

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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LET us never forget that our time is God's, and for the use of every moment of it we must render as strict an account as a merchant requires of his clerk or his cashier.

We agree with the *Watchman* that "too much cannot be said in favour of requiring children to memorize passages of the Scriptures and hymns. Treasured in the memory, these selections become a personal possession of inestimable worth."

The number of our talents is not our concern, but God's, who gives to one man ten and to another five, as He sees best. But the use of those talents is our business, and for the best use of them we shall be held responsible.

THE new Archbishop of Canterbury is a teetotaler and a strong advocate of the cause of temperance. The House of Commons passed an act abolishing the bar in the restaurant in the Parliament buildings. When will Congress follow this good example?

GEORGE MULLER, of Bristol, England, has passed his ninety second birthday, in full vigour of mind and body. In a recent speech he said he had received \$7,000,000. He has had 9,700 children under his immediate care, of whom 4,000 have been converted. He has sent \$1,285,000 to missionaries, and has distributed 275,000 Bibles and 1,460,000 Testaments.

A MAN went into a bank in New York City, went up to the desk of President George H. Wyckoff, demanded \$6,000, and when Mr. Wyckoff refused to give it, shot him and then himself. They were carried out at the same time. Mr. Wyckoff turned to the assassin and said in a kind voice, "What did you want to do this for? I never did anything to you. May God forgive you, that's all that I can say." When they reached the hospital and the surgeons came to him, Mr. Wyckoff told them to look after the other man first as he was most dangerously wounded. Verily he showed the Spirit of his Lord.

ONE is often doing precious interests a serious wrong in consenting to appear as the champion of theories which are opposed to the beliefs of those whose bread he eats. If a man is not in sympathy with the ruling ideas of the denomination in whose pulpits he preaches, or in whose chairs he instructs, we fail to see why he should seek to retain his position. But if he differs from the denomination he serves on subsidiary points, he owes it to himself to get his own views pretty well substantiated before he advocates them, and then if he considers it his duty to advocate them, to do so without needlessly injuring the feelings, or assailing the prejudices, if you will, of those who may not agree with him. The amount of tolerance which any denomination has for variant theories is largely dependent upon the tone in which they are advocated. If a man sets out to make himself a martyr he will generally succeed.—*Watchman.*

## THE GOSPEL DEFINITELY REVEALED.

BY A. B. VAUGHAN, JR., D.D.

The risen Lord commanded his Apostles to make disciples of all the nations, to preach the Gospel to every creature. He had taught them many things concerning the kingdom of God, and they knew the Gospel from his own lips. Never have any preachers of the Gospel been so fortunate in respect of instruction in divine things as those who trod "the acres of Immanuel's Land" with the "Teacher sent from God." He taught them as he did not the multitude, and when the tragic end came, and sin was expiated, and death abolished, the Conqueror of death "opened their mind that they might understand the Scriptures," following it with a lucid explanation of his sufferings, death and resurrection.

But Jesus only "began to do and teach;" and his church, under the guidance of the Holy Spirit, "his other Self," has been charged with carrying forward to completion the work and word thus begun.

That work which no other hand might touch, that work which he, and he alone, and he only, could do, be perfected. And so we read, "But he, when he had offered one sacrifice for sins, forever sat down on the right hand of God." But the work of the evangelist and pastor and teacher, unto the perfecting of the saints, for the work of ministration, for the building up of the body of Christ, was to continue, and shall continue until he come again, and for this purpose. He, having ascended on high, led captivity captive, and gave gifts unto men. And now these must know the Gospel. But the Lord instructs no longer orally, and the gifts of prophecy and of knowledge supernaturally have ceased. The Gospel must, therefore, be revealed in the Holy Scriptures, and from them it must be learned.

### THE DEFINITE FORMAL REVELATION.

"Now I make known unto you, brethren, the Gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if you keep in memory what I preached unto you, unless you have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures;" and that he was buried and that he rose again the third day according to the Scriptures.

This is the formal, definite statement of what the Gospel is, and it all the more demands our prayerful study and profound reverence, because the Apostle is careful to tell us that he also "received" it. Elsewhere he tells us from whom he received it. "For I make known to you, brethren, the Gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ."

How simple, clear, explicit. There is absolutely no room for misunderstanding. Putting these two statements of the Apostle together, and noting the facts, we have this disclosure of revelation:

1. The Gospel preached by Paul, came not to him mediately, but immediately from Jesus Christ himself.

2. This Gospel therefore, according to the Lord's own statement, is (1) that Christ died for our sins, according to the Scriptures, (2) that he was buried, (3) that he rose again the third day, according to the Scriptures, (4) that we are saved by receiving it, that is, believing it.

Who now is he, that is so far forgetful of his own ignorance, and of the Lord's wisdom, as to attempt an improvement of this statement of the Lord as to what the Gospel is? Or who is he that in the face of God's repeated warnings, touching the sin of changing his ordinances, is so far

committed to the creeds and confessions of men, or from an inordinate desire to captivate the populace will pervert this pure, simple Gospel?

When we have carefully studied these two statements, we can account for the challenge of the Apostle: "But though we or an angel from heaven preach any Gospel other than that which was preached by me, let him be accursed."

Observe that the very first essential element of the Gospel is not that Christ came into the world to set us a perfect and beautiful example, by imitating which we are saved. Nor again that he became incarnate, partook of our flesh and infirmities to show his love and sympathy for us, his interest in us, and, of his own election fought the battles, that we have to fight and under precisely the same conditions, that he might thus imbue us with the spirit of deathless moral heroism, so that we too may successfully fight our way through, and ultimately reach the home of the pure and the blest. Nor yet again that Christ died *merely*. That fact all Jerusalem and Judea believed, together with Herod and Pontius Pilate. That fact the intelligent Jew believes to this day. That fact the most blatant-mouthed infidel may believe without the least benefit, without affecting the least amelioration of the sufferings that await him. Ah, my friends, if your faith stop there, the Gospel, so far from being "the savor of life unto life," will prove to be "the savor of death unto death" to you. But this first essential element of the Gospel is "that Christ died for our sins according to the Scriptures."

"For our sins, according to the Scriptures," is the point and power of the Gospel. Without this all else is naught. Hence the faith that stops short of this, is faith in vain. This Gospel of ignorance, whether urged in the interest of Pagan or Mohammedan, Jew or Gentile, the splendid sinners of America, or the heathen Chinese—this Gospel of ignorance is the blight upon our churches, the abomination of desolation standing where it ought not.

Do not misunderstand me. I know from Scripture, and I think I know from personal experience, that saving faith is often found in company with scarcely any knowledge at all. But it is not faith in *everything*, but faith in something; and when it is examined closely it will be found to be faith in something very definite—even in Jesus Christ and him crucified. Christ is formed within the soul the hope of glory, but not otherwise than he exists without the soul.

"For our sins according to the Scriptures." The latter part of this clause will aid in understanding the first part of it. But before we seek the aid from the "Scriptures," which, of course, refers to the Scriptures of the Old Testament, it will richly repay us to compare the New Testament where the idea of substitution occurs.

Greek prepositions *Anti* and *Huper*. Passages in which the first of these prepositions occur are the following among many others:

"If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent?" (Luke 11:11).

"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).

Passages in which the second of these prepositions occur are the following among many others:

"But God commends his love toward us in that while we were yet sinners Christ died for us" (Rom. 5:8).

"Christ redeemed us from the curse of the law, having become a curse for us" (Gal. 3:13).

Becoming a curse for us expresses the

how of our redemption.

The first of these prepositions means "for" in the sense of "instead of;" the second means "for" in the sense of "in behalf of." The distinction is that *huper* of itself leaves undetermined the way in which the service is performed, simply affirming the fact; *Anti* is definite, and expresses the precise sense in which the service is performed.

Now as both are used with reference to what Christ did for men, we have both the fact of the service and the manner of the service affirmed. The Greek language has no terms by which the idea of substitution can be expressed if these prepositions do not express it. And this idea of substitution, if possible, is strengthened by the latter phrase, "according to the Scriptures."

The Gospel prophet, Isaiah, in the fifty-third chapter, describes Christ's mediatorial work: "The chastisement of our peace was upon him." That is, the punishment by which our peace was secured was upon him. "The Lord has laid on him [caused to meet on him] the iniquity of us all."

Says H. B. Smith, "Christ's example and instruction are never said to redeem and save us; Christ himself saves us by his atoning work; the stress of Scripture is not on that, but on this; Scripture says less of his life than of his death in this relation."

Now, as a matter of fact, there is no such thing as sin in the abstract; it is not an entity separate from intelligent beings with which God deals; it is but the naming of that quality of the soul which puts the soul out of harmony with God and in rebellion to him. If our iniquities were laid upon Christ, we were laid upon him; if he died for our sins, he died for us. Hence we read that "if one died for all, then all died," hence Paul, as a believer in Christ, could and did say, "I was crucified with Christ." If it be asked how could we die with Christ before we were born? the answer is how could our sins be laid on him before we were born? Will it afford any relief of mind to know that since our birth, our existence, is no more a fact with the Omnipotent God, than it was at the crucifixion of Christ, than it was at the very dawn of creation?

Calleth He those things that are not as though they were? Yes. Why? Because with Him they are. The hour of my death was not farther from God than that of my birth, even on the day that I was born. The death of Abel is not farther from God than that of the child that may now be breathing its last. Mystery? Yes; but a glorious, soul-cheering mystery. That religion which does not rise infinitely above and beyond the comprehension of the loftiest created intellect, is not of God.

Glorious revelation that God took "my life with the sum total of its energies and influences and laid it upon Christ; and in him I have been judged, condemned, crucified and have risen; and hence now I am on the farther side of death—death behind. Thus we read, "For if we have become united with him the likeness of his death we shall be also with that of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be destroyed, in order that we might no more be in bondage to sin. For he that died has been justified from sin." And if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dies no more; death hath no more dominion over him. For the death that he died, he died to sin once for all; but the life that he lives, he lives to God. Thus reckon ye yourself to be dead to sin, but alive to God in Christ Jesus."

Try all the ways of righteousness you can think of, and you will find that no way brings you to it except the way of Jesus.—Matthew Arnold.

THREE THINGS IN CHURCH LIFE.

Since entering the pastorate some years ago, pastoral work, with its relationships, has been a subject of greatest interest to me. How to do pastoral work; how to get the best out of men and how first to get the best into them; under what conditions will Christian people and churches do well, and what things are sure to be hindrances; these questions have been living questions, for in the answering of them depends, for every pastor, the prosperity of the work. I wish to emphasize three things needful in the life of every church; these are not the most essential things; the all important things come from God. On the human side these are vitally important. First,

SYMPATHY BETWEEN PASTOR AND PEOPLE.

is essential to success in any church. So often it is not there. The sympathy needed is feeling alike about the things in hand. The pastor tries to lead the people in missions, in church improvement, in working for the salvation of souls, but the people feel that these are visionary schemes on the part of the pastor and uncalled for; they respond, may be, but it is only to get out of it in the easiest way. The pastor who must needs scold his people into doing their duty hasn't their sympathy; and the duty will be but poorly done.

Happy the pastor and people who are in sympathy with each other, who understand each other, who look at all questions in church life from the same stand point; who may differ, but it is not the difference of men whose interests lie in different directions, but of men whose interests are one and who are only looking for the place on which they may best stand together.

Another need in our churches is more

THINKING FOR THE MASTER.

The pastor is often expected to do it all. Some churches just allow him to do all of whatever planning there is, and the church never objects nor does anything else; he just carries the whole thing alone as best he can. Some churches let the pastor do all the planning and their part is to do the "kicking." But show me a church whose members, whether a dozen or a thousand, are always thinking, planning, how they can advance the cause, by bringing some one to church or Sunday-school, how they can comfort some sad one, how they can help the pastor, how they can help in the expense or give something for missions, and how they can do a thousand other things, which readily suggest themselves to a thoughtful Christian, and I will show you a prosperous church.

Lastly we may sum up what has been said above, and much more beside, in a motto which in my mind contains the things human, essential in every church, viz:

"HARMONY AND HARD WORK."

Whatever else a church may have, riches, talent, industry, it is not going to do very much without harmony. Whatever else a church may not have, with a harmony born of true love to one another and hard work, the outgrowth of true love for Jesus and His cause, there will be abundant success.

M. D. J.

Knoxville, Tenn.

THE HUMILITY OF GREATNESS.

One of the most conspicuously beautiful illustrations of this characteristic was found in the person of the late lamented John A. Broadus, and with pleasure we put on record an incident of which the writer was a personal witness, but which as yet he has never seen in print. It occurred at a meeting of the General Association of Virginia, which everybody ought to know is a very august and largely attended body. The venerable J. B. Jeter was its presiding officer at the time we speak of. Broadus, who was present, was a member of the faculty of the University of Virginia, then the foremost institution in the South, and all the South-land was filled with the fame of the rising young professor. Baptists especially were proud of him as their ripest representative scholar. Under some resolution which had been passed and which called for a com-

Dr. Jeter appointed a committee of

betrayed some uneasiness of presently be arose and deferred whether a committee of entirely proper proceeding, while in ordinary inter-

course with each other it might not be important to insist upon strict adherence to accuracy of speech, yet in view of the fact that the minutes of the meeting were to appear in print, he thought it might not be amiss to say that the word committee implied plurality, as was readily seen from its very etymology, derived as it was from *cum*—together, and *mitto*—to send.

