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Faith, Hope and Love, these three.

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WESTERN RECORDER.

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The devils are not troubled with doubts; they believe and tremble.

LIFE has but one rule—duty. And back of all duty is a feeling of responsibility to God.

You cannot keep either mind, or soul, or body at its best, unless you put it to the best use of which it is capable.

We should not be concerned as to what work God gives us to do in this world. If we will only do that given to us thoroughly and as to Him, it will become joyful work.

VICTORY always implies a battle preceded by it. No man can be more than a conqueror who has not fought a good fight. And fight is difficult and dangerous.

Man was born with a desire to rule—his own way, from Eve's wish to be as the gods. But we fail in not beginning by ruling ourselves. No man has any way worth having who does not begin with himself.

God will have His way. His creatures may as well realize that fact and acknowledge it. And the only way to be happy or useful is to bring our wills into accord with His.

SOMETIMES we are inclined to feel blue at the outlook for the churches and the true religion. Then it is a comfort and assurance to remember that God has far more at stake than we have. And His is the power to carry out His will.

THERE is no difference of opinion between the Father and the Son. They are one God. And where it is said God is angry with the wicked every day, it means that the Lord Christ is angry with them.

THE Interior says: "A man who is grounded either in prejudices or in principles will not be blown about by every wind of doctrine." But who is to decide which is prejudice and which is principle? A man who is grounded in the former is better than the chaff blown about in the wind.

A LETTER to the *Episcopal Recorder*, from Mrs. Agnes, wife of the Rev. A. Ben Ollie, of Jerusalem (who has made strong statements as to his loyalty to the faith of the Baptists, and who wants help from this country), tells of the baptism of a convert "by Rev. Curtis E. Long (Presbyterian) in the Upper Room, in the presence of several ministers of different denominations from the United States." Yet we have been told that Mr. Ben Ollie and his family are all Baptists, having become thoroughly convinced of the correctness of the Baptist position. How shall we reconcile these professions with the invitation to a Presbyterian minister to administer "baptism" to one of his converts? Did the Presbyterian minister really and truly baptize the candidate in that "upper room"? Yet Mrs. Ben Ollie speaks approvingly of the administration. —*Journal and Messenger*.

For the Western Recorder CROWDING OUT THE OLD.

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

There is a grievous evil under the sun which I have seen—in fact, several of them; but for the present, one. It is that in our churches there is a tendency to crowd out the older members, who have borne the burden and heat of the day, from all positions of influence and direction, and place the direction and administration of affairs wholly in the hands of the younger members. The excuse is, that the older members are "behind the times," that the new age requires new methods; that the churches cannot be "run" as they formerly were, and that new measures adapted to the new order of things must be resorted to if we hope for success. Therefore secular methods, "up-to-date," the efficacy of which is witnessed in outside society, are harnessed to sacred service, and the "old people," who are too slow for this fast age, are crowded, or gently pushed aside, permitted to witness but not to meddle with, much less impede, the new order of things. The result is, that those who have labored, and had patience in the days of small things, and have not fainted, by whose toils and sacrifices, when few and feeble, the churches have been established and brought to an estate of self-support, are now laid aside, or permitted to retire from active service, and the younger, more active, and more progressive element gradually accept the responsibility of sailing the ship. Their wisdom and experience in spiritual navigation is now of little value, since their ways are out of date, according to the popular reckoning.

In many instances of their supercedure and transmission of directing forces from the older to the younger, the pastor is a determining factor. This I have seen. If he be a young man, and struck with a desire for modelling church activities, often the fashion of an impetuous secular life, he will affiliate with the restless and progressive element in the church, and quietly strive to get the slow, cautious, and conservative element out of the way. He will, very likely, wish to introduce new forms of worship, a new order in service, to venture a faint touch of ritualism, something to attract an audience, and to popularize the church, when the preaching itself fails to accomplish this. To do this, the old folks, since they are not fond of radical changes, must be relegated to a position in which they cannot impede the plans of the pastor and his cabinet, and will have but little to say. This kind of transformation scene I have witnessed in not a few cases. And the venerable men and women, to whom, perhaps, the very existence of the church is due, and who, by the divine blessing, have brought it where it is, and made it possible for the "new comers" to have a spiritual home, are retired from active service, and permitted to enjoy a "saint's rest," entitled to all the privileges of the church, provided they do not interfere with the management of its affairs.

It is only fair to confess that instances do occur in which all this crowding out of the seniors finds its counterpart in the repression, if not the suppression, of the younger element by the seniors, who have held the lines of government so long as not to know how to give proper recognition to the younger, more active and more progressive forces in the church. Their long administration of affairs has fossilized into a dead conservatism, which fears that the ship will be foundered, or run upon the rocks, if the helm be resigned to other, especially to less experienced, hands. This, too, is a great evil which I have seen under the sun. Which evil is greater, it is hard to tell. The former is more common. Both are most unwise, and either is about equally

disastrous to the interests both profess to seek, as is the other.

Why these little petty and perverse divisions and factions should have an existence, and be allowed to exert their malign influence in church life and work, is difficult to understand. It must be only because the "body" maintains so imperfect a connection with the "head." The bond of peace may not be ostensibly broken, but the unity of the Spirit has most surely been invaded. No church can afford to be without the active co-operation of the venerable men and women who have carried it on their hearts and hands through weary and probably dreary years of anxiety, care, and toil before the younger ones were born. Their sympathies, prayers, and conservative counsels are of more value than all the impetuous new methods, which current tactics may propose. Equally unwise is it to repress the earnest desire of the newer members to see things move a little faster, providing they move in the right direction. In all posts of honor, in all positions of active influence, in all offices of trust, both old and young should be limited. Those who have proven themselves qualified and worthy of confidence, of various ages and of all aptitudes should stand and serve together. All mere "class administration" should be avoided as unjust in substance, and pernicious in results. Let Christ be all and in all.

SLOW AND SURE.

BY SENEX SMITH.

I find in the *New York Herald* of a recent date, a story that is worth repeating for the lesson it suggests. It seems that some twenty years ago General Newton, who was the engineer, in blasting the rocks that obstructed the East River channel at New York, visited a stone quarry near Greensburg, Ind. He found a Welshman in charge, and asked him how he managed to blast such huge blocks of rock, and how much dynamite he used. The reply was that he did not use dynamite at all, or powder either, but only unslacked lime. And the General goes on to say:

"Then he took me to the quarry. They had drilled a series of holes in the place he had marked, his judgment and trained intelligence telling him where the dividing line should run. Then they tamped these holes full of unslacked lime, poured water on it, keyed them shut and waited. In twelve hours the mass of rock he wanted would begin with groans and crackings to separate. In sixteen hours it would be free, and the force of the lime would be spent.

"If I used powder or dynamite," said he, "I would rip out such a mass as that in fifteen minutes; but it would be chipped and cracked into a hundred pieces. Or, more likely, in a large blast, the powder would simply tear out a way along the least resistance, shelling out a lot of spawls, and leave my big rock as solid as ever."

"I thanked my Welshman," said General Newton, "and told him he was much of a philosopher."

I wish that some of our would-be reformers would study that Welshman's philosophy. Their sole idea seems to be to make as much noise as possible, and to rend and tear in a hurry. They do not care how roughly the work is done, nor how many suffer in the doing of it. They use the dynamite of denunciation, and estimate their success by the quickness and loudness of the explosion.

We read in the Bible that God maketh the wrath of man to praise him. Put the Psalmist adds: "The remainder of wrath thou shalt restrain." And James tells us in his General Epistle, that "the wrath of man worketh not the righteousness of God." The force by which God will renovate the

world are not sharp and sudden in their operation, like dynamite, but comparatively slow and gentle. They are forces of expansion rather than of explosion. The consecrated men and women who are working quietly are doing more to hasten the coming of Christ than those who are running to and fro, and shouting as they run.

Fifty years ago some explorers in the Alps found a fissure, and thought that by putting explosives in it, they could tear off a mass of rock, and tumble it down into the ravine. They tried again and again, but without success. They had plenty of noise, but no movement of the mass. Then one of them put a handful of acorns deep down into the fissure and went away. The acorns did not explode, but they grew. Their expansive vitality was stronger than the inert resistance of the granite. Gradually, but surely, the rock was rent, and now lies in the deep valley.

Divine truth is living. When planted in faith it must grow. Nothing can resist its quiet, steady development. The kingdom of heaven cometh not without observation. When they cry, "Lo here, and lo there!" let us not go after them. Let us quietly work and patiently wait. God is never in a hurry, and yet God never fails. If we are to be "workers together" with Him, we must cultivate His Spirit. Expansion is better than explosion. *Journal and Messenger*.

RECEIVING GENEROUSLY.

There is such a thing as generosity in receiving, as well as in giving. When any one does a generous deed or kindly act for another, it is perfectly proper for him to enjoy the evidences of that other's consciousness of being benefited or pleased. But when a gift is accepted in a matter-of-course way, the receiver is ungenerous in that he refuses to give all that under the circumstances he has the power to give—the evidences of appreciation and gratitude for what has been done in his behalf. We must do what we ought to do, without making that doing hang upon the probable attitude of the beneficiary. But none the less it is a duty on the part of the beneficiary to be generous and kind in so manifesting his appreciation of what has been done for him as to give his benefactor all that just gratification and pleasure which he may properly expect.—*Sunday school Times*.

God led the "holy men of old" a step at a time. He showed them which way to start, and as they went he unfolded his will as they needed to know it. And he unfolded only what they needed. He did not impart knowledge to satisfy curiosity or merely that his people might have knowledge. He did not often say, Go yonder and do this and that; it was, Go yonder and I will show thee what to do. He sent them, for the most part, with sealed orders. We know a great deal more of God's ways to-day than the world knew then, but he still leads his people a step at a time. He shows us the beginning, but not the end. He reveals his will only as we go forward. Evidently it is God's permanent method, and the sooner we recognize it the better. Evidently it is the best way. If we get our bread a day at a time, we will not forget to go back to the source of supply. If we get our direction a step at a time, we will find it important to walk continually in his company. If he should tell us his plan in advance, we would sit down to think about it. We would criticize it. We would think it the worst possible plan, and try to make one of our own. A thousand blessings spring from this gracious purpose of God to direct our steps a step at a time.—*Sel*.

Every evil to which we do not succumb is a benefactor. We gain the strength of the temptation we resist.—*Emerson*.

GODLY MOTHERS AS TEACHERS OF THEOLOGY.

BY W. L. PICKARD, D.D.

We have many theological seminaries that are well equipped with money, learned professors, and libraries for extensive investigation. But these cannot be compared in influence to the thousands of theological schools at "mother's knee." We have many pulpits equipped with educated, godly men, yet these are not so tremendous in their power as the theological schools around our country's hearth-stones. We have many religious papers, and religious story books written in simple style, but these are nothing to be compared with the training that children receive in their homes. Seminaries teach directly but few. Those reached by the seminaries indirectly through the pulpits, and those reached by the pulpits and papers are all, or the large majority of them, shaped religiously in the home before they become regular attendants on church service, or readers of papers. Timothy became Paul's "son in the faith," but it is not likely that Paul and the world would ever have heard of Timothy if his grandmother Lois and mother Eunice had been pagans as was his father.

Since you have grown up and become a careful student of Christian literature you have learned much that is helpful to you, doubtless. If not, you have certainly lived and read in vain. But the greatest religious thoughts, and those that have had most influence over your character are those which you learned "at mother's knee." Our good mothers are our highest critics. In these times when the foundations of faith are being attacked we cry out for some solid place on which to plant our feet. We turn not to the schools of destructive criticism—neither to Briggs nor Bauer, but to the foundation on which our mothers stood—the Rock of Ages—the impregnable rock of God's truth—the Bible. The Word of God which liveth and abideth—not that on which Timothy's father stood, nor on which his grandmother and mother stood.

Mother's Bible was God's word through and through, even its lids were sacred by the law of association. Imagine a Christian mother calling her children around her reading to them the Bible stories and then saying: "My darlings, the story of Adam and Eve, that of sin and the fall, that of Cain and Abel, that of Noah and the Ark, that of the flood, that of Abraham offering Isaac, those stories are in the Bible, but they are not true, they are idealized history." "And my children it is not positively certain yet that the beautiful story of Moses, and that of Hannah, Samuel and Eli, are true, the critics have not fully decided yet whether these are legends or history." "And my children, Jesus was a good man, one of the best who ever lived, but it is not certainly determined yet that he was a divine Saviour, nor that he worked miracles. This is idealized history." Idealized history, to put it mildly is a tremendous falsehood.

She believed it all, and solemnly and prayerfully taught it to her children. The Bible was by her taught to be the very word of God without any mixture of error, and a book to be believed and obeyed. No seminary has improved on that. But some have degenerated until such sublime conceptions are veiled by a cloud of infidelity. Mother's theology made Christians of men—the higher criticism makes men doubt, and paralyzes them so they are utterly unfitted to bring men to Christ.

Your mother's Saviour was born the fulfillment of prophecy, and was the very son of God. He was Jesus of Nazareth, the Messiah of the Jews and the Saviour of the gentiles, even to all that believe. His word was the perfect precept for life's conduct, his teachings ever to be obeyed.

She taught that Jesus was very real; that he promised to come and be with us always, even to the end of the world. And, somehow, in our child-like faith, we believed it. How often have children looked expecting to see Jesus, or to hear his voice, and when they could neither see nor hear him, they believed that he was present looking at them, listening to them. He was so real to them they walked and talked as in his presence, and he was real to them as the Saviour—the one to be prayed to, the one to be loved and trusted.

Mother's Saviour had a loving heart. He was deeply interested in us—loved us even

more than mother did. He sympathized with us in our sorrows, and took delight in all the good that we tried to do for his sake, and was grieved whenever we did wickedly. This is great theology. "He loved us and gave himself for us." "He was touched with a feeling of our infirmities." "Without faith it is impossible to please God." Many children have loved Jesus devoutly. Why did they love him more than they did in after life? Was it because they had less sense then? No, it was because they had less sin then, and more faith. And "faith is the substance—the essence—the very essence of things hoped for, the evidence of things not seen." Except ye become converted and become as a little child, ye cannot see the kingdom of God. God's kingdom is spiritual and is seen through the eyes of faith! Oh, for a backsliding world! A world in which the grown up people will slide back into the child-like faith which was inculcated at "mother's knee."

Mother's theology never dodged the cross. She always took us by calvary. That was the nearest way to every good place on earth and the only way to heaven. She told the story of Jesus' death, and never forgot to tell that he died to save sinners. She did not know the large words of theology, but she knew the largest theme in the Bible—the atonement of Christ for sinners. She believed that his death was necessary, and the children believed what mother said. Many a time when mother told of Jesus on the cross the little ones cried for sympathy, and prayed him to love them, and they loved him because he died for them. O, that the "Higher critics" could learn again "mother's theology." Somehow, when these "Higher critics" tell of Jesus now, men are not moved to love him.

The theology learned at the hearth-stone taught that Jesus died for us because he loved us, and that he loved us so much that he would certainly take care of us if we would only trust in him. It is not added years that have sapped your faith and increased your anxiety, but rather added sins.

Once you prayed to him to take care of you while you should sleep, prayed for his help when your hearts were troubled, prayed to him when afraid, and you slept peacefully, your heart was healed of its aches, and fear was banished. You prayed for bread and believed that he provided for your needs. Then you were not grasping, selfish, nor covetous, nor insanely in love with money. Jesus and his Father fed the birds, and they fed us! And, with our work and without our worry, they would not, if only we would trust them. And, oh, blessed mercy! they do in spite of our lack of faith. But we miss the sweet blessings that would come to us as the result of such faith. When mother taught us, Jesus was our personal friend, not a theory.

Mother's theology was very practical. It taught us that Jesus loved the poor and needy, and that he loved for us to take care of them. How happy we were then to go and hunt the poor and with our childish hands give them something for their sakes and Jesus' sake. Among the rags in the poorest huts in our land are some of the brightest diamonds. In that humble, poverty-stricken cottage is a Bible—one like mother used to have. It is God's book, filled with God's best polished diamonds, and in it is the pearl of greatest price, and its truth has entered the hearts of those struggling ones and found in the Christ the hope of glory—God loves 'hem—and Christ loves them—they are God's diamonds—go down, go down—yes, go up! go up—ye rich, and help the poor as mother taught you.

