidius and the church of the Holy Dishwashers, but it is not in accordance with the simple ceremony established by the Lord Jesus Christ, and transmitted to us by his apostles, and I will none of it."—*Homiletic Review.*

It needs in us infinite carefulness and watchfulness as we walk ever amid other lives, lest by some word, or look, or act, or disposition, or influence of ours, we hurt them irreparably.—J. B. Miller.

Who is a true man? He who does the truth, and never holds a principle on which he is not prepared in any hour to act, and in any hour to risk the consequence of holding it.—Thomas Carlyle.

QUESTIONS ANSWERED.

BY KENEK.

A brother asks, "Who was Cain's wife?" She was a younger sister of his. Adam's sons married their sisters, of course. It was the only way a race could descend from a single couple. There is no question that the Lord instructed this marrying. "Would it be right for brother and sister to marry if the world was reduced to one family again?" No. The law against such marriages has been given. There would be no reason to declare that God did not intend the human race to end with that family. The only circumstance in which such marriage would be right would be if God should command it.

"Has a church no member who owes money to individuals and pleads financial embarrassment as a reason for not paying, a right to contribute to charities and to church expense in general?"

He has not only a right, but it is his duty. He owes no man anything and to provide things honest in the sight of all men does not give him the right to violate other commands. He is to deny himself, not the Lord, to pay his just debts. He has no moral right over the Lord's portion of his income. If he refuses to pay his just debts, or to do all he can towards paying, the church should discipline him. No money men who have defrauded their creditors have been allowed to remain in the churches, causing the enemies of the Lord to blaspheme.

A Christian who is in debt, should give regularly his proportionate part to the Lord. What that proportion is, he does not know. For myself, I make it a tenth, with free-will offerings as the Lord prospers. But what per cent depends greatly on the size and helplessness of a man's family, and the size of his income. A childless man with a large income might well give half. A father of a dozen little children and a small income might give one-tenth. I have been in tithing, but I could not find it laid down as a law. But there should be some proportion of income given. Whatever that is should be sacred, and never used for debts or for anything else. It was when the widow had made the first cake for Elijah that her harvest was miraculously supplied.

But this seems to be a new case under the sun. I have known of instances in which men made the fact that they were in debt an excuse for cheating the Lord. But this is the first case which has come to my knowledge in which a man made his giving to the church an excuse for not paying his debts. It is much to be feared that his giving is to be seen of men. Let him repeat of his injury to his fellowmen, live frugally, work hard and pay his debts as rapidly as he can.

Here is a letter from a conscientious sister who is anxious to do right. She has been a member of a church which allowed, if it did not encourage, the sisters to speak in the meetings. She has removed to a church in Kentucky in which this is not allowed. She says it is a great cross for her to speak and testify, but she does not feel entirely satisfied that Paul meant it was a shame for a woman to tell what the Lord had done for her, and of her love for Him, and her desire to glorify Him, and such a testimony as a woman in the right spirit would give.

The modern idea of "testifying" has done wide spread harm, and has greatly lowered the solemnity and spirituality of our prayer-meetings. We are to witness by our daily lives that we have been with Jesus. And to walk worthy of the vocation to which we are called is an infinitely harder work than to get up in a prayer-meeting and say something about one's feelings.

In the fourteenth chapter of Corinthians Paul is speaking of the social meeting of the church, correcting false practices and giving directions. If the sister will read it carefully she will see that there is nothing in it, but merely a matter of edifying, and something of comforting. Edification, exhortation, and comfort, and doctrine, and learning are the words used. In these meetings the Corinthian women had begun to speak. The Apostle forbids it sharply. "As in all the churches of the saints (for that class belongs to the sexes which mix) which are not seen in silence in the churches." They were not even to make the excuse that they did not understand, and ask a question.

Paul, or rather the Holy Spirit, knew that in the last days scoffers would arise who would insist that this was Paul's opinion, that here he spoke by permission, and was not inspired and that they must go "back to Christ." Though in passing let me say that when Paul spoke by permission and not of commandment he was inspired. Therefore he adds that these commands to women were the "commandments of the Lord." Our Lord spoke with authority which are set forth in the Gospels. And he adds words as terrible as any in all Scripture, "But if any man be ignorant, let him be ignorant." This must mean one of two things—any one who does not know from the law, from nature, from the Lord's commands and the man should keep silent and the man speak one at a time thus avoiding confusion, is so stupid there is no use in arguing with him. Or it means that if a man does not know this, God does not know him.

Knowing that scoffers in the last days would say that this command to silence was meant only for the women in Corinth in that age, but does not apply to other times the Holy Spirit put the same command in one of the pastoral epistles which were not written to the Corinthians. I Tim. 2:8 accurately translated reads, "I command that in every place the males do the praying." Women in express distinction from the men. "In every place" does not mean in every town. The disciples were in the habit during the week of holding small meetings in their private houses. Paul says that in these meetings "in every place," the women must not lead in

prayer, but must be in silence.

And the Holy Spirit gives his reason for this command to silence. It is a reason which applies in every age of the world, and to every woman. Because Eve was first in the transgression. It is not merely that women are forbidden to speak. The command makes silence a positive duty.

The sister will observe that in neither place is the command given because the women could not talk well, or would say what they ought not to say. It is simply and solely because they are women. God has a right to lay any commandment which He chooses upon his creatures, and in a double sense upon his saints. The duty of the men is to pray everywhere, lifting up holy hands, without wrath or doubting, and to speak as the Spirit gives them utterance, when they will have something to say which will edify, exhort or comfort the saints. They are to speak one at a time to avoid confusion. The women are to keep silence.

A sister, or brother, for that matter, can only glorify God by obeying Him. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is an iniquity and idolatry." Love to God is to be shown by scrupulously keeping his commandments. To say that one can do good by disobeying him is to impeach his wisdom.

A brother from Florida asks, "How long have Baptist churches been observing Easter? And what objections can there be to their doing so?" The great body of Baptist churches have never observed Easter for an hour. A few in the cities of the United States have been observing it for a few years, it may be, Easter which has made New Year's the season for elaborate display of costly flowers, took it into her French head to make it the style to have display of flowers at Easter. The curious crowds ran to the ritualistic churches to see the flowers, and Baptists, at first in a shame-faced sort of way, began to imitate in order to keep their congregations.

The objections are many. It ought to be an all-sufficient objection with Baptists that there is no Scripture command or example for any such observance. We are not at liberty to do anything in worship which is not forbidden. We are not scrupulously to do just what is commanded, adding nothing thereto, taking nothing away. Even the heathen do in their idol's worship what they think the gods have enjoined. All Leviticus is one lesson upon the duty of doing just what God commands and nothing else. This has always been a cardinal principle with Baptists.

Easter has on it the mark of the beast. It is at the same time popish and pagan. The name is that of the heathen goddess of the Spring, and the Saxons decorated her altars with flowers. The Catholics adopted the heathen to propitiate them, and christened it very much as they did with the statue of Jupiter.

A church year with regularly recurring days has been abhorrent to Baptists since Paul wrote to the Baptists in Galatia: "Ye observe days, and months, and seasons, and years. I am afraid of you lest I have bestowed labour on you in vain." And those days and times were not those of the heathen, but of the Mosaic ritual. They were commanded by Moses to keep certain days and seasons, and these they wished to transfer to the new dispensation, which was spiritual and not ritualistic. And Paul rebuked them sharply for it, being almost in despair at such a tendency among them. The Holy Spirit's mind on the subject of observing days and considering places sacred, is shown by the care He has taken to conceal dates. No one can tell on what year the Lord was born, nor the month, or the day. It is impossible to decide from the four evangelists on just what day of the week or month he was crucified. There is a difference between John and the others. Of course both are infallibly correct, as would appear if we knew all. But we do not know, and cannot know. We know the Lord was born in Bethlehem, but in what part of the town no one knows. We know he was in Jerusalem, but not in what houses he was seen. Calvary is an unknown place. To attempt to decide upon a day and keep that day, is not to follow the guidance of the Spirit in this thing.

And in the face of this attempt to choose a day because the heathen had a feast on that day, seems very high handed procedure. Our Lord chose his own way of commemorating his burial and resurrection the ordinance of baptism. Pedobaptists refuse to commemorate that burial and resurrection in his own chosen way. They prefer to sprinkle, and to do that as a symbol of the cleansing work of the Holy Spirit. Then the ritualists among them, desirous of celebrating the resurrection in some way, observe Easter to do it. Baptists surrender their principle when they follow their example in this thing. The Lord knew what commemoration would please Him.

The adoption of a church year, or of any ritual, always is a mark of decay in spiritual religion, and has a tendency to increase that decay. Formalism is a sin in religion to which human nature is greatly prone. To appoint a day to repeat every year in which preachers are to preach on a certain subject is to notify the Holy Spirit that He is not expected to guide their utterances, but such guidance is given over to the almanac. In so far as Pedobaptist churches have been evangelized and have insisted on regeneration, in just that far have they let alone such toys of Rome as Easter. When they begin to draw nearer to Rome, and to lessen their emphasis upon conversion, they begin to adopt days and seasons from the heathen calendar. There are a thousand other objections to this innovation upon simple and Scriptural worship, and no one need say for which will stand the tests of Scripture, of history, and of consistency.

A CHRISTIAN should never plead spirituality for being a sloven. If he be but a sabbos cleaner, he should be the best in the parish.—John Newton.

SUNDAY SCHOOLS, ATTENTION!

When ordering your supplies for Second Quarter, 1896, please remember that we furnish any you want at publishers' prices. We supply the periodicals of

Southern Baptist Convention Board, American Baptist Publication Society

Or any others you may want. Send us your orders and they will be promptly filled.

Song Books, Secretaries' Books, Class Books, Collection Envelopes, or anything else you need.

Baptist Book Concern, Incorporated, 307 West Jefferson St., LOUISVILLE, KY.

CONFIRMING ONE ANOTHER.

Private correspondence contains much that if given to the world would confirm faith in the reality of religion and in the ultimate triumph of good over evil both in the individual heart and throughout the world. The holiday season is an increasingly rich year by year in the volume and helpfulness of this kind of what may fittingly be called the literature of the inner Christian life. People are learning that a friendly note, a little word of sympathy affording a glimpse into the heart of the writer, is worth far more to the recipient than costly Christmas or New Year gifts.

Never did a New Year open when the world needed so much this reassuring of faith, these counsels of hope that pass in private channels from man to man. The stoutest hearted among us are not too brave in the face of all that looks to-day so calamitous. It is to the refuge of Christian friendship as well as to God Himself that we must betake ourselves. One writes: "As life goes on I can look into the future more steadily than I used. I can cling with a sort of desperate faith to the love and care of my Lord. Very largely it is because I have been so helped and cared for in these last years. Very dark places have been made bright, very tangled ways have been made straight, and very hard places smooth." And another says: "My work does not show any large results, numbers added to the church, and I am a little down-hearted there at, but I shall not descend to the plain of miserable pessimism. If a collapse is coming, which I do not believe will come, I am going down in the general wreck shouting that God is good; we are His children, and the kingdom is slowly being realized."