Dr. Jeter graciously listened to the young professor, and meekly replied that Brother Broadus ought to know, for he was a representative of a great university, while the moderator was obliged to confess that he was utterly undisciplined by college training, but for all that he was inclined to the opinion that there might be on occasion a committee of one, and so it would stand until he had had time to look into the matter.

At the following afternoon session of the body the moderator was observed to be walking up the aisle with a ponderous lexicon under each arm. All eyes were intent, and everybody was aware that by-and-by there would be "music in the air." After the opening devotional exercises, which perhaps were not as devotional as they usually were, Jeter opened the lexicon and read from first one and then the other: "Committee: One or more persons to whom a matter is committed," and then quietly added, "The committee of one will stand," and we rather thought it would. But how about Broadus, on whom all eyes were fixed, while his were fixed upon the floor? He was floored himself, and most men would have been utterly overwhelmed under such circumstances.

Presently, however, he modestly arose to speak to "a question of privilege," and said: "Brother Moderator, I am thoroughly satisfied, as is everybody else, that in that committee matter you were clearly right and I was clearly wrong, misled as I was, for the moment, by a fanciful etymology; and in the present posture of affairs I wish to hold myself up as a warning to all conceited schoolmasters to beware how they air their little learning in public assemblies." So gracefully and modestly was this said that Broadus won back the day that he had lost, and was more firmly entrenched than ever in the hearts of his brethren, and could his voice to-day be heard from his grave he would join with Solomon in echoing the sentence: "Be not wise in thine own conceit."—Baptist Teacher.

CHRIST AS OUR PAY-MASTER.

BY THEODORE L. CUYLER, D. D.

"We shall reap." That is the promise. But when? "In due season." On what condition? "If we are not faint-hearted." All this means that if we take care of the duty to be done and do it in the right way the harvest is sure. This golden promise must not be tied down to preach the Gospel or to teaching the young, or any one specific thing; but to the whole domain of serving our blessed Lord. Christ is a faithful pay-master.

In the first place one who labors for Christ reaps at the time the reward of an approving conscience. The sweet consciousness of doing right, the victory over selfishness gained by every loving deed for others, is like in the heart. The very doing of our Master's will is a joy in itself, every honest effort to help or to bless somebody else rests on ourselves, even though the effort may not accomplish just what we aim at. In addition to this approval of conscience we have the approval of him who says that we cannot bestow a cup of water in his name without receiving his smile. When you and I serve him we put ourselves on his side. He is on our side. When we work for our blessed Master, we must let him have his way as to the outcome of it. If he waits we must wait. Instead of worrying because certain results do not come up after our sowing seed, let us rejoice that he lets us work for him, and that he takes the responsibility for the harvest. Is it not better, good friends, that Christ should decide the measure of our success than that we should have it in our own hands? The smile of our Master is worth all the world and more; he never frowns on us when we are doing our best and obeying his will. We reap this joy every day as with a golden sickle. Jesus pays us as we go.

Then, too, we must remember that there is no limitation as to the time and the season in which the harvest of actual results is to be reaped. This life is only a school-

a training school for eternity. Some of the precious blessings come in the shape of discipline and the development of grace. About the most important lesson for you and me to learn is to let God have his own way. We cannot conceive of a worse school than that in which every pupil, however weak or however ignorant, should be allowed to dictate to the teacher. One of the disciplines to which our loving Master subjects us is the exercise of patience and perseverance. "Be not weary," "faint not in well doing," these are the lessons which pastors and teachers and parents and philanthropists have to learn by constant experience. "In due time" belongs to God's arithmetic. Whether we are battling with sin, or preaching a sermon, or pushing a Christian Endeavor or striving for the salvation of a soul, it is a glorious thing to grasp tight hold of Christ's assurance, "ye shall reap if ye faint not."

There are many cases in which Christ's "due time" for payment comes very soon. In my long experience as a pastor I often found that direct efforts for the conversion of a soul were followed by immediate results. In other cases the seed sown sprouted slowly. "You had better give me up now, and spend your time on some more hopeful subject," said a skeptical man to a noble-hearted Christian worker in my congregation. But the resolute believer in God's promises did not give up; and he only redoubled his visits and his kind acts and his prayers, until he saw that skeptic at the feet of Jesus, a converted man. The darkest hour is before the dawn. It is often not until the "fourth watch in the night," that Jesus comes to us with the blessing. We give up good work too soon, in many a case. The Master has no rewards for tools in his vineyard who throw down their tools because the soil is tough, or the labor hard. Pastors often get the best harvests out of very forbidding soil. "I don't want you up here; you may go away," growled a certain sick man and a very hardened sinner, to a kind minister who called to see him. The next visit brought the same harsh rebuff. But the pastor kept on coming again and again, until the stubborn sufferer yielded at last, and let him come in and sit down and talk to him in a kind, cordial way. By and by that churlish heart yielded to the Master also, and became a new heart. If that minister had grown weary in well doing he never would have reaped that harvest.

"My reward is with me to give every man according to his work" is a promise that is not confined to this life, but reaches on and over into the eternal world. Every shaft we turn for Christ runs through the wall into the unseen world; when we get there, we may discover the results. Serve your divine Pay-master faithfully, my brother, in your business and whether you get rich or not, you will have treasures in heaven. Do your duty lovingly, oh, praying mother, and you will not fail of your reward. One of the ecstasies of heaven will be the surprise of blessings long deferred, and the reaping of harvests that only come in return for unwearied fidelity. He that faints is the one that never fails. It will be with compound interest that our divine Pay-master will reward many a faithful toiler in his vineyard. There is a mighty power in that word "shall;" "we shall reap if we faint not."

"Ours is the seed-time; God alone Beholds the end of what is sown: Beyond our vision weak and dim The harvest-hour is hid with Him."

WHAT WE OWE AND HOW TO PAY IT.

System is essential to success in every kind of personal work and of business. There is no proposition the truth of which is more fully realized and acted upon by successful people. Every systematic worker knows that he can accomplish twice as much, and do it with more pleasure and with less weariness, with than without system. It keeps up the courage, it gives the immediate pleasure of accomplishment and success. It divides the tasks and puts each one behind us when it is finished. It enables one to take retrospect of the day's or week's work, and plan intelligently for work to come. It has a place for everything and everything in its place, in the storehouse and tool-shop of the mind, as well as those of the home, office, shop, factory or farm.

Tithing is carrying system into our religious and benevolent business, and it

produces the same good effects there as elsewhere. It makes the work easier, pleasanter, more intelligent and discriminating, and many times more effective than unbusiness-like and disorderly benevolence. A man who would conduct his business as he conducts an unsystematized benevolence would go straight and sure into bankruptcy. Suppose when you go into town, or down town, you should buy what happened to please your fancy, or effect your emotions of beauty, without regard to value or your own ability, how long would you have any money? It is just so with impulsive emotional and inconsiderate giving. This dries up benevolence. You give foolishly or unworthily, condemn yourself, and then try to make even by refusing to give where you ought to—possibly become disgusted with benevolence as a whole.

To most men of benevolent natures tithing is a balance wheel, a break which stops them from giving more than they ought. If such a man could foot up his giving at the end of the year he would be pretty certain to discover that he had given his tithes and more, but he had not in all cases bestowed it wisely. Why should he apply business principles to his own work, and disregard them in the Lord's work?

Some brethren positively deny that the Old Testament law of tithing is binding on us in the Christian dispensation. Very well, we will not insist on it. But God did not repeal any of the laws of nature, or of human nature, when the old altars of burnt offerings became obsolete. So long as these laws remain the same—and they are necessary, irrepensible and eternal—so long will the corollaries of those laws vindicate themselves. The principle in the old law of tithing is systematic benevolence, system as applied to working for the Lord. That law would hold if there had never been an expression of it in the law of tithing. You say you do not believe you are bound by that old law.

We most decidedly do not believe in emotional or impulsive giving or in extravagance in the employment of the luxury of benevolence. It has even become a vice, a craze, in individual instances. In Roman Catholic countries it has resulted in building up useless and mischievous masses of ecclesiastical wealth which society had, in self-defense, to confiscate. But a man makes no mistake when he puts his money into direct Christian work. He takes one day off in ten to lend a hand to other people, to help others to that faith which is the joy, hope and inspiration of his own life; or to give food and medicine and nursing to those who can not work because they are weakened and prostrated; or to take a father's place to an orphaned family—Interior.

OUR SISTER.

Are you acquainted with her? She is not an unpleasant person to those who like to listen and who don't mind being kept from their meals for two hours by a story that is wholly personal to the narrator.

So certainly has she been to school that she can talk indefinitely of the events of her school days. And some of the poets attracted her when student life was over. Of Shakespeare she may not be master, but she knows him quite as well as she does Genesis.

She became one of our sisters during a period of excitement, and from her own account seems to have joined the preacher as much as the church, if not rather than the church.

To say our sister has not led a religious life would be wide of the truth, but it has never been her weakness, as candor must confess, to wear a close-fitting religious cloak. She has not only been an advocate of "personal liberty," but a consistent exemplification of it. If she saw fit to steer clear of "church work," who's business was it? She was not properly appreciated anyhow. If she liked the story paper or the latest novel better than the Bible, so her dues were paid, critics might help themselves.

Meetings for prayer seldom were favored with her presence, but Sunday morning usually drew her to church in full dress, but not in time for the whole service. During the visits of the "drawing" preacher she is in her pew night and day, apparently without weariness, but ordinarily she prefers the play-house to the church. Are you acquainted with our sister?

W. M. D.

QUESTIONS ANSWERED.

BY SENEX.

This is the substance of many questions: "What can we do to increase our mission collections?" I am happy to state that our foreign mission collections are increasing. At least I saw a statement to that effect in some paper, and was too glad to believe it to doubt it.

This is a question over which many have been thinking and planning; but so far there is no certain solution to the question. The most so far which has been accomplished is to show that various ideas advanced are not workable.

At the last Northern Baptist Anniversary a commission of good men and true there are none better or wiser than they, so far as I know were appointed to consider this thing. They were to evolve some plan by which larger collections would be made and more people contribute to them. To get every member of the church, or at least every head of a family, to give something, is the problem.

Well, the commission met and gave out their plan. I confess to the keenest disappointment when I read it. Briefly, their idea was to form another "Society," though it was not to be called a "Society," but a "Commission." There was to be a general commission, then commissions for each of the Associations, and for each of these commissions are to have meetings. And one great trouble now is there are so many of such things hanging like barnacles on the churches and the Associations. Why the Associations in many of the States now are well-nigh dead from having so many of these things attend to their old duties. Either the time of the Association is taken up with these outside Societies, or else side-meetings are held which divide and distract the attention.

It is easy enough to see where the trouble is, or at least to see the cause of the trouble. But to see how to remedy it is another thing. There has always been a falling of human nature, due, I suppose, to total depravity, to try to avoid the responsibility which God has laid on us, and to take on ourselves with great readiness responsibility which he has laid on others. The habit of changing responsibility never has worked and never will. Especially in his churches no one can do the work except those on whom He has laid it. If they will not do their duty, the thing to do is not to try to make some one else do it for them, but to find some way to make them do it, never letting them feel for a moment that the work will be done by some one when they are neglecting it.

In the body each organ and member has its own duty. To a certain extent, and for a short time, the other members can help if one is diseased. But if the liver is sluggish a wise physician does not try to see if he can find some other organ, which will do its own work and that of the liver. He does his utmost with the sluggish organ to make it do its own work. In the church the same plan must be followed.

It is the duty of every member to give as God has prospered him into the treasury of the Lord. It is the duty of the deacons to take charge of the finances. If every member does his duty fully, in the fear of God, the financial duty of the deacons would be easy. It would be to take charge of the funds and to use them as the church directed. If any brother fails to do his duty in giving as the Lord has prospered him, the deacons must not try to lay his duty on some generous brother who will make up the deficiency, but to use every means to make the delinquent do right.

But too often instead of feeling his responsibility to the recipient brother, the deacon shirks his duty too upon the pastor. Or he has a "committee" appointed. Or he leaves his duty to trustees, or even appeals pitifully to the sisters to raise the money somehow.

My idea is that the deacons of every church should see to it that at least one head of a family gives something for missions. They can decide how they can best do this work. They may divide out the membership among themselves, each one taking on his list those most convenient for him to see. The deacon can do all for a month, or a quarter, and then turn the duty fully. If any member refuses to give, let the deacon resolve that, God helping him, the man shall give. Let him pray very earnestly for the unfaithful steward, and continue without ceasing to labor with him, praying and for wisdom to do the best thing, till the brother does give.

But this will make the delinquent angry? It is not for a deacon to fear the face of man when in the discharge of his duty. Men do not get angry with those who are doing their official duty fearlessly but who are doing their duty in their extreme case—a criminal with any sense does not get angry with the sheriff who hangs him. A deacon who is doing his duty in love of his brother and in the fear of God will not find many who will be angered. If any one does show anger then, after duty labor with the brother for his infirmity and his unreasonableness, let the deacon follow the directions our Lord gave for such offenses.