Mother's theology was not too scientific to believe in the resurrection. She believed that God who was able to make the body could win it from the dead. She believed he said he would, and that he would keep his promise. She believed that after resurrection comes the judgment, and that it would be based on character formed in this life. She taught that if we are Christians in this life we shall be gathered home to live with Christ and all the redeemed. Those are some of the great theological thoughts taught in thousands of homes. It is the best theology. Mothers are the great teachers. Happy be he of whom it can be said: "from a child thou hast known the Scriptures." What responsibilities rest on mothers! Mothers how you need to be godly and faithful. If you do not teach

these great and necessary truths to your children, many of them will never know them, and will never be "wise unto salvation." If we fall away from mother's teachings, how great will be the fall.

TEACHERS WHO TICKLE.

BY OBADIAH OLDSCHOOL.

They abounded in the days of Paul. He writes to Timothy about them. He says that the people "after their own lusts" shall heap unto themselves such teachers because they have itching ears. 2 Tim. iv. 3. That word "heap" is significant and emphatic. It shows how abundant these teachers were, how ample was the supply that met the demand. When the preachers of the Gospel went out from Jerusalem they sought for hearers, in the synagogues, by the river side, in private houses, riding in chariots, everywhere. But the false teachers did not need to do this. The lustful multitudes sought them. They were popular. They drew crowded congregations. And hence they were numerous. Men, who had glib tongues, said to themselves, "I will become a tickler. It is a business that will pay." And so it was easy to heap them up.

It requires a good deal of prayerful study to become an able preacher of the Word, but the art of tickling is easily acquired. He who would become an adept has only to find out what gratifies the carnal heart. He can do this by introspection, as well as by observation. He must ask himself, now what do I naturally like! "for as in water face answers face, so the heart of man to man." Yes, if he is an average specimen of the Adamic race, he can begin by tickling himself, and thus learn how to tickle others. If he enjoys sensationalism—if he takes pleasure in denouncing orthodoxy as old-fogyism, he has found his clue. Let him follow it, and he will soon become an expert in pulpit titillation.

And as the Holy Spirit helps him who would know and proclaim the truth, so "the spirit that worketh in the children of disobedience" helps him who wants to tickle itching ears. In certain localities Satan is spoken of as "O'd Scratch." The name is appropriate and suggestive. He is "the father of lies," the author and teacher of all manner of delusions. He works with all deviousness of unrighteousness." He can, when he chooses, transform himself into an angel of light. There is no place on earth that he is so anxious to fill, by proxy, as the pulpit. When he sees a man animated by his own hatred of the truth, standing there to lull the consciences of his hearers, the gives him all the aid and comfort in his power. He whispers in his ear, "Yes, no hell, no divine Savior no Bible that is all from God, no such Moses as Christ believed in, no such Jonah as is referred to, faith must bow to reason; the human intellect is great enough to weigh and measure the infinite." And the preacher listens with itching ears. He speaks, and the ears of his hearers are sweetly titilated. Away with the old ideas of sin and salvation, of repentance and faith. In these days of intellectual light they are like icebergs in the tropics.

Yes, the first lesson in the devil's school of Homiletics is pride. If he can make preachers and people reject the humbling doctrines of the cross, if he can turn them from believers to rationalists, if he can tempt them to trust in themselves and in the self-perfectability of the human race, he is sure of success. No more Pauline "foolishness of preaching" in that pulpit. It has come out of the medieval mists, and is abreast of the spirit of the age.

The second lesson in this school is to pander to man's love of novelty. The Athenian spirit is still abroad. Men in all our towns and cities are "either to tell or to hear some new thing." We are tempted to grow weary of the old because it is old. Our young men and maidens don't want to walk in the beaten paths in which their fathers journeyed heavenward. This is the age of bicycles and electric cars. And we demand a progressive ministry, a Gospel of the nineteenth century.

But some good people are led astray by the itching spirit of the age, and some ministers who ought to know better are tempted to seek popularity by pulpit titillation. They mean to preach the Gospel, but they say that it has ceased to draw, and they must fill the empty seats and the empty treasury by something that will be attractive. The

result is the announcement of subjects, especially for the evening service, that would have astonished Paul and Timothy. A good brother said to his congregation, on a recent Sabbath morning, "My topic of discourse this evening will be 'Let her drive,' I want you all to come and hear about it." He gave them an eloquent sermon on Acts 27:15. But many came thinking that the discourse would be upon Female Suffrage, or should we put the reins of Government into the hands of the women! All such clap-trap is unwise, to say the least. It defeats the very end in view. The more itching ears are tickled the more they want to be, and the tickler must not only keep up his sensationalism, but must steadily intensify it. And hence it comes to pass that these adepts in pulpit titillation don't stay long in any one place or in any one denomination. They are wandering stars at best, and the career of many of them though brilliant is meteoric.

The only legitimate drawing power for the pulpit is Christ crucified. He said, "And I, if I be lifted up from the earth, will draw all men unto me." The man who does not believe that has no business to preach the Gospel, and the man who does believe it will make it his one great business to hold up the cross and to hide himself behind it—Interior.

WHOSE FAULT IS IT!

We noted lately in these columns the fact that deaths by criminal violence in the United States numbered last year more than 16,000, and that in the 9,800 deaths by murder alone, there was an increase of over 50 per cent. This terrible register shows that over 1,300 died every month by the hand of the suicide or the assassin, about one for every thirty minutes for the whole period, counting night and day. Is it not worth while to ask the reason and cause of this!

But we did not at the time speak of a second fact, as indisputable as the first, that during the same twelve months over \$25,000,000 were stolen by men in high positions of honor and of trust, within the boundaries of the same nation. Here was a sum equal to the endowments and plant and equipment of our six largest universities, all made way with in twelve months; a sum sufficient to build and furnish a first-class hospital in every state of the Union. Who is to blame for this awful increase of crime!

Not one, but many. And first of all it must be said that the pulpit has not done its whole duty by the people. Is it not true that the church has signally failed to warn men, as our Puritan preachers once warned them, of "the exceeding sinfulness of sin!" We can take down from our shelves volumes of modern sermons in which from first to last there is scarce a reference to the fact of sin in any way.

When to this we add that the Word of God has been banished from our schools, and that there is a vast proportion of our populations whose only contact with the better elements of society is through the system of public education, it is difficult to say that we could expect anything else than what we find. There is nothing in the rules of grammar or in the multiplication table to make good citizens.

But when to those negative sources of vice we add the positive fount of crime in the modern mania for gambling, we have touched the core of the matter. Our daughters are playing games in the parlor for "prizes," and the boys are dropping nickels in the slots for cigarettes, and our young bloods are playing "cinch" at the club for half-dollars, and our state treasurers are staking "a cool thousand" upon the turn of a card. The church is not blameless, and the school is not faultless, but society seems to have deliberately set itself to encourage the very vice which is ruining our manhood and spreading impoverished homes on every hand. Whose fault is it! Who has banished the law from the pulpit, the Gospel from the school and innocence from the home! Let every reader take the question before the Master and conscientiously ask, "Lord, is it I!"—Interior.

MAN, in society, is like a flower blown in its native bud. It is there only that his faculties, expanded in full bloom, shine out; there only reach their proper use.—William Cowper.

For the Western Recorder.

BIBLE MOTIVES IN MISSIONS.

BY W. T. BOY.

In missions, as in every other department of religious enterprise, the motives of the worker must be Scriptural. If his work is to be acceptable to God. What he does must be done in strict accordance with the divine law, both as to its spirit and its letter.

This is especially true in the giving for missions. Some one has well said that "the grace of giving must precede the act of giving," to which it may be added that, in the sight of the Lord the motives of the giver are far more important than his gift. The poor widow's two mites were in themselves quite insignificant, but prompted as they were, by the proper motives, they out-weighed in value to the Lord's treasury all the abundance cast in by the rich. The Lord loves a cheerful giver because that in such giving the motives, and not the gifts, are right in his sight. What motives does the Bible require in the work of missions, allowing that missions means the evangelization of the world? I answer, the following at least: "A desire for the spread of the Gospel throughout the earth."

One of the very first fruits of the new birth is a desire that others may bear the blessed story of the cross. The spread of the Gospel is to God and the powers of the world to come, the newly saved is anxious that others may be allowed to do likewise. Hence they are willing to do all in their power to give them that privilege. They are willing to go themselves, or help to send others, to those for the lost. For to become a child of God is to be born of the Holy Spirit; but to be born of the Holy Spirit is to imitate those holy desires which he alone can inspire, and among them is the desire that others may be saved. In this they become like our Saviour: "Now if any man have not the Spirit of Christ, he is none of his; and if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness."

"A desire to glorify God in our bodies and in our spirits which are God's." Here we reach the climax of the subject—the highest and most profound incentive that is afforded to the human heart—the glory of God as exemplified in the economy of human redemption. This is the supreme point and end to be reached in all our mission work. Every dollar raised, every sermon preached, every soul saved, these one and all, each and every, are intended to, and must glorify God. For all things, for the sake, that the abundant grace might through the thanksgiving of many redound to the glory of God." And again: "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

When our Saviour was born into the world, the angels of God and hosts of heaven sang: "Glory to God in the highest, and on earth peace, good will toward men." In his prayer to the Father, Jesus said, "I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which thou hadst before the world was, and again in the same connection he continues: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."

These and other like passages show beyond doubt that the highest attainment within the whole range of human aspiration is the glory of God as seen in the face of Jesus Christ. To this supreme end everything else must be subordinated. In all our motives, as well as in all our mission work, we must recognize this fact, and ever keep it prominently in view. We should earnestly desire and faithfully work and pray for the spread of the Gospel and the salvation of souls; but we are to do this only in the sense and to the extent that they glorify God. In this we should be careful to make no mistake, taking our guidance the Word and Spirit of God. Our anxiety for lost souls should be intense and abiding; but it should never be allowed to carry us beyond Scriptural bounds in the use of means and agencies in order to save them. To do so, is to call in question the wisdom and holiness of the Great Head of the church, and thereby to retard, rather than facilitate, the work; and not only so, but such a course would tend to dishonor rather than glorify God. Here we need much of the grace of God! In our zeal to push forward our mission work, we are prone to resort to means and methods which we should do so with the Scriptures nor the work to be done, hoping to compensate for this by sincerity of motive and the correctness of the ends to be reached; but this we cannot do, since we are expressly forbidden to do evil that good may come upon us; nor is it as we are so often tempted to do so. The Lord is not in a strait for either men or money with which to carry on the work of his kingdom. No, the Lord is not under the necessity of using his power and authority thus for these purposes. He proceeds upon plans and pursues a thousand wiser and better than any we have. But we are sometimes told that in the raising of means great latitude is given, and that as in the building of church houses, founding of colleges, etc., much is left to our sanctified judgment and discretion, and this is in a large measure true; but there are no options of this sort admissible that set aside the authority of the Word and Spirit of God.

It is just here, I think, that so many of our churches make shipwreck of their faith in mission work. They lose sight of the fact that in the raising of means for the support of the Gospel, the methods, not less than the motives, should be in harmony with the ends to be reached. In Christian giving the Lord looks more to the motive than to the offering, has respect more to the giver than his gift, whether it be great or small. If there is wanting in motive or Gospel order, the giver loses the blessing, and the gift much if not all of its power for good; nor in that case is God glorified, but rather reproached through a misguided soul. Money unscrupulously raised in the Lord's cause what the golden rule and the Babylonian garment were to the Israelitish camp—it turns the divine blessing from the laborer and his work. They let all our desires in missions be pure and Scriptural, that our labors may be free from the taint of deception, or the sin of disobedience.

Every child of God should give, and give liberally and regularly, as the Lord has prospered them. Let them give directly from their own heart and hand into the Lord's treasury. Let this be done sincerely and prayerfully for the spread of the Gospel, the salvation of souls, and the glory of God, and whether such giving be in millions or the widow's mites, the results will be the same, because approved by the Lord of the harvest.

Morrilton, Arkansas

THE TRIAL OF WAITING.

Every old soldier knows that the hardest thing in connection with a battle is the waiting under fire for orders to move. The time spent in this fight is exciting work, so exciting as to call out all the energies of a man, and to keep his mind full with thoughts of that which he has to do for the moment. He has no time then to think of danger or to speculate upon chances. But when he has to stand or lie, in line with the bullets whistling about him, or with the sound of the battle in his ears, or with nothing to do in the nature of action or of effort, he is sure to be thinking of danger and fearing the results of delay, and to be suffering from the strain upon his nerves, which in all the instances because there is nothing for his muscles to do. As it is with the soldier in physical warfare, so it is with the soldier in life's battles of every sort. Waiting under fire is harder than moving forward in the thick of the fight.

Yet waiting is a large part of a man's duty in life, who has to wait to be active, doing something. Waiting for the hour of a school examination; waiting for an expected caller at one's home; or waiting for the hour when one may make a call of pleasure or of important business; waiting for one's turn at an after-dinner speech, or for a place in a contest; waiting for an expected train at a railway station, or waiting for the time when one may take a train homeward—all these are ordinary experiences in waiting. They tax the patience and the energies of the young and the old, and they are hard to endure. A business man, who had not indulged in the luxury of vacations, was induced to take a season of rest in the country. It did not suit his active mind, and when he was asked by a friend how it seemed to him, he answered: "I feel all the time as if I were waiting on the corner of the street for my car to come along. Many another man can appreciate that state of mental strain."

To wait on a sick bed, or to wait by one, is a sore trial for the sufferer in body or in mind. And to wait at a distance for the slow passage of the messenger, or the messenger who has to do course with a loved one, while there is nothing to do but to wait, is one of the severest tests of endurance to which human nature is called. Waiting for bad news, or waiting in doubt as to the nature of the coming news, is in many a case greater trials on the mental powers than waiting in the news at the worst when it does come. Yet just because waiting is so hard, waiting is the one duty of the hour to be endured bravely and in hope when there is nothing to do but to wait. "If I could only do something, instead of waiting in utter inaction," says the longing soul. But there is nothing to do but to wait, and therefore you must be patient and courageous in waiting.

Patience is endurance in waiting at the call of God, and such patience is enjoined and commended as a Christian virtue and as a Christian reward. "If your patience ye shall win you souls," said our Lord to His disciples as He foretold their trial, when distress would be in the army-encamped city which was their home, and there would be nothing for them to do but to wait patiently for the end. In our patience we shall win in our souls when a like duty is ours in a like state of distress. "Ye have need of patience," says the apostle, "that, having done the will of God, ye may receive the promise." All of us have promises on which we may rest, for ourselves and for our dear ones, in the hour of the most anxious waiting; and we have no need of patience, that we may have done all we can do, we may wait to receive the fulfillment of those promises.

Patience waiting must be waiting in hope. We have no right to be without hope as we wait the issue of God's ordering. "If we hope for that which we see not, then do we with patience wait for it." Patient, hopeful waiting is hard work when it is the only work possible to us in an emergency. But patient waiting is, in its time, the highest duty of a faithful soul. Others may have active service for the hour in the plan of God. They also see that they can only stand and wait.—Sunday-school Times.

DISCRETION of speech is more than eloquence; and to speak agreeably to him with whom we deal, is more than to speak in good words or in good order.—Francis Bacon.

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.

IS ABSENT-MINDEDNESS A SIN?

It might seem very strange to some to ask such a question as this, and probably the majority of us would immediately say, "Most decidedly not. There is no place in the Bible where we are told that absent-mindedness is a sin." Unquestionably there is not. But there is a verse in the Bible that reads like this: "As ye would that men should do to you, ye do even so to them." And another: "If ye love me, make my brother to love me, I will not see him."

A great deal of sport is made of people who are proverbially absent-minded and make so many blunders and mistakes and overlook so much that it sometimes seems that it is only a joke. But it is a fair question whether or not you and I have a right to cultivate, or without cultivating, let the habit grow upon us that makes our department and our manner disagreeable and unbecoming to those with whom we come in contact.