Such words reveal not an exceptional faith, but a state of heart and mind which almost any one can find even among a comparatively narrow circle of friends. All about us are souls that are working out their salvation, sometimes in tears, and even in bloody sweat. In the midst of the daily struggle for material gain they still cherish the vision of the Eternal. Looking out upon nations apparently ready to spring at one another's throats, these believers in Christ cannot think for a moment that the world which He redeemed is going to pieces. Brutality, lust, sordidness, and selfishness, apparent on every side, are powerless to quench their faith in God and goodness. If ever our faith ebbs—and these are the days that test it to the quick—let us cast ourselves upon the faith of others, which still encircles the world and sweeps it onward to its divine destiny.—The Congregationalist.

O Thou of purer eyes than to behold Uncleanliness! lift my soul, removing all Strange thoughts, imaginings fantastical, Iniquitous allurement manifold! Make it a spiritual art, abode Severely sacred, perfumed, sanctified, Wherein the Prince of Purities may abide—The holy and eternal Spirit of God!—Gray

LITERARY.

New Books.

[All the books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, post-paid to any address, on receipt of prices.]

PAUL FRENCH'S WAY. By Jennie M. Drinkwater. Boston, Mass. A. I. Bradley Price, \$1.25.

Paul French is introduced to us just as he has finished his college course and is ready to go to the Theological Seminary. His wife aunt advises him to spend a year teaching a school in a small town before he goes to the Seminary. He finds in the town two girls who are ambitious of careers, and sigh for the narrowness of their home lives. The story shows how the one decided to seek fame as a painter, giving up lover and home to do it, and the other chose the better part, married Paul French and made a home happy.

Magazines.

AMONG the many good things Table Talk puts before us this month is an article on Candy Making by Miss C. C. Bedford, an acknowledged expert in that line. A description of "A Mexican Dinner" the regular department of Housekeepers Inquiries which contains nearly fifty recipes a veritable cook book in itself; the New Bill of Fare, which is full of woman's interests; the New Menu for March, which includes one for every meal of the month. Our readers may obtain a sample copy of this magazine free by addressing the Table Talk Publishing Company, of Philadelphia, Pa.

AGRICULTURE has not yet reached its highest state of development. Tillers of the soil have been slow to take hold of new ideas, preferring the old ways their fathers told to any new ways suggested by those seeking better methods. This is fully illustrated in the history of The Southern Cultivator and Farm Furner for fifty-three years graphically presented in the March issue the Anniversary Number of that pioneer in agricultural reform. Much progress has been made along many lines since it began its noble efforts to introduce a more enlightened system of agriculture. When it commenced the farming classes were averse to the interchange of ideas or to benefit by the assistance of the experience of others in agricultural papers. Slowly and surely they have learned to regard the agricultural press as their best friend, and to consider The Southern Cultivator as their text-book.

By cultivating an interest in a few good books which contain the result of the toil or the quietness of the genius of some of the most gifted thinkers of the world, we need not live on the marsh and in the mist. The slopes and ridges invite us.—T. Starr King.

THE OLD GUARD.

The *New York Evangelist* has been publishing letters from its Old Guard, in some of whose families it has been taken for the whole period of its existence—sixty-one years. The *Interior of Chicago* in commenting on these letters, says: "We venture to say that these are all first-class families, so regarded in the community where they are known. The fact of their adhering from sire to son to one good religious paper shows a stamina and perseverance in the right."

We give below another installment of letters from the grand Old Guard of the *Recorder*. Several of them reported that they were still at their posts on guard in the replies from the deacons we have been publishing for some weeks. Some have gone home to glory since we published letters from them three months ago, and we have mentioned their deaths and published their obituaries.

Bro. Apollon Hourigan, of Lebanon, Ky., does not say that he is one. But if he is not he will be should life be spared, for he is evidently one of the kind of men of whom the *Interior* speaks. So we give his letter among the others:

My father may certainly be enrolled among the "Old Guard." He has been a subscriber for the paper continuously since 1848, a period of 48 years. During that period it has been known, of course, under several different names. He is now in his 85th year, having united with the old Ten-Mile church, Gallatin county, 54 years ago. He reads the *Recorder* with as much interest as ever and thinks it is growing better all the time. He is vigorous in body and mind for one of his years and is an uncompromising Baptist. J. F. WILLIAMS.
Glencoe, Ky.

I believe you may put me down as a member of the "Old Guard." I am now in my 78th year, and have been a subscriber to the *Recorder* to the best of my recollection since 1837. Bro. Buck was then editor I think. I have read with great pleasure and profit the invaluable *Recorder* these many years and have witnessed its growth to its present high attainment. Mrs. E. P. CHILDRESS.
Grahamville, Ky.

I have been reading the *Recorder* ever since 1863, except about three years, and the older I get the better it seems to be. D. F. HIGHTHAUGH.
Magnolia, Ky.

We are always interested perusing the *Recorder's* columns, and can not do without it. Have been a subscriber about ten years. I read the *Recorder* from childhood, when it was the *Baptist Banner*, in my father's house. He took it about 48 years ago, and is yet a faithful reader at the advanced age of 88 years. G. F. WALDROP.
Owenton, Ky.

Without flattery I want to give my approval of your defense of the truth. The *Recorder* is a power in the denomination. Especially it is to be valued when so many have gone a-whoring after false doctrine. How long the *Recorder* has been in my own family I don't know; but I can say that the old *Baptist Banner* was the first newspaper I ever read more than a half century ago in my father's home in Gattard county, Ky. H. C. KEMPER.
Evergreen, La.

I feel like I could not keep house without the *Recorder* to

help to guide, guard and protect me and my children, grandchildren and great grandchildren for the "faith once delivered for the saints." Am now nearly 79 years old. Have been a subscriber for the paper for over 50 years. THOMAS ELLIS.
Gurmantown, Ky.

My father, John C. Johnson, who lived at Colemansville, Harrison county, Ky., from Feb. 24, 1845, to Nov. 1, 1865, and on the latter date passed away, was a reader of the *Recorder* from its infancy, and it has been in my family since without a miss. J. R. JOHNSON.
Newtown, Ky.

Inclosed two dollars for renewal of my paper for present year which expired the 16th of January. The paper has been a welcome visitor in my home since R. M. Dudley was editor. It comforts me in old age. Pardon neglect. MARY J. ROBERTS.
Walton, Ky.

Inclosed find two dollars. Please give credit on paper. I am one of the Old Guard and don't feel like I can do without it. Best wishes. Mrs. E. McENEN.
Earlington, Ky.

Find inclosed check for five dollars and fifty cents to pay subscriptions for the *Recorder* as far as it will go and for a copy of premium Bible. Send on the *Recorder*. I have been a regular subscriber for forty years. I shall expect the premium Bible right away. M. C. BROADBENT.
Richmond, Ky.

Find inclosed check for \$10.50, for which you will please send the *Western Recorder* and a premium Bible to the following persons: Dr. R. K. Hourigan, Penick, Ky.; Paul E. Hourigan, Penick, Ky.; David G. Hourigan, Penick, Ky. These three of my children are married, and as I wanted to give them a present in the shape of the best religious paper in the world, hence the foregoing order. APOLLON HOURIGAN.
Lebanon, Ky.

I am one of the young land marks. Have been taking the *Recorder* regularly for 28 or 29 years. It is out of the question to do without it. I can join in with the other brethren in rejoicing that we have such an editor in you in standing firm for the Bible doctrine of our fathers. May the Lord bless you in this good and great work. J. S. WILLET.
Pennobaker, Ky.

Enclosed you will find \$6 which is due you for past favors. You can send the Bible as a premium as you offered to do and I will be thankful to you for all favors received in the past. I have been taking the paper constantly since about 1857, except about three years in time of the rebellion. I am one of the old guards. It has been welcome to me all the time. As old friends have to part, please excuse me from your list and oblige. I am 75 years old and very feeble and hard run. I endorse the doctrine that the editor has taught in the *Western Recorder*. May God's blessings rest on each that each may increase in the future as in the past. You asked the deacons to give their ideas of the falling off in missions. None that I have read give exactly my views of the cause. I think it is in the pulpit and pew. That which is every one's business is neglected. Sonora, Ky. M. H. UPTON.

If there is some man burning with missionary zeal, please tell him to come to Southwestern Kansas. Since I can remember my father (Green Threlkeld) or some member of his family, including myself, have been constant subscribers to and readers of the paper. After a long and useful life of over sixty years, of which he was a consistent Christian, he was called to go. He was 86 years old last 4th of November, dying Dec. 16, 1895. I send you \$3.50 to renew wife's subscription and to procure the advertised Bible. The paper is prized by us among other things for the news of home and home people. The death of Dr. Broadus was a sad stroke. C. W. THRELKELD.
Englewood, Kansas.

Enclosed you will find two dollars for the paper. I know I am a long ways behind, but I can't help it. I was thrown from a wagon over a year ago; had one of my limbs broken (both bones) just above the ankle; was confined to my room over six months; am still a pretty bad cripple. However I can't make up my mind to do without the *Recorder*; and as I have been taking the paper near forty years I suppose I might be put down as one of the Old Guard. I am much pleased with the position you have taken in regard to those new societies. We have those things to contend with here in Northeast Missouri. Mus L. J. BROWNING.
Plevna, Mo.

TRIP NOTES.
It was my pleasure to spend the first and second Sundays in March at Hot Springs, Arkansas, as the guest of Dr. J. B. Moody, pastor of the First Baptist church. We found him, as we expected, greatly beloved and esteemed as one of our ablest and most consecrated ministers. While he and Sister Moody are delighted with their field of labor, and have no idea of giving it up, they are both in delicate health and have been for some time.

The First Baptist church is strong in all the elements of power. The most prominent doctors and leading capitalists are among the membership. The Second church is located in South Hot Springs and is presided over by Pastor McDonald. The field has its difficulties, but faith and works will overcome all obstacles. The population of Hot Springs is about 15,000, with usually from 8,000 to 10,000 visitors, in quest of pleasure and many to avail themselves of the healing virtues of the wonderful waters. There are from 85 to 100 physicians, some among the most noted in America. Among those ranking foremost in their respective lines, it affords me pleasure to mention, is Dr. James T. Jelks. He has and does now hold some of the highest positions in the profession. Dr. M. G. Thompson is popular and successful, while Dr. A. W. Williams has a lucrative practice and his office seems always to be crowded; this, with other surroundings, indicate popularity and success. Dr. Ellis, a native of Alabama, has a fine practice, almost exclusively confined to his office hours. These are men who have merited and attained to success.