If all Baptist deacons did their full duty in regard to the financial matters of the church, the mission treasuries would be full to overflowing. But then the question arises, how can we get the deacons to do it? That is the question which puzzles and perplexes. I was very glad last winter when the RECORDER asked the opinion of the deacons in regard to the mission collections, and I was much interested in the replies. They acknowledged manfully, at least many of them did, that the deacons had not done their duty. And some made resolutions which I feel confident they have carried out, that they would do better in future.

Now I wish the RECORDER would ask the deacons another question. And that is, what do they think is the best way to arouse the deacons to do their duty? How can they be made to feel they must not be shirkers in Immanuel's

army, trying to put off their business in the matter of finances upon the preachers, and even upon the women? I would like to take every man in the land by the hand, and ask him, "Have you seen to it that every head of a family in your church gives to missions? If not, will you tell me what would be the best way for one to go to work to get you to do your duty?" He is a shepherd here the pastor's duty comes in. He is the shepherd of the flock, both of the deacons and of the members generally. It is for the pastor to shepherd the flock that the members will struggle against that covetousness, worldliness or indifference to the salvation of souls which prevents them from giving. It is for the pastor to make the members ready to give, for the Spirit helping him, and then for the deacons to see to it they do give.

One important thing for an earnest and zealous pastor, and the more earnest the more he needs the admonition to guard against is to do the work of others. It is bad generalship in every department of life. The good workman does not do what it is the duty of others to do; he sees that they do it. Nor is it right to let others, because they are eager and willing to do the work which belongs to the deacons. There must do their own part. Better let their work be undone for awhile, than to have others do it.

The pastor in all wise ways will impress upon his deacons their responsibility to God. He will impress upon all his flock the awful wickedness of the sin of robbing God in tithes and offerings. Outside the pulpit he can do a great work by personal contact in the homes of his people. No one can give advice which will suit different cases. For the best method of dealing with each case in his charge he must trust to his wisdom which God gives so liberally to those who desire it.

Fortunately for the pastors, the deacons are, as a very general thing, godly men, who feel their responsibility to God generally, and only need to have their duty in financial matters plainly set before them by one who loves and reverences them. Given a pastor resolved that the deacons shall see to it every head of a family in the church gives something to missions, and it will not be long that the great object which will be accomplished. This will be especially the case in churches in the country and in small towns where all the members are well acquainted with the deacons, and almost all are personal friends.

But if the pastor will not do his duty? So many hundreds of pastors never say anything about missions to their people, nor make any effort to rouse the deacons to a sense of their responsibility. What of them? That is the most perplexing question of all that I can give much earnest thought to it, and I can for this plan, make no suggestion. The only way which I see in order to reach them, is that some pious member of the church shall pray to God to open the pastor's eyes to his duty. Whenever perplexed and discouraged there is always God, and ever present help in every time of trouble. But I would say to that member, do not try to do the pastor's duty for him, but try to bring him to do that duty.

THE GOSPEL—WHAT IS IT?

BY REV. D. Y. BAGBY, PH.D., TH.D.

It may seem a queer thing to ask "What is the Gospel?" in the advanced stage of the dispensation, but if one will take the trouble to inquire how few there are who claim to be preachers of the Gospel, and again how many there are who claim to have accepted the Gospel, and yet do not know that it is, so as to be able to tell it to any one else, it is not such a useless question after all. I have taken some pains to notice the many and the different views and theories advanced by different ones as to what the Gospel is, and it is becoming distressing to see the want of concordance upon this, a very easy and plain question.

Some say, and even preach, that the Gospel is that "God is love;" while others will claim that it means that Jesus is born (Luke 2:10, 11), and still others that a new dispensation has begun, and yet in order to say that it is, Jesus has come to "show us how to live," and so the different ideas run as to what the Gospel really is, completely mystifying the mind of the sinner as to what he must believe in order to accept the Gospel.

A sinner comes to the point of really wanting to accept the Gospel, and he, in his distress, asks, "What must I do to be saved?" and many of us would answer him, "Repent and believe the Gospel" (Mark 1:15). "Well, please tell me what the Gospel is, that I may know what to believe." And in these varying and often conflicting instances, conflicting definitions come as to what the Gospel is, what else can be expected but that the poor sinner will become mystified and make many a blunder, and remain long in the dark, not knowing what to believe?

Almost any one can tell us that the word Gospel means "good news." But what particular "good news" does it refer to? is the question. It may be "good news" to know that "God is love," but that is not the Gospel which we are to believe in order to be saved. It is, indeed, "good news" to know that Jesus has been born into the world, but that of itself will not save anybody. There are many things that might be "good news" to us about the plan of salvation, but what is the thing itself which must be believed and acted in order for it to be really "good news" to us for the salvation of our souls?

Jesus preached that we should "repent and believe (trust in) the Gospel" (Mark 1:15); and so can this thought of believing the Gospel be found in many places in the New Testament. It is found in I Cor. 1:18, and I Cor. 1:21, where Paul plainly told in I Cor. 1:13, and 3:4, where Paul stops to define terms, and this is his definition of the Gospel: "Moreover, brethren, I declare unto you the Gospel which I preached unto you,

... v. 3. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day, according to the Scriptures." And then he goes on to tell who and how many had seen Him after He had risen from the dead; and this is Paul's definition of what the Gospel really is, the "good news" that we are to believe that we may be saved. What is the Gospel? It is the message of OUR SINS, according to the Scriptures. And what am I to believe that I may have the benefits of this death? Believe that His death atoned for your sins, and that there is now no more between you and an offended God, but that He (God) is ready to accept the sacrifice which Jesus made in your behalf. Jesus thus becomes a "ransom" for your sins. Well, what is a "ransom"? It is the price paid for procuring a pardon for some notorious offender. "Even as the Son of Man came to give His life a ransom for many" (Matt. 20:28; Mark 10:45). "Who gave himself a ransom for all" (I Tim. 2:6).

Man being in a lost and deplorable condition, and liable to eternal death on account of his sins, the eternal love of God, moved by His divine love, undertook to restore fallen man to the favor of God, and voluntarily endured the punishment due to our sins, and gave His most precious life and blood as the price of our redemption. Yea, thanks be to God, "the blood of Jesus Christ, His Son, cleanseth us from all sin" (I John 1:7).

"Forasmuch as ye know that ye were not redeemed by corruptible things, but by the precious blood of Christ" (I Peter 1:18, 19). This is the Gospel. Jesus Christ died and paid the penalty of your sins, and there is now an opportunity for you to be saved. You will believe this GOOD NEWS, OR, to state it in the shortest way, CHRIST DIED FOR SINNERS AND ROSE AGAIN, is the good news—the Gospel. Will you believe it and receive it as your truth? The hymn writer got his Gospel idea right when he wrote:

"Jesus paid it all,  
All the debt I owe,  
Suffered to redeem me,  
Washed it white as snow."

The best news I ever heard, and the best news I ever saw, is the Gospel, and I believe it is a just debt that I owe, and had not anything with which to pay it.  
Leadville, Colorado.

AUTHORITY: TRUE AND FALSE.

The President's address at the Baptist Union, England. Permit me, first of all, to call your attention to some peculiar, and to many minds almost confounding features of Hebrew prophecy, which answer line for line to the most sombre and perplexing facts of the Christian era.

Throughout the sacred books of Israel we find a strange, not discordant commingling of severity and tenderness. Nearly all the Psalms are songs of "mercy and judgment." Mercy is cried for, but judgment is invoked. Mercy is rejoiced in as made certain by God's nature and His love, and His righteousness is gloried in as not only foretold but executed in as the inevitable conditions of salvation for the people of God. Sometimes the old singers deal out imprecations which Christians who live in peace protected homes and read their gilt-edged Bibles in well-cushioned chairs are shocked by; but which even meek-lipped maidens learn to echo when they read of wholesale butchery and ravished wives and daughters in the hot, passionate East. Right or wrong, rugged oracles abound in Scripture to declare that the banded powers of force and might shall be destroyed, that the meek may inherit the earth.

The most significant feature of these oracles is that a large proportion are Messianic, and that they point to a two-fold work of rooting up and planting, pulling down and building up, as being and doing. The Messiah is clearly described as a spiritual Redeemer, but no less clearly is it intimated that political disturbances and readjustments will follow His work and nations be broken to pieces before His advance. Jewish prophecies shall hold the dust in one side of our predictions, but Christians have been ready to explain the other side away, e. g., no Psalm is more certainly Messianic than the second. The New Testament appropriates for Christ the words, "Thou art my Son, this day have I begotten thee." In our missionary prayers and sermons we freely quote the promise to the Lord, "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." But who ever thinks of quoting the expansion of this promise, which Jewish prophecy says, "The King's Son will come down like rain upon the mown grass, as showers that water the earth." "He shall save the children of the needy." "He shall redeem their lives from oppression and violence." But He shall break in pieces the oppressor." And His enemies shall lick the dust. It is a sad thing to see the dream which troubled the Chaldean tyrant taught the same lesson. That colossal image of gold, silver, brass, iron and clay may be variously interpreted in detail, but no critical opinion throws doubt upon the fact that it represents the world as it is, and that the world is in a state of development. The little stone cut out without hands as certainly denotes an anticipated Messianic kingdom, and the smiting and annihilation of the image does not signify spiritual conquest or personal subjugation by the Gospel, but disintegration by the grinding, grinding powder of empires and nationalities until they totally disappear.

These and numerous kindred passages are allegorized by many, but by a growing school they

are set aside as the alloy of a still unchristianized spirit in the Hebrew writers. But this is a foolish device which recoils upon its authors, because the same factor is active in the New Testament. Christ was heralded by angels singing of "peace," and in His dying bequest He said, "My peace I leave with you." Yet this same Prince of Peace proclaimed, "Think not that I come to send peace, but a sword." He foretold His disciples of variance in families and nations, and drew lurid pictures of war and desolations such as had never been on earth. The Epistle to the Hebrews republished ancient predictions of religious and political convulsions under the familiar prophetic metaphor of a shaking of the heavens and the earth, so that only Christ's kingdom may remain.

In the Apocalypse the most unwelcome words of the second Psalm are put into the lips of Christ (Rev. 2:27). To make the task of timid expositors harder than ever, the work of ruling nations with a rod of iron, and breaking them to shivers like a potter's vessel, is here devolved as a reward upon the saints who hold fast Christ's works of love and patience unto the end. I need not lead you through the awful pictures which follow. But, if the words and visions have any light for the present age, they certainly import that the progress of God's mystery will not be "through peace to light," but through darkness and strife, and storms of anarchy and despotism, toward a reign of righteousness and peace, which can only be established when all apostate powers and all the nations which forget God and make war against the Lamb have been cast into a lake of fire.

MANY years ago a New England pastor, mindful of his duty to "reprove, rebuke and exhort," gave out word that on the next Sabbath he would take the members of his flock individually to account for their besting sins. The announcement drew forth, however fearful for himself, such a rush to his parsonage as his neighbor should not get. The deacon whose weakness was too much love for today, felt a premonition of what awaited him, so fortified himself with an extra portion of fare seeking his pew, well up in front, and just behind where the judge sat. "Where is the hypocrite?" cried the preacher. "The deacon rose unsteadily to his feet and stood to receive correction. "He-here I am," he meekly responded. The minister struck hard, and when it was over the deacon sat down, while expectation held its breath open more where is the hypocrite?" cried the preacher. The hush was painful, no one moving until the deacon lifted his cane and vigorously poked the judge, saying aloud, "S-s-s-s-tan! Squire, stan' up like me, and hear what the parson's got to say." Selected.

LITERARY.

New Books.

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

Few books have so struck the popular heart as Adele's Jordan's "Our Wedding Bells," which is already in its fourth edition. The book is arranged with Marriage Certificate, pages for autographs of guests at the wedding, etc. There are three editions, one in white embossed leather with gold cover stamp, one parti-color, white enamel and delicate colours, and one very elegant one, cream-saff, half padded covers.

Magazines.

MR. who read "The House that Jill Built," by Mrs. E. C. Gardner will be glad to know that she has begun in the November Good Housekeeping "Jill's Cooking." In this number she tells of Jill's coffee, and gives the recipe of making good coffee. "Jill's Cooking" will be of great assistance not only to young housekeepers like herself, but to older ones.

AMONG the features of special distinction in the Christmas Scribner's the following are announced:

Attractive printing in gold and colors, shown on the special cover designs, and the twelve pages of illustrations by Oliver Herford. Nine complete short stories, most of them illustrated. An article on the late "Sir John Millais," with twenty-eight pictures, most of them chosen by himself in the last weeks of his life. Poems elaborately illustrated by Will Low, McCarter, and the Misses Cowles.

Frank Leslie's Popular Monthly is the first of the Christmas magazines to appear, and it is every respect a beautiful number. Under the title A Magic Island, Beatriz B. de Luna writes entertainingly of the picturesque Catalinas of California; Cornell University is described by Herbert Crombie Howe in the second paper of the profession; the life of a young man on American Universities and Colleges; Major-General O. O. Howard tells something of the Character and Campaigns of General Robert E. Lee, and among the illustrations to this article is the interesting portrait of the great Confederate; there is an interesting paper on pottery by Lawrence Mendenhall; an excellent Christmas story is contributed by Margaret E. Sangster; in Canoeing Down the Rhine, Rochefort Cathoun takes the readers pleasantly from Basel to Heidelberg; Francis Wilson's new play, "Half a King," is described as a pictorial paper on pottery by Lawrence Mendenhall; an excellent Christmas story is contributed by Margaret E. Sangster; in Canoeing Down the Rhine, Rochefort Cathoun takes the readers pleasantly from Basel to Heidelberg; Francis Wilson's new play, "Half a King," is described as a pictorial paper on pottery by Lawrence Mendenhall; an excellent Christmas story is contributed by Margaret E. Sangster; in Canoeing Down the Rhine, Rochefort Cathoun takes the readers pleasantly from Basel to Heidelberg.