A man who walks the streets without knowing whether he is meeting some of his friends, perhaps his wife or sister or brother, passing these by as if they were the most complete strangers in the world, never seeing half what others see in the world about them, certainly misses a great deal. It is bad enough for the one who has this habit to miss meeting friends and miss seeing the many beautiful sights on every hand, but when we go further and take the other side, we see the worst of this habit of absent-mindedness.

As Christians we ought to be looking out to see what we can do to help others and make them happier as we go through the world, and absent-minded persons cannot do this. As workers in the vineyard we ought to be on the alert to give a hearty God-speed to some weak brother or sister who has just started in the Christian life and needs all the help and encouragement possible.

Passing these by with the rest is a more serious matter than it would seem without thinking the matter over carefully. We cannot afford to have the reputation of being either proud or indifferent, and therefore it would seem that for you and me to let a habit stand in the way of our best Christian influence should not be permitted.

Besides all this, our friends have a right to special recognition. God has also a right to expect that we will be appreciative of His wonderful display of helpfulness and blessing in the beautiful world around us.

Whatever we may think about the matter of the actual sin of absent-mindedness, it is not well worth while to try hard that this does not stand in our way, and that we are not letting such a habit take a large part of our power for usefulness in the service of the great Master.—Union Gospel News.

"CHRISTIANITY is the hope of the future." These words were written on the banner of the Okayama Orphanage, which hung outside the veranda of a hotel in Hiroshima as thirty thousand Japanese soldiers, bound for the seat of war fled by. On the veranda a band of musicians from the Orphanage played and sang patriotic songs. "Long live Japan," shouted the orphan boys; and the soldiers responded, "Long live Christianity."

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 price.)

SAHATH AND SUNDAY. By Rev. W. D. Love, D. D. Chicago. Fleming H. Revell Company. Price, \$1.25.

Dr. Love has made a strong argument here for the Sabbath. He shows that the Sabbath was instituted in the garden of Eden, and was known among all the nations. It is found in the ceremonial inscriptions. The Fourth Commandment shows it was previously a sacred day.

Dr. Love proves that our Lord did not abolish the Fourth Commandment. He argues that the change from the seventh to the first day was rightly made, and closes with several chapters showing the many advantages of the Sabbath. The book is strong and timely. Received through C. T. Dearing, Third and Jefferson.

THE MASTER'S INDWELLING. By Rev. Andrew Murray. Chicago, Fleming H. Revell Company. Price, 75c.

There is no doubt much which is worth reading in this book, but the first three pages surprised us. He would have us believe there are two types of Christians in the churches. This smacks of the Kewick nonsense, which is not as bad as the "holiness" theory, but is along the same line, and does much harm.

There are two classes on earth, and but two—salute and sinners, sheep and goats. There is no sub-division among the sheep into two sets. There are all shades of difference in the growth they have made in grace. Some sheep are larger, older, healthier than others, but they are all sheep. Received from C. T. Dearing, Third and Jefferson.

HEROES OF THE SOUTH SEAS. By Martha B. Banks. New York: American Tract Society, 10 East Twenty-third St. Price, \$1.25.

A most interesting and instructive book, a book to edify all who are interested in missions. A book for boys, as all true stories of real heroes are. The first chapter gives an account of the mission to the Society Islands, and Pomare, the king, who was converted, and for long years preached the Gospel to his people, to the hero of this chapter. Two chapters are given to the Samoa Islands, two to New Zealand, two to Fiji, and one each to several other groups. The missions in these islands show the wonderful power of the grace of God.

The beauty that addresses itself to the eye is only the spell of the moment; the eye of the body is not always that of the soul.—Geo. Sand.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons, 1896.
SECOND QUARTER.
SUNDAY, APRIL 5.

WARNING AGAINST SIN.
Lukes 13:22-30.

MOTTO TEXT.—Strive to enter in at the strait gate.—Lukes 13:24.

"And he went through the cities and villages."—On his way to Jerusalem for the last time. Crucifixion was before him, and he improved every moment of the little time remaining of his stay upon earth in teaching those who would hear, and especially his apostles.

"Then said one unto him, Lord, are there few that be saved?"—A question debated by the Rabbis. In the book of Esdras it is assumed that few will be saved. Whether the questioner spoke from curiosity or concern at the slow progress of the truth does not appear.

"Strive to enter in at the strait gate."—The Lord answers his question by calling his attention to his own personal duty. Whether many or few would be saved was a matter which concerned God—the man's own salvation was of vastly greater importance to him than any speculation as to the number who would be saved.

The word translated "strive" means "agonize," and has reference to the preparations the Greeks used to make in their games, a figure which Paul uses more than once. The kingdom of heaven is not to be walked into with ease by fallen creatures. Our Lord preached no salvation made easy, no give me your hand and be saved. It is an agony for carnal human nature to exercise repentance towards God.

The strait gate is the narrow gate. It is the only one. Men must lay aside all self-sufficiency, all pride, all efforts to earn salvation. Humility alone can enter. The strait gate is the vicarious atonement, through which alone can any son of Adam be saved. The gate is narrow, but it stands open now, all the time, day and night, and whosoever will may go in thereat.

"Many will seek to enter in, and shall not be able."—They seek in the wrong way, in their own strength. Many will not go to the little narrow gate, but try to get in by their own good works. But the gate of obedience to the law has been impossible of entrance to any man since Adam fell and the whole race with him. The Armenian idea of salvation by works has changed its name in these days, and is called salvation by character. But it is the same old deadly error for all that.

"When once the master of the house has risen up and shut to the door."—There comes a time when God's pardon ceases to be offered. It comes to all at death; if while living they have not sought the pardon of their sins, after death they can never find forgiveness. It comes to some in this life, Pharaoh lived beyond his day of grace. How many now living among us may have crossed the hidden boundary between God's mercy and his wrath no one knows.

"Lord, Lord, open unto us."—It seems that these are those who made profession of religion, but were not regenerated. They may have belonged to sects which taught that men can be saved by something else than trust that God has pardoned their sins because Christ died for them. Even at the day of judgement some will thus call in vain. "Lord, Lord." The new birth is no optional thing. No man who has not been born

again shall see the kingdom of God.

"I know not whence you are."—He knows only, in the sense in which he speaks, those who have been born again. At the last great day, of which our Lord gives an account in Matthew he says, "I never knew you," which shows that they were never converted, and is one of the strongest proofs of the great Baptist doctrine of the final perseverance of the saints. "We have eaten and drunk in thy presence, and thou hast taught in our streets."—They think that an acquaintance with the Lord when he was on earth ought to cause him to receive them into his kingdom.

They had listened respectfully to his teaching, they had been guests at the same table. They had been known among men as friends of his. Surely he will admit that he knows them when he considers all this. Membership in the most evangelical church, bustling about with the greatest energy in the secularities of the church, large giving to its work. All these things, slight enough in themselves, amount to nothing if the doer has not been regenerated by the Holy Spirit.

"I know ye not whence you are."—They had never been children of God born into his kingdom by the power of the Holy Ghost. "Depart from me ye workers of iniquity."—It is well to note what the Lord reckons among works of iniquity. These men had been outwardly correct; they seemed to be surprised that they were not received. This shows that they were not hypocrites, living vicious lives on the sly. They were very active church-members, many of them, making outward devotion take the place of regeneration. And the Lord calls them bluntly workers of iniquity.

Every human being is a worker of iniquity, no matter how correct his life nor how active who has not been born again. A man might, if it were possible, keep the second table of the law, and love his neighbor as himself. But if he does not love God with all his heart, he is a worker of iniquity. There are but two classes at the judgement day, the saint and the sinner, the sheep and the goat.

"And there shall be weeping and gnashing of teeth."—The weeping shows despair, the gnashing of teeth anger. How the lost hate the holy God! But their hate is impotent, were gnashing of their own teeth. These Jews to whom he was speaking thought they were sure of entrance into the kingdom because they had Abraham as their father. The Lord shows them that descent from godly parents will not save those who are not themselves godly.

Gentiles shall be there from all parts of the world, being the true seed of Abraham, the father of the faithful. "And behold there are last that shall be first, and there are first that shall be last." Gentiles whom they thought lost, should be saved, and Jews who thought they were sure of heaven for Abraham's sake should be lost. In entering heaven regeneration is the only deciding thing which decides.

BEST OF ALL

To cleanse the system in a gentle and truly beneficial manner, when the Springtime comes, use the true and perfect remedy, Syrup of Figs. One bottle will answer for all the family and costs only 50 cents; the large size \$1. Buy the genuine. Manufactured by the California Fig Syrup Company only, and for sale by all druggists.

FREIGHT FREE 200 MILES.

Having by methods exclusively our own built up a business in Louisville which stands alone and unapproachable by any competition from regular dealers, we now seek to extend it all over the South. When people in the country come to Louisville to buy Furniture, Carpets, etc., they have to consider the question of freight—an item which offsets any advantage over the home village merchants. We settle that question for everybody by delivering goods free of freight for 200 miles from Louisville. We have arranged with every factory we represent to do this. We sell the goods on commission; the factories pay the freight. Besides this item, we sell to the consumer straight from the manufacturer, thereby doing away with the middle man's profits.

Our warehouses are always full of consignments of all classes of goods upon which money must be immediately realized. This year there are more factories in distress than ever before in the history of the country; and now's the time to buy. Write if you can't come. No matter what you may want, chances are that we've got it; and if so it's yours at practically your own price.

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A WORD OF THANKS.

I desire in behalf of our dear brother Yohannan, to heartily thank every one who has helped raise the \$300 that was asked through the RECORDER a few weeks since. We are profoundly thankful to God that such a general interest has been taken in this godly enterprise. As receiver of funds sent for the purpose of bringing Mrs. Yohannan to this country, I may say that I have received contributions not only from Kentucky, but from Georgia, Mississippi, Texas, Indiana and various other places. And by the way, this indicates something of how widely read is our own beloved RECORDER.

There has passed through my hands \$349.68. The necessary amount has been sent to Mrs. Yohannan and the remainder is placed in the bank to the credit of Bro. Yohannan. This he will need as soon as his family arrive here. May God bless all who have contributed to and have prayed for our dear brother and his family; and God grant that the life of mother and child may be spared to meet the father and husband. Any churches desiring to hear Bro. Yohannan lecture or preach can address him at New York Hall, Louisville, Ky. H. A. HUNT.

REVISE THE LIST.

It is known by many brethren that the list of ministers, as recorded in the minutes of the General Association of Baptists of Kentucky, needs revising. This cannot be done from the minutes of the district associations. It can be by the aid of brethren in the state. If some brother in each association who knows the ministers will take the last minute of the General Association and go through it carefully, first marking out those who have died or moved from the state; secondly, marking

with a X those who are not pastors, and thirdly, inserting the names of any who have been ordained or moved into the state during the past year, he will give the aid necessary to make a correct list. In each case the post-office should be given.

I will greatly appreciate any help given in this way or any way that may seem best to you.

J. K. NUNNELLEY, Sec.

TEXAS BAPTIST & HERALD.

The trip to Southern Baptist Convention at Chattanooga May 6, 1896. The Baptists of Kentucky and other states want to know something of Texas Baptist news; and the Texas Baptist & Herald being the consolidated state paper, is the medium through which they can get it. In view of the heavy indebtedness of our Home and Foreign Boards, and in view of the fact that the hard times will deter many persons from attending the Chattanooga meetings, we submit the following offer, good to April 25, 1896: Any one securing ten new cash subscribers to the Texas Baptist & Herald at \$2 a year in advance may retain \$10 towards paying his or her Convention expenses and divide the balance equally between our Home and Foreign Mission Boards. Send Home Mission money to Dr. I. T. Tichenor, Atlanta, Ga., and Foreign Mission money to Dr. R. J. Willingham, Richmond, Va.

S. A. HAYDEN,
Editor and proprietor
Texas Baptist & Herald, Dallas.

The American Baptist Publication Society will bring out May 15th, a cheap edition of "Beautiful Joe." It will be bound in cloth and will sell for 25 cents. The first edition will be 25,000 copies. Over 50,000 copies of "Beautiful Joe" have already been sold.

DR. W. P. HARVEY:

My Dear Brother: Your kind favor received, in which you tell me of the proposition you expect to make through the WESTERN RECORDER. It seems to me that this is a very liberal proposition, both for those getting up subscribers and for our Mission Boards. I hope that the number of new names on your list will go up into the thousands.

Do your best for us. The Foreign Board is terribly in debt. I cannot account for why the people are giving us so little for the work, especially when God is smiling upon us graciously in the foreign lands. Let us join in earnest prayer to God that he will move upon our people to do their duty; and may each one of us do our very best. Yours fraternally,
R. J. WILLINGHAM, Cor. Sec.
Richmond, Va., March 17.

REV. W. P. HARVEY, D.D.:

Dear Brother: Yours received informing me of the offer that would appear in the WESTERN RECORDER in your next issue. I appreciate it very highly as an evidence of your interest in the work of the Board. It would certainly be very acceptable to us to secure a good nice round sum for the Board in this way. I do not know how you can afford it; but if you can stand it, we can. Your brother,
I. T. TICHENOR.
Atlanta, Ga., March 20.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested his wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, the recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, enclosing this paper, W. A. MOTT, 235 FIFTH AVENUE, New York, N. Y.

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

MISSOURI LETTER.

In a recent letter to the *Central Baptist* from Secretary W. T. Campbell, in which is an appeal for state missions, he makes some statements on "applications now pending which the State Board has not been able to grant." These are Aullville, Calvary (Hannibal), Calvary (Rich Hill), Festus, Glen Allen, Harland, Jerico Springs, Milan, Marshfield, Neosho, Oranico, Swedish church (St. Louis), Taneyville, Tusculum, Versailles and two or three other places. These places are important, but couldn't be helped for lack of funds.

Total amount asked for by places aided, \$16,205; total amount appropriated, (rate per annum) \$11,440; total amount asked for, (now pending) \$2,300; total amount asked for in excess of appropriations, \$6,065. These figures show the applications made the first quarter only, and a great many more may be expected during the year.

Work done first quarter, 1895-1896, (some of the workers not heard from) 44 missionaries in the field, 3,080 days labor, 1,935 sermons, 481 conversions and 351 baptisms.

Missouri has 1,727 churches, with 132,862 members. Last year these churches spent for district missions \$25,000—a fair showing. There are 1,100 Sunday schools, with an average attendance of 60,000.

Bro Campbell says of the three millions of people now in Missouri only about one-third profess the name of Christ. This showing certainly ought to arouse churches and Christian people, whom God surely holds responsible, having committed unto them not only the true riches in Christ Jesus, but to whom he has also committed worldly riches and goods in great measure.

Concerning the Campbellite "Bible School," which has recently been opened in this city, Dr. J. C. Armstrong speaks editorially in the *Central Baptist* as follows:

No apology is necessary for referring again to the "Bible School" which the "Disciples" have opened at Columbia beside the State University. President Jesse and Dr. Moore have both been in the daily papers by invitation explaining the relation of the two institutions. They both emphasize that the only relation of the school to the University is that of proximity. The government, support and control are distinct. We make this statement in justice to them and to the situation. Moreover we repeat what we have already said, that any denomination has a perfect legal right to locate its theological seminary at Columbia if it chooses, and there are certain advantages to it in so doing. But there is one view of the case which has not been discussed as far as we have seen, and of this we wish to speak.

A state school is a neutral ground as to theological teachings. By law sectarian shall not be taught, and by consent of congress this neutrality has been respected in spirit as it is defended in law. That county which greatly adorns Christianity has protected this neutral ground from invasion by any and all denominations thus far. Other

denominations have gone elsewhere and laid down their voluntary offerings and built their own schools. They have cheerfully paid their taxes to support the University in its place, and have borne the additional burden of supporting in another place their special schools. Not by law but by courteous respect for others they have done this.

It is more than can be expected of them that they shall now look with uncomprehending eyes upon this single violation of a county which has been visited with such happy results, and the violation of which makes possible those religious jealousies which are stumored because they involve vital interests. The Bible School can be made the source of endless strife if located at Columbia, it could create no such strife if located elsewhere as other such schools have been. It will require the most careful and constant guarding to keep it from arousing animosities. In proportion as it is efficient in its way, and in proportion as it reflects what its founders promise themselves, will it be a bone of contention. Nothing but insignificance will save it from strife.