There are over twenty bath rooms. We especially commend the "Superior." Charges are reasonable and service first-class. There are about twenty drug stores, and most of them are as reasonable in their charges as they can afford. There are exceptions, such as you will find in other places. Taking the people as a rule,

USE NO SOAP



with Pearline. 'Twould be absurd. It isn't necessary. Pearline contains everything of a soapy nature that's needed or that's good to go with it. And Pearline is so much better than soap that it has the work all done before the soap begins to take any part. You're simply throwing away money. It's a clear waste of soap—and soap may be good for something, though it isn't much use in washing and cleaning, when Pearline's around.

Millions NOW USE Pearline

you will find no people more reasonable and obliging than the citizens of Hot Springs in the "Valley of the Vapors." W. P. H.

WEST UNION ASSOCIATION.
The Ministers' and Members' Meeting of the above association will gather with the Baptist church at Florence, McCracken county, Ky., Thursday evening at 7 o'clock, March 26, 27, 28 and 29, 1896. The following is the programme arranged by your committee: Introductory sermon Rev. T. M. McGee; alternate Rev. J. Howard Carpenter. Our Obligation to the heathen Rev. S. R. Stewart; alternate Rev. L. G. Graham. Design of the ordinance of baptism Revs. B. T. Taylor and J. A. Giles. Design of the Lord's Supper Revs. T. B. Rouse and H. K. Thomas. Duty of Church to Pastor—Revs. Thomas Taylor and G. L. Cull. Intemperance Revs. E. B. Sullivan and F. M. Rollings. Sunday school Revs. G. L. Cull and T. F. Hodges. Indebtedness of the world to Christianity—Revs. L. B. Duncan and J. M. Dunaway. When was the New Testament church constituted? Revs. J. Howard Carpenter and J. Henry Ballance. PASTOR AND DEACONS OF THE CHURCH, Committee.

ORDINATION.
In response to a call made by the Baptist church at Audubon a number of ministers met at said church at 7:30 last evening to consider the propriety of setting apart to the full work of the Gospel ministry Bro. S. W. Roll. There were present Elders J. D. Woodson, W. W. Schwerdtfeger, W. D. Cox, W. O. Connell, T. A. Conway and J. M. Sallee. The house was packed with people. The candidate related his christian experience and call to the ministry. He was then examined as to his doctrinal views. The presbytery being satisfied recommended to the church his ordination. The church by vote requested his ordination. Rev. W. W. Schwerdtfeger led the ordaining prayer, Rev. T. A. Conway delivered the charge and presented the Bible to the candidate in an appropriate address, and the writer made a talk to the church. At the same time Brethren Broadley and Connor, two excellent brethren, were ordained to the deaconship. Rev. W. D. Cox has taken charge of the Audubon church which is a live and working body. Bro. Cox is to move here and live in our midst. We welcome him to our city and association and expect the Lord to use him largely. J. M. SALLEE.

Blessed are the pure in heart, for they shall see God.

MARCH 14, 1905 MARCH 14, 1896.
Again, at the beginning of my ninety second year, I send through the *WESTERN RECORDER* my loving salutations to all my relatives and friends in Kentucky. Divine goodness, gratitude, divine promises, trust. R. RYLAND.
S. W. Virginia Institute, Bristol, Virginia Tennessee

God hides some ideal in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—Robt. Collyer.

HOLINESS is the architectural plan upon which God buildeth up His temples.—C. H. Spurgeon.

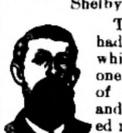
FREE UNTIL MAY 1st.
We direct special attention to the following remarkable statements.



My age is 63. I suffered intensely from Catarrh ten years. Had intense headaches took cold easily, had a continual roaring and singing in my ears. My hearing began to fail, and for three years I was almost entirely deaf, and continually grew worse. Everything I had tried failed. In despair I commenced to use the Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of Catarrh. ELI BROWN, Jacksboro, Tenn.



For 20 years I had Catarrh, was very deaf 18 years. Dr. Moore cured me, and fully restored my hearing in 1892. MRS. J. BASTICK, Shelby, N. C.



Thirty years ago I had risings in my ears which developed into one of the worst cases of Chronic Catarrh, and gradually impaired my health and hearing so that I was not able to work, and could not hear loud conversation two feet away. The use of Aerial Medication fully restored my health and hearing, and I can do as much work and bear as well as I ever could. WILLIAM F. BOWERS, Howell, Ark.

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.
N. B.—This offer will expire May 1, 1896.

comes to them and asks: "What must I do to be saved?" are of no use, or next to none. The man in whom the devils are says to such maimed representations of the Gospel, "Jesus I know, and Paul I know, but who are ye?" and leaps upon them, and overcomes them. The whole history of the church demonstrates that. And so one laments the vagueness and the faltering in proclaiming this truth so common in this day. Brethren, I, for my part, believe that the only type of Christianity which will win men's hearts is that modelled on the pattern of the New Testament teaching which begins with the fact of sin, and having dealt with that, then goes on to bestow all other blessings.

But do not forget another thing, that Christianity which does not build holiness, delight in God's law, conscious possession of Him and possession by Him, and deep, blessed knowledge of Him, on forgiveness, is woefully imperfect. And that is the Christianity of a great many of us. Here is the first round of the ladder: "I will remember their iniquities no more." Put your foot upon that and then begin to ascend; and do not stop till you have reached the top, where His face looks down, and whence you can step on to the stable standing ground beside His very throne. Begin with forgiveness, and all these blessings shall be added unto you, if you keep the covenant of your God.—Watchman.

FROM GEORGIA.

Washington is one of the oldest and most prominent of the smaller towns of this State. But the chief point of interest here is in the fact that Jesse Mercer resided at the place for a number of years. It was here he published the *Christian Index*, preached to the Baptist church, and here he lost his wife, whose tomb is in the church yard. But alas, what changes time may work in the brief period of a few years. Jesse Mercer at one time owned a splendid property in this town, but to-day it is in the hands of the Catholics, and his old home is occupied by nuns who have control of an orphanage. The possession of this property by these people is a source of regret to the Baptists of this section of our State, but it cannot be helped.

The *Christian Index*, which for many years was owned and edited by Mr. J. C. McMichael, is now the property of Rev. T. P. Bell, who has associated with him Rev. Mr. Van Ness, of Nashville, Tenn. After the death of Mr. McMichael there was much interest shown as to whom the future owner of the *Index* should be. This is not strange, as the paper is one of the Baptist institutions in Georgia that our people are certainly united on. Quite a number of good men aspired to be the future owners of the *Index*, as was shown in the lively manner in which they bid for it. Chief among the aspirants were Drs. G. W. Gardner and A. A. Marshall. If these brethren had secured the paper it would have had pluck, energy and spice. But it passed into the hands of the present management, and it is not too much to say that our people are delighted, for they feel that the paper will be well controlled. Already the ring of the editorials has assured the most conservative among us that the *Index* is not to be the advocate of wild schemes and unwise movements.

Our people are now getting ready for the coming Convention, which will meet at Cedartown, April 7, in the northwestern part of our State. The object of chief concern, no doubt, will be the proposed addition of \$100,000 to

the endowment fund of Mercer University.

The requirements of the institution demanded, it is said, that the teaching force should be increased. This also increased the demand for more money, which was not in sight. So this advanced step was to be taken by faith in the loyalty of the denomination to the school. This is now being tested as appeals are being made to the churches for money to pay off the debts that are being made for the current year. Another difficulty is that a considerable amount of the endowment is invested in railroad stock, and at present these investments are not paying any interest at all. It is now certain that a campaign will be inaugurated to raise \$100,000 for Mercer, and if it is successful the institution will be safe for the time being. Mercer seems to present a sort of two-fold purpose among us, for in addition to the fact that it is an educational institution, it also becomes the topic, occasionally, of some lively discussions. We have just passed through a period where the latter object was made quite prominent, and in which the discussions were sufficiently lively to gratify the taste of the most aesthetic. The discussion was on the question of co-education in Mercer, of which the president is a warm and zealous advocate, but in which view he was stoutly opposed by one of the leading pastors. This subject is now before the convention, and will be voted upon at the coming session. It is evident that if co-education be adopted, it will not at all be unanimous, and therefore it seems to be unfortunate that this matter should be brought before the denomination at this time.

Our State Mission work is being pushed on as usual, but the churches have allowed the funds to grow short, until there is at present a lack of about \$4,000 to meet the demands. But this debt will, no doubt, be provided for by the time the Convention meets next month.

Rev. G. W. Gardner, of Fort Valley, reports a spirit of enthusiasm among his people. They have recently finished an elegant home for their pastor. The church is now arranging for a series of meetings in which they are hoping for great things.

The Dawson church, which has been without a pastor for a long while, has called Rev. J. Howard

Carpenter, recently of Paducah, Ky. He has accepted and enters at once on his work.

G. H. CARTER.

Washington, Ga.

The highest wages in the world are earned by good mothers. The mother who does an honest day's work, week in and week out, in faithful and faith-filled care of her children, is on a large salary, and she will be rich sooner or later. H. C. Trumbull.

I HATE to see a thing done by halves. If it is right, do it boldly, if it be wrong, leave it undone. Bernard Gilpin

shake it off

The general belief among medical men today is that consumption itself is very rarely inherited. But the belief is becoming stronger and stronger that the tendency to consumption is very generally transmitted from parent to child. If there is consumption in the family, each member should take special care to prepare the system against that disease. Live out of doors as much as possible, keep the body well nourished, and treat the first indication of failing health

Scott's Emulsion

of Cod liver Oil, with hypophosphites, is a fat producing food and nerve tonic. Its use is followed by improved nutrition, richer and redder blood, stronger nerves and a more healthy action of all the organs. It greatly strengthens the power of the body to resist disease. If you have inherited a tendency to weak lungs, shake it off! Fresh air, cod liver oil, and hypophosphites will help you.

Just as good is never as good as

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T. P. BELL, Corresponding Secretary, Nashville, Tenn.

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MINIVC

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BAPTIST BOOK CONCERN

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE

THURSDAY, MARCH 10, 1894

FREE TRIP TO SOUTHERN BAPTIST CONVENTION.

AT CHATTANOOGA, MAY 6, 1896.

WESTERN RECORDER ALWAYS LEADS

Knowing that our Home and Foreign Mission Boards are in the toils of debt, and that hard times may hinder many from attending our Convention, we make the following offer, good to April 25th, 1896:

Any one who secures ten new subscribers to the WESTERN RECORDER, each paying \$2.00 cash in advance, may keep \$10 for Convention expenses, and divide the balance equally between our Home and Foreign Mission Boards. Forward Home Mission money to Dr. I. T. Tichenor, Secretary Home Mission Board, Atlanta, Ga., and Foreign Mission money to Dr. R. J. Willingham, Secretary Foreign Mission Board, Richmond, Va., and the names to us without any money, and we will send paper as agreed for one year. Our offer is generous; all we ask in return is that in every case you get our regular subscription price, \$2.00 per year.