THERE will be a harvest from every sowing. Not one grain of the holy seed of love can ever be lost. The life may sink away, and seem to have perished; but from its grave will come an influence which will be a blessing in the world. —J. R. Miller.

**SUNDAY-SCHOOL.**

INTERNATIONAL

**Bible Lessons, 1896.**

FOURTH QUARTER.

SUNDAY, DEC. 6.

**SOLOMON'S SIN.**

1 Kings 11:4-13.

**MOTTO TEXT.**—"Let him that thinketh he standeth, take heed lest he fall."—1 Cor. 10:12.

Solomon's fate teaches a great and much needed lesson, and that is that human nature cannot endure unbroken prosperity. He was the wisest of men, he had warnings from God himself. God tried the wisest of the race with all earthly blessings, and proved for all time that human nature cannot endure prosperity. Whenever one of God's children is inclined to murmur over his trials and afflictions, let him remember Solomon and thank God for his chastening.

"For it came to pass when Solomon was old."—Solomon was prematurely old. He died when he was 58 or 60 at the outside. He was probably now about fifty years old and ought to have been in his prime. "That his wives turned away his heart after other gods."—He had seven hundred wives, princesses, and three hundred concubines. And he tells us in Ecclesiastes there was not a good woman among them all.

Pharaoh's daughter was his queen, his chief wife. The kings of Israel were forbidden by God to multiply horses and wives. Solomon did both, and was led on into terrible sin. A weakness where women were concerned was the chief flaw in David's character, and he brought much sorrow upon himself through his multiplication of wives. The same weakness was intensified in his son. When his wives would have touched his religion, David's anger with Michal showed they had no influence with him whatever. But David was a much stronger character than was Solomon with all his wisdom. Great scholars are often weak men.

"And his heart was not perfect with the Lord his God, as was the heart of David his father."—The possibility of worshipping an idol or of showing any toleration of idolatry never once crossed David's mind. Towards the worship of God David's heart was perfect.

"For Solomon went after Ashtoreth, the goddess of the Zidonians."—The Phoenicians whose chief cities were Tyre and Sidon and of whom his friend Hiram was king. It is a much debated point as to whether Solomon actually worshipped idols himself. It does not seem possible that the sneering cynic whose wisdom was so great could have been led into such worship himself. Hence it is generally thought he tolerated idolatry and built temples at which his wives worshipped. He showed himself a most modern "liberal" in this thing. But whether he worshipped idols or aided others in such worship, God was angry and that was the important thing. Milcom is thought to have been the same as Molech, the fire god to whom human sacrifices were offered.

"And Solomon did evil in the sight of the Lord."—Men have aid from that day to this, in view of all he had received from God's goodness, "How could he, how could he?" Each one of us may be very sure that in Solomon's place, never having borne the yoke in his youth and enervated by unbroken success and prosperity, he would have done like Solomon. Let us be grateful for our troubles

and disappointments. "And went not fully after the Lord as did David his father."—And God will make no partnership in worship with any idol, whether that idol be Ashtoreth, or pleasure, or the world or self-love.

"Them did Solomon build a high place."—This might have been an altar or a temple. Either were called "a high place" when put on a hill-top. "For Chemosh the abomination of Moab."—The Moabites were descendants of Lot and east of the Jordan. Chemosh was their idol, very much such an one as Baal. "In the hill that is before Jerusalem."—The Mount of Olives, the southern peak of which was afterwards called the "Mount of Offense" from this idolatry. "And for Molech, the abomination of the children of Ammon."—Ammonites were also descendants of Lot. Molech was the god to whom children were sacrificed.

"And likewise did he for all his strange wives, which burned incense and sacrificed unto their gods."—Having done this for some, he would have no peace till he had done it for all. It would seem from this verse that Solomon did not himself worship the idols, but was simply broad and tolerant to their worship. Solomon would have favoured a parliament of religions. It is a pity for so broad a man that he is responsible to a jealous God who will brook no rival and no partner.

"And God was angry with Solomon."—God's mercy is infinite, or he would have swept from the throne the weakling who was ready to disobey Him and ruin his nation to avoid quarrels with his wives. "His heart was turned from the Lord God of Israel."—The temple worship was kept up all the time, and Solomon worshipped there. But his heart was divided, and a divided heart God will not have. It was not in ignorance that Solomon did this. The Lord God had appeared to him twice. And God had been so gracious to Solomon.

"And had commanded him concerning this thing."—Not only in the Scriptures which Solomon had known from a child, but also God had spoken to him directly when He appeared to him in warning and had forbidden all idolatry among his people. The third time when the Lord speaks to him it was probably through a prophet, Ahijah may have been the one.

"I will surely rend the kingdom from thee."—Take it away by violence, tear it out of his power. "And give it to thy servant."—Which made the taking away all the more humiliating to the proud king. "Notwithstanding in thy days I will not do it for David, thy father's sake."—Pious fathers little know what blessings their children shall receive because of their piety, long after they lie under the graveyard grasses. Many a wayward son is spared to repent because of the prayers of his dead mother. "But I will rend it out of the hand of thy son."—Poor weak Rehoboam, the only son of the wisest of men, and yet a fool. God's mercy went still further. He would leave one tribe, Judah, to Solomon's family for David's sake and for the sake of the temple which was built in Jerusalem. The remnant of Benjamin lived mingled in with Judah so that there were in name two tribes which adhered to Rehoboam.

We do not read that Solomon repented and tore down the high places after this warning. He preferred God's anger to that of his strange wives. And he died a worn-out old man at or before 60, and departed without being desired, saying cynically, "Vanity of vanities, all is vanity." Saying it truthfully, too, for without the

fear of God and obedience to Him all is vanity and vexation of spirit. The great lesson of Solomon's life is that not one of our race can endure unbroken prosperity. Therefore let us thank God for His chastisements.

**MEN, MEASURES & MEANS; OR, BOARDS AND THEIR AGENTS.**

BY Z. C. TAYLOR.

No one who loves our Lord Jesus can look without concern on any important question of the day. The question, "Who is on the Lord's side?" is as necessary to-day as it was in the time of Moses.

The amount of opposition to missions (running under the name of ways and means) calls to memory the head line of a humorous paper published in Portugal I saw a short time ago: "Organ, I opposed to all other papers and institutions." It had faith only in opposition, lived by opposition, enjoyed nothing but opposition—it opposed everything and everybody.

Love for souls is with some the unknown quantity, but opposition to men, measures and means is their ruling passion.

Every good institution, every school and every church (save there be any exception) has its sad story of oppositions and divisions, and now for the last, the most glorious of institutions, this clog of evil was reserved.

Missions, the holiest, the sublimest work of Jesus on earth, has always felt the icy hand of opposition. The church has survived all the fiery opposition of her enemies, all the martyr fires have been extinguished by the blood of her sons and daughters—her history is like that of the burning bush, never consumed. All those who have betrayed her came to a fearful end, or died off, all heresies she has lopped off, and the glory of the Lord has shone out more brightly about his tabernacle.

When all are agreed on doctrine simple opposition to measures and means is the coldest and most disastrous of all evils to the church. The Israelites never overcame the evil influence of the ten unfaithful spies. A very few set the whole nation to grumbling, to bickering, and finally to opposition against the plain will of God and His chosen leader Moses. And that is what will be the result of the modern spies. Christians, who did not wish to give to Foreign Missions, now, will refuse; many will be downright opposed to missions, and many that did give willingly will now give sparingly, while the few will continue to give, perhaps more. The whole result will be to scandalize missions.

We exclude heretics and adulterers but those sins do not half the evil that contention does over measures and means. Must the church hold on to these modern grumblers and wander about in the wilderness of inactivity till they die off? Contentiousness is the most deceitful and difficult of all sins for the church to deal with. But for this reason should it be allowed to take up its abode with us? There are diseases in which amputation is the only remedy to save life.

I speak from personal experience. We have now a member in our church, he came in about four years ago. Shortly after his entrance he commenced agitating, first one thing then another. He had large opinions on small things, and small opinions of some large things. With a certain show of zeal, he does not seem to enjoy religion or cede to the transforming power of grace. He always managed to occupy a prominent place in the church by this show

of zeal. First he opposed social meetings on the score that the sexes might come in too close contact—just the thing needed in a community of ex-Catholics. He next opposed Christmas trees or exercises on December 25th and so our Christmas trees were frost-bitten. Next he became a stickler for the Sabbath. Everybody should there and then be put out of the church who did anything else but sing songs and go to meeting. This, in a Catholic country where all work on Sunday, is more a question of growth among Christians. I have made a practice of not buying bread made on Sunday, beef killed on Sunday, or fish caught on Sunday, or anything else produced specially on that day, even on Monday, but never judged it my duty to oblige my brethren to do so. It is the rule of our church to require candidates to promise to keep the Sabbath holy, but at times it is overlooked. The man role that hobby till he wore it out. From one extreme he went to another. He opined that the hours of worship were too long. His time was too precious to give an hour, or an hour and a half to the Lord's service on Sunday. He got tired or had something else more important and could not wait even though sinners were hearing the Gospel of eternal life for the first or last time. So he set to work and got up a party and with that party he attacked the pulpit. Then he found a rock. I had ceded on all secondary and side issues, but when the sword was placed at the messengers neck, there and then he saw the thrust was at the Gospel. When he found he had come at last to an insurmountable impediment he resigned his place and has struck out for a new field, it seems. Now the man believes in the Gospel, is obedient to all its outward precepts, has shown some zeal, nearly always against imaginary evils, and no accusation can be made of his character—he is contentious only—contentious always, but how to get rid of such a person that's the question.

The religion of Jesus teaches us to be zealous in preaching and living the truth, but when zeal causes contentions, hatred and divisions, then it becomes fanaticism. Love is the characteristic of the religion of Jesus. If this is lacking, all is lacking. Love works no ill to others. To contend for the truth (or principles) in love is a virtue, but to contend over plans is plainly sacrificing Christianity.

Under the head of ways and means the attack has turned squarely against Boards and agents. When the Shepherd is smitten the flock is scattered, so if our Boards and agents are removed the death blow will have been given to evangelization.

What was the condition of the churches and the world before the day of boards and agents? The churches were doing nothing, and the world lay undisturbed in its darkness and desolation. Some notable exceptions, as the apostolic age, and some individual efforts at evangelization, could be given, but in general the churches were opposed to missions.

Centuries and ages rolled on during which neither boards nor agents could exist, and of course no one can blame the dormant state of the churches during these desperate times of pagan and papal persecution. Even after liberty was gained the churches did not realize the privileges of that liberty—they scarcely recognized each other—they scarcely hung together. The world slept on its death sleep.

Passing over some weak efforts at organization, we come to Carey and his boards, with their first agent, Fuller. Around these two names centred the hope of the

benighted and the glory of the churches. Then the heathen began to receive the Gospel then the churches awakened to activity and got into living union. Who can calculate the immense power and influence of that organization and of that agent? Where were our American churches before their first Board? Never did anything. With boards and agents, the Gospel has been sent to all nations within a century. What strength and prosperity have come to the home churches through these efforts? The more they have evangelized, the greater has been their prosperity. This attack on boards and agents will diminish not only activity but also the growth and prosperity of the home churches. Could the churches without boards and agents have accomplished the great work? As well ask, if a nation can conquer another, allowing a few of the most patriotic to struggle, one here another there, to attack the enemy, on the pretext that it is too expensive to sustain a general with munitions for an army.

When Rome was in its infancy the citizens did one day, complaining of the taxation for sustaining government. An orator was sent out to persuade them back, who showed them the folly of their complaint by a single illustration. The head, hands and feet protested against the stomach because it cost so much to satisfy and sustain it. It was clear that no part of the body could work except through the food received into the stomach.

The wolves asked the sheep to give up their guard dogs so as to devour them more easily. So is this cry and war against boards and agents. The hand of the arch enemy is in it. Destroy our boards and send agents home, then would the churches be set back an age, weakened by their inactivity and the world would seek on in darkness and despair.

It is no offense to say to a nation, if you have no officials or directors you can have no order or government. Neither is it an offense to good Christians of any local church to say, if you do not have a pastor your church will soon go down. Nor is it an offense to say to the churches at large: if you have no boards and agents the work of missions will go down. Order is the first law of Heaven. Church clerks, associations, conventions, and Sunday-schools were not instituted with the church, but who ever heard of a live Christian opposed to them? Boards, agents, clerks and Sunday-schools were all impossibilities at the foundation of the church. They had something better than order, and that was the baptism of the Holy Ghost and the gift of tongues, from the great urgency in publishing the Gospel immediately in all the world. If God had continued these gifts in the church, we to day would need no boards, clerks or Sunday-schools, because we would preach the Gospel in every corner of the earth in a very few years. To balance, or in some wise to count in place of those great gifts, we to-

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day have liberty, and therefore need order and union. Cannot God direct us in order and in union to-day as well as He did individuals when the world was in moral and spiritual slavery?