Some of the Campbellite preachers in the state (their strongest men) have begun in a way to array themselves against this project. And "a house divided against itself cannot stand." I will have more to say to you and your readers later on the above subject, as I am looking out for flying debris.

J. N. BARBER.

PROF. EDMUND HARRISON.

EDITOR WESTERN RECORDER.
Allow me a few lines to give some expression to my own delight and offer my congratulations to the brethren on the election of a loved friend and life long colab rer to the presidency of Bethel Female College. He is by birth and training a high toned gentleman, by divine grace a devout and simple hearted Christian, by heredity, education and practice an excellent teacher, and withal an earnest, sound and popular preacher of the Gospel. Parents may commit their daughters to his care with every assurance that his best efforts will be employed toward securing complete development in all the graces of person and manner, in breadth and thoroughness of intellectual culture, and in those spiritual charms that make the crown of Christian womanhood.

H. H. HARRIS.
Southern Bap. Theo. Sem. March 19, 1896.

ORDINATIONS.

By invitation, the following or dained ministers, I. N. Strother, Milton Hall, T. T. Piercy and C. E. Perryman, met with Rocky Ridge church, Trigg county, Ky., March 8, 1896, to ordain Rev. Walter A. Burns to the full work of the ministry. The presbytery consisted of the above named brethren with the deacons of Rocky Ridge church, and organized by electing Bro. Strother moderator and T. T. Piercy secretary. The candidate was presented to the council by Bro. Wm. Whorton, and, after relating his Christian experience and call to the ministry, which was approved by the church and council, a thorough and satisfactory examination of the candidate in the doctrines of the Bible was conducted by Bro. Strother. Upon a unanimous vote of the church, the presbytery ordained Bro. Burns. The charge was delivered to the candidate by Brother Strother and the charge to the church by Bro. Perryman. The Bible was presented by Bro. Strother and Brother Hall offered the ordination prayer, followed by the laying on of hands by the presbytery. The benediction was pronounced by the candidate. Bro. Burns has been called to serve a church in Webster county, and with his earnestness and true piety we trust that the Lord will make him useful in His service.

T. T. PIERCY,
Secretary.

In response to an invitation of

the Stephensport Baptist church, elders and deacons from various sister churches met with her on Sunday, March 1st, to assist in the ordination of Bro. Wm. H. English to the work of the Gospel ministry. A council was organized by electing Bro. J. B. Hunt moderator and B. O. R. M. Inlow clerk. After a deliberate and thorough examination of the candidate as to his Christian experience, call to the ministry and doctrinal belief, the council voted unanimously to recommend him to the church for ordination. The following order of exercise was then observed:

1. Preaching of the ordination sermon by Bro. R. M. Inlow, who took 1 Timothy 4:16 as a text and preached a strong, impressive sermon.

2. Bro. J. S. Cheavens delivered the charge to the candidate and to the church in pointed, well chosen and solemn terms.

3. The Bible was presented by Bro. C. Argabright who spoke timely and sensible words of wholesome counsel.

4. The ordination prayer was offered by Bro. J. B. Hunt, which was followed by the laying on of the hands of the presbytery.

After singing, during which many friends and well wishers gave Bro. English the hand of sympathy and Christian love, the benediction was pronounced by him.

Bro. English is now taking a course in the Southern Baptist Theological Seminary, and is a pious, consecrated, aspiring young man promising great usefulness. May the Lord of the harvest fill him with the Holy Spirit and with faith, making him "a good minister of Jesus Christ" so that "through him much people may be added unto the Lord" is the hope and prayer of his pastor.

J. B. HUNT.

The National Bar Iron Association was organized in Pittsburgh, Pa., on Dec. 3, 1895, all of the rolling mills of the United States being represented. This meeting was called for the purpose of formulating a uniform list of base sizes and sizes above base, thereby making a national bar iron list instead of five or six lists then in existence. This meeting was temporarily organized by electing Jas. G. Caldwell chairman and afterward permanent president. A national list was adopted and put in active operation Jan. 1, '96. This national list will be of great benefit to the bar iron business of the country. The rolling mill companies, working under this national association card, represent many millions of capital and many thousands of tons of finished material annually.

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THE SOUL'S ANSWER.

Who does it open; see, I will begin
To get the place in order; sweep away
The dust that here has gathered day by day.

OUR PULPIT.

THE PRIEST DISPENSED WITH.

BY C. H. SPURGEON.

He that believeth on the Son of God
hath the witness in himself. - 1 John 5: 10.

It is a part of the history of
Ritualism, that is to say, Angli-
cised Popery, that no man can
know his sins forgiven unless he
be assured thereof by a priest.

thing! What need of the witness
from above when every course can
assure you that you are pardoned?

I would in all kindness speak
with those who are in bondage to
this delusion, and suggest a few
questions.

Can apostolic succession be
proved? It is the idol of roman-
ces. The church of Rome has
struggled to prove her own descent
from Peter, but fails at the very
beginning, and we may be doubly
sure that the Anglican church is
still more at sea.

The whole drift of the scheme is
to elevate a clerical caste, and lay
all the rest of mankind at their
feet. This is the reverse of the
religion of the New Testament,
which says that all believers are a
royal priesthood, made by the
Lord Jesus kings and priests unto
God!

And what saith the Scriptures?
"There is one Mediator between
God and man, the man Christ
Jesus." Why should we set up
other mediators, and go to them
for absolution, when our Lord
Jesus receives all who come to
him? See you in the New Testa-
ment any trace of such assump-
tions on the part of God's minis-
ters? Does the gospel say, "He
that believeth and is baptised shall
be saved, if absolved by a priest?"
That interpolation is foreign to
the gospel. "Believe in the Lord
Jesus Christ and thou shalt be
saved" is the gospel according to
the Scriptures: "Confess to the
priest and thou shalt be forgiven"
is the gospel of the Vatican. Every-
where the Scripture calls man to
come into personal contact with
his reconciled God in Christ Jesus.
The first resolution of the awaken-
ed sinner is, "I will arise and go
unto my Father." It is not, "I
will arise and go unto the author-
ized minister who stands between
me and my Father;" it is not, "I
will resort to sacraments and cere-
monies;" but "I will go to my
Father." In fact the whole object
of the gospel is to bring us near to
God in Christ Jesus, and to put
down every interposing medium.
He who rent the veil of the temple
has ended this priestly business.

Let me, first of all, say a word
or two about the way in which we
are saved, the modus operandi of
salvation as we find it described in
the Scriptures. Here it is in a
nutshell. We have all broken
God's law, and we are justly con-
demned on account of it. God in
infinite mercy desiring to save the
sons of men has given his Son
Jesus to stand in the room, place,
and stead of as many as believe in
him. Jesus became the substitute
of his people, and suffered in their
stead, and for them the debt of
punishment due to God was paid
by Jesus Christ upon the cross of
Calvary. All who believe in him
are thereby cleared before the bar
of divine justice. Now, the Lord
having given his Son has revealed
this great fact in his Word. Here
it is in this inspired book—the full
statement of it—to this effect, that
God was in Christ reconciling the
world unto himself, not imputing
their trespasses unto them, and
that whosoever believeth in the,

Lord Jesus Christ hath everlasting
life. This is God's testimony.
We, who are here present, or at
least the bulk of us, know that it
is God's testimony, and all we
have to do in order to realize the
result of Christ's passion is simply
to believe the testimony of God
concerning it, and rest upon it.
The argument runs thus: Christ
saveth those who trust him; I trust
him, and therefore I am saved.
Jesus Christ suffered for the sins
of his people; his people are known
by their believing in him; I be-
lieve in him, and therefore he died
for my sins, and my sins are blot-
ted out. This is the summary of
the transaction. God's testimony
concerning his Son is at first be-
lieved, simply because God says
so, and for no other reason; and
then there grows up in the soul
other evidence not necessary to
faith, but very strengthening to
it,—evidence which springs up in
the soul as the result of faith, and
is the witness referred to in our
text—"He that believeth hath the
witness in himself." There is no
need for the intervention of any
second or third party here; the
man has trusted and tried the gos-
pel for himself, and proved it to
be true: what service can that gen-
tleman in a long coat render him?
What more evidence can he bring
with his prayer book or without it?
The matter is as clear as the sun,
what need of his tallow candles?

How come we to be believers?
Beloved friends, you know how
faith arises in the heart from the
human point of view. We hear
the gospel, we accept it as the
message of God, and we trust our-
selves to it. So far it is our own
work; and be it remembered that
in every case faith is and must be
the act of man. The Holy Spirit
never believes for anybody, each
man must personally believe. We
cannot be saved by the faith of
another, even though that other
were divine; each one of us must
himself believe. But, having said
that, let us remember that the
Godward history of our believing
is quite another thing, for true
faith is always the gift of God and
the work of the Holy Spirit. The
Holy Spirit brings us to perform
the act of faith by which we are
saved; and the process is after this
manner, though varying in differ-
ent individuals: First we are
brought attentively to listen to the
old, old story of the cross. We
have heard it a great many times,
perhaps, but now we hear with an
opened ear, anxiously desiring to
know the inner sense. While we
are so listening, the word com-
mends itself to us: it awes us by
its majesty of holiness, it attracts
us by its beauty of love, and we
perceive that it is the Word of
God. Thus faith cometh by hear-
ing, and hearing by the Word of
God. Attentive hearers, earnestly
listening, very seldom remain un-
believers long. The superficial
hearer, who is satisfied to sit
through a sermon but does not care
to understand it, misses the bless-
ing. The diligent reader of the
Bible, reading it with prayer, is
very unlikely to remain unsaved;
before long the Spirit of God, who
works through the word, applies
some portion or other of Holy
Scripture to the soul with power,
and the man is brought to faith.
We believe, then, not because a
clerical person, or a crowd of cler-
icals, assure us that the Bible is in-
spired, but because the Spirit of
God, working with the word, com-
mends it to our consciences and to
our understandings, and therefore
we believe. You will generally
find that unbelievers do not read
the Bible, and do not hear the gos-
pel, and how can they believe in
him of whom they have not heard?
If they will not consider the gospel
candidly, how can they expect to

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believe it?
Further, the Holy Spirit is also
pleased to make us conscious of
our sinfulness, our danger, and
our inability, and this is a great
way towards faith in Christ; for
the great difficulty in believing in
Jesus is that men believe in them-
selves: but when they discover that
their lives which they thought
commendable are censurable, and
when they find out that their na-
tive strength is feebleness itself,
they are then prepared to believe
in God's salvation. When a man
can no longer rely upon himself,
he cries to the strong for strength.
Thus the Spirit of God leads us to
faith by driving us out of self-con-
fidence.

Moreover, while attentively hear-
ing, we perceive the suitability of
the gospel to our case. We feel
ourselves sinful, and rejoice that
our great Substitute bore our sin,
and suffered on its account, and we
say, "That substitution is full of
hope to me; salvation by an atone-
ment is precisely what I desire;
here can my conscience rest."

There is but one more step, and
that is, we accept Jesus as set forth
in the gospel, and place all trust in
him. He is set forth as the Savior
of mankind, bringing life and
peace to all who trust him. We
hear a voice that saith, "Whoso-
ever will, let him come and take
the water of life freely." We see
the Savior himself standing with
outstretched arms, and crying, "If
any man thirst, let him come unto
me and drink;" and being assured
of the freeness as before we were
of the suitability of the atonement,
we accept it: and thus we exercise
the faith of God's elect. We have
gone through a process which has
divorced us from every other con-
fidence, and brought us to rest on
that which God hath set forth to
be a propitiation, even the finished
work, the blood and righteousness
of Christ.

When the soul accepts the Lord
Jesus as Savior, she believes in him
as God; for she saith, "How can
he have offered so glorious an
atonement had he not been divine?
How could God set him forth to
make propitiation for the sons of
men had he not been equal to the
task, a task requiring an infinite
nature?" We worship the Son of
God; in him we rest, and on him
we lean, and we find in him all that
we need. This is why we believe,
then, and the process is a simple
and logical one. The mysterious
Spirit works us to faith, but the
states of mind through which he
brings us follow each other in a
beautifully simple manner.

Now, in all this I see no room
for the priest at all. For the
preacher there is a niche, for "how
can they hear without a preacher?"
But the priest with his authority
is an interpolation; like the fifth
wheel of a steam-engine, he is of
no possible service, and a good
deal in the way. He deserves to
be called "a superfluity of naught-
iness." God's word convinces my
reason, and God's Spirit wins my
heart to faith in Jesus, what under
heaven do I need more as a reason
for faith? That gentleman with
the gown on has no more to do
with the business than if he did
not exist, and his intervention to
tell me by authority that the gos-
pel is true, and that I am absolved,

is as ridiculous as the conduct of
that little African potentate who,
as soon as he has eaten the few
morsels of carrion which adorn his
majestic table, bids a herald pro-
claim east, west, north and south,
that all other kings in the world
are now permitted by his gracious
majesty to have their dinners.
Probably they have never heard
of the permission, and have suf-
fered no evil from being ignorant
of it. Who is this black fellow
that he should take so much upon
him? Having been brought to
rest in Jesus as my Savior by a
perfectly reasonable process, by a
chain of argument in which not
one link is deficient, I care not-
ing whatever for any official con-
firmation from the gentleman in
the gown, who has no argument,
but bids me believe because he has
been ordained. I need no confirma-
tion of what God speaks. Twice
two will be four whether the parish
priest says so or not, and God's
testimony is true quite independ-
ently of all the gowns and sur-
plices in and out of the robe-
maker's shop. If her Majesty
should give me the title-deeds of
an estate, signing the transfer with
her own hand and seal, I should
smile at the lackey who should
kindly offer to add his authority
to her Majesty's act and deed.
Where the word of a king is there
is power, and this is pre-eminently
true where the word of the King
of kings is concerned. I have
believed in Jesus Christ as he is set
forth on the authority of God him-
self, and who are you, Sir Priest,
to come between me and God?
You tell the penitent, "You are to
look upon the priest, as he is trust-
ee from God, and commissioned
by him as his ministerial deputy,
to hear and judge and absolve
you." A way with such blasphem-
ous falsehood; we want no depu-
ties, for we have Christ himself.
You and your authority may go
pecking.

The last point is this, How do
we know that we are believers? It
is clear that if we are believers we
are saved, but how do we know
that we are believers?

First of all, as a general rule, it
is a matter of consciousness. How
do I know that I breathe? How
do I know that I think? How do
I know that I believe that there
was once a Saxon Heptarchy? I
know I do, and that is enough.
Faith is to a large extent a matter
of consciousness. A man is not
always alike conscious of what is

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true, for a man might be in such a weak condition that he might say, "I hardly know whether my heart beats," and yet it will be beating all the time.

Brethren, we have further evidence that we believe, for our affections are so altered. The believer can say that the things he once loved he now hates, and the things he hated he now loves; that which gave him pleasure now causes him pain, and things which were irksome and unpleasant have now become delightful to him.

Now, we prove that we believe, because we feel towards God so very differently; he is loved in our inmost souls, and we delight to serve him.

We know, also, that we believe, because though very far from perfect we love holiness and strive after purity. You that have believed in Jesus, do you not now pant after holiness?

And, my dear brothers and sisters, we know that we have believed in Jesus Christ because now we have communion with God; we are in the habit of speaking with God in prayer, and bearing the Lord speak with us when we read his word.

Now mark, we may not ask for any witness to begin with beyond the testimony of God, nor will any other witness be given. I charge all of you here present not to say, "I will believe in God when I obtain the inward witness."

physician of great repute, and it is said to be very powerful for driving out the disease from which I suffer: I will take it as soon as I see that I am improving by its means." The man has lost his reason, has he not? He cannot expect even a partial cure till he has taken the medicine.

In closing, let me ask every person here, do you believe in Jesus Christ or no? If thou believest thou art saved; if thou believest not thou art condemned already, because thou hast not believed.

Let me next ask, are any of you seeking after any witness beyond the witness of God? If you are, do you not know that virtually you are making God a liar?