W. P. HARVEY, Manager.

UNDER the heading "System or Essential," the Biblical Recorder says: "Dr. William Ashmore, grand old missionary, writes to the Watchman of systematical weekly giving to missions: 'We are coming back to it. We have got to come back to it. It is essential to financial success.' Dr. Warder, ten years from now, will probably see his plan in all its essential features adopted by all the States."

The far-seeing wisdom of our admirable Secretary is now being generally recognized everywhere. He saw that in raising money for missions, the effect of any plan upon the brethren themselves was of far more importance than the amount given. And he saw also that in the long run, a plan which was Scriptural, business like, and which build solidly upon principle and conscience would bring in more money. And the General Association of Kentucky deserves much credit for the firmness with which it has stood by the effort to bring the churches to systematic and regular giving. It is easy enough to devise, and, while the fever of enthusiasm lasts, to carry out the plan agreed on. But to keep one steady purpose in view, year after year, to refuse to be discouraged by opposition or disconcerted by ridicule shows the two great qualities, grace and grit.

We hope the prophecy of the Biblical Recorder will come true in less than ten years. Unless some such sensible and Scriptural method is adopted, there is danger that mission affairs will grow worse.

We hope every church in Kentucky will put itself in line with the work of the General Association. At the beginning of the year let every member be given a card to subscribe the amount he will give per week during the year to the great cause of missions. Then let the churches report to the State Board the amount subscribed that they may know upon what basis to work.

One church has taken a stand to which others will come. Every head of a family is given one of the cards and is required to return it with his name and something written on it. He may write, "I promise to give to missions \$0.00 per week." No fault is found, and nothing is said of the amount of the contribution of any member. But the card must be signed and returned and the amount of the subscription indicated.

When systematic weekly giving to missions is the rule in the churches, as Dr. Ashmore says it must be, then the General Association of Kentucky can take pride in the fact that it led the way in the progress of the missionary cause.

EAST LONDON TABERNACLE

One of the greatest victories for the Gospel of this day has been the success of Pastor Archibald Brown in East London.

He began in one of the worst parts of the city. He preached the old doctrines of grace in their strongest form, his thought being to make his preaching pleasing to God, not palatable to men. And God honoured the man who honoured Him and had faith in His power to save the worst of men, by giving him many souls for his hire.

The old doctrines of grace preached in their strongest form reached men, as they always will. Pastor Brown did not tell God that He could not save the vilest men by striking for the women and children, and hoping through them to toll the men to church. He thought that with God there are no hard and no easy cases, and he sought for the men. Convert the man, and he will bring his family, that is the natural way. And it is just as easy for God to regenerate a Philippian jailer, as the jailer's wife, or the youngest of his children. Thousands converted under Mr. Brown's preaching, being pious, honest, and industrious, have moved from East London to better parts of the city. But still the thousands are converted to take their places. And the Gospel is saving the worst of men in large numbers. One visitor reported that at Brown's prayer meeting he found a few hundred women and fifteen hundred men.

One day every year Pastor Brown and his deacons have a Thank Offering Day. They stay in the church all day and receive the free will offerings which are brought by those who have reason to thank God that the East London Tabernacle was built and the Gospel preached there.

This year Monday, Feb. 24th, was the day. The church has a membership of 3,000. But they are all poor. This is an extra free will offering, besides the expenses of the church and the regular collections. The thank offering of these poor people amounted to \$3,172. A goodly part of it was made up of small coins which correspond to our quarters and half dollars, and there were coppers. We suppose that means farthings, or fourths of pennies, which amounted to 3s 11d. The giving was a general one.

There is nothing which will make men liberal as the "preaching of the old doctrines of grace in their strongest form." When a man has felt that he was a great sinner, saved by the great grace of a great and terrible God, he does love God supremely, and the delight of his life is to show that love in all possible ways.

THERE is nothing so minute or inconsiderable that I would not rather know it than not.—Johnson.

Ms. Hawkins is a prominent preacher of the Church of England. He is rector of St. James, Marylebone, London, and is well known as a scholar of some distinction.

On a Sunday evening some few weeks ago, he surprised his hearers by his sermon on Philip and the Eunuch, a sermon which was reported in the British Weekly.

Instead of dodging the question of immersion, he faced it as frankly as Dean Stanley has done in his writings. He said that this baptism of the Ethiopian showed some things conclusively in regard to baptism in those early days.

The first thing which was certain in regard to baptism in those days was that it was adult baptism. "There is no doubt," he said, "that all the baptized persons in the early church had already professed their faith in Christ, and were baptized after, not before, their conversion."

"In the next place, baptism was undoubtedly by immersion; not by sprinkling. We must admit that the Baptists have Scripture evidence on this point."

After having thus candidly told the truth in regard to the ordinance, he went on to disprove the grievous error of baptismal regeneration. He said that baptism did not give the Spirit. It had nothing to do with regeneration or salvation, but was a sign that the baptized person was already a child of God, and had a right to the privileges of a child of God.

He added, "There is a foolish superstition that the baptism of a dying child will rescue it at the last moment from the vengeance of God. Nothing can be more remote from Scriptural teaching."

Holding such views, one may be inclined to ask why Mr. Hawkins does not join the Baptists? There is an indication of the reason in one sentence in his sermon in which he says immersion was less difficult in that warm country than in England. He probably thinks that the command to baptize was a local one, only intended for people of those lands, and not for those of England and of the nineteenth century. He can find abundant, not argument, but assertion, along this line to ease his conscience for not becoming a Baptist by reading what those who favour woman's public speaking say of the Scriptural commands which they do not wish to obey.

The Tabernacle having had its annual meeting, and having chosen as assistant pastor the one whom Thomas Spurgeon wished, with only 12 dissenting votes out of more than 2,000, Dr. Pierson quits gushing over the dear, dear Tabernacle, and writes to his old Presbytery in Philadelphia: "You will doubtless have heard by this time that on February 1 I was baptized by James A. Spurgeon, D.D., in the chapel at Croeydon. This act was not meant by me as in any sense a change of denomination. . . . The letter of transfer to another body I have as yet had no opportunity to present, and therefore my ecclesiastical allegiance is still awaiting formal conveyance to the Congregational body."

Some time ago Dr. Pierson asked for permission from the Presbytery to join the Congregationalists. It was to join them the letter of transfer was given.

We are sorry for the Congregationalists, especially as Dr. Pierson on the 15th of last August got the second blessing, or the higher life, or whatever may be the latest name for that heresy. In that remarkable speech of his after his baptism, which disgusted all England, especially the Baptists, he gushed that if he had only had

that "15th of August blessing" before he preached in the Tabernacle, how much greater a work he might have done.

In view of that second blessing of his, no Congregational church may be found to receive him. His place is evidently with the holiness wing of the Methodists. If he will only go there the relieved Presbyterians, the threatened Congregationalists, and the dear, dear, dear Baptists will unite in wishing him long life, happiness, and a long series of second blessings.

ONE of the worst of the ill effects of so many meetings of so many organizations which have been undertaken to do the work the Lord laid upon his churches, is the loss of interest in the meetings of the Associations.

The District Associations are the ties which bind our scattered churches into a denomination, and which make fellowship possible. It would be a matter of little comparative consequence if all other bodies were dissolved, and only the Associations and the churches left.

Mormons immerse, and so do Disciples. In England churches calling themselves Baptist receive members who have been sprinkled, and even those who have never submitted to anything which is called baptism. All such bodies could take to themselves the name of Baptist, and give letters to Baptist churches and call pastors from them, or dismiss pastors to them, if it were not for the protection afforded by the Associations. The fact that a church is received into an Association is a guarantee to all other churches that it is indeed a sister church of the same faith and order.

Yet the multiplication of other meetings added to the fact that life is brief and busy, and the power of human endurance and human interest limited, is threatening the very existence of our Associations in some parts of the country. The Chicago Association last year received no invitation from any church, and had to petition one of the churches to be allowed to meet with it. It was not a question of the burden of hospitality, we do not suppose, but mere indifference and absorption in other things.

As yet among us, the brethren not only feel they are serving God and the churches in keeping alive the Associations, but they delight to gather together in them. The churches welcome the meetings. Let us guard against everything which shall tend to loosen these ties of our denominational life.

The tomb of one Baha, has been opened at El Kab in Egypt. The inscription shows that Baha lived under the native king, Sequen Ra Taa III, who retained his power at El Kab while the Hyksos kings, who came from Asia and conquered Egypt, were ruling over the larger part of the empire. And Egyptologists are agreed that Sequen Ra Taa lived in the days of the Pharaoh who made Joseph his prime minister.

Baha gives an interesting account of himself and his doings. But the sentence of great interest is this: "I collected corn as a friend of the harvest god. I was watchful at the time of sowing. And when the famine arose lasting many years, I distributed corn to the city each year of the famine."

Here is confirmation of Moses' story of the famine in the days of Joseph. Things are being upset by the spade in Egypt—but Moses is not one of the upset things.

THE future destiny of the child is the work of the mother.—Napoleon.

Editorial Varieties.

The fact that he preached so long in one place showed that Spurgeon preached the Word. Those who preach consistency, exactness, etc., are continually moving from place to place as their times wear out.

We enjoyed a call from Pastor Carpenter, of Paducah, who was on a flying visit before going to his new field at Dawson, Georgia. Our Georgia friends will find Pastor Carpenter a man of warm heart and strong convictions, a most drastic opponent in these fabled days.

Dr. Eaton's letters of travel are attracting many new subscribers. The next thing to travelling through the lands of the Bible is to read these letters. Each letter will be worth more, especially to Bible students, than the subscription price of the RECORDER. We will furnish at least from ten to fifteen of his letters.

The Standard tells of the lady who is said to be the richest in the United States, and who is no longer young, that she got out of a train at Poughkeepsie and rechecked her trunk to save sixteen cents on a passage from New York to Albany. Who would be willing to have her money if he had to take her disposition with it?

Spurgeon lunched upon one of the many proofs that the Bible is indeed the word of God when he said in a sermon "I have been preaching the Word of God these twenty six years in this one place to very much the same congregation all the while and if I had been obliged to preach from any other book, I should have worn it thread bare by this time."

The young Kingess of Russia is very much interested in temperance and grieved at the rapid spread of drinking among the peasantry. Recently several governors of provinces were in St. Petersburg on business, and the Czarin sent for them and talked very earnestly as to the best methods to be used in their provinces to stop the drinking.

The "holiness" people are in trouble. Their organ says that some do not content with "asceticism" or the second blessing have discovered another which they call "resting the Holy Ghost"; and some sisters have even gone on to the fourth blessing, the "purification of the flesh," meaning thereby to become unsexed. "What next?"