Satan's master work of this age is, and will be, to get Christians divided. The lion could not destroy the three oxen together, but, dividing them by contentions, he soon slew them all. Let us maintain love, order and union, God's special gifts for the conversion of the world in this age.

We shall need boards and agents as long as there are lost souls to be saved. Native churches should be taught self-support and to evangelize themselves, and boards will be formed in all nations. Thus instead of waiting for the Lord, we may hasten his coming and glorious appearing.

The world is lost: it needs salvation and that at the earliest day. Let us have the best plans, but they must be kept secondary. They may be discussed freely, but not so as to obscure the main point—the immediate evangelization of the world. If a brother has discovered a better way or plan than his brethren, and has not the patience to teach them, nor the grace to hang with them, why can he not work on quietly and contentedly alone? It would be much more like the Master, and many other sweet Spirits who enjoyed more and accomplished more than ordinary Christians, but living at the same time in love and harmony with their brethren.

Another wound still is inflicted upon our noble men of the boards and our agents—brethren chosen for their superior sanctified talent—and that is, that they are denouncing the churches, they are accumulating property and so becoming a monied power in the land, and that they govern the missionaries. As to the first, such a thing is an impossibility. There is no taxation; all who give do it freely. Is there one church that can accuse our boards of having oppressed or ruled it? Did not the churches, through their messengers to the conventions, create the boards and have they not directed them up to this time?

To initiate and facilitate the work in the principal centers of the world our Foreign Board by the will of her constituency has bought or aided in the purchase of property for native churches. This property must be bought in some one's name; the missionary is loath to hold it in his name: it is unwise often to purchase in the name of natives; as the money is given through the board, it is more or less responsible for the proper disbursement and preservation of these buildings, so that in case of prosecution or dissolution the money may come back to its donors. But does this give our board any power? Where has it been of any advantage to one of them, or given them any superiority to their brethren? No rents are received from this property—it serves only as houses of worship for native Christians.

As to governing the missionaries: I have been one for about fifteen years, and never felt that I was governed or oppressed, but only cooperating with other brethren for the salvation of these people. When I went before them for examination I came away feeling that I had had an excellent conversation. I did not ask neither did they tell me what I was to receive, nor how I was to receive it. I have never lacked, nor have I any over.

Neither have I ever attempted to rule the board. I have worked with Jesus as Lord and Master, made reports to the board, suggested methods and improvements, all of which had respectful at-

tention. When they could or judged best, they approved; if not, I continued satisfied with what I could do. We are brethren and Christ is our Master. There is no ruling among us: no victors, none conquered. "He who loveth God, loves His brother also."

We missionaries have better opportunity to know and appreciate the board and those who compose it, all selected and known as the choicest of our brethren for piety, wisdom and burning zeal for the salvation of a lost world. Without them we missionaries would be left on Foreign shores among enemies, in sickly climates, to battle pell-mell for existence, instead of giving our whole time and energies to preaching. It is tempting the Lord for a missionary to cast himself among the heathen, and, without working, look to Him for a support. Satan carried Jesus to a pinnacle and tempted Him to cast himself down. Preachers even at home among friends rarely possess such faith, or attempt such a sacrifice.

The Apostles were at first sent out without any provisions, but before the final great commission to all the world Christ put the responsibility back upon Christians. "When I sent you without purse and scrip and shoes lacked ye anything?" And they said, "Nothing." Then said He unto them, "But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword let him sell his garment and buy one." But we do not interpret the mind of Christ in this day of liberty to be that preachers and missionaries should sell all they have and do all the work unaided. It is by bearing one another's burdens that we fulfill the law of Christ. Improvements in methods have been welcomed. Economy has been practiced. The number of missionaries has been diminished, the amount of work has been limited, till it has suffered from excessive economy.

Expense there is in everything. When a church says, "We will dispense with the pastor in order to save expenses," you may write "Ichabod" on its door. Let us give up contentions, give up our avarice and give in our tenth till there be an abundance to send all God called missionaries to the perishing, and God will pour out such a blessing on His church that there shall not be room enough to receive it. But give up our boards and agents, never. They are needed to accomplish quickly the evangelization of the world in this age of general peace and prosperity. Take your minds off the alabaster box—it is for Jesus' head—the little we have done with all our advantages is a tiny expense for so great an end. Too much attention is being given to the bag. Love supreme to Jesus and to souls will bring up the bottom dollar, will call forth superhuman sacrifice, will bring all wealth to support His cause and the most brilliant talents for counsel and direction of the work and workers. The work all belongs to Jesus. Let us do it, as He commanded, in His spirit of love, with the Christian armour. The inferior matter of plans or methods is more of an individual one than for Boards or others to dogmatize on; and this has been the fatherly policy of our Foreign Mission Board, as I can testify by experience.

The Boards have kept to their mission, which is to receive and disburse monies entrusted to them according to the will of the donors: to decide on the qualifications of candidates for Mission work, with a general oversight of the work and workers, to maintain order,

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They now are heirs of heaven.

Their names are in thy book;  
Their souls are in thy care;  
Their pathway thou dost overlook,  
And all that path prepare.

If thoughtlessly they stray,  
If here or there they fall,  
Thy providence points out the way,  
They hear thy Spirit call.

By erring made more wise,  
By falling taught to stand,  
Strong in thy strength again they rise,  
Grasped by thy guiding hand.

Then, how can foes succeed  
Against whom thou dost keep?  
Their power the Shepherd's must exceed  
Ere they destroy the sheep.  
—Herald and Presbyter.

OUR PULPIT.

HOW GOOD TO THOSE WHO SEEK!

BY C. H. SPURGEON.

The Lord is good . . . to the soul that seeketh him.—Lamentations 3, 25.

I do not know whether it has ever struck you what a grand man Jeremiah was. If you were to read the book of his prophecy through from beginning to end, and make yourself familiar with the circumstances under which the prophet spoke and wrote, I think you would come to admire him as one of the greatest men who ever lived; for he was not, like Isaiah, brightened and cheered by having a joyful message to deliver, but he had received a sorrowful burden from his Lord, and he faithfully carried it; and when the people rejected his testimony, and refused his message, he went on delivering it all the same. There was no gleam of success to gladden his ministry, yet he never flinched. Nobody seemed to believe in him, he was the jest and the by-word of the people; but that did not matter to him at all. He was tender and affectionate, so that he cried, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Yet he was as stern and unflinching as if his face had been made of an adamant stone. I think him second to no man in the whole list of human beings who have ever lived. Hence, when I found some of those with whom I have been in controversy of late describing one of my protests against false doctrine and worldliness as a "Jeremiah" or a "Jeremiah's Lamentation, I said to myself, "That is the highest compliment they could pay me." If they even call me a fool, yet nevertheless I will accept the epithet with delight. I count it no dishonour to have to lament as Jeremiah did, and to have to bear a sorrowful testimony even as Jeremiah did; and in that great day when the Lord rewards his servants, the rewards will not be in proportion to the way in which their testimony was received, but in proportion to the fidelity with which they delivered it. If Jeremiah is rejected of men, yet, if he has delivered his Master's message, he is not rejected of his Master; and in that great day when God the Judge of all shall bring us to account, we who have spoken out of the depths of our soul, and have had our testimony made a jest and a by-word, shall receive none the less honour from our Lord if we have faithfully delivered it.

1. First, I am to try to describe a seeking soul. Everybody does not seek the Lord. There are many who say

to God, by their actions if not by their words, "Depart from us; we desire not the knowledge of thy ways." The man who seeks the Lord is the man who feels that he wants him. He is under a sense of need,—a need which he could hardly describe, but which, nevertheless, weighs very heavily upon them. He wants something very great, but he hardly knows what it is. He feels that he has a void, an emptiness within, that needs filling. There is something that he believes would content him if he could get it, but he has not got it yet. He feels that he is not right with God, he feels like one who is far off from God. He feels guilty, and he wants pardon. He feels sinful, and he wants renewing. He feels everything that he ought not to be, and he wants to be changed, to be made a new man. That is the one who seeks the Lord; a man does not seek after that which he does not want, but a conscious and urgent need drives the troubled soul to seek after God.

Further, this seeker sometimes seeks very unwisely. He goes to seek God where he will never find him, like the holy woman did when they went to the sepulchre to find the risen Christ, and the angel asked them why they were seeking the living among the dead. When a soul wants God, and wants salvation, it will begin to seek the Lord by its own doings, by its own feelings, by its own strange eccentricities, perhaps. It wants God, and it must have him. You know how a starving man will break through stone walls to get at the food that he so terribly needs; and, often, a man who is seeking after God would go through stone walls, or over them, if he might but find him; yet that is not the way to seek the Lord. "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above); or, Who shall descend into the deep? (to bring up Christ again.)" Christ is not very near thee; and the seeker is unwisely seeking after God as though he were very far away, and for Christ as though he had to do some strange and wonderful thing in order to find him. Some of you think that you must have a remarkable dream, others expect an angelic vision, some are waiting to bear a very extraordinary sermon, and to feel very singular emotions. This is the nature of seekers, that they often seek in a very unwise way; but still, they do seek; and it is a mercy that they do seek, for "the Lord is good to the soul that seeketh him."

I will tell you what true seekers do when they act wisely. I notice that they often get alone. When you begin to seek the Lord, my young friend, you will steal away by yourself. Father and mother will say, "We do not quite know what has come over him, he seems so different from what he used to be. He gets up into his little room, we think he must go up there to pray." If his parents are gracious people, they begin to have great hope of him. I remember times when I was never so happy as when I could get alone. Seekers, true seekers, will find some quiet place; that is a difficult thing to find in the noisy London, yet a real seeker will make even a crowded street to be his place of retirement, or he will walk down some back alley, and be thinking, and crying, and seeking, and groaning. But in the country, how often have I known young lads to get down a saw-pit, or up a hay-loft, or in the corner of a barn, or anywhere where they could but sit in quiet meditation, and try to think their way to

Jesus' feet, that they might find him if they could. That getting alone is a good sign. When a stag is wounded, it delights to hide in the recesses of the forest, that it may bleed and die alone; and when God has shot his arrow of conviction into our human heart, one of the first signs of the wounding is that the man likes to get alone.

I will tell you another thing about the true seeker. You will find that he begins to bring out his Bible, that much-neglected Book. Now that he is seeking the Lord, he knows that—

"Within the sacred Volume lies,  
The mystery of mysteries."

And he begins to study his Bible as he never did before. It is a blessed sign when the young man or the young woman begins to take an interest in the word of God, and searches the Scriptures, saying, "Lord, bless this Book to me. The Christ is here. He feedeth among the lilies of thy revealed truth; oh, that I might meet him, and that I might call him mine!"

And as, perhaps, in his study of the Scriptures he meets with some difficulties, you will find that this seeking young man is anxious to go to hear the Word preached; for the Word rightly preached has a warmth about it, and a vividness, which are not always so manifest to the seeker in his reading of the Word. If you are true seekers, I know that you will want to go and hear a preacher who touches your conscience, who speaks to your heart, and who longs to bring you to Christ. As far as I am concerned, there are plenty of people here; but I do not wish that, on the Sabbaths and on week-nights too, you would not have any desire to go and hear a "clever" preacher, or to some fine mystical service, but that you would say, "We have to care first for our immortal souls, and we long to seek and find eternal life, therefore let us go where the minister preaches Jesus Christ and him Crucified, let us go where we can hear the gospel of the grace of God, for that is what he wants." You cannot afford to throw away a single hour, either in listening to human oratory or to any other kind of performances. With you it must be, "Give me Christ, or else I die." Therefore, be diligent in hearing the gospel preached.

That is, then, another mark of a true seeker, he loves to be alone, he searches the Scriptures, he goes as much as he can to hear the gospel preached.

And there is another sign of the true seeker that I always love to see; he likes to get into godly company. He does not care now for the friends he once so much admired,—his merry friends who laughed away the years,—if he can but get where he can hear a few poor people talking about Jesus; something like John Bunyan, you remember, who saw three or four godly women at Bedford talking about the things of God, and the thinker drew near, and listened to their gracious conversation, though their talk about new birth was beyond his comprehension. That is good seeking when you turn eavesdropper to hear about Christ, when you like to listen to some poor neighbor who does not know much more than you yourself know, but who, in her simple language, talks about an experience of the things of God to which you have not as yet attained, but which you wish you had felt and known.

There is another mark of a seeker that is better still: "Behold, he prayeth." Possibly he used to repeat a form of prayer; but he has given that up, and now he talks to God straight out of his heart, and asks for what he really wants; and he not only does that

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morning and evening, but he is praying during most of the day. If you watch him even from the other side of the counter, you may hear a sigh every now and then; or when he is at his work, driving the plane, or using the hammer, if you are close to him, you may catch such words as these, "Saviour, reveal thyself to me. Blood of Christ, cleanse me. Spirit of God, renew me." That is one of the men who are seeking the Lord.