When any one has offended me, I try to raise my soul so high that the offence can not reach it. There is... no virtue in the nasty taste of cod-liver oil. Then why take it clear?

There is... no virtue in the nasty taste of cod-liver oil. Then why take it clear? Scott's Emulsion breaks the oil into drops so small that you can hardly taste it.

would not be too strong to protest against the accursed system which once degraded the whole earth to kiss the Pope's foot, and is degrading our nation still, and that through a so-called Protestant church.

DEATH is a very successful teacher of that faith we all long to possess; the conviction of the Unseen. Let one of our flesh and blood bid us good-by and pass within the veil, and reason surrenders the place to love.

WHEN any one has offended me, I try to raise my soul so high that the offence can not reach it.

There is... no virtue in the nasty taste of cod-liver oil. Then why take it clear?

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WESTERN RECORDER.

T. T. HATON, Editor.

LOUISVILLE.

FRIDAY, MARCH 25, 1896.

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. E. L. 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.

A SOUL SAVED.

One night in his sermon Spurgeon told his people of an incident which had happened that morning after the service was ended. A gentleman was waiting to see him when he went out of the pulpit, who had come from a distant city to thank him and to express his gratitude to a young man, a member of Spurgeon's church.

The gentleman's son had been a prodigal, who had wasted his substance in riotous living in London. His father had heard nothing from him for a long, long while. Dissipation of all kinds had brought a well-raised young fellow to the lowest depths of destitution and want.

One Sunday, ragged and bare-foot, he was going along the street. A young man, member of Spurgeon's church, handed him a tract, but with an oath he threw it on the pavement and trampled on it. After going a few steps something impelled him to go back and pick up the tract. The young brother who had given it to him was still standing near, and said to him, "Oh, you have picked it up; now will you read it?" "Yes," he answered, "I will read it."

Emboldened by this the young Christian asked him to the Tabernacle. The poor fellow hesitated a moment, and then looking down on his ragged clothes and his bare feet, said simply, "Look at me." "But we will not look at you if you will come in. They will all be glad to see you. Perhaps it may be a turn in your life."

The young man agreed and went that night to the Tabernacle. The young Christian and his friends welcomed him cordially, and gave him a seat where the audience would not stare at him. And God blessed the words of Spurgeon to his conviction.

He was soon converted, and made his place of residence known to his father, who came to see him and rejoiced over him as his son who had been dead and was alive

again. After a few months in which he had shown the reality of his change from death unto life, he entered the army, and was killed at Tel-el Kebir.

In his knapsack was found a letter to his father saying that if he was killed in the battle, he died in perfect peace. And the bereaved but rejoicing father had come from his home to London to thank Spurgeon and the young man whose gift of a tract and whose kindly words had led his son to the church.

It was a little thing which that young member of Spurgeon's church did; but it was the means, under God, of saving a soul from death and hiding a multitude of sins. It was a blessed thing for the prodigal that Spurgeon always puts into every sermon Gospel to convict a soul. Had he preached on some social or ethical question, this lost soul would not have been led to cry out, "What shall I do to be saved?" There is a lesson in this pathetic yet joyful incident, both for the young laymen and the preachers.

LIFT THE DEBT.

We publish a note from Dr. Willingham in another column. Other denominations are making strong efforts to lift the debts of their Mission Boards, and some are working grandly in that line. The Congregationalists have paid off their \$115,000 debt, the Presbyterians are increasing their subscriptions, and others are rousing themselves to do their duty.

The churches of God ought not to lag behind in this good work. Our Boards ought to be able to report at Chattanooga that the debt is paid in full, and that there is money in the treasury sufficient to give reasonable grounds for the hope it will not be necessary to borrow money another year.

There is great reason to hope that the hard times will soon be much improved. Congress must be about through with the possible war scares, and trade will be able to get on its feet and know where it stands. To help in this good and necessary work, the WESTERN RECORDER makes the offer that any one securing ten new subscribers can retain \$10, send \$5 to the Foreign Board, and \$5 to the Home Board, sending us the names without any money. The RECORDER could not afford to make such an offer often. But we wish to share the prosperity with which we have been blessed this last year with the Boards, and with pastors and brethren whose means the hard times have made smaller, that they may be helped to go to the Southern Baptist Convention.

As will be seen from the card of Dr. Hayden, the true and staunch old Texas Baptist and Herald comes up to the help of the Lord in His mission cause by duplicating the offer of the RECORDER.

THE Watchman says: "We hardly take up a Monday morning paper in which we do not find that some clergyman has been defending some un-American doctrine, or defending a correct doctrine by un-American arguments."

Few papers have such clear and accurately written editorials as has the Watchman. But this is puzzling to the average mind.

What is an "un-American doctrine?" How can one know such a doctrine when one meets it? Mexico is as much American as is Canada, and Brazil as is the United States. Is an un-American doctrine one which is not believed in Brazil? How many people in Brazil must believe, or how many disbelieve, before it comes to be

American or ceases to be American?

Why should not a clergyman defend an un-American doctrine provided it is true? What has its Americanism to do with its justice or its truth? Are "American" doctrines, if one could by any means discover what they are, infallible? Are the laws or the ideas of any or all of the American countries the standard to which preachers are to bring their doctrines?

Why should not a doctrine be defended by an un-American argument, provided the argument is true? Are the terms un-American and un-Scriptural synonymous? If so, where can we find the book which contains the American doctrines that, every man for himself, we can compare them with the Scriptures?

One doctrine which may be classed as "American," without question, we suppose, is the doctrine of universal suffrage. Of course, in the pulpit a preacher has no business to say anything about the suffrage at all—there he is acting as the ambassador of God. But outside the pulpit, on the platform, in the press, in private conversation, is it a sin for a preacher to attack this great "American doctrine," and to insist that the suffrage should be limited by an educational or property qualification, or both?

A NOBLE RECORD.

McMinnville Ore., March 14, 1896.

DEAR RECORDER:—I read with increasing joy your editorial some weeks ago concerning the liberality of some Canadian Baptist churches in missionary offerings. You mentioned several that paid nearly or quite as much for benevolences as for home expenses, and said: "We wonder if that is true of any church in the United States?" If I may be allowed the privilege, I can tell you many readers of one such church in the "wild and woolly" West, even in far away Oregon. The McMinnville church, which the writer has had the honor of serving as pastor for the past sixteen months, can, I think, be placed along side with the Canadian churches mentioned. During the year 1895 the members contributed \$915.61 for home church expenses, and \$945.15 for benevolences, which went to Home Missions, Foreign Missions, and Christian Education in about equal amounts. I think this a fair record, especially considering that we have only about 115 resident members, not one of whom pays taxes on over \$5,000 worth of property.

Sincerely, EDWARD B. PACK, Pastor Baptist Church.

We are very glad to receive this letter and learn of another church which contributes as much as it expends at home. Considering the size of the church, and the limited means of its members, we have heard of none which equalled it.

As we said, it is not the duty of all churches, probably not of the great majority of churches, to give as much to missions as they do to their home expenses; but it is a great pleasure to hear of those churches who do this thing, and there is no doubt many could if they would. We do hope the Moderators of our Associations in which all the churches contribute to missions will send the names of the Associations to the RECORDER, and to the other papers, and to the Foreign Board. Such Associations deserve to be known and to be honoured.

ALTRUISM is a great find in these days, in which talk has so generally taken the place of quiet doing. You must love your neighbor not as yourself, but better than yourself—in your talk. And if you discourse with sufficient haziness of the love you feel for "Humanity," that will take the place of repentance toward God.

An example of this altruistic craze was given by a lady who was

criticizing before a child that beautiful prayer: "Now I lay me down to sleep." She said it is selfish, and emphasized the pronouns to prove it, "Now I lay me down to sleep." There was no altruism in that.

The bright boy answered her well: "I don't lay any one else down but myself down to sleep, do I?" The prayer is personal; it is not selfish. There is no selfishness in asking God to keep and save one's soul. The prayer brings home to the child's consciousness God's power and his own dependence.

DR. CATTALL was making a speech in Philadelphia in regard to the Minister's Aid Board of the Presbyterians. The contributions had fallen off, or the number increased so much, that to avoid debt it would be necessary to cut down the pittances granted those aged soldiers of the cross who were without relatives.

Dr. Cattall said that the relation of the church to these men was such that it could not fail to take care of them without defaulting in its obligations.

The next morning he received this note from a prominent lawyer in the city:

DEAR DOCTOR: I heard your argument last night, and inclose \$100 from an unconscious defaulter.

How many unconscious defaulters who have given nothing to the Ministers' Aid Society are there in Kentucky! To them we commend the example of this lawyer. Go thou and do likewise.

A NEW Sunday game for Catholics has begun put upon the market in Austria! A pack of cards has on each a prayer for the dead. The players sit round in a circle, the cards are shuffled and distributed, one to each player.

The player takes his card, fixes his mind upon some dead friend, and repeats the prayer for the benefit of his soul. The other players presumably unite with him in the prayer for his friend, though whether they show their assent by "amen" at the close, is not said. Each in turn reads his prayer, thinking of his own friend.

The comment of the Congregationalist is: "Perhaps this is as near as our Austrian Roman Catholic brethren are likely to get at present to the freedom of a prayer-meeting, and we are not at all disposed to make fun of it, but, if this is a game, where does the play come in?"

THE oldest Baptist church in Scotland has a history which demonstrates, as so many myriads of things demonstrate, the power of God who moves in a mysterious way.

Nearly one hundred and thirty years ago there were no Baptists in Scotland. Sir William Sinclair, the Laird of Keisa, was a godly man, who loved his Bible and made it the man of his counsel. Studying it devoutly, he became a Baptist, as Judson did. In the year 1760 he went to London, on small journey in those days, joined up a Baptist church and hunted it.

He returned to his own estates and began to preach the Gospel in his own castle. The Spirit blessed his labours, souls were converted, a church was organized, and he was chosen pastor. He lived to labour as pastor for thirteen years. The church thus founded by the pious nobleman is living and working, and Mr. Macpherson is its pastor. All through the history of the Baptists such incidents as this of Sir William Sinclair are found.

BLESSED be the Lord, who daily loadeth us with benefits.

Editorial Variegates.

The Home Mission Board of the Congregationalists has received a legacy of \$10,000, the Stokely legacy which has been fought in the courts for two years. This will relieve them of the necessity of cutting down expenses in their field.

Mr. Purrell has published a biography of Cardinal Manning, giving a large space to his correspondence. These letters show that while Manning was a preacher in the Episcopal church, he went to Rome and intrigued with the Pope to be appointed Archbishop provided he would turn Catholic!

We have received a pamphlet telling us how to improve the officers of Foreign Mission Boards. As we do not see how Secretary Willingham could be improved, except by making twins of him so that he could be in two places at once, we have not read Dr. Lambuth's tract. Not that it is a good one, but it does not interest us.

There is a ray of light in the midst of the darkness of Russian religious persecution. A Protestant pastor who had baptized a young Russian was condemned by the court, but was pardoned by the Emperor. And a woman who was arrested for joining another church was set free. Let us hope that this may mean the dawning of a better day for Stundists and Jews.

Gen Booth has reached London and has cabled to this country. He says that a change was made, and declares that he could not show favoritism to his own so without destroying the discipline of the Army. He attributes his son's course to the fact that he had received from fashionable people.

A correspondent of the Freeman tells of going to the Tabernacle on Sunday night. The body of the church and the large lower gallery were completely filled so there were no vacant seats. There were three or four hundred in the upper gallery but vacant places. Thomas Spurgeon preached well, his voice being clear and steady toward the close. He lacked the musical beauty which made his father's famous.

The Congregationalist celebrated its eightieth birthday in its issue of March 12th. It is the patriarch among religious newspapers on this continent. The issue is a veritable history of those eighty years, having articles from able men upon the advancement in politics, education, missions, etc. during that time. From its beginning the Congregationalist has stood in the front rank of newspapers.

We see that Hon. Charles L. Colby left in his will \$10,000 to the Missionary Union and the same to the Home Mission Society. This will be a great help to them. If Southern Baptists only remembered our Boards in their wills as generally as our Northern brethren do, what a grand help it would be. It is not necessary for a man to be rich to leave such a legacy. The Union reported some legacies as small as \$25.

We have received a postal from Dr. H. Allen Tupper, Jr. written from Serampore, India, on Feb. 22d. He says: "From the room at Serampore, India, where Carey wrought so mightily for God and man, which looks out upon the Hooghly river, I was baptised his first convert in December, 1800. I send you greetings." It's a great pleasure to hear from Dr. Tupper at any time and especially to be greeted from such a place on Washington's birthday.

Rev. J. F. Williams formerly pastor in Indianapolis, Ind. returns to his native state and becomes pastor of the old historic church at Harrodsburg, Ky. Brother Williams is a graduate of Georgetown College and our Southern Baptist Theological Seminary, and a man of pastoral experience and ability. We congratulate the church on securing his services, and under his ministry and the guidance of the Holy Spirit, we will expect the cause to prosper.

We publish in this issue the obituary of one of our noble Old Guard whom God has called home to glory. Bro. Leonidas M. Logan, of Woodford county, who had removed to Warrenton, Mo., and who began his subscription to the RECORDER when he made a home for himself about the time of his marriage nearly fifty years ago, and Bro. Allen Wilson, of Bloomfield, whose pastor pays such a noble and creditable tribute to his memory. Heaven is richer and earth poorer when such men are called home.

We wish some one would publish an edition of that incomparable commentary, Matthew Henry's, in a dozen volumes, and at a cheap price. It is well-nigh absolutely essential to a preacher and to an intelligent layman who loves his Bible. But there are only two cheap editions that reach the majority of our preachers. One is a five-volume edition and the other is a five-volume one. But the five-volume one leaves out Matthew Henry's foot-notes, which, like lady's postscript, are the best of the commentary—thoughts so important he felt they must be added. It also leaves out the cross-illustrations, and these deficiencies make the edition of such less value. If all was given in it which is in the three-volume edition, and at the same price, of course the fact that it is in five volumes would be a little advantage. But the three-volume edition is sold for \$5.00 and the other edition is higher.

Among the Churches.

LOUISVILLE.

Walnut-street—Prof. W. J. McGlothlin preached.
Broadway—Pastor Fickard preached.
Chestnut-st.—Pastor Weaver preached as usual.
East—Pastor Christian preached.
McFerran Memorial—Prof. H. H. Harris preached in the morning and Prof. J. R. Sampay at night.
Twenty-second and Walnut—Pastor Hunt preached. Two baptized.
Franklin-st.—Pastor H. C. Roberts preached. Four baptized and five received for baptism.
German—Pastor Ritzman preached.
Highlands—Pastor Dawes preached.
Logan-st.—Pastor Ewing preached. One received by letter and two baptized.
Parkland—Pastor Nowlin preached.
Portland Avenue—Pastor Irvine preached.
Southgate-street—Pastor McFarland preached. One received by letter.
Third-avenue—Bro. A. S. Worrell preached in the morning and Pastor Taylor at night.
Twenty-sixth and Market—Pastor Inlow preached.
The Point Usual services in the Sunday-school 96. Brother Richardson preached at night. Three professions.
Glenview and Eight Mile Brother E. W. Marshall preached.
Clifton—Pastor Roddy preached.
Highland Park—Pastor Burroughs preached.
Jefferson-ton—Pastor J. H. Sharpe preached. Two received by letter.
Gladstone—Brother J. W. Warden preached. Outlook for paying the debt is hopeful.

SEMINARY NOTES.