The Interior says: "There is a tendency today to turn back from the lighter side of Bliss and Sankey" to the older music. Let us be thankful. It will be a blessed progress when Manly's Choice, or some book containing just such hymns and no other, shall take the place of the stinkier manifestos and flippancies in our Sunday-schools.

A pastor who had received a circular from an Alphabet Society requesting him to secure as many members for it as possible in his congregation, sent the circular to the Herald and Preacher saying: "What object is it to be accomplished by this Society? The Herald and Preacher answers: 'We suppose that its chief end is to provide a position with a good salary for its secretary.'"

In spite of the hard times people will buy books upon subjects in which they are interested by Christian's last work, "Americanism or Romanism Which?" in its eighth edition. The book concerns will get out an edition in paper covers, price 25 cents, as soon as possible. This edition will be unbridled, the difference being that it is bound in paper instead of cloth.

The Watchman has been so entirely free from all trace of jingoism that it has been a pleasure to contrast its utterances with those of some of our other organs. The Watchman it does Lord Salisbury unintentional injustice in the last issue. If we are correct, Lord Salisbury said there were 40,000 British subjects in the territory he refuses to surrender to the tigress "abolition in Venezuela. British subjects are not necessarily voters, nor yet emigrants from England."

We congratulate the Trustees of Bethel Female College, the noble people of Hopkinstville and the Baptists of all Kentucky that Prof. Edmund Harrison, of Virginia, has accepted the Presidency of the College. To say anything of Prof. Harrison's high standing in the very foremost rank of scholars and teachers would be to tell what all college people in this country already know. Prof. Harrison and his son are not old in years, but they are both all that is meant by the words "old Virginia gentleman."

The Religious Herald has a way of saying things which makes them stick in the memory. In speaking of theological adventurers who are ever wandering from the old and beaten paths, it says "It is a grievous mistake to suppose that we must always be moving. One of the most pathetic figures in all literature is Joe of Tom All Alone, and the touching thing about him was that he felt himself always under the necessity of moving on." The appropriate name of "Joe of Tom All Alone" or more briefly "poor Joe" will stick to the theological adventurers.

Dr. Joseph Angus, President of Regent's Park College in England, and one of the most distinguished of English Baptists, celebrated his eightieth birthday recently. His vigour of mind and body are unabated, and he is doing his best work. In speaking of him, the London Freeman says: "In these days when men are said to do their best work after sixty, and under favourable conditions to retain their full working powers for a good quarter of a century, there is nothing so very exceptional in our being able to congratulate Dr. Joseph Angus on his having this week completed eighty days of an eminently useful and honourable life."

Among the Churches.

LOUISVILLE.

Walnut-street—Elder A. T. Robertson preached in the morning and Bro. C. M. Thompson in the evening.
Broadway—Pastor Pinkard preached Chestnut-st.—Pastor Weaver preached as usual.
East—Pastor Christian preached. Three baptized.
McFerran Memorial—Elder W. H. Whitsett preached.
Twenty-second and Walnut—Pastor Hunt preached. One received for baptism. Made an offering to the Broad Memorial Library Fund.
Franklin-st.—Pastor H. C. Roberts preached. Six received for baptism.
German—Pastor Ritzman preached.
Highlands—Pastor Dawes preached again last week. Bro. J. F. Creek Sunday. The meeting closed with 22 additions.
Logan-st.—Pastor Ewing preached. Meeting closed. Thirteen received for baptism, 9 by letter and 3 restored. Received 30 during the meeting.
Parkland—Pastor Nowlin preached in the morning and Bro. J. M. Shelton at night.
Portland-ave.—Pastor Irvine preached.
Southgate-street—Pastor McFarland preached.
Third-ave.—Pastor Taylor preached.
Twenty-sixth and Market—Pastor Inlow preached.
City Mission—Usual services during the week. Eld. E. C. Dargan preached at night.
The Point—Brother W. A. Parker preached at night. Usual services during the week.
Glenview and Eight Mile—Pastor Martin preached.
Highland Park—Pastor Burroughs preached. One received by letter.
Seventeenth and Main—139 in the Sunday-school.

SEMINARY NOTES.

Three hundred and fifteen matriculates, so says the catalogue.
Bro. J. C. Pollard left on the latter part of last week to take charge of work in Northern Missouri.
Dr. Whittinghill, of New Orleans, and Bro. Geo. H. Cox, of Owensboro, dined with us Friday.
Pastor Ewing, assisted by Pastor Eberhardt, of Midway, has just closed a meeting of three weeks with his church on Logan street. Results: 18 for baptism, 9 by letter and 3 restored.
Bro. B. F. Jacobs came around while in attendance upon the Sunday-school Workers' Conference last week. He gave us quite an instructive talk on the Christian's calling.
Bro. Dawes closed his meeting at Highlands Sunday night, having had 22 accessions to the church. He did all the preaching himself, so was about played-out when it was over.
Bro. B. W. Spillman, a former student of the Seminary, has been chosen State Sunday-school Missionary for North Carolina. He has accepted and will take up his work April 1st.
Supplies for Sunday: Dr. Robertson, Walnut-street; Dr. Whittitt, McFerran Memorial; Dr. Brown, City Mission; I. Timothy Creek, Highlands; J. B. Shelton, Parkland; at night, T. B. Ray, South Elkhorn; J. S. Norris, Mill Creek. H. B. T.

THE STATE.

The first Sunday in March was a "high day" in Newport. It was the seventh anniversary of Rev. G. W. Perryman, First Baptist church, Newport. It has been one of the most successful pastorates in Kentucky. Pastor and people are united, consecrated and aggressive all along denominational and evangelical lines.
Bro. J. A. Campbell writes: "I assisted Brethren C. Trimble and F. Merriks in a meeting at Mt. Plagah, Pulaski county, Ky., in which 11 were received for baptism. There were some 17 to 18 more professed. Bro. Merriks said: The meeting was held in February and March, commencing the 18th and Tuesday after the meeting began and continued till the close."
Pastor J. T. Caserio writes: "On March 10th, 1896, a large congregation assembled to participate in organizing a Baptist church at what has been known for years as 'Independence' School-house, near McHenry, Ohio county, Ky. A council composed of Elders A. B. Smith, D. J. K. Maddox, J. T. Caserio, E. T. Brown, T. H. Romain, T. M. Morton, and Henry Taylor, and messengers from Beaver Dam, West Providence, Slaty Creek, Pond Run and Rander, neighboring churches, took into consideration the propriety of the formation of a church at said place. Elder T. M. Morton was chosen moderator, of the council, and J. T. Caserio, clerk. After reading

letters of church membership and certificates of conversion and baptism of 101 persons, and their Church Covenant, Articles of Faith, Rules of Discipline, and the duties of members proper for them to be a church of the Lord Jesus Christ, and so recognized them by giving the hand of welcome to the general union. 'Independence' is the church's name. Elder A. B. Smith is moderator, H. H. Rander, clerk. Fourth Lord's day the time of meeting. A sumptuous dinner was served on the grounds. It was a joyous day, long to be remembered. God grant them great prosperity!"

Pastor M. F. Ham writes: "During February a meeting was held at Trammell's Creek church in Allen county, Ky. a church I have served at least fifty years. The Lord abundantly blessed our labors, some 30 odd souls professing faith in Christ, more than 20 united with the church, 18 of whom have been baptized; others stand approved. We had a meeting in gratitude to God. Bro. Keen rendered valuable service most of the time and also T. J. Ham assisted a few days."

OTHER STATES.

Forty-seven have been added to the fellowship of the Cedarville church, West Virginia, 44 by experience and baptism.
Pastor Upchurch held a meeting in the Union church near Johnson City, Tenn. in which there were 12 professions of religion and 11 additions to the fellowship of the church. There were six heads of families, two being camp bellites and two Methodists.
A twelve days' meeting in the McMinistry church, Tennessee, closed with 71 additions to the fellowship of the church.
Pastor George H. Simmons assisted by Bro. T. Hale of Birmingham, Ala., has held a meeting to the First church of Jackson, Tenn. Thirty-three have been added to the fellowship of the church.
Rev. Dr. J. G. Bow, of Eufaula, Ala., is engaged in a meeting of great power in Americus, Ga. There were forty conversions the first week.

Pastor H. M. Crain has accepted the call to theorate at the First church of Biloxi, Miss., and has entered upon his work. We congratulate the church on securing him.
Pastor Mullins writes from Hope, Ind.: "Just three months yesterday (the 8th) since we began our labors on this field. Though the weather has been bad, and the opposition, the Lord has greatly blessed our labors since we came. We have received 18 into the church, 14 by baptism and 4 by letter. The work is very encouraging, and we look for greater things."

Pastor W. L. Skinner writes from Comanche, Texas: "We are busy building our new church. Hope to enter by May. When I came here, two and a half years ago, the church had no pastor's home, now we have the best in West Texas. We sold the old church property and have moved upon Main Street, and our new building will be one of the best in this portion of our great State."

Pastor E. I. Wesson writes from Aberdeen, Miss.: "I have been called to the care of the Aberdeen church, and will take charge as once."

Bro. B. W. Spillman has been elected as the Sunday-school Secretary of the North Carolina Baptist State Convention. Bro. Spillman will resign his church in Kinston, N. C., and enter upon this great work.

Bro. G. W. Given, of the Seminary, has been to a number of points in North Carolina in the interest of his work.
Pastor H. B. Pender writes from Campbell, Texas: "God is just now pouring upon my church a great blessing. We have had about 25 conversions in the last 8 days and received 21 or 22 baptisms, a number by letter, and the work moves on gloriously. Bro. R. C. Pender aided me last week until Thursday, since which I have been alone. Praise and glory be to God."

Pastor Wm. B. McGarity writes from Jellico, Tenn.: "I have finally decided to accept the call here. They have recently had a revival at Williamsburgh, Bro. Borum doing the preaching. Thirty-seven were added to the church, by experience, letter and watchcare, some cases of alienation; Presbytery accepted them."

We extend our sympathy to the family of Deacon R. Y. Woods who died in Meridian, Miss., on Sunday evening, in the 76th year of his age. He had been a deacon forty years, and had filled his office well as he did all the duties of his life. He was a man of gentle courtesy and of great force of character and will be greatly missed in his church.

A meeting in the Arkadelphia church, Arkansas, closed with 11 additions to the church.
A church of 19 members has been constituted at Danville, Ga.

EDITORIAL CORRESPONDENCE.