I think there will be one more mark that you will see upon a sincere seeker; he will quit all that is evil as much as possible, and he will seek after that which is good, and especially, he will seek after faith in the Lord Jesus Christ. He heard it said that he that believeth in him hath everlasting life, and he says to himself, "Oh, that I could believe in him!" You will see him now trying to believe, very much like a little child tries to take its first step in walking alone. His mother holds out an apple, and baby makes a darting venture to try with three or four steps to get across to where mother holds out the bribe. Oh, I love to see poor souls trying to trust Christ; trying to rest in Jesus! They often make sorry work of it; but still, the Lord accepts it, for with their hearts they are really trying to trust in Jesus. If, poor trembling seeker, your faith should bring you no comfort because it is so weak, yet keep on trusting to Christ. When the brazen serpent was lifted up, all who looked to it were healed. There were, doubtless, some clear bright eyes that saw the brazen serpent from its head to its tail; and as they looked, they lived. But there were probably others who were so bitten by the serpents that their eyes were swollen, and dim; they could only see out of the corners, and the death-damp seemed to blind even that little bit of sight which they had; but, oh! if they could only get just a glimpse, so as just to see the glittering brass, though they could not make out the shape of the serpent, yet they lived. They were hidden to look; and if they looked, and could not see, yet the promise was not to the seeing, but to the looking; and so, as they looked, they were healed. Thus look to Jesus, and you shall live.

I do trust that many seekers here have come as far as this; if so, I may now conduct them to the next stage of my sermon.

11. I want, in the second place, to assure the seeking soul that the Lord is good to him: "The Lord is good to the soul that seeketh him."

"Ah!" says one, "my heart is almost ready to break; I have been seeking so long, I feel so sad, I am so discouraged." But "the Lord is good to the soul that seeketh him." Let me show you this truth very rapidly.

First, it is good of him to have set you seeking at all. He might have left you in your sins as he has left so many thousands of your fellowmen. He might have left you to be content with this vain, wicked world. At this moment, you might have been leaning across the counter of a gin-palace instead of listening to the Word of the

Lord. Ay, instead of going home to pray, you might have been getting to the barlot's haunt; and tomorrow, instead of coming to prayer-meeting, you might have been found where the multitude amuse themselves with vice. Thank God that you are a seeker, for there is something good in that fact. On a dark night, you may be grateful for one star shining in the sky, or even for a single match; it is very little, you think, but thank God for that little. "The Lord is good to the soul that seeketh him," in setting him seeking at all.

I think that he is also good in not letting us rest short of himself. You would have liked to have had comfort long ago, would you not? Ah, but comfort is not the main thing that you require; you need safety. Often, the surgeon, when he has a bad case, will not let the wound heal. "No, not yet," says he; "if that wound heals too soon, there will be more mischief coming from it." So he lets in his lancet again, and cuts out a bit of proud flesh; and our Lord will not let us close up the wound that sin hath made lest it be but a sorry healing that will end in a worse wound than before. I pray God that no one who is really seeking Christ may never be able to rest till he gets to him. There is a good resting at the foot of the cross, but you want to rest before you get there. Thank God for not letting you rest until you get to Christ, and I hope you will say,—

"I will not be comforted  
Till Jesus comforts me."

Make that your resolve, and may the Spirit of God keep you up to it! If so, you also will prove that "the Lord is good to the soul that seeketh him."

He is also good to seekers because he has made the way of salvation so plain. Brethren, there are certain gentlemen, nowadays, who want us to have what they call an advanced theology, an eclectic religion, which will suit those who are supposed to be "cultured." O God, save me from caring for such a thing as that! I want to be the means of saving the poor and needy, the ignorant and the fallen; and God wishes to save such people, and therefore he puts the gospel very plainly, "Believe and live. Trust the great Sacrifice, rely on Jesus crucified, and you are saved, and saved for ever." A man with an intellect not much above that of an idiot may understand this gospel, and enjoy it, while a man with the greatest mental powers cannot understand it any better; nay, he cannot understand it at all, unless the Spirit of God shall reveal it to him. I do thank God that it is not a difficult way of salvation that he has laid before us, but that it is simple, or as men say, "as plain as a pikestaff." God bring us all to accept this gracious plan of salvation!

Then, once more, is it not very good of the Lord in being found of seekers in due time? There is no true seeker—who shall die in his sins. If thou art sincerely seeking, thou shalt find; this is promised in our Lord's own words that we read just now: "For



WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, NOVEMBER 26, 1896.

DR. E. H. JOHNSON, of Crozer Seminary has an article in the *Examiner* on The New Situation and the New Policy. The new situation is that the Baptists are divided into two parties—"conservatives" and "progressives." The new policy he advocates is that two professors, the one conservative and the other progressive, be appointed to each of the chairs of our theological seminaries. The question has been well asked, why limit the number to two? Why not have a professor for each distinct view of the subject in hand?

But it is not of that we intended to speak. Dr. Johnson thinks the trustees of any given institution are to do whatever they please. He says:

If an institution may properly be either conservative or progressive, who then is intrusted with the responsibility of determining its character? The trustees. No other answer is for a moment admissible, for the trustees alone have the responsibility which their name implies, and if they have the sole responsibility they must have the sole authority too. If the trustees at Hamilton wish their institution to be conservative, they are at liberty to do as they please; and if the trustees at Chicago trustees wish to make their institution progressive, their right is as well assured. If, in order to make the Hamilton Seminary conservative, the trustees think it necessary to dismiss Professor Schmidt, they may do so without charging him with heresy, or proving anything at all against him. If, in order to fix the character of the Chicago Divinity School as progressive, the trustees think it wise to stand by Dr. Harper, they are at liberty to do so without proving that his teachings agree with those generally held among us. Friends of these gentlemen may insist that with them the cause of sound learning stands or falls; and their opponents may protest that the generally accepted views of Baptists are not safe in such hands; ministers' meetings and general associations may bring pressure upon the trustees, but it cannot be said that the trustees decide illegitimately, whichever way they decide. Both types of opinion are now and henceforth Baptist; either, therefore, fairly holds possession of any school that it can fairly win. When the radicals allege that it would have been unjust to truth, or to the man, to remove Professor Schmidt, they either deny the right of the conservatives to have a seminary, or the right of the trustees to secure a seminary to the conservatives; and when the conservatives insist that Dr. Harper should not be allowed to teach his views of criticism, they either deny that the considerable number of Baptist scholars who agree with him have any place in the denomination, or they arrogate to themselves the function which the charter has conferred upon the trustees.

Dr. Johnson forgets that the trustees of an institution are trustees. The institution does not belong to them to do with it as they please. It is put in their charge as a trust they are to manage for definite objects. To fail to carry out those objects is to be false to their trust. They are administrators and not owners. Our seminaries belong to the denomination who founded them, and not to the trustees who manage them. The will of the denomination, therefore, is higher than the will of the trustees.

There is, however, a marked difference between Colgate and Chicago Universities. Colgate was established to maintain the old Baptist faith, and to train men for preaching it. So soon, therefore, as the trustees are convinced that any professor believes and teaches contrary to that faith, it is their duty to remove him; and they are false to their trust if they fail to do so. It is not that they have the choice to make the institution "conservative" or "progressive," as they may prefer; it is that they are bound to carry out the trust that has been committed to them.

On the other hand the case of the University of Chicago is different. With the exception of small contributors, those who founded the institution want it like it is. Mr. Rockefeller is *par excellence* the founder, and the documents sent out from the University state that it was "founded by John D. Rockefeller." Now no objection has come from him to Dr. Harper's teaching. And, besides, there are other large givers who made their gifts with the distinct understanding that the institution was to be of the "liberal" order. There is, therefore, no obligation on the part of the trustees to remove Dr. Harper, nor to interfere with his teaching. Moreover, no charge of bad faith can fairly be made against Dr. Harper on this account, for he distinctly explained his views to the trustees when he was made President, and they knew just what they were doing in electing him. It gives us the more pleasure to say this, because we have had occasion, and will have occasion, to oppose Dr. Harper's views. We greatly regret that he holds views which seem to us destructive to faith in the authority of the Bible, and we do not believe that the present influence of the University of Chicago is favorable to Baptists; but Dr. Harper has acted the man about taking and holding the presidency of the University, and the trustees have no right to object to his being President because of his views. Thus the cases of Colgate and Chicago are radically different.

In the same article Dr. Johnson very well says:

The theological seminaries of a denomination are not in any case established for theological investigation, but for teaching to its future preachers the accepted theology of the denomination. It is true that the theological professor is capable of teaching only if he investigate, as it is true that the preacher is capable of imparting only that theology which he has worked out for himself. But it is not the function of a denomination to support either preachers or seminaries that have reached doctrines hostile to its own.

If those who call themselves "progressives" want seminaries, let them go ahead and establish them, and no one will object. But it is not honorable or manly for them to try to take possession of institutions which the conservatives have established. Certainly conservatives have the right to establish institutions, and as certain they have the right to hold them after establishing them.

GUY FAWKES DAY.

The great body of English people are soundly Protestant in spite of the ritualistic antics of some high church preachers. As a general thing, the "bone and sinew" pay no attention to the antics. But when Gladstone wrote a meek letter praying the Pope to "recognize" the Anglican orders, the attention of the people was arrested. Then came the snub from the Pope. This aroused their wrath, not against the Pope, whose answer they enjoyed, but against the Englishman who had given him the opportunity. And the resentment was shown all over England on Guy Fawkes day.

Guy Fawkes was one of the Catholic conspirators in the gunpowder plot to blow up the Parliament. Every year on Guy Fawkes day he is hung in effigy. But of late years this old custom has fallen into disuse and in very few villages was the day celebrated. This year, however, Guy Fawkes day was kept as it had not been in long years, preachers and squires taking as much interest in it as the boys. The heart of England is sound.

THE School-teachers' Association in New York City held their meeting on the 14th of November in Hamilton Hall, Columbia College. The subject for discussion was the growing illiteracy of the American youth.

In regard to the illiteracy they were unanimous. But they varied widely as to the causes, and consequently as to the cures. Some blamed the parents, some the newspapers. It was a little amusing that few if any blamed the schools. Did the fact that the body was composed of school-teachers have anything to do with that? And would a convention of parents or of editors have blamed the schools?

But the sad and yet the amusing thing withal, is this break in the great chorus of praise which has been going up for so many years to the "public schools of America." The world has been filled with the cry that great is this Diana of the Americans. Any one who has modestly and timidly suggested a "but," has been instantly crushed, and the glorification has gone on. The public schools were educating so many, many thousands, and their work was the best, the most scientific, the most thoroughly graded, the most successful, and so on through all the supply of adjectives which could be applied to schools.

Now, in the very center of civilization and culture, we hear of the illiteracy, and what is worse, the growing illiteracy of the American youth! The question arose because of the revelations made by the examination papers of students desiring to enter Yale University. It has been discussed in the papers, and now the teachers in New York City unanimously admit the sad truth, differing only as to the causes and the remedies!

Far be it from us to attempt to decide upon the causes and the cures when these experts differ so widely. But we may suggest that one cause is that in these days too many of the younger scholars are given to one teacher. They may be graded so exactly that one of them knows not even a date more than the others do. Yet they will differ widely in capacity, and especially in what is difficult to each one. The teacher should never have so many scholars that she cannot know the difficulties of each one and have time to give special instruction to each on the points on which he is most deficient. Our opinion is that twenty small scholars is the utmost limit that any teacher can have in one class, and do her best work on each. And twelve is a better number.

Of course parents are to blame, and newspapers are to blame, and modern life, with its bustle and hurry, is to blame also. But however the responsibility may be divided, the sad fact remains that after all the boasting about the schools, the United States is going out into the Twentieth century with a growing illiteracy of its youth, provided the teachers of New York and the examiners for Yale are competent and trustworthy witnesses. And this there is no reason to doubt.

THE Baptist Pastors' Conference have arranged a Thanksgiving meeting for the Baptists of the city in Chestnut Street Church, 11 A. M. Thursday of this week. Dr. J. T. Christian preaches the sermon.

REV. W. F. YARBOROUGH, of Crystal Springs, Miss., while in our city on the eve of his matrimonial alliance, with one of our handomest and brightest young ladies, called at our office. The young couple have our congratulations.

DR. RICHARD SLATER STORRS became pastor of the Church of the Pilgrims in Brooklyn in November, 1846. He has completed fifty years in that pastorate, and his people celebrated the golden wedding of church and pastor in a fitting way.

The record of the Storrs family is a remarkable one. Dr. Storrs' grandfather, Richard Slater Storrs, a graduate of Yale, became pastor of the Congregational church at Longmeadow, Mass., Dec. 7, 1785. He remained pastor of that church till his death, a period of nearly thirty-four years. His son, also Richard Slater Storrs, a graduate of Williams College, was ordained in the Congregational church at Baintree, Mass., and remained its pastor for more than sixty-two years, till his death, August 11, 1873. For those interesting facts we are indebted to the *Congregationalist*. The grandson has now been pastor of one church for fifty, and his undiminished vigour, both mental and physical, give reason to hope that he will surpass his father in the length of his pastorate.

Dr. Storrs and Dr. Palmer, of New Orleans, are two among the few pulpit orators left in the ministry. They have the eloquence of polished language in stately periods. Dr. Storrs preaches without notes, but never extemporaneously. His mornings are spent in his study, and no interruption is allowed. Dr. Byington, who is associated with him as pastor of a branch of the church, says that his study during the morning hours is "as impregnable as Gibraltar."

One thing to be regretted is that we hear nothing of another Richard Slater Storrs to follow the great-grandfather, the grandfather, father. We believe Dr. Storrs has no living son; if he has, the son is not a preacher. It is a noble and inspiring record, that of the Storrs family. It is a grand life which is being lived by the greatest of the three in the city of which he is the chief ornament.