Gordon Hill addressed the New Albany Y. M. C. A. Sunday afternoon.
Rev. Fuller Smith of Columbus Ind. visited his parishioner, Bro. M. G. Quirk, during a part of last week.
Rev. E. L. Wesson, who, during the present session, spent a month at the Seminary and didn't get a single new idea during that time, has been called to the church in the West.
Through the courtesy of the faculty of the Leavell Seminary many of the students of the S. B. T. S. heard Mr. T. S. McPheters, a layman from St. Louis, on "The Pulpit as Viewed from the Pew" on Tuesday evening of last week. The lecture was practical, full of common sense and sound judgment and withal the best we have ever heard on that subject.
The Gay lectures are now in progress at Norton Hall, being delivered by Dr. W. R. L. Smith of St. Louis on Tuesday, Thursday and Friday evening of this week. The lectures have a common sense and sound judgment and withal the best we have ever heard on that subject.
Dr. Sampay is now hard at work sending out circulars and writing letters about the Broadus Memorial Library. He has already secured the amount necessary to purchase the home for Mrs. Broadus and has something over \$20,000 in cash and pledges towards the \$50,000 wanted for the library. Surely the many students taught by Dr. Broadus and his many friends everywhere do not better show their love and appreciation for him than by helping to raise the money to furnish the library of the institution which he loved so dearly with some much-needed books.
Supplies for Sunday: W. J. McGlothlin, Walnut Street; Drs. Sampay and Harris, McFerran; R. T. Marsh, Beech Grove; J. B. Norris, Salinas; Bro. Allan, Belmont; T. M. Green, Greenburg.

THE STATE.

Bro. Wm. M. Stallings writes from Texas, Ky.: "Bro. J. H. Dew of Keene, Ky., delivered his popular lecture here on the 18th. It was instructive, entertaining and inspiring. The topic, 'Take the Heel Shine, or from Heel to Toe,' is well chosen, and the treatment is unique. Bro. Dew is a fine Gospel preacher, but did not know that he was a lecturer of such marked ability."
On Sunday night, March 8th, the Baptists in Lewisburg, Logan county, held their own house by pastor J. B. Benton. For a long time the church at Mount Pleasant had been considering the expediency of building a house at Lewisburg to be used as a mission point, the town being one mile from the church and without Baptist preaching. Bro. John B. Benton of this place a handsome and liberal donations

of a choice lot for the purpose, and the church last fall appointed a committee to raise means for the work, the result of which was enclosed and to be used, though not entirely complete. The sermon of the occasion by Pastor Benton was an able defense of Bible principles and doctrines, showing plainly that Baptists were the only people to keep the ordinances of the Lord's House here. Christ put them, i. e., in the church. The presentation of such truths will always do good.
Pastor I. W. Bruner writes "Bro. Hibbs and I have begun a protracted meeting at Sardis a village of 200 or 300 people in Mason county where there are three churches but no Baptist church. Many years ago there was only one church in the town and that was a Baptist church."

OTHER STATES.

Pastor Wm. I. Peazell writes from Erin, Tenn.: "I have just closed a most glorious meeting with my church at Lexington. The church was revived and the membership bound together in love. Twenty-one new members were added, most of them by baptism, with more to follow. This is one of the best churches in West Tennessee, and we expect a glorious harvest during this year."
Pastor J. R. Green writes from Monroe City, Mo.: "The brethren and friends of Rev. J. R. Pentoff pastor at Shelbina, Mo., will regret to hear of his sudden departure from this life of his beloved wife. They had only been married ten months and twenty days. Her funeral was preached to-day by the writer in Monroe City Baptist church. Monroe City was her old home. The church could not accommodate the many friends. May God's sustaining grace be granted him in this dark hour."
Pastor J. G. How assisted Pastor J. B. Turpin at Americus, Ga., nineteen days. The meeting resulted in the revival of the church, and 54 additions to the church by experience and baptism. Many more are expected to follow. This is the way the Lord blesses the labors of our Kentucky Bro. How.
As drafts and notes are rapidly falling due now with the Foreign Mission Board, Secretary Williamson requests all treasurers of churches and associations to call at once any funds they have on hand and thus help to stop the interest account.
Pastor W. D. Gay, who is a favorite with Louisville Baptists, has closed the second year of his pastorate in the Adams-street church of Montgomery. So far he has baptized 363 converts. Added to the church, they have beautified their building, have sustained three prayer-meetings a week, and have supported a missionary in Japan. Pastor Gay in the last year held 363 meetings for years and a regular people to the poor and the sick.
A good meeting with Mt. Pleasant church, Missouri, closed with 10 additions to the fellowship, 6 by experience and baptism.
A 2 weeks' meeting at Hodge's schoolhouse Warren county. Mo. resulted in 10 additions to the membership of the church and 5 more professions of faith.
Castarrh Cannot be Cured with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Castarrh is a blood or constitutional disease, and in order to cure it, the best medicine is Hall's Castarrh Cure, taken internally and used externally on the mucous surfaces. Hall's Castarrh Cure is not a quick medicine. It was prescribed by one of the best physicians in the world, and its results are described in the following prescription: It is composed of the best tonic known, combined with the best blood purifier, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Castarrh. Sent by mail for 25 cents. Sold by DRUGGISTS, W. J. O'NEALY & CO., Toledo, O.

THOSE SOUVENIR SPOONS.
On our last page will be noticed the advertisement of the Leonard Manufacturing Co. The Souvenir Spoons which they advertise are offered at a price so ridiculously low that it seems incredible that a responsible house could offer as is offered in this set of half-a-dozen spoons for the sum of ninety-nine cents.
During the World's Fair these spoons were manufactured and sold at exorbitant prices, and the result was the manufacturers were unable to dispose of their stock, hence were loaded with the surplus stock of spoons which they were obliged to dispose of at the best possible advantage, in the least possible time.
Newspaper space was reserved upon as the best method by which to advertise the goods, and the result has been the use of family papers for more than two years past, in which time hundreds of thousands of sets of spoons have been sold, and the satisfaction which they afford can be best judged by the following acknowledgments which only one of hundreds received daily by the Leonard Manufacturing Co., all of which are of like character,

only varying in amount of order:
Dr. FAIR, MINS., Feb. 28, 1914.
Leonard Manufacturing Co. (Baltimore, Md.)—Your prompt attention is appreciated very much. The full-sized Souvenir Spoon received here and are beautiful, and all who see them want some. Enclosed you will find an order for 25 sets of \$2.75, for which please send me 24 sets at once, and oblige.
E. E. YOUNG, 54 E. Bruce street, St. Paul, Minn.
The above club was gotten up by two people. We expect to send you more orders soon.
A set of these spoons has been received by the Business Manager of the Wisconsin Post, at Boston, and the Editor now feels warranted in saying that its readers, who may be inclined to purchase these goods, will be well treated, and will find the goods in every way as advertised, they are certainly excellent value, and consider them at the price a great bargain.
W. P. HARVEY.
Are You Hard of Hearing or Deaf?
Call on or send address to our specialists now to restore your hearing by one who was deaf for thirty years. John Gardner, Room 3 in building, Corner Fourth and Vine Streets.

EDITORIAL CORRESPONDENCE.

GENOA, PISA, FLORENCE, OR ESTER AND FAMILY.
Genoa did not detain us long of course we went to the Campo Santo, a young man called it the Campo Santo, we had a cold drive and the cold reception. We got there a little after 4 P. M. and the gate keeper told us in Italian, which after many sympathetic repetitions we managed to catch that it was against the rules to open before 6 P. M. We sought to argue the case with him, but he did not seem open to logic. We complained of being trapped, as the cold wind blew us nearly away, but in vain, he only shut the big door with himself inside. There we were should we try to get back to the hotel and give up seeing the Campo Santo for we could not come again? The cold was an argument for this, and it was relayed by the consideration that the ladies could be looking in the shops. But this was the finest Campo Santo in Europe, and we had come so far, it would be a pity not to see it. The heavy door opened to let out some laborers, and I seized the opportunity to step inside to do mission work. But this was the finest part and furiously in Italian with abundant and emphatic gestures. I talked English just as fast and with such intonations and gestures as seemed best calculated to make what I said impressive. So we had for a few minutes a beautiful dialogue. Presently he paused to get breath and I threw out the suggestion in the best Italian I could muster that we were willing to pay extra. Two uniformed men were standing in a row a few steps away and whether their presence or my poor Italian, seemed to prevent the suggestion taking effect, but the keeper calmed down considerably, though he motioned me to get outside. I asked the hackmen, in such fragments of Italian as were within my reach, where the cold was in a warm room, and we were pointed to a little place some 100 yards away, which seemed to be a sort of cheap restaurant. We went in and got warm, but no one save our party was there or came in while we waited. Presently at 9 P. M. Mr. Buchenal from Delaware, a large man from a small state and a member of our pilgrimage, signalled to us to come. He had remained near the gate all the while. We went in and walked through a Mass of monuments are beautiful indeed, both in design and execution. The chapels, squares, halls, filled with graves and handsome monuments, with the frescoes and decorations, form a picture not soon to be forgotten. The gentleman who led us claimed to speak French, and did from his standpoint. The veiled Christ was the object of chief interest to us.
Genoa looks strange and foreign. The houses are many of them frescoed on the outside, the windows blind are hung from the top, and a part opens while the rest is shut. The people like bright colors. The two objects of chief interest to an American in Genoa are the monument to Columbus—for this is one of our country's birthplaces, and is certainly lived here, and the grave of James Smithson, who founded the Smithsonian Institution at Washington. It was here also that Dickens wrote his Pictures of Italy.
There are more than ninety tunnels between Genoa and Pisa. That my recollection from a former visit, and when I made the statement some of the party found it hard to believe that there were more than ninety tunnels, some of them quite long, within 105 miles; but they counted and made the number ninety three. When not in a tunnel we got fine views of rural Italy. Orange, lemon and olive groves were on every hand, gardens with vegetables sprung up, flowers in bloom—all in profusion. We passed Quarto, an old Roman station. Quite a few claim that Columbus was certainly

born there; gardens of aloes; Spazio, the chief naval arsenal of Italy, with a fine harbor; Barzana, where the Bonaparte family trace their origin; Massa, near which they got the famous Carrara marble, and so on to Pisa. A peculiarity of Italian railroads is that a train never starts till one man rings a hand bell, and another blows a horn.
The leaning tower, the Cathedral and the Baptistery are in plain view from the train as we run into the station. These have been so often described as to render a description from me needless.
The leaning tower looks just like the pictures, and I believe it was built that way. The Cathedral is famous for having the lamp which Galileo saw swinging at Pisa, and got from that the suggestion of the pendulum. The Baptistery has still the font in which they used to practice immersion before the Roman Catholic church changed the ordinance to sprinkling, as they claim they had the right to do. There is a remarkable echo in the Baptistery as you stand under the edge of the dome.

FLORENCE.
From Pisa to Florence is only fifty miles, and was a hurried one, an hour later. The hackmen have all gone, and there are forty-two of us. But Mr. Vickers, our efficient conductor, representative Messrs. Henry (and A. Sons) was equal to the occasion and in a surprising short time we had plenty of carriage seats to take us to our hotel.
Dr. John H. Eager met us at the station and he was with us most of the time during our stay. Mrs. Eager also devoted herself to our party so far as having two children sick with measles, she would allow her own children's shopping was of great interest and value to our ladies.
It was a pleasure and a privilege to attend the prayer meeting at the church. We Americans sat on one side well forward, and listened to the talks of Dr. Eager and the pastor in Italian, after which several of our party made brief talks which Dr. Eager interpreted. The singing was very fine. I have been struck by the singing of our Italian brethren. After they had sung Bro. Hargrave struck up the hymn, "There is sunshine in my soul," and we all joined in, but I must confess that our singing did not equal that of the Italians. The meeting closed with a general thanksgiving. Baptists can shake hands in all languages. Among those we met was an ex priest, who is now a teacher, and a most religious Baptist. Dr. Eager has recently been baptizing some most prominent young men, and his mission is flourishing. He has his eye on a fine location he has set his heart on securing. It is an old church of the 12th century, very fine and strong, but now used for mercantile purposes. With very little changing, it can be made an ideal house for worship and headquarters for our mission in Florence. Whether it can be bought and at what price have not yet been ascertained.
Dr. Eager and family are going to America this spring, and he will be at the Southern Baptist Convention. I hope the denomination will secure this admirable location.
From the prayer-meeting we went to Dr. Eager's home, where we had a delightful visit and saw how an Italian family live, for the Eagers live like the Italians. We chatted, heard Dr. Eager tell of the work in Florence and Italy, sang and prayed. It was a precious season.
Dr. Eager is to supply the pulpit of the Euta Place church, Baltimore, this summer. Sincerely, etc.
T. EATON.

Not a Patent Medicine.
Nervous Headache
few escape. It is one of the penalties of the age. Our grandparents never had it. They had nerve but not nerves in their day more than half the physicians were not prescribing.
Freligh's Tonic
A Phosphated Cerebro-Spinal as a nerve sedative, as they are today. Contains the uplate in a very kind. Perfectly safe. Prompt relief. Builds up and strengthens the whole system.
Regular bottle \$1.00. 10 Cents All-Druggists Concentrated, prompt, powerful. Sample by mail 25 cents. Descriptive pamphlet formula testimonials, etc., mailed on request.
L. O. Woodruff & Co., 106-108 FULTON STREET, NEW YORK CITY.
Formula on Every Bottle.

Dr. Miles' Heart Cure
Restores Health
In nearly every case. It is guaranteed by druggists, if a first bottle fails to benefit, money is refunded.
"New and Starting Facts."

WILBOR'S COMPOUND OF PURE COD LIVER OIL and PHOSPHATES
For the Cure of Consumption, Coughs, Colic, Bronchitis, Debility, Wasting, Diarrhea, Asthma, Indigestion, Scrophulous Humors.
ALMOST as palatable as cream. It can be taken with pleasure by delicate persons and children, who, after using it, are very fond of it. It assimilates with the food, increases the flesh and appetite, builds up the nervous system, restores energy to mind and body, creates new, rich and pure blood; in fact, rejuvenates the whole system. This preparation is far superior to all other preparations of Cod Liver Oil; it has many imitators, but no equals. The results following its use are the best recommendations. Be sure, as you value your health, and get the genuine. Manufactured only by Dr. A. S. Wilbor, Chestnut, Boston.

KNICKERBOCKER.
Draw and Suspend combined.
Easily adjusted. Warm with fur lining. Boys and girls. Made in America.
\$1.00. \$1.50. \$2.00. \$2.50. \$3.00. \$3.50. \$4.00. \$4.50. \$5.00. \$5.50. \$6.00. \$6.50. \$7.00. \$7.50. \$8.00. \$8.50. \$9.00. \$9.50. \$10.00. \$10.50. \$11.00. \$11.50. \$12.00. \$12.50. \$13.00. \$13.50. \$14.00. \$14.50. \$15.00. \$15.50. \$16.00. \$16.50. \$17.00. \$17.50. \$18.00. \$18.50. \$19.00. \$19.50. \$20.00. \$20.50. \$21.00. \$21.50. \$22.00. \$22.50. \$23.00. \$23.50. \$24.00. \$24.50. \$25.00. \$25.50. \$26.00. \$26.50. \$27.00. \$27.50. \$28.00. \$28.50. \$29.00. \$29.50. \$30.00. \$30.50. \$31.00. \$31.50. \$32.00. \$32.50. \$33.00. \$33.50. \$34.00. \$34.50. \$35.00. \$35.50. \$36.00. \$36.50. \$37.00. \$37.50. \$38.00. \$38.50. \$39.00. \$39.50. \$40.00. \$40.50. \$41.00. \$41.50. \$42.00. \$42.50. \$43.00. \$43.50. \$44.00. \$44.50. \$45.00. \$45.50. \$46.00. \$46.50. \$47.00. \$47.50. \$48.00. \$48.50. \$49.00. \$49.50. \$50.00. \$50.50. \$51.00. \$51.50. \$52.00. \$52.50. \$53.00. \$53.50. \$54.00. \$54.50. \$55.00. \$55.50. \$56.00. \$56.50. \$57.00. 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FAMILY CIRCLE.

GRANDMA'S BOY.

"He might be coming home!" This is what Grandma said. How jolly to have two boys here, how glad to see Fred.

A MISERABLE CHRISTMAS.

BY FANSY.

Roswell Chamberlain's birthday fell on Christmas; whereas Roswell was sometimes grieved. "Because," he said, "a fellow gets Christmas presents of course; and if I had a birthday like anybody else, I should have two birthday presents besides; now they have to be lumped; and it isn't more than half fair."