It was five o'clock Friday morning, Feb. 21st, when Mr. J. Reinhart, one of the two general bailiiffs from Texas on their tour, arrived at the city. It was dark when he got on deck, but a light-house to our left told the location of Tarifa, the city which gave its name to the system of levying duties on imports, for there the tariff began. Whether Tarifa is to be honored or otherwise, for this one achievement depends on whether you regard a tariff as a blessing or as a curse. At any rate there stands the town. Presently the outline of the mountain on the African coast, which was the Southern Pillar of Hercules to the ancients, became plainly outlined against the sky. The sea was calm, and the ship moved slowly, as if to give us a good opportunity to see this, the ultima terra et the plus ultra of the ancients. The captain's real object was not to reach Gibraltar before the light. We had passed in the night a most within lighthouse range of Tarsessus, the Tashah of antiquity to which the ship, Jonah boarded at Joppa, was bound, and it seemed to us as we passed between the Pillars of Hercules that we were entering the anchorage of Yonder was the Gibraltar light-house, and gradually the outline of the mighty rock became visible. All were on deck as we turned into the little bay and approached this, the greatest fortress in the world. The houses and the port-holes began to appear as the dawn grew brighter, and with pilot and doctor on board, we went slowly toward our anchoring place. The view can never be forgotten. The immense rock took the form of a lion with a disconcerting mane, and as far as possible, and far beyond any representation I have seen in any picture. There were the extended paws, with head resting on them, nose, mouth and eye distinctly marked, the neck arching up, and the hips to the rear, all completely a gigantic lion, watching the Atlantic, the Mediterranean, Africa, the world, and ready to spring in whichever way danger might threaten.

We went ashore immediately after breakfast, taking passage on tenders which came to get us, and no more of a delightful morning trip can be found for Americans who have just spent nine days on the Atlantic. A motley crew greeted us at the wharf, clamoring to take us in their carriages, to guide us, as well as flowers, to sell us, scarfs, Moorish money, and articles of all sorts. A drive through the town showed us many strange and curious sights. Here pass a squad of British soldiers, there are two loaded donkeys, what immense loads they carry, the air filled with the droning of all kinds of tongues, yonder go a squad of Spanish women, down that narrow street a milkman is driving a herd of goats making his morning delivery, and up that steep street, composed of steps, there rush a squad of English boys on their way to school, there come a guard with several prisoners chained together. Now we pass a beautiful court with tropical flowers and trees. We wonder what red flowers are those which cover that wall. Standing in a door in a street, we find expression, bare legs, sandaled, turbaned and wrapped in a disappiated cloak, and our driver, who talks English, exclaims, "There is a Moor."

We saw several of them, one of them a fine Moorish gentleman also in silk, being escorted by three by a crowd, more we see in the market and in the bazaars, but nothing looked brighter than the British red-coats.

Up the steep streets we go in a zig-zag course, till we get out of our carriages, register our names, receive tickets to enter for the galleries. "This whole mountain of rock is honey-combed with galleries and port-holes, whence cannon point in all directions. We take a look at a part of the garrison, and look around us, being impressed at the strength of Gibraltar. On we climbed through tunnels, passing over and anon an opening where a massive cannon points outward, and noting on the walls various dates telling when the tunnel was made, or when some being dug out on the other, or water supply. A protracted drought would do more to help besiegers than anything else. The officials were very kind to our party, and we did not mention Venezuela.

Throughout the day, Friday, the sea was very smooth, and we were interested in watching passing craft, and looking at the snow-covered peaks of the Sierra Nevada mountains in Spain. On Saturday, though the weather was fine, the sea asserted itself, as if its being dependent on the wind, and several found the plunging even more disagreeable than the rolling. It was the 22nd

of February, and the day was duly celebrated. The U. S. flag was run up on the main mast early in the morning, while the band played Star-spangled Banner. The dinner at 9 P. M. was exceptionally fine, and it was followed by a few brief speeches. Dr. Carter Helm Jones spoke for our party, and did it well. He had been on the verge of sea-sickness all day and he said he found a new meaning in part of Virginia's motto, sic semper. But he was very enthusiastic over Gibraltar, saying that he had received the full value of the cost of the whole trip, and all that came after was extra.

Sunday the Rev. Dr. Todd of Washington City, preached for us. He joined us at Gibraltar, and will go with us on the rest of our entire pilgrimage. We have had a good voyage, the best the captain has had this season. We passed in plain view of the Balearic Islands but saw nothing worthy of special mention. Sunday evening we landed at Genoa, "the superb" and today we go to Venice, and on our tour. All our party have kept well except from the mild fever.

T. T. KATON.

FROM TENNESSEE.

The First church has enjoyed a gratifying revival for two weeks. Bro. P. H. Hale of Birmingham, Ala. did the preaching to the joy of the church and community. During the meeting thirteen joined the First church by letter and twenty-five by experience. Several joined other churches. The First church has undertaken to build a sanitarium, an institution greatly needed. The community realizes the fact that our much beloved pastor, Geo. H. Simmons is the moving spirit in this work. The second church is without a pastor, but is at work and has received several members recently. The Highland-avenue church is prospering under the care of Bro. I. W. Sloan. The University is enjoying its greatest prosperity. The Summer School for the benefit of Sunday-schools, projected by the University, is meeting with the greatest encouragement from all parties. The world is indebted to some Kentucky brethren and Pastor G. H. Simmons for the idea of a training school for Sunday-school workers and teachers. It was selected because of its being central to communities to be benefited. Brethren G. H. Simmons, G. M. Savage and H. C. Fry compose the committee on organization and are making haste slowly. The best Sunday-school workers in the land will be the teachers and lecturers. The University buildings will be used for lecture rooms, the dormitory will be used for lady boarders, tents will be erected for men board, but will be had at 25¢ per week, tuition will be free, railroad rates will be had at reduced prices, every Sunday school will be asked to send three or more workers to become pupils in this school and those returning home will impart their information to their schools and thus raise the standard of instruction in the Sunday-school work. It is proposed to keep up this work for years, thus making the army of our Sunday school workers more efficient. H. C. IRBY.

Jackson, March 6, 1896.

DEAR READER: I feel that your readers will be interested to learn how we have received a revival, but it has been a revival at each of our monthly meetings, for we have not had a meeting without accessions to the church. I preached there last Saturday, Sunday and Sunday night, and the result was that we received on Saturday, one by letter and two by experience, on Sunday, one, and two of that number were Catholics. I baptized last Sunday morning, a lady who joined by experience, who was the wife of a Catholic, though I do not know that she ever belonged to that church. We now have seven who stand approved for baptism, and we are praying and expecting to have several others at our next meeting. Since we organized we have built up a respectable house of worship and when it was completed we had but seven male members, three by experience, and two that had been in the church. It is that there are not conversions at all the churches at their monthly meetings if the pastors would. "Preach as never to preach again, And as a dying man to dying men." My churches at Pleasant Grove and Gravel Point are prospering very nicely, and we have had several accessions recently at each of these places. J. H. FERRILL.

Oster, Ky., March 9, 1896.

IF your life is dark, then walk by faith.

Not a Patent Medicine
Constipation
is an actual disease with thousands.
Freligh's Tonic
I. O. Woodruff & Co.

DEAR READER: Monday morning, Feb. 24th, I received a telegram at Princeton announcing the death of my aged father at his home here. Of course I took the next train to come to the funeral, but I failed to make proper train connection and was too late. Still I am here adjusting my father's business and doing some preaching and visiting among the few remaining friends of my youth. One year ago next Monday my precious mother departed from the river to the other shore. One sister is all that is left of us in our native county. Another one, whom I have seen only once in 29 years, lives in the far-off Lone Star State. These two and I are all that remain of a once large and happy family. All is sad and lonely. The vacant chairs, the hushed voices, the missing forms, speak in terms more forcible and more convincing than tongue can utter or pen express the sad story that lacerates the hearts and oppresses the souls of the lonely three of us who remain. We trust that our sorrow is not as with those who have no hope. We believe that of our departed loved ones we can say, "Blessed are the dead which die in the Lord from henceforth, say, the Spirit that they may rest from their labors and their works do follow them." But our breaking hearts sigh for sympathy. As concerning us we trust that our brethren who read this will feel to "mourn with them that mourn." But still we would not complain. Our Father knows best, and though we are very sad we would look through the rift in the cloud and see the smiling face of him who chastises us only for our good and his glory and exclaim with willing hearts, "Thy will be done." T. E. HITCHCOCK.

HE that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

CANCER.
Scientific Treatment and Cure without the Knife.
Drs. McLeish & Weber, 419 John St., Cincinnati, Ohio, have made the treatment of Cancer and other external abnormal growths a specialty for many years, and their success is fully attested by the large number of permanent cures which they have made.
We cite the names of a few well-known persons who have been cured by them:
Mr. F. C. Brinly, Louisville, Ky., President of the Brinly, Miles & Hardy Co., manufacturers of the famous "Brinly Plovers," was cured ten years ago of cancer of the mouth. Had been operated upon three times before going to them.
Prof. H. McDiarmid, formerly Editor Christian Standard, Cincinnati, now Proct. Bethany College, Bethany, W. Va., was cured four years ago of cancer in the face. Before their treatment was applied the diseased part had been cut out twice, each time returning in about six months.
Mrs. M. A. Gage, of Crystal Falls, Texas, was cured of a very bad breast cancer, which had resisted all previous operations.
Mr. James M. Pearson, of Oakland, Lauderdale Co., Alabama, a well-known planter, was cured by them fourteen years ago of cancer of the face. He too, had previously submitted to the knife without success.
Drs. McLeish & Weber solicit correspondence with the afflicted, and will send free to each a treatise containing full information in regard to their method.

FAMILY CIRCLE.

HARRO.

BY FRANK D. SHERMAN.

This is Bruce Harro's story—
Harro who snatched the man.
To his renown I set it down
As it was told to me.

Back from the roof-sought vessel
Came Harro's comrades four,
And with them ten half-perished men
Safe landed on the shore.

"And are these all?" asked Harro.
Answered the sailors brave:
"Nay, one leashed hound we left to die
And had an ocean grave."

Cried Harro: "Who goes with me
To rescue him, the last,
Alive or dead? Shall I be said
We left one on the mast?"

Spoke up his gray-haired mother:
"Oh, Harro boy, I'll go with you,
So shall I fear. The death they say,
In there is only one."

"Father and Brother Uwe
The cruel sea hath slain.
My last art thou, good Harro, now
Let me not plead in vain."

Answered brave Harro: "Mother,
Who knows, perchance for him
Under the skies a mother's eyes
To-day with tears grow dim."

"Farewell! God watches over
The fields of flying foam,
And He shall sweep us on the deep,
And safely bring us home."

Wild was the storm-swept ocean,
And like a fragile leaf,
The life-boat tossed long ere it crossed
Into the distant reef.

Wild was the sea, and madly
Ever the tempest blew,
While down the sea rode Harro back
With one beside the crew.

Hard to the oars his comrades
Bent in the straining gale,
And Harro cried, when land he spied,
"Thank God, we shall not fail!"

And when he saw his mother
Facing the shore in tears,
Loud over all the storm his call
Brought gladness to her ears.

Over and over he shouted,
And high his cap he wove,
"God goes yes they joy! God sends thy boy:
"The Uwe we have saved!"

Such to Bruce Harro's story—
Harro who snatched the man.
To his renown I set it down
As it was told to me.