THE *Word and Way*, one of the brightest and best of Baptist papers, asks us for our authority for an anecdote of Patrick Henry which we published. We cannot vouch for its authenticity. We found it in some trustworthy paper; we think, though we are not sure, in the correspondence of the *New York Observer*. When an anecdote reflects credit on those of whom it is told, we do not take the time to prove its authenticity before publishing.

BRO. T. P. DUDLEY's many friends will be glad to hear that he is well and busy at his missionary work. In a brief note sending his subscription to the RECORDER he says that his address is changed to New Town Madras, India. We hope our readers will not forget to pray God's blessing on Bro. Dudley.

SECRETARY FROST, informs us in a private letter that the Sunday School Board have decided to add a Bible department to their work. They will sell and distribute Bibles, and will do what is known as Bible work. We are glad to have more of this work done. Too little of it has been done, especially in the South and West.

THE REV. BEN M. BOGARD, who is aiding Pastor Taylor in a meeting at Third Avenue Church, made an interesting talk at the Baptist Pastors' Conference, Monday morning, about mission work and methods in missions. The subject of the Gospel Mission movement, came in for a due share of attention.

Editorial Varieties.

The Sunday School Board have secured Dr. C. E. W. Dobbs to edit the *Advanced Quarterly* for the first half of next year. The work will be well done.

On the Sunday before Christmas at the morning service in an evangelical church of a sociological denomination, the opening hymn (?) was "All Hail Christmas." Comment is unnecessary.

The *Herald and Freighter* says: "As between Paul and Rev. Dr. Evolving Self-conceit, some of us, though our heads are not yet snowy, are going to stick a while longer to the older sort of an apostle." You'll be called an old fogey if you do, and told that you "do not welcome new truth."

To the "advanced" (?) men of to-day the blackest character in all history is that of Epiphanius, the "heresy hunter," who had such a "fine nose for heresy." Nero and Judas incarnate these "advanced" men can regard with calm composure, but when they think of Epiphanius they are thrown into a violent fever of rage.

It is a great gratification to receive the following unolicited note from Dr. Theodore L. Cuyler: "Dear Brother: It is always so pleasant to me to see my articles in your staunch evangelical paper that I send this one to you. I wrote it two or three weeks ago. God bless your faithful RECORDER. Yours in Christ Jesus, Theo. L. Cuyler." Such commendation from such a source is gratifying indeed.

One gets a little impatient sometimes at being told with great solemnity "We should welcome new truth," as if any body ever denied that. But to welcome an old error because it comes adorned with a new name is a very different thing. Show us some new truth, something that is both new and true, and see if we do not "welcome" it.

We have been pained to observe exhibitions of intolerance on the part of prominent ministers. For example, brethren have shown anger at others for expressing their opinions in the RECORDER, and have shown anger at the RECORDER for allowing these others space for the expression of their opinions. Fortunately the irate brethren have no power to suppress free speech.

If all the Boers had as many children as the Kruger family, they could soon fill southern Africa and crowd out the English. One Paul's sister, Mrs. Pieter du Plessis, recently died at the age of seventy-seven. She was married at the age of seven and left behind her 170 children, grand-children and great grand-children. One Paul himself has 142 descendants.

Here is advice given by the famous physician, Dr. Benjamin Rush, of Philadelphia, almost one hundred years ago. And it is as good now as it was then: "Accommodate your dress with great care to the change of the weather, avoid at all times cold feet. Go to bed early and breakfast as soon as possible after you leave your bed in the morning. Use moderate exercise, but never before breakfast, nor to such a degree as to bring on fatigue of body or mind."

Dr. Murray wrote this protest to the *Clarendon Press*. "I protest strongly against the vulgar and unscientific habit of casting 'a' from judgement, acknowledgement, etc., which is against all analogy, etymology and orthoepy. I think the University Press ought to set a scholarly example instead of following the ignorant to do ill." The Press agrees that Dr. Murray is right and that publications will spell judgement correctly hereafter.

In an article in the *Independent*, Dr. Wardlaw, editor of the *Examiner*, says: "While there are some among us who do not recognize other Christian bodies as churches, yet a majority, especially at the North, believe that all evangelical churches are churches of Christ, though with some irregularities in their constitution." The *Examiner*, in Dr. Brady's life time, had for a cardinal doctrine the truth that a Scriptural church is composed of immersed believers.

The Standard says a monster petition in forty-four languages, with seven million signatures of women, has been presented to Queen Victoria begging her "to order increased taxation on the sale of liquors and opium." These seven million dear creatures know nothing about the law-making power in Great Britain. The Queen has no power whatever to "order increased taxation" on anything. The petition should have been presented to the House of Commons.

The Rev. J. N. Hall resigns his position on the RECORDER and becomes editor of the *American Baptist Flag*. His bright and vigorous and pungent utterances will be missed from our columns. He has not only the courage of his convictions, but, what is far rarer, he has the courage to have convictions, and he is a strong and fearless champion of what he believes to be right. He has our best wishes in his new field. We congratulate the *Flag* on securing his services.

The *Christian Advocate*, of Nashville, gives an interesting account of the oldest subscriber. This is Miss Jane Thomas, of Nashville, who is 94 years old, and who joined the church in 1830. The *Advocate* does not state what year her subscription began, but we suppose that year she joined the church. She is at church every Sunday morning and frequently at night. This is a noble record for faithfulness and vigour, but Kentucky Baptists can surpass it. Sister McKay, of Taylorville, when 104 years old, went regularly to church twice a day and to prayer meeting.

Among the Churches.

LOUISVILLE. Walnut-street—Bro D. I. Purser, of New Orleans, preached. Eight received for baptism and eight baptized. Bro. Purser preaches daily at 3:30 P. M. and 7:30 P. M. Broadway—Pastor Pickard preached. One received under watchcare and one profession of faith. Chestnut-street.—Pastor Weaver preached. East—Pastor Christian preached. One received by letter. McFerran Memorial—Pastor Jones preached. He left Monday for Chattanooga to aid Pastor Garrett in a meeting. Four received by letter, one for baptism and two baptized. Twenty-second and Walnut—Bro. Nowlin preached in the morning and Bro. Dargan at night. Pastor Hunt is absent preaching in Missouri. Franklin-street—Pastor Edwards preached as usual. German—Pastor Ritzman preached. One received for baptism and baptized. Highlands—Pastor Dawes preached. One joined by letter. Thanksgiving meeting. Logan-street—Pastor Ewing preached. One by letter. Parkland—Bro. A. R. Bond preached at both hours. Portland avenue.—Brother F. L. Smith preached at both hours. Southgate-street—Pastor McFarland preached as usual. Third ave.—Brother B. M. Bogard preached. Two received for baptism. Bro. Bogard preaches daily. Twenty-sixth and Market—Pastor Thompson preached as usual. Thirty-sixth and Grand-ave.—Bro. Rowans preached. One joined by letter. Lot secured for house of worship. Highland Park—Pastor Burroughs preached.

SEMINARY NOTES.

No classes to-day—Thanksgiving Day. "I live are God's, and if we are Christ's, we are the world's." Next Tuesday is Missionary Day. Are you hoping to receive from it an uplift in your missionary spirit? The Thursday night prayer-meeting was devoted to reports from the Chicago Missionary Alliance meeting. "You cannot afford to neglect Thanksgiving service to-day." "Forgot not all His benefits." At the Mission Band Monday night H. W. Luco, of the Inter-Seminary Alliance, spoke on the devotional side of life. He is visiting the various seminaries in the interest of the missionary cause. The turkey for our Thanksgiving dinner is kindly supplied by Dr. Harvey and the Station Book Concern. Dr. Eaton addressed the students in the hall Friday night in his usual interesting and helpful way. Tholuck's motto: "I have but one passion: it is He, Ho, Ho only!" Bro. Bostick, of China, spoke in the dining hall Tuesday night. He was listened to with great interest by the brethren. Visitors for the week include Pastor Taylor, of Third Avenue, and Elder Hogard, of Charleston, Mo., Dr. Eaton, Dr. Harvey and Mr. Luco. John Bass Shelton left for the South Friday on business at Mobile, and to supply at Coliseum Place church, New Orleans, last Sunday for Dr. Purser. He will also visit his wife and babies at his home in Montgomery, Ala., before his return. Lr. Dargan visited the Arkansas Convention, and was accredited a very hearty welcome by the brethren. The professors are all at home again from the various conventions. Supplies for Sunday: Chestnut-street, Edw. S. Reeves, morning; John S. Cheavens, night; Southgate, G. W. McCall, morning; Springfield, T. B. Itay, morning and night; Sanders, S. T. Williams, morning and night. Married, Tuesday noon, Nov. 24, at Parkland Baptist church, Elder W. F. Yarborough, of Crystal Springs, Miss., and Miss Nettie Forbes, of Parkland. Dr. Davidson, of Georgetown, an uncle of the bride, performed the ceremony. G. E. B.

THE STATE.

Pastor B. F. Page writes: "I closed a meeting last Friday of two days at Mt. Airy. The meeting resulted in the church, two by experience and baptism, one approved for baptism and two by letter. I will baptize there next Sunday. Others are expected to join soon. Bro. Geo. Baker, Bro. Crow and Bro. McDaniel were with me a nice bit of the time and rendered valuable assistance. O Bro. J. D. Cobb writes from Corinth, Ky.: "Pastor T. J. Markesbury filled

"It will go away after awhile."

That's what people say when advised to take something to cure that cough. Have you ever noticed that the cough that goes away after awhile takes the cougher along? And he doesn't come back!

Ayer's Cherry Pectoral Cures Coughs.

his regular appointment Saturday and Sunday. Received five for baptism and two by the Methodists. Pastor Markesbury took charge here last June one year ago, has received about seventy persons into the church. We have finished our new church, a great deal of the work being done by our pastor with his own hands, from early morn till late in the night, for three months he worked until the house was completed. This makes ten churches he has built and repaired a number of others and received over 1,500 members into the churches. We had the first of house when Bro. Markesbury came here, and about thirty members, now we have one of the neatest houses in the country. Our church when furnished will cost about three thousand; we owe about one thousand on our house yet but we are using it and working in harmony, that the cause of Christ may prosper and God be glorified in Corinth. We earnestly solicit the prayers of our brethren that we may succeed."

Pastor Lloyd has taken hold at Midway, and the outlook is good. F. Williams, of Harrodsburg, writes: "We had four additional last Sunday." Under the ministry of Bro. Williams we hope our old historic church, will grow in spiritually and power.

Pastor J. M. Roddy writes from Midway: "I have been in this pastorate two weeks. There have been added to the church during the time. One baptized on the night of the 13th inst. A crowded room on our last prayer-meeting night. The Lord be praised for the prospects that lie out before us here."

W. H. Williams writes from Clinton: "I held a two weeks' meeting at Arlington, Ky. Had about 35 professions, baptized 24. To God be all the glory. I am now in a meeting at Milburn, Ky. began here Tuesday night. Brethren pray that the good Lord may pour us out a blessing and a burn."

Pastor J. W. Loving is conducting a protracted meeting in his church at Campbellsville, assisted by Rev. J. F. Williams of Harrodsburg.

Bro. C. E. Horryman writes: "I assisted T. C. Carter at Rock Spring, Webster county, in a two weeks' meeting ending my work there on Thursday night before the first Sunday in November. In addition to 18 by experience and restored. I went from there to Big Rock, Tenn., at close of meeting Pastor A. C. Dorris baptized 6, there were other professions. It was said there were twice as many on several occasions as would set in by experience and restored. A meeting at Little River church, Christian county. In all of the churches I have visited, I have not found a single man or woman, from whose lips may be heard the praises of the RECORDER, for its able, bold yet humble defense of the truth. Long live the RECORDER. I baptized two happy converts at Eddy Creek church yesterday. We hold a Thanksgiving service there and will remember the Orphans' Home on that day."

The meeting in Shelbyville has resulted in 40 additions by profession of faith and baptism.

Pastor J. W. Crawley writes: "On the third Sunday in October I closed a two weeks' meeting with my Pleasant Ridge church, Green county, which was the most stirring and thorough revival the church ever enjoyed. I have no assurance in preaching except pro sermons by Bro. T. M. Green. The Christians worked faithfully and earnestly for souls. The Holy Spirit was with us in great power sealing the truths to the attentive congregations. One night before preaching I visited all who wanted religion then to come to the front seats, as I wished to preach specially to such on the plan of salvation. The seats were filled and many converted. That night will be long remembered. The meeting resulted in 14 conversions. Several cold and backslidden members revived and reclaimed. Additions to date, 7 by baptism, 1 re-

stored, 1 by letter, 1 under watchcare, 3 awaiting baptism. Others are expected to join. I have been pastor of the church eight years, and God has greatly blessed our labors." In a meeting of two weeks just closed at Flag Springs Baptist church, Campbell county, in which the pastor, A. Logan Vickers, had the assistance of B. F. Swindler, of Covington, the church enjoyed a most gracious revival of the old-fashioned kind in which humility, penitence and confession possessed the people of God in a manner rarely witnessed. Bro. Swindler's preaching was plain, earnest, practical and scriptural, and greatly enjoyed by the church, to whom he has endeavored himself much for his work-sake. Additional to the quickening of the church 12 were received for baptism, 1 restored and 2 by relation. The Lord be praised.