"But then," said his sister Ella, "you get awfully big presents sometimes, Roswell—a great deal bigger than anybody would give if it wasn't that your birthday fits into the same place."

"That is true," said Roswell thoughtfully, thinking meanwhile of his silver-bound skates, and his elegant sled, and a score of other treasures which he had won on Christmas days.

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father were both at home, so of course it fell to Ella to look after things, and he really would not have peeped at the inside for anything. He turned to his orange again, and called after Ella to come and have her share. But Ella was busy this time in her room, with the door locked. She must have a peep at the Christmas present. Why not? It was not likely there was anything in the package for her; if there had been, it would have been addressed to her. Was she not four years older than Roswell? Probably they would send her with father's and mother's; but they thought it would please Roswell to open a package addressed to him. Well, she would do it all up nicely again; he need never know that she had peeped; but it really ought to be opened; there might be something requiring care; and father and mother would not be home until late.

Very, very carefully was the package done up; many wrappings, and at last two velvet-covered boxes. Ella's heart was very, very, for one of the boxes tickled! If there was anything in the world that she wanted more than another, except a bicycle, it was a little gold watch of her own. Could it be possible that—yes, here was Roswell's name on the bottom of the box: "Roswell Markham Chamberlain. And yes, it was gold actually a gold watch for that boy only ten years old! What a shame it seemed. Why should Uncle Markham shower such elegant presents on that little fellow just because he was a full namesake? What did it mean to know a watch? It would be ruined in a week; it was so small; not so small as she liked, but still, it would do. Oh! why had they not sent it to her? She did not believe Roswell would care for it much.

After that it afforded her little pleasure to discover that the other velvet box bore her name. It did not tickle; and what would be in it that she would care for? Nobody can tell why she thought it right to open a her own box; apparently she had become so disturbed that she thought nothing about it, but peeped into the box as a matter of course. It was a very pretty thing—a picture of a lovely castle in England; a curious raised picture on glass, or perhaps silver; she had never seen anything like it before. It seemed so like the moonlight on the water.

"The scene was one which Auntie Markham had described to her, and she had clasped her hands in delight and said: "O, how I should like to see it!" Of course she would; but who cared for her but the moonlight on the water. From anything she had ever seen before? Then, a sudden thought struck her. It must be that the labels had become mixed, and the ticking box was intended for her. Surely they had never sent such an expensive present to Roswell and only a letter to her? Yes, that was certainly it; Uncle Markham had written Roswell's name on the card which was intended for her box. A most natural mistake; the cards were held in place on the bottom of the boxes only by the little rubber bands.

Perhaps she did not mean to leave them on the boxes as she slipped them; perhaps she had intended only to see if they fitted one box as well as the other. But just then Roswell came, never having sent such an expensive present to Roswell and only a letter to her? Yes, that was certainly it; Uncle Markham had written Roswell's name on the card which was intended for her box. A most natural mistake; the cards were held in place on the bottom of the boxes only by the little rubber bands.

After that, perhaps you think Ella Chamberlain has a pleasant two days' wait for Christmas! If you do, you do not understand much about conscience. A hundred times in the darkness of the night she undid that package and replaced the labels as they were—that is, in imagination; but by daylight she had decided not to touch the package again. Sometimes she studied over the possibility of it being discovered that she made the exchange; but this did not look probable. Uncle and Auntie Markham were traveling, and how natural to package to be forwarded at the right time. Her mother's package had also come, and the letter which accompanied it simply said: "We sent the children's Christmas directly to them; we thought they might like that way better." After that, how natural to package to be forwarded at the right time. Her mother's package had also come, and the letter which accompanied it simply said: "We sent the children's Christmas directly to them; we thought they might like that way better."

"Hurrah!" he said, dancing about in glee, "Christmas has begun to come."

"That was certainly his important note because his father's name was on Markham."

"That was certainly his important note because his father's name was on Markham."

and she did not want to be Christmas; she had never felt so badly in her life.

Downstairs, however, she had to go, and exclaim over and rejoice in her gifts, as best she could; especially her gold watch.

"Uncle Austin had the same idea, dear," said her mother. He telegraphed your father to get you a little beauty that he saw last week at Tiffany's, and papa had to send him word that Uncle Markham had gotten ahead of him. Those foolish boys, to make such expensive presents to a little girl!"

"O, mother!" said Ella, and Mrs. Chamberlain was at an utter loss to understand why her tone should be so mournful and reproachful. Surely the child did not want two watches; and Uncle Austin had sent her a lovely oil-painting instead, which must have cost quite as much money as the watch.

Roswell was royally happy, as usual. All his gifts were "just exactly what he wanted." Uncle Markham had gotten ahead of him. Those foolish boys, to make such expensive presents to a little girl!"

"That must have cost a good deal of money," said his father; "it is rather an expensive treasure for you, my boy; I almost wonder that your uncle did not send it to Ella; it is a girl's taste instead of a boy's isn't it?"

"I'll exchange with him if he likes," said Ella eagerly.

"What, and give up your watch?" The exclamation came from both father and mother. They did not know how could they—that by this time she almost hated the pretty ticking thing!

But Roswell replied with decision: "O, no! I wouldn't exchange a present, you know; that would be mean. Some-time I'll get a watch, I dare say; and this is such a queer thing. I should like to show it to people."

He would have liked the watch better; that was plain; but he was not going to be "mean." But for her, they might have both been rejoicing in watches this minute; and she could have had the beautiful pictured castle which was intended for her by a dear!

"Hullo!" said Roswell, "this thing moves! Why! here is another picture under it! And there's a—oh, mother! here is a note from Uncle Austin. It says, 'The queer pictures and from Auntie Markham; but for Uncle's present, the owner of this box must hunt for a secret spring.'"

Then all the family gathered about, and tried for the spring; only Ella, who stood apart with cheeks and eyes burning.

"Here it is!" said Roswell, fairly shouting in his excitement: "O, hurrah! I've found it!"

"Sure enough; the mysterious inner casing flew up, and revealed another little velvet house in which gleamed a lovely set of gold pieces—one, two, three, four, five twenty-dollar gold pieces."

that she felt mean; she felt like a thief, and a deceiver. She was sure she could never wear the gold watch; she hated it. What should she do?

The question I was to ask my young friends is: What ought she to have done next?—The Parry.

LITTLE DAVID. Do you want to know how our Dolly got the nickname of "David"? For nobody calls her any thing now but "Little David."

Dolly lives on a great wide plantation 'n the South, ten miles from the village or postoffice or shop, and the plantation has to have its own carpenter and blacksmith and workmen.

One day Dolly was missing from her mother's apron string, and a high and low search found her at last in the smelly busy "making shoes for papa's horse."

"What makes you call me David, papa? I'm Dolly."

"David was one of God's little boys in the Bible," said papa, "and he had the job of killing a big, wicked giant. So Saul, the king, put his heavy coat on him so thick that you couldn't stick a sharp knife through it, and said, 'Go ahead, David.'"

"But David stumbled around in the heavy coat, and dragged the sword on the ground, and he couldn't get along at all. So he took off the coat and sword, and gave them back to the king, and went out to meet the giant in his own boy-coat, with his sling in his hand and pebbles in his pocket."

"God went with him, and helped to kill the wicked giant, and all the people shouted for joy and praised David. Now, little girl, when you try to work with Uncle Jacob's hammer and forge, you are like David with Saul's heavy coat on, 'you can't kill any giants that way.'"

"O, yes you have," he said; "mamma must tell you that part of the story; you must kill your giant Laziness with a little needle, and a little broom, and a little duster, and a little book!"—Sunbeam.

READ THESE LETTERS. CADDY, Ky., Feb. 5th, 1896. Dr. D. M. Bye, Indianapolis, Ind. DEAR DOCTOR—I am glad to inform you that I am perfectly well of piles. I commenced the use of your medicine and in eighteen days I was cured. I have waited several days to see if there were any symptoms of their return, but there are none. I feel as stout as I ever did and am as heavy as I ever was in my life. I will recommend your pile cure as I have the cancer cure. Grandmother is hale and hearty and there are no signs of the return of her cancer. It seems as though she cannot praise you and your wonderful remedy enough. I am very thankful to you for your remedy, and I shall do all I can for you.

I will close, trusting for a continuance of the good work you are doing. I remain, Yours very truly, C. A. SHARP.

LOWER JEMSEY, N. B., CAN., Jan. 30, 1896. Dr. D. M. Bye, Indianapolis, Ind. DEAR BROTHER—I should have written you a week ago, but my lip was doing so well, I thought I would wait until it healed over. The cancer came away in five days, and in sixteen days from the time I began using your Oil Cure, it was healed over. I am thankful to get it cured with so little pain. You can publish this if you wish. Yours respectfully, MRS. JAMES A. REEKE.

LITTLE JAMIE, two-and-a-half-year-old, was playing in the yard one Sabbath afternoon. Soon his brother, two years older, joined in the game. "Tommy," said he, "I am going to tell mamma you are playing on Sunday." "What are you doing?" asked Tommy. "O, I do not know any better," said Jamie, whose little ears had caught the apology given by his mother for some other offence.

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REPLIES FROM DEACONS.

Dear Recorder: I am a young deacon—I mean young in experience. Yet I have some views and opinions in regard to the decline in mission work.

One great and all-important thing is lack of the spirit of Christ. In the churches we need more of the Holy Spirit to move us to greater energy.

Will we not have to render an account unto him for our stewardship in the last day? Most assuredly, yes. Then, brethren, let us go down into our pockets and give more of our means for the spread of the Gospel this year than we have in the past; let us remember that the Lord loveth a cheerful giver.

And I think that the deacons' failing to do their duty along this line is another cause for the falling off of mission funds. And why do they fail to do their duty? Some times because their pastor and the church fail to co-operate with them and urge upon them the importance of doing their whole duty.

It was at our last church meeting that the church released one of the deacons from the duty of so liciting the pastor's salary. What do you think of that for a Baptist church? They appointed as a committee in his place two brethren and two sisters, notwithstanding we had two more deacons who were sufficient for the need.

So you see we elect and ordain deacons, then supersede them by appointing committees to do what the deacons should do, and they have to take a "back seat" in the church, so to speak. Then the good sisters and some of the brethren will go ahead and get up an ice cream and oyster supper in the church for the benefit of pastor's salary.

Let us search the Scriptures and see if we have not stepped over the line on this point. I would refer you to Gal. 5:12, 1 Pet. 4:3.

I must say I fully endorse Bro. Satchwill's article on the Deacons' Duty. I wish every Baptist church member in the land would read that and carry it in his pocket for daily reference. Now finally brethren let us watch and pray, for we know not the day nor the hour when the Son of Man cometh. Long may the RECORDER and its editor live to be as it is now, a leader among the exponents of Baptist doctrine and faith.

DEACON OF CONCORD BAPTIST CHURCH.

Dear Recorder: In answer to your request in regard to the falling off in mission collections, I think it must be in part from improper methods employed by many of our churches for raising money. The various organizations that we have resorted to aside from the churches through which God intended that it should be raised, have met with His disapproval, and He has failed to bless us in the act. I see some of the deacons lay the blame on the preachers, but no doubt the deacons are to blame to a great extent.

J. N. GATES.

Dear Recorder: As you have requested the deacons to give their opinion, I will say the cause in this section is the low prices of farm products, consequently scarcity of money.

You claim that "times are getting better." Well, they are probably from editors up, but I can truly say it has not yet reached the farmers, and many see no prospect in the near future.

Since I have given you an opinion as to our section and church I will take the liberty to ask you a question. What right have our mission Boards to run in debt on a

prospective contribution? Don't you think it would not only be best but proper to get the money before they spend it or contract to do so? I believe in all business being conducted on a cash basis, especially if you are depending on some one else to furnish the cash.

A DEACON.

Dear Recorder: I have been a regular subscriber to the RECORDER for over forty years and I think it grows better with age. I have been a deacon for thirty six years, and as you wanted the opinion of the deacons on the mission question I send you mine.

I do not know the cause of the falling off, but I think it is for the want of more of the spirit of the Master. I think there is too much formality in the churches and not enough religion. We need more experimental religion, then we would want to send the Gospel to all the world. I don't think that the deacons do their duty nor the preachers theirs, and the members come far short, too.

If we would live close to the Lord and have His Spirit in us we would send the Gospel to all the nations of the earth.

Do as you please with this communication. If you think it best suited for the waste basket throw it in and I will ever remain your friend anyhow.

J. B. ENSER.

Dear Recorder: I think one cause for the debts on the mission societies is that God is thus stopping work on the foreign field which ought not to be done in the name of missions.

I can find abundant authority in the Bible for sending preachers to the mission work. But I cannot find any for sending any one to do secular work at the expense of others. Of course it is all right for school teachers, doctors, merchants, shoemakers, etc. to go to China or India and work at their occupations. But to support such out of mission collections is not according to my ideas of the fitness of things.

I think it is possible the Lord is withholding the grace of liberality from his churches that the various missions may be forced to close the schools and send back the single ladies who certainly have no call to preach on the foreign field any more than at home. If I am right the pressure on the treasury will grow worse and worse till none are left on the foreign field but the preachers and their families. And then there will come an outpouring of the grace of liberality which will enable us to treble the number of our preacher missionaries. Education and Western civilization are grand things. But they are not the Gospel, and by sending them to the heathen we obscure the Gospel and its work of saving souls.

If any teachers or physicians wish to go into foreign lands let them go just as the merchants go, supporting themselves. There are Americans at work in various lines of business in every country under the sun except Tibet. They have to make their own places over there, and they support themselves at their work, or come quietly back. Let all doctors and teachers follow the example thus set. And let the churches send every year thousands of preachers and their families that God's praises may be heard and souls saved everywhere. Regenerated heathen, Bible in hand, and with the Spirit to guide them, can be left to their own civilization or to improve it for themselves.

P. T. TAYLOR.

Editor Recorder: Send me the paper for a year. A paper which

has faith enough in the piety and wisdom of the deacons to ask such a question, and faith enough in our gentlemanliness to believe we would show you the courtesy of complying with a polite request when it put us to a little trouble, and courage enough to publish what we write is a paper worth reading even by a G. A. R. man. The trouble is chiefly the lack of taking the religious papers. I venture to say that no man who does not take a religious paper ever gives a penny to foreign missions, and that very few such subscribers fail to give. This is a tale which is so proper it is probably apocryphal. In a Presbyterian church the elders had great difficulty in getting the money for their pastor's salary. They studied the situation. Two of them were wealthy men and very busy men and more willing to give money than to give time and work and patience.

These two gave money enough to pay for a copy of the Presbyterian paper for every head of a family in the church who was not taking one. At the end of the year the other elders exerted themselves to see that all of these heads of the families renewed the subscription, which nearly all did.

The result was greater interest in religion and in their own denomination, better attendance on the preaching, and the raising of the pastor's salary some \$200 or \$300, the whole being collected with a tithing of the trouble they had had before. This result will follow every time. The surprising thing to me is that if pastors and deacons care nothing for their own denomination, they do not from enlightened self interest get every head of a family to take his state paper, or give it to him for a year, if necessary. By the end of a year he will take it himself if he have any piety or intelligence to speak of.

The saving in my temper for one round with the subscription list is worth more than the trouble I have to get the brethren to subscribe. If I were to move to a town where few took the state paper and should be a deacon there I would first push the paper most energetically and put off going round for subscriptions as late in the year as I could.

J. T. RIVES.

Dear Recorder: I have several causes in mind. First is the change of financial laws enacted by Mr. Sherman in 1873 which has about ruined the producer. For instance, I will name a few things. I have often sold two bushels of wheat and paid one year's subscription to the WESTERN RECORDER, now it takes four; half barrel of corn, now it takes two; and so on in regard to everything that is produced by the farmer, and I am one.

I believe we have just as good Christians as we have ever had, but not so much money. And if missions could be paid with the products of the farm, our church would send a car load to the Board in good season.

I could make this article quite lengthy, but I never write for publication as you can see, but will say that our church has one as a teacher second to none. And will say as much for the WESTERN RECORDER, that it is second to no paper in the United States. And my prayer is that the editor may long live to preside over same.

DEACON.

THE most certain sign of being born with great qualities is to be born without envy.