—Harpers Weekly.

WHERE THE ANGEL POINTED.

BY MRS. HARRIET A. CHEEVER.

It was an exceptionally beautiful day, and Mrs. Wardwell was feeling uncommonly well, two facts for which the bright, intelligent lady was not so thankful as she should have been. It would have suited her better had it rained hard, or had she felt a slight indisposition.

And, unworthy as the reason was, it must be recorded that this was because of Mrs. Wardwell's reluctance to attend church on this lordliest of days, for was not Dr. Slowly to preach instead of her own eloquent pastor, and was it not trying to hear the good man propound his ripe doctrines with an enunciation which made every deliberate word tell?

To her credit be it also recorded, the wife and mother kept her own counsel in the matter, so no injudicious remarks influenced the quick perceptions of the younger members of the family; but there was absolutely nothing to furnish excuse for absence from the sanctuary that perfect day, so Mrs. Wardwell, tasteful, smiling, and apparently with willingness, repaired as usual to the house of God.

In her heart of hearts the lady was not forgetful of the fact that Dr. Slowly had a convicting, not to say a disturbing, way of sending home keen shafts during his slowly-delivered discourses, and more than half surprised herself before emerging from the church that morning some utterance of his would have lodged in her mind, sure to arise sooner or later and clamor for practical attention.

True enough, a vague want had been asserting itself in Mrs. Wardwell's life for some time, but she had never defined it. Dr. Slowly assisted in setting the want—a duty as well-clearly before her, for with bating speech, which, nevertheless, gave no uncertain sound as to meaning and interpretation, he told his hearers they ought, as Christians, to do all in their power, to instruct, educate, and perfect the religious part of their nature. He showed conclusively that the mind of a Christian constantly needed nourishment of the best, most stimulating kind; that to staidly to hoard the supply of what would go to make up the sustenance of the soul, was a far

more serious injury than to limit the luxuries provided for the sustenance of the body. Furthermore, he emphasized the portions of the mental food enjoyed by the lover of God should regularly find their way to some other hungering soul. To withhold generous thoughtfulness for others in this respect was quite as culpable in the eyes of the Master, as to refuse to see and satisfy the hunger of the poor at the gates, when we could feed them if we only would.

Mrs. Wardwell was a Christian, and aimed to be a faithful and conscientious one. As her tastes and inclinations were pronounced. Extremely fond of reading; fiction of a high order was never lacking in her home, two magazines were considered indispensable. Nor was daily reading of the Scriptures neglected. But when Sunday came there was a folk lack. The kind of reading needed then was wanting, and for some reason the children persistently neglected a study of the Sunday-school lesson. Now it occurred to her before the day, that her own beloved pastor had made a strong plea urging that in every family a religious paper should be taken and read. A choice could easily be made, but in order to keep abreast, as an interested, whole-hearted Christian should, of the religious intelligence of the day, he felt it a decided requisite that each week a Christian household should be supplied with a religious newspaper which would cost comparatively a trifle for the year, but whose contents would be of such a nature as to kindle more dollars and cents were inadequate to pay for.

Strange, how long and hard many Christians will look at the small amount which procures this real delight, once something of the nature of the best, while in the family, Sunday after Sunday, comes the great, overstocked, surfacing sheets of the encroaching Sunday newspaper!

Mrs. Wardwell had dimly felt this without analyzing it, but now she saw it, pointing a plain to what she would do. But they were far from rich, and every extra expense must be considered. The autumn, with its thousand and one demands on the purse was draining every dollar there was to spare. The increasing needs, real and fanciful, of the family, had been tested, while in the family, Sunday after Sunday, comes the great, overstocked, surfacing sheets of the encroaching Sunday newspaper!

Mrs. Wardwell gave into his wife's hands every week a sum which was to meet the family expenses she supervised, and she well knew that her hard working husband could not afford to exceed the amount by so much as an extra dollar. Every cent of the autumn's allowance was already appropriated when this spiritual need made itself manifest. What would better be done?

And then—Dr. Slowly had been so solemn and impressive in saying that every true Christian should contribute toward the religious nourishment of others, a thing Mrs. Wardwell had considered before this, but had never seen her way clear to more than consider.

The affair revolved through her mind, presenting a couple of pictures to her imagination. A great array of beautiful things, she would fancy the silk with the graceful, finely-beaded trimming setting it off exactly according to her idea. Then she would imagine herself reading the various articles in helpfully applied religious paper when Sunday came, and the well-known "lesson helps" she knew would aid and rejoice the hearts of the dear children.

Finally she went resolutely forth, before the close of the week, and subscribed for the paper she had hungered for more than she knew, and at the great trimming store she bought something quite different from what she had first intended; but at heart she was satisfied.

Long before the winter had flown, Mrs. Wardwell had given the paper over for years without a religious paper in her home, and she was convinced that, tetch where she might, it would not be to go without the paper in the future. Each copy, after she had duly laid away, and never suffered to be used, yet for a wrapping for a bundle or so kindling for a fire.

From time to time Dr. Slowly's sermon would recur, and always to awaken a desire in Mrs. Wardwell's heart to do something in a systematic way in help to perfect the Savior's needy little ones. But a class in Sunday-school was not to be thought of; the mother's pressing cares were sufficient at present, and duty did not point that way. Contributions at the church were duly heeded, and little acts of charity performed as opportunity arose.

One night the lady had a remarkable dream. She thought herself brought suddenly face to face in her own parlor with a majestic presence, differing from any other she had ever before seen. Not a word was spoken, yet a

reproachful, admonitive and grieved expression rested on the fair countenance. "What have I done?" was the question which involuntarily arose to her lips; but still no sound escaped the silent figure.

A sense, not exactly of guilt, but rather of error or oversight, oppressed her, and as if comprehending that the unusual guest before her had no words to waste, whatever its errand, she said softly:

"Show me my fault or remissness, whatever it may be, but do not regard me so reproachfully. I have committed no known wrong."
At that the presence arose, and she followed. To her surprise, it led to the second story of the house, then on and up to the third. Here it paused before the "chamber-stair" and Mrs. Wardwell opened the door and entered. Such a sensation as never once suggested itself; the noiseless footsteps preceding her over the stairs and through the halls had seemed familiar, as though without having known it at the time, the same gentle, compelling spirit had often guided her before.

Now, standing within the room whither she had so plainly been led, she turned inquiring eyes, wondering where in the past piles of goods, stored away for future use or reticence, lurked the disquieting cause of this extraordinary appearance.

One slender finger pointed to a little heap of papers, carefully laid by themselves. Mrs. Wardwell turned in astonishment to see what those innocuous papers had done to excite either grief or reproach, but, to her further astonishment, she found herself alone. The strange presence had vanished utterly.

"I must be dreaming," she said; and the next moment she was wide awake, recalling the strange incident. In a sermon her own pastor had preached but a short time before, taking for his text, "For there stood by me this night the angel of God, whose I am, and whom I serve," he had said that did he put his hand to the angel of God often stood beside the believer at night, in either waking or slumberous dreams; and to Mrs. Wardwell it now seemed that for some reason a mysterious finger had pointed to the little pile of religious papers lying unheeded on the attic floor. What edification could be drawn from the unwanted vision? And what did the angel mean?

"Those papers ought to be used," was her spontaneous thought. At that she all at once understood!

Six months later Mrs. Wardwell received a letter from a lady, an old schoolmate in another state, widow in the same circumstances, with a young family growing up about her. The lady wrote—not for the first time—to express again her thanks for the cherished paper which reached her every week. She spoke especially of the regularity and promptness with which it came, never being allowed to become out before reaching her. It touched Mrs. Wardwell that her friend said that an invalid aunt in the family declared it came "like an angel's visit," as to her profit, practical, plain, and congregation all in one. A poorer family close by enjoyed it in turn.

"Dear me!" soliloquized Mrs. Wardwell; "so often and in so many ways the angel of God, through conscience, in a sermon, in a play, a dream, speaks to our slow comprehension, reminding of a duty which is a privilege as well."

How many a willing disciple of our beautiful Father and our loving Master will, with rare profit, draw from a lady's dream!—might she the finger of a fancied angel pointing to the duty which is a privilege as well.—Zion's Herald.

A STORY OF TWO WORDS.

"O, if I were lucky enough to call this estate mine, I should be a happy fellow," said a young man.

"And then?" said a friend.
"Why, then, I'd pull down the old house and build a palace, have lots of prime fellows about me, keep the best wines and the finest horses and dogs in the country."

"And then?"
"When I hunt and ride and smoke and drink and dance and keep open house and enjoy life gloriously."

"And then?"
"Why, then, I suppose, like other people, I should grow old and not care so much for these things."

"And then?"
"Why, then, I suppose, in the course of nature, I should leave all these pleasant things—and well, yes—die!"
"And then?"
"O, bother your 'thens!' I must be off."

Many years after the friend was accosted with:
"God bless you! I owe my happiness to you!"

"How?"
"By two words spoken in season long ago—'And then!'—The Quiver.

A SILVER QUARTER.

BY JULIA M'NAIR WRIGHT.

"Ben Hone will soon be a very bad boy." So the neighbors all said. Ben was absenting himself from church, from school, from Sabbath school. He was going with bad boys, and instead of doing any useful works, he was into every kind of mischief. One day Ben and his group of evil companions were sitting upon some boxes on a street corner.

"How hot it is!" cried one of the boys.
"Let's go and get some beer."
"We haven't any money, an' they won't trust us," said another.
"Ben, you get it from your dad; he's rich."

"He won't give me any," said Ben, gloomily. Just then the boys saw Dr. Kane coming down the street; he came slowly, leaning on his gold-headed staff, his white hair fell about his shoulders, and his long white beard lay on his breast; he was a picture of noble and venerable old age.
"Makes one think always of Abraham," said one of the boys, who had been to Sunday-school.

"Always minds one of the verse about a hairy head being a crown of glory if found in the way of righteousness, and that's where he is," said another.

"He's the kindest hearted man in town. See here boys! Watch me get a quarter out of him," exclaimed Ben, who had been poorly with a fever, which he did not wear in the street.
Ben going near to him, said in a lamentable whine: "Please, mister, give me a quarter to buy my dinner."

The old man looked at him and said, gently: "Poor boy! I am not sorry to give you a quarter, but you are young."

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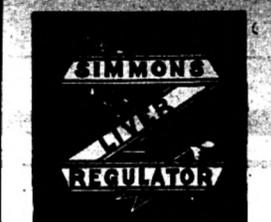
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Evansville and Cantonment, leaves at 9:07 a. m. and arrives at 9:00 p. m.
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Daily—Daily except Sunday.

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(Continued on opposite page.)