WHO'S SWELLABERGER?

He's the Wire Fence Man, of Atlanta, Ga., and sells the best and cheapest fencing in existence for all purposes. Catalogue free. Write for it.

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At the Mammoth is Ladies'

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We have filled up a heretofore unused corner on the first floor with Ladies' Shirt Waists and this department has already started off with a rush. We have a larger stock than most of the Dry Goods Stores and for several seasons, will sell waists much cheaper than they do. For instance we have lines of perfectly lovely" Percales, Cheviots and Madras cloths including Scotch Plaids, and all sorts of stripes, checks and solid colors, which will sell for

95c.

The same quality cost \$1.50 at other stores. We have waists at from 25c to \$10.

Send the MAIL ORDER CARD and the extra for postage, and the waist will come in a nice box which keeps it in perfect order.

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THE MARKETS.

Report for the Week Ending Saturday, March 21, 1896

Table with columns for Cattle, Hogs, Sheep and lambs, and various market prices.

Table with columns for Extra shipping cattle, Light shipping, and various market prices.

Table with columns for Choice packing and butchers, and various market prices.

Table with columns for SHEEP AND LAMBS, and various market prices.

LEAF TOBACCO MARKET.

Report for the week ending Saturday, March 21, 1896.

Table with columns for CROP, and various market prices for tobacco.

Table with columns for Medium leaf, Good leaf, and Fine and selections.

Table with columns for Cattle, Hogs, Sheep and lambs, and various market prices.

Table with columns for Extra shipping cattle, Light shipping, and various market prices.

Table with columns for Choice packing and butchers, and various market prices.

Table with columns for SHEEP AND LAMBS, and various market prices.

LEAF TOBACCO MARKET.

Report for the week ending Saturday, March 21, 1896.

Table with columns for CROP, and various market prices for tobacco.



Gladness Comes

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

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

FERRY'S SEEDS
Ask for them—get them, plant them. They are the standard seed everywhere; sown by the largest planters in the world. Whether you plant 50 square feet here or around 500 acres, you should have Ferry's Seed Annual for '94. The most valuable book for farmers and gardeners ever given away. Mailed free.
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LADIES!
You like a cup of Good Tea? If so send this "Ad" and the stamps and we will send you a sample Best Tea Imported. Any kind you may select. Good Tea comes in Big quantities.
Home Bookers Excursions.
The Union Pacific will have a series of Home Bookers Excursions to the Grand Old Reynolds River at one fare for the round trip. Leave St. Louis, April 1st, 2nd, 3rd, and 5th, and May 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st.

Items of Interest.

Among the most interesting ruins in the world are those upon an island called **Las Pitonias**, in South America. This lake is in the Andes, 12,644 feet above the level of the ocean, and in its deepest part is 700 feet deep. On the largest island these ruins are found. One is of pyramidal form covering several acres, and the stones in it are large as the pyramids of Egypt. The carvings and sculptures on the stones are very fine. No hieroglyphics have been discovered, and no one even gazards a guess as to the builders of this old city.

The new man seems to be preparing himself for his new duties when the new woman has complete sway. We see in a New York paper that in some schools the boys are now taught to save.

Arizona comes to the front with a wonderful natural bridge in the Tropic basin, not far from Flagstaff. The cañon is 300 feet deep with the river flowing at the bottom and the bridge is 500 feet long. The underside is gracefully arched, and the upper perfectly level. That may be a greater bridge than the old Virginia one, but it has not the same aroma of a Washington tradition.

Aluminum to use the metaphor of the surgeon, seems about to put the case of aluminum out of joint. It is claimed to be a metal more capable of resistance than iron, a better conductor than copper, and lighter than aluminum. It is especially useful for electrical purposes, and its price is \$20 a pound.

The British Museum has secured two tablets containing the most beautiful hieroglyphs ever discovered. One is a decree of Seto, father of the second Kamases of the year 1906 B. C. and refers to a service in the temple of Heliopolis. The other is a funeral inscription.

Rev. Dr. C. W. Schaeffer died at his home in Jacksonville, Fla., in his 83rd year. He was born in Hagerstown, Md. Since 1860 he has been a Professor in the Lutheran Theological Seminary at Germantown, and was one of the most prominent men in that denomination.

One clause in the United States Constitution says: "Full faith and credit shall be given to each State to the judicial proceedings of every other State." Under this clause the Supreme Court has decided that all who are under the ban of divorce in one State and have remarried in another State are criminals, may be arrested for bigamy and their children are illegitimate. If a second marriage is unlawful in the State where the divorce was granted it is unlawful in all the States.

There are reports of very damaging floods in different parts of Austria. In Tyrol and Bohemia these have been accompanied with landslides and avalanches, and it is feared that many lives have been lost.

All the Judges of the Court of Appeals refused to go into the courtroom in the State House at Frankfort while it was held by the soldiers. They did this irrespective of party affiliations.

Every one who knew him will admit that the resolutions passed by the House in Frankfort over the death of Senator, Rosal Weinsinger, do more than justice. He was above all an honest man, one who never compromised a principle nor suffered a conviction, and who always had the courage to maintain at all hazards what he believed to be right, and who had the ability to uphold and defend his views.

Mr. Charles C. Hemming, a native of Jacksonville, Fla., who is now living in Texas, will present the State of Florida with a handsome monument to the Confederate Dead, the third largest in the South. It is to be erected in Jacksonville.

A new device for killing the weeds along the railroad tracks is said to be a success. A car carrying a dynamo sends a heavy current into a wire rake, which drags among the weeds on both sides of the track. The weeds are killed, roots and all. Why cannot a similar device do good service on farms?

There was a report some weeks ago that Nansen had discovered the North Pole, and was on his way home. The report was daily "confirmed," but we were used to that and still did not believe it. Now the world has settled down in the conviction that there was no truth in the report. Nansen carried windmills on his ship so arranged that they could generate electric power, and these will be a great help to him.

Herbert Booth, Gen. Booth's son, who has been in command of the Salvation Army in Canada, being ordered to report at Headquarters for duty elsewhere, according to the rules of the Army, quietly complies. Herbert has not been peined and fattered by the rich, as has his father, hence does not rebel against his old founder.

The Buck Mountain gold mine in Pennsylvania was abandoned twelve years ago because the vein was exhausted. But by accident another vein has been discovered, of great richness. From borings made it is thought to be 126 feet thick. The mine will be started again.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words, charge 25 cents. Send a word for all over 100 words, invariably in advance. Count the words and you know as once what the charge will be. The money accompanying the notice, it will be brought out to 100 words.

RESOLUTIONS OF RESPECT.

Since it has pleased the Almighty God, the Creator of all things and the ruler of the uni-

verse in his providence to take from our midst our faithful, able and beloved superintendent, Dr. John R. Hillman, and

Whereas his admirable efficiency and untiring devotedness as our superintendent had so effectively won the warmest confidence and purest love of every one connected with this school, and

Whereas the rare fitness of our beloved superintendent was such as that we may not hope to fill his place by any surviving member of this school, therefore we resolved:

1. That we most keenly with regret and with hearts broken with sorrow realize the loss to this school in his death. His life was one of such magnanimity as to inspire the admiration of man to make him know and to realize that there is a God and to devote in him his whole life. Thoroughly grounded in what he professed, true to his convictions, strong in faith believing all things his God had said, not shaken with every wind of doctrine, neither afraid nor ashamed to stand up and give his God in whom he trusted for a better home. His association was such as made his fellowman happier, do better. Plain, pure, free and yet helpful to the pleasures of his friends, kind and watchful to needs of his neighbors devoted to his family faithful to his church. Dying he was perfectly submissive to the will of his God. His living and dying was so consistent with all things he professed that all men who knew him were constrained to say, there is a reality in the religion of the Lord Jesus Christ, and truly this is a child of God.

2. That we take comfort in the firm belief that his pain is equal to our loss. God thought it best to take him and it remains for us to bow to the will of him who gives life and then leave it to himself. Knowing that all things work together for good to those that love God and to them that are called according to his purpose for all power is in His hand. To his dear brother, wife and beloved children and his loving brothers and sisters all of whom were so ready and faithful to his wants during his afflictions, we hereby tender the sympathies of this school, and last but not least in the aged father to mourn for him. He will refuse to be comforted except in the promise of God that through the blood of Christ that the redeemed of the Lamb shall meet in the beautiful land where falls not hail nor any snow nor winds blow loudly but in a land deep-sleeping under happy fair with orchard lawns and rose hedges crowned with summer sun.

L. A. HIVER,
DR. T. R. WILSON,
PROF. W. A. MATTHEWS,
Committee.

WALTON.

On the 27th day of February 1864 Brother Josiah H. Walton, in the 64th year of his age. His funeral was preached by the writer to a large congregation on the text: "Mark the perfect man and behold the upright, for the end of that man is peace." These words could not be more truthfully applied to any one than to Bro. Walton. In his domestic relations his five motherless children can testify to his nobility of character as father, as neighbor and friend, and he was patient, self-sacrificing and generous to a fault. While all who knew him looked upon him in those relations as a model, Bro. Walton recognized a higher relation. He was over sixty years ago, and united with the Bellevue church. By his faithfulness as a Christian he was promoted to the office of deacon having honorably filled that office 21 years when he died. By his death Bellevue church has sustained a great loss. But we would be subserviently to the Divine will, thanking God, for the good influence that it were to follow such a noble Christian life.

T. L. UZZ,
WILSON.

Our beloved Brother, Ben Allen Wilson, born in the town of Bloomfield, Ky. May 11, 1820, fell calmly asleep March 8, 1894. A good man and full of the Holy Spirit. Full of Christian zeal and activity. He was baptized long years ago by Elder Smith Thomas into the fellowship of our Creek church, but soon afterward joined his membership to the Bloomfield church where he remained a faithful and devoted member up to his death and we lament his departure as a great loss. A liberal, generous-hearted, godly man; punctual and pious in his religious duties; loving and true, he stepped out of the arena of life as we hope, we think and feel. His special love and sympathy seemed bestowed upon children: "the loved God and His children." He was one of the "Old Guard," having taken and read the BIBLE for some fifty years; and next to his Bible he loved his paper. He seemed in his last days to long for heaven, great and crushing sorrows had come upon him, he had buried a devoted wife and seven children, but with unflinching step he walked in the path of duty, ever looking with hopefully toward the "better land," and now he is eternally "at rest." Two sons and several grand-children, and a wide circle of friends lament his loss. The Lord comfort our hearts; Farewell! old saint! we must part now, in God's will; but we shall meet again "we part in hope of a blessed reunion."
Bloomfield, Ky. PAVON.

LOGAN.

Leonida M. Logan died at his home, Warrensburgh, Mo., Feb. 4, 1894. He was born in Woodford county, Ky., March 8, 1821. He was married to Sarah Elizabeth Martin July 8, 1848. Joined the Warrensburgh First Baptist church, April, 1851. He fell for many days before his death, that the end was near, and was shortly resigned. The deceased leaves nine children to mourn his loss. "Blessed are the dead who die in the Lord."
D. L. E.

THE CHANCE OF A LIFE TIME!

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ON THE WHOLE BIBLE.

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REV. WM. M. TAYLOR, D. D.—The habitual perusal of "Matthew Henry's Commentary" will do more than most other things to indicate to the preacher how he is to turn the passage that is under his hand to practical account, while at the same time the unctious that it exhales will mellow and fatten the roots of his own piety.

THE LATE DR. JAMES HAMILTON.—It has now lasted more than 140 years, and is at this moment more popular than ever, gathering strength as it rolls down the stream of time, and it bids fair to be the "Comment" for all coming time. True to God, true to nature, true to common sense, how can it ever be superseded! Waiting pilgrims will be reading it when the last trumpet sounds.

REV. THEO. L. CYLER.—To how many a hard working minister has this book been a mine of gold. Next to wife and children has lain near his heart the pored over and prayed-over copy of his "Matthew Henry."

WHITFIELD.—When asked where he studied theology, he replied: "On my knees, reading my Bible and Henry's Commentary." Whitfield read it continually through four times.

THE SUNDAY SCHOOL TIMES.—There is nothing to be compared with old "Matthew Henry's Commentary" for pungent and practical applications of the teachings of the text.

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BAPTIST BOOK CONCERN,

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Items of Interest.

The Cuban insurgents, three-fourths of whom are negroes, have burned the fields, wharf and...

There has been another riot in Armenia, this time at Killis. An Armenian wounded a Turk with a pistol and a brawl followed in which...

John Ireland, one of Texas' most prominent men, died at San Antonio of neuritis of the heart. He was a Kentuckian, having been born in Hart county in 1827.

There is much interest felt, and many experiments are being made in the horseless carriage. One point seems established and that is, that electricity will not do.

The case has dragged its slow length along for many months that our readers may have forgotten the suit of Laidlaw against Russell Sage. An anarchist went into Sage's office with the intention of blowing up that millionaire with a dynamite bomb.

Lady Henry Somerset is one of the few strong-minded among the ladies of England. She is great on speaking and appearing on platforms and going up and down the earth mainly for the earth's good.

Evidently there must be some truth in Max Beerstone's juvenile. The students at Princeton engaged in the brave and manly work of burning the little nine-year-old king of Spain in effigy.

Now this is too much. The ancients will be proved to have done everything worth doing and new force be added to Solomon's words there is no new thing under the sun.

Owing it is thought to the rarity of the atmosphere, there are no odors in that portion of Texas and Arizona, which was known as the Great American Desert.

Among the inventions which will prove of great use if what is claimed for them is true, is the sphygmograph. This enables men on ships to hear noises very distinctly and to locate them.

Darwin discovered a "singing mountain" in Chili, the name of which is El Bramador. A similar and more musical one has been discovered in the midst of the Pyramid Lake, Nevada.

One of the lecturers at the Royal College of Surgeons, Mr. Horsley, said it is demonstrated that in gunshot wounds, concussion of the brain, cerebral hemorrhage and many other things, men do not die from heart failure but from failure of respiration that is, from lack of breath.

The black death, the most awful plague which man has ever known, was thought to have been stamped out in China. But the news comes that the plague continues in the city of Hong Kong in spite of the sweeping measures for sanitation adopted by the Chinese Government.

The Board of Trade and Transportation of New York City is considering favorably a proposition to request of similar business bodies to unite with them in a petition requesting Congress to adjourn, because serious and disastrous results will follow its business if Congress continues to go on as it has done up to this date.

\$9 SET OF SPOONS FOR 99 CENTS.

Positively the Greatest Bargain ever offered. We are startling the world. No description will do justice to this Most Handsome and Elegant Silverware; you never saw anything equal to them!

JUST THINK OF IT!

Six Heavy Solid Silver Triple Plated full size Souvenir Teaspoons, with the Bowls Gold Plated both Inside and Outside and ONLY 99 CENTS, WORTH \$9.00.

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Remember Order To-Day

We positively cannot supply these spoons after this lot is sold, and we reserve the right to refuse orders from dealers for more than 12 sets. As you may be too late if you delay. This is the most remarkable offer ever made by a reliable firm and we refer to the First National Bank of Chicago, any Express Company and Dunn's or Bradstreet's Commercial Reports.

Every family and every individual ought to have a set as a souvenir, or as a beautiful collection of spoons for extraordinary occasions, or for a birthday or wedding gift, or as a set for every-day use. You may never have another chance to get such exquisite silverware at such a remarkably low price.

LEONARD MFG., CO., Dept. D. J., 152-153 Michigan Avenue, Chicago, Illinois.

building, and cannot be duplicated anywhere. There are twelve different buildings.

Set No. 2 comprises the Manufacturers, Horticultural, Women's, Fisheries, Machinery, and Transportation buildings.

Set No. 3 includes the Administration, Art, Agricultural, Electrical, Mining and Government buildings.

In your order please be explicit and say whether you want set number two or three. The set is put up in a very neat box, handsomely lined with plush, and is sent by mail securely packed and prepaid.

Send 99 cents by postoffice or express money order or registered letter only, as we do not accept personal checks.

If the spoons are not exactly as represented you can have your money back. You know our advertisement would not be in this paper if the offer was not genuine.

We still have some of the Souvenir Coffee Spoons on hand.