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...chimneys; perfection of
...besides, if you get the
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FOR BEING A BOOK OF GREAT INTEREST AND
"POPULARITY." STORY OF TURKEY AND
"AMERICA" WITH A FULL AND
GRAPHIC ACCOUNT OF
THE MARSHES.
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would gladly speak of that quarter. He
went early to bed. When the lights
went out, the quarter seemed to rise
out of the drawer and cover the ceiling;
he heard Dr. Kane's voice; and saw
his venerable face. He slept, and now
the quarter was a shield on his arm;
and it was in his hand; it was in his
possession, and he was his own.

"At breakfast his father asked him to
help him with some work in the garden,
and at dinner his mother said she
must go out in the country for three
days, and see Cousin Mary, and she
wanted Ben to harness the horse and
take her in the buggy; he would have a
good time at Cousin Mary's she said;
Josephine was there.

Now Ben regarded Josephine with awe
and admiration; he had seen her but
but once or twice. Dr. Kane had been
through college, and had published a
book. Of course she would not look at
him, he hoped she would not, but he
might regard her afar off, and the
light might take off his mind from that
quarter.

However, Cousin Mary had been telling
Josephine about Ben, and how terri-
bly the family felt about his misdeed.
Josephine invited herself to go
fishing and raspberrying with Ben, and
she sat in a tree in the moonlight with
him, and they talked. But hardly
knew what they talked about, or what
he told her, but he privately "felt as if
his mind had been turned inside out,"
and his evil companions and his recent
advice looked so mean and vile and
contemptible to him. Somehow after
that four days in the society of Josephine,
it seemed manly to go to church, and
the course of a reasonable person to do
honest work; and Sunday school did
not appear babyish, and boys ought to
be clean-limbed, clean-mouthed and
clean-bodied enough to speak to nice
girls, and sit bravely in their presence
and talk sense. He went home feeling
glad that Josephine was going there for
a visit of a week. Maybe he would tell
her about that quarter.

She came, and he did not tell her.
The day after she left, he put on his
best suit, took the quarter in a new
pocketbook and went to Dr. Kane's,
saying to him, "Dr. Kane, please pri-
vately. Then he told him, "And there's
your quarter, doctor. It is the biggest
quarter and the heaviest quarter I ever
had of. Seems as if it was a thousand
quarters." "You're kidding me, Ben,"
said Dr. Kane, "What is the matter?"
"Oh, nothing, my prayer. It has
come to me. Here take it."

"No, my son, it will rather lift you
up. Think a minute, as to God's sight,
if you will try and live a better life,
if you will ask God's help to do better,
take this quarter again from my hand
as a token of my pledge."
Ben waited for a moment or two.
Then with a deep breath he took that
quarter from the good man's hand, and
once more the doctor said in giving it,
"God bless you, my son!"—Presby-
terian.

**AS ONE WHOM HIS MOTHER
COMFORTETH.**
At a summer resort, not long since,
a clergyman and a lady sat on the piazza
of a hotel. The lady's heart was heavily
burdened, and she talked of her sor-
rows to her aged minister, who tried to
lead her in her hour of need to the
Great Comforter for His name seemed
to be in vain; the lady had heard all
her life of the promise that if a tired
soul casts its burden on the Lord it will
be sustained, no matter how heavy that
burden may be, but she seemed to lack
the faith to thus cast herself upon the
Lord.

A half hour afterward a severe thun-
der storm came up in the western sky.
With the first flash of lightning, the
mother jumped out of her chair and ran
toward the piazza, exclaiming, "Where
is Fred? Where is Fred?" He is so terri-
bly frightened in a thunder storm I don't
know what he will do without me."
In a few moments afterward her boy
came running up the walk, almost
breathless, and with a face ghastly show-
ing the great fear that was in his heart.
"Oh, mother," he exclaimed, "I was so
frightened, I ran just as fast as ever I
could to get to you." The mother sat
down and took the frightened child in-
to her arms. She allayed his fear and
quieted him, until his head rested
calmly on her loving heart.

The good clergyman stepped up gently,
and putting his hand on the mother's
shoulder, he whispered, "As one whom
his mother comforteth, so will I comfort
you."
"I understand it now," she replied,
as she looked up with tearful face. "I
did not trust Him as my boy trusts me,
but now I will throw myself into His
arms and let Him shield, and remember
His promise, 'As one whom his mother
comforteth, so will I comfort you.' I
never felt the depth of divine love as
shown in that promise before."

May we not all, as mothers, learn the
meaning of this precious promise? We
know how full our hearts are of love
and sympathy for the little ones who
come to us in their hour of trouble and
fear, and how tenderly we gather them
in our arms and comfort them with
our words of love and cheer. Is it not
strange that with this sweet, practical
God-given promise of love in our daily
lives with our children, we so often
forget the precious promise and try to
struggle on alone with our burdens of
sorrow and fear? As one whom his
mother comforteth, so will I comfort
you.—The Evangelist.

A WONDERFUL CURE.
The case is that of the fifteen year
old daughter of W. A. Treadwell, Bap-
tist Missionary to the Indians of the
Choctaw Nation. Last spring, she
sprained her ankle and it seemed to
get well, but every few weeks the
soreness would return and cause her
much uneasiness. It gradually grew
worse, and for several weeks before
she used the Combination Oil, she
was not able to lie down, but got her
sleep in chairs. The best physicians
treated it for three weeks, but it did
not seem to improve and she suffered
intense pain whenever she tried to lie
down or move her leg, and when they
poured it with needles, water would
come and it would stain the clothes a
dusky green.

Head what the good Minister says,
after using the Oil Cure in for one
month.
SOUTH MOBILE, ALA., Jan 6, 1896
Dr. D. M. Bly, Indianapolis, Ind.

MY DEAR SIR AND BROTHER—I have
used all the Oil you so kindly sent me,
and must say I have found it to be
the deep gratitude of my heart to you.
We praise God for putting it into our
hearts to write for your Oil and for
putting it into your heart, so promptly
sent them, and we praise Him for
the remarkable cure of my daughter.
I have a sister in Mississippi (Lexing-
ton), whom the Doctors say has cancer
of the womb. I sent her some of your
circulars and wrote her how your Oil
had cured my Daughter, and that I be-
lieved with all my heart that you could
cure her. I am advertising your Oil
Cure in our local papers, for I want all
suffering humanity to know of it. Had
it not been for you and your Oils, my
Daughter would have been hobbling
about on one foot, and I go for
Dr. D. M. Bly's Combination Oil Cure.

Yours faithfully,
REV. W. A. TREADWELL.

AT ANY COST.
BY EARLE H. EATON.
In wrath and tears Edith Howlett
had gone to bed. She had been tickled
in once, given a drink twice, kissed
good-night three times, and the lamp
had been extinguished, but the spark
of her rebellion still burned in her
childish soul.
"Mamma," she cried, "I don't want
to go to sleep, Edith," her mother
said, sternly, "I shall not come in
there again."
"I want a drink, mamma," Edith
pleaded.
"You've had two drinks already.
Now go to sleep."
There was a brief silence, and then
Edith tried again.
"Mamma, come and kiss me good-
night."
"You've been kissed good-night,
dear, and I shall not come in again, so
go to sleep at once like a good girl."
There was another pause, while the
lonely child cuddled her little brain
for an expedient.
"Mamma," she cried, at last, "please
come in, I'm so hungry."
"You can not have anything to eat
to-night, and if I come in there again,"
the mother said, with rising choler,
"it will be to give you a good spanking."
There was a longer pause, and as it
began to look as if the evening's bat-
tle were over, the child's voice was
heard again.
"Mamma," she pleaded, "I'm so
lonely in here. Please come in and
spank me!"—Harper's Magazine for
March.

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Items of Interest.

The tide of immigration is rising again, and the war which Italy is carrying on so disastrously in Africa will cause a large exodus of Italians...

The British Commons, without even a division, passed a bill opening the national museums and art galleries on Sunday. It is probable the House of Lords will throw it out.

Nicola Tesla the distinguished authority on electricity says that he thinks the X rays are "material streams" rather than vibrations and adds: "It may be possible by these strange appliances to radiate the human body, to say part of the body."

Misery loves company. Therefore it gives a United States citizen comfort to read the lament of the German writers over the decrease of their Reichstag. The present Reichstag is said to have reached the low water mark.

Prof. Rowland Carmichael and Briggs of Johns Hopkins, have been experimenting with the X rays. Their conclusion is that these rays are different from the cathode rays, and that it is too early yet to say whether they really are. Now that does not prevent hundreds of people from guessing.

There is great excitement caused by the moving of the Gouffre Mountain in the Gard in France. The lower strata of the mountain are grit and green marl, and these have given away owing to the rain. The mountain is sliding towards the river, says the correspondent of the London News, at the rate of five yards a day.

Abbatie is a French drink something like brandy. And its consumption is so great and the results so deadly that the French Government is forced to consider what can be done. In Paris there is said to be one abbatie seller to every three houses. The worst feature of the case is that the women are drinking heavily.

All reports from China go to confirm the belief that Russia has its grip fastened firmly on Corea and all upper China and it is a mere question of time when all China will be Russian. Then all the missionaries will be forced to leave, for Russia will not allow missionaries. It is a Russian plan to order all missionaries out of his dominions in the Spring. But this report is not believed. Russia is not yet ready to show her hand so plainly there.

The committee of the Massachusetts Legislature has unanimously recommended appropriating \$50,000 per annum of the Butler in the State House grounds. One member in a speech favouring the statue praised Butler's conduct in New Orleans.

There is a prize awarded occasionally by the French Academy to those who have distinguished themselves by some display of virtue. This prize has been awarded to a woman who sacrificed her health by years devoted to nursing to support a sick sister and her small children.

Margela Hadim has been prime minister in Italy. He has always been opposed to the attack upon Abyssinia and will endeavor to make peace with King Menelik on the condition of leaving Abyssinia alone.

on the part of Germany to go back to old negotiations with England and to drop Russia. Gov. Bradley ordered out the militia and took possession of the Capitol with armed men on the last two days of the session of the Legislature. There had been no disturbance, and the Sheriff of the county assured the Governor that he was abundantly able to keep the peace.

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THE MARKETS. Report for the Week Ending Saturday, March 14, 1896.

Table with columns for various market items like Cattle, Hogs, Sheep, and Butter, with prices listed.



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Table listing various livestock prices such as Choice milk cows, Fat to good milk cows, and Hogs.

Table listing prices for sheep and lambs, including Good to extra shipping sheep and Pair to good sheep.

LEAF TOBACCO MARKET. Report for the week ending Saturday, March 14, 1896.

Table for BURLY 1894 GROUP with columns for Red and Colory, listing various tobacco grades and prices.

Table for BURLY 1895 GROUP with columns for Red and Colory, listing various tobacco grades and prices.

Table for DARK 1895 CROP with columns for Red and Colory, listing various tobacco grades and prices.

Table for SALES, WITH COMPARISONS, showing sales for various years and items.

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Concerning the Bailey Reflector.

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