Pastor J. F. Williams writes from Harrodsburg: "I have just closed a meeting of two weeks with my church here, in which I was assisted by the Lord and my valiant force of brethren and sisters. There were 11 additions to our church, 9 of which were by baptism. Of those baptized, three were husbands and four wives. A deep spirituality pervaded the meeting from the beginning. But for an engagement to go to the aid of Bro. J. W. Loving, of Campbellsville, to-day, the meeting would have continued for a week longer. The union Thanksgiving service occurs this year in our church. The Methodists have been creating intense excitement for five weeks with a so-called 'holiness meeting.' We shall all hail the time when this excitement subsides, and those temporarily influenced by this craze can take their bearings and ascertain their real status as converted sinners along with the rest of us poor mortals."

Pastor W. N. Payne writes: "We had a good service last Sunday and Saturday before at Providence Simpson county. I preached three times as usual, had one addition by letter, one forward for prayer. I accepted the care of the church for the year 1897. May the Lord give us a prosperous year."

Pastor Lipsey, of Adairville, is holding a series of meetings, Pastor Bow of Pembroke, assisting. Already fourteen additions. We are glad to have Bro. Bow in his native state, and to hear of his usual success in protracted meetings.

OTHER STATES.

Bro. Wm. J. Holtzclaw writes from Elkins, W. Va.: "I have been here one week engaged in a revival meeting which has developed into a revival of very deep interest. Several have been added to the Baptist church and more to follow. Some converts, who are members of the Peo-families have not taken a stand so far as church connection is concerned. At the meeting last night, (Monday) over thirty unconverted persons asked for an interest in the prayers of Christians. The work is a very deep spiritual character and spreads out into the country. The pastor is one of our Eastern men, Rev. Amos Robinson, who was educated at Brown University, Newton Theological Seminary. He is a grand man, a good preacher and pastor."

Pastor J. J. Taylor has completed the ninth year of his ministry in the St. Francis St. church, Mobile. During that term 538 have been received into the fellowship of the church, largely on profession of faith. There have been 292 who have died or removed elsewhere, leaving the net increase 246, 79 were added during the last year. It is a strong church with a strong pastor, and the ties which bind them have also been strong as the churches who have tried to draw Pastor Taylor to other fields have found.

A meeting in the Broussard Grove church, La., closed with 10 additions to its fellowship.

A church of 10 members has been constituted at Lois, Moore county, Tenn., and Bro. C. C. Winters has accepted the call to its pastorate.

A meeting in the New Salem church, near Kansas City, Mo., closed with additions to the fellowship of the church. Six others were converted who were visitors from Kansas and will join their home churches.

A meeting in the Freedom church, Morgan county, Mo., closed with 10 additions to the fellowship of the church.

The Good Hope church, Mo., closed a meeting with 28 additions to the fellowship of the church, all by experience and baptism.

A 21 days' meeting in the Hunnewell church, Shelby county, Mo., closed with additions to the fellowship of the church.

The Bethel church at Dawn, Mo., has set apart Bro. D. Evans to the full work of the Gospel ministry.

A meeting in the Bethany church, Pulaski county, Ga., closed with 21 additions to the fellowship of the church.

Emeline The Modern STOVE POLISH. Produces a JET BLACK enamel gloss. Dustless, Odorless, Labor Saving. 5 and 10 cent boxes. Try it on your Cycle Chain. J. L. PRESCOTT & CO., NEW YORK.

Eleven have been baptized and 6 restored to the fellowship of the Riddleville church, Ga., and others are to be baptized at the next meeting. A meeting in the Luella church, Ga., closed with 20 additions to the fellowship of the church. Ten were added to the fellowship of the New Hope church, Ga., and the church was greatly strengthened in a meeting held by Pastor A. C. Smith.

A meeting in the Oak Grove church, Cabarrus county, North Carolina, closed with the church greatly revived and 12 additions to its fellowship. The Oak Grove church, North Carolina, has set apart Bro. A. N. Henson to the full work of the Gospel ministry. The Good Hope church, Oxford Association, Texas, has set apart Bro. S. Woodruff to the full work of the Gospel ministry.

Pastor S. P. Lindsey has gone from Georgetown, Ala., to Evergreen, Ala. He will do the work of the Gospel ministry. Pastor J. H. Cason writes from Hubbard, Texas: "Change my paper from Hubbard City, Texas, to Huntsville, Texas. I go there to take charge of the church."

Pastor W. H. Gibson writes: "Please send my paper to Downey, Cal., instead of to Los Angeles, Cal. I am now settled here in a pleasant field."

MEDICAL WISDOM.

THE DEBILITATED CONSUMPTION CAN BE CURED.

T. A. Slocum, M. C., the Great Chemist and Scientist, Offers to Send Free to the Alliance Three Bottles of His Newly Discovered Remedies to Cure Consumption and All Lung Troubles.

Nothing could be fairer, more philanthropic or carry more joy in its wake than the offer of T. A. Slocum, M. C., of 183 Pearl street, New York City. Confident that he has discovered an absolute cure for consumption and all pulmonary complaints, and to make its great merits known, he will send, free of charge, to any reader of WESTERN RECORDER, who is suffering from chest, bronchial, throat and lung troubles or consumption.

Already this "new scientific course of medicine" has permanently cured thousands of apparently hopeless cases. The Doctor considers it his religious duty—a duty which he owes to humanity—to donate his infallible cure.

Offered freely, apart from its inherent strength, is enough to commend it, and more so as the perfect confidence of the great chemist making the proposition.

He has proved consumption to be a curable disease beyond any doubt. There will be no mistake in sending the mistake will be in overlooking the perfect confidence of the chemist in his American and European laboratories testimonial of experience from those cured, in all parts of the world.

Delays are dangerous. Address T. A. Slocum, M. C., 183 Pearl street, New York, and when writing the Doctor, give express and postoffice address, and mention reading this article in the WESTERN RECORDER.

RECENTLY, on our way to the Alabama Convention, we had to lay over at Chattanooga, where, in some respects, the greatest meeting of Southern Baptists was held last May, largely due to the unequalled executive ability of Pastor Garrett and the enterprise of the Chattanooga Times. We had the pleasure of meeting Bro. Garrett, whom we have known intimately since the beginning of his ministry in Kentucky. His church is in a prosperous condition, and the saints in Chattanooga are devoted to him. He is justly esteemed as one of the ablest preachers in the South.

I REGRET that your type setter made me say, in the note you kindly published concerning my plan to visit the brethren that 300 of the members of the First Baptist church had left and formed the Third church. I wrote (or think I did) 500 instead. I own I should have written "five hundred" instead of using figures. Please have the error corrected as soon as possible. Fraternally yours, J. B. SOLOMON.

THE LIBERALITY OF MR. JAMES A. SHUTTLEWORTH.

From the Harrodsburg Stagings, we learn that James A. Shuttleworth, the wealthy wholesale clothing merchant of Main street, Louisville, has deeded an elegant lot south of his hotel in Harrodsburg, fronting on Main street, to the Baptist church, valued at \$1,500 to \$1,800. Mr. Shuttleworth is modest and is averse to ostentation, and it is without his knowledge, and with almost fear of displeasing him, that we give publicly to some of his nobil and generous deeds. Few years since he gave about \$2,000 to the Baptist church at Campbellsville as a memorial to his mother who was a member and lies buried close by. Recently he gave \$1,500 towards the building of the Shuttleworth Memorial Baptist church at Pleasant Hill, Mo. He also aided liberally in building the Methodist meeting house at Burgin as a memorial to Mrs. Torkington, his mother-in-law. Besides all this, he generously bore the expense of one of our Louisville Baptist pastors on the four months' tour conducted by Dr. T. T. Eaton, D.D., L. D., to Palestine and other Eastern countries.

The third season of that splendid transcontinental service, inaugurated by the Southern Pacific and known as Sunset Limited, goes into effect with the train leaving New Orleans November and will be operated semi-weekly, as heretofore. The thousands of people who have made this journey to the Pacific Coast upon Sunset Limited all want to go again the same way. If you want any information about the route or train write to W. G. NEIMYER, General Passenger Agent 238, Clark St., Chicago Illinois.

A TOBACCO POISONED HEART is a frequent coroner's verdict on sudden death. It overcomes the desire for Tobacco, takes off the appetite, induces general weakness, and all other ailments. It is a box, not any drugstore. Booklets free. It is the best remedy for tobacco poisoning. Try it today. Eureka Chemical Co., Detroit, Mich.

ON Sunday, Nov. 1st, we closed a meeting of 16 days at Friendship church, Logan county. It is pronounced the best meeting of many years. It reminds one of Pentecost to hear the trembling sinners plead and to see them prostrate themselves at the mercy-seat. The results of the meeting so far are 30 conversions, 32 additions to the church by baptism, 1 restored, 1 by letter and received under watch-care until letters are procured, besides a wonderful awakening throughout the whole church. Among those who joined us we find, Campbellites, Methodists and Presbyterians. We now have, besides the regular Sunday night prayer-meeting, a beginner's prayer-meeting which meets each Wednesday night, in which many of the new converts take a part. It greatly encourages the writer to see such great blessings showered from above during the first four months of the year. The church, and gives him strength to start on another year's labor, to which he was called at the last meeting. Bro. Layton Maddox assisted during the entire meeting, doing half the preaching and conducting the singing. His earnest Scriptural preaching and true Gospel singing was blessed of God to His own glory and endeared this noble young brother greatly to the pastor and church. He is one of the best workers that we have ever seen in a meeting. A. W. McDANIEL.

No other lamp-chimneys a quarter so good as Macbeth's; or cheap in the long run. You want the right shape besides. We'll send you the Index; free. Geo A Macbeth Co Pittsburgh Pa

MORPHINE Optum, Cocaine, Camphor, Eucalypti, Menthol, Peppermint, Thymol, Vanillin, etc. Indorsed by physicians, ministers and others. Book of particulars, testimonials, etc. Free. Wholesale and Retail. G. WILSON CHEMICAL CO., Dublin, Texas

FAMILY CIRCLE.

HE DOETH ALL THINGS WELL.

BY FRANKIE PARKER DAVIS.

It was evening, the summer lay dying,
And autumn, with banners unfurled,
In purple, and sapphire, and gold,
Made brilliant a beautiful world.

NOBLESSE OBLIGE.

BY LUCIE DAYTON PHILLIPS.

PART I.

The Ladies' Aid Society of the Baptist church at Oakland held its weekly meetings in one of the small rooms of the church building which adjoined the pastor's study.

church and make some of the members see their duty," said old Mrs. Barr, piously. "There's something mighty wrong with us, it may be that we need a change in the way of a pastor—I have sometimes feared so, at least—or, it may be that we ourselves are—"

scholarly, argumentative research of the Bible student of to-day.
And soon it was evident that a revival spirit was in their midst. The atmosphere of "old-time religion" began to diffuse itself over the house, to animate those eager, tearful listeners.

Indian, or plain American; it will go from the heathen to the heathen."
Aunt Margaret rose to take her departure. "Must you go, Margaret?" asked Mrs. Porter. "I am so glad you came for lunch. I am only sorry we did not have a better meal to offer you."

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CHESAPEAKE AND OHIO RAILWAY.

Table with columns for destinations (New York, Philadelphia, etc.) and departure times.

SOUTHERN RAILWAY IN KENTUCKY.

Table with columns for destinations (Louisville, Lexington, etc.) and departure times.

—THE BEST—

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The sons of Schem.		I. CHRONICLES, II.		The sons of Israel.	
Before C. 1000, A.C.	and A ram, and Fez, and Hul, and Ge ther, and Me shech.	17 And Arphas ad begat Shē lah, and Shē lah begat E ber.	41 Now these are the kings that reigned in the land of Edom before any king reigned over the children of Is rael; Hū lah the son of Hū or; and the name of his city was Din hā-bāh.	After C. 1000, cir. 1075 C. 950, A.C.	
17 Gen. 22 Gen. 25	19 And unto E ber were born two sons; the name of the one was Pe leg; because in his days the earth was divided; and his brother's name was Jok tan.	18 And when Hū lah was dead, Hū lah the son of Zā rah of Dūz rah reigned in his stead.	42 And when Hū lah was dead, Hū sham of the land of the Tū man-ites reigned in his stead.		
1 Gen. 10 20	20 And Jok tan begat Al-mō dād, and Shē leph, and Hā zar-mā veth, and Jō rah.	19 And when Hū sham was dead, Hā dād the son of Hū dād, which smote Mid lan in the field of Mō ab, reigned in his stead; and the name of his city was K vith.	43 And when Hā dād was dead, Sām lah of Māz-rāh reigned in his stead.		
1 Gen. 11 10, 26 27, 28	21 Hā dō ram also, and C tal, and Dū lah.	20 And when Sām lah was dead, Shā ul of Hū hū both by the river reigned in his stead.	44 And when Shā ul was dead, Bā- ul his son, the son of Ach bōr reigned in his stead.		
1 Gen. 11 10, 26 27, 28	22 And E bal, and A-bim a-el, and Shē ba.	21 And when Bā ul-hā nan was dead, Hā dād reigned in his stead; and the name of his city was Mā-hē a-lah, the daughter of Mā tred, the daughter of Māz a-shāb.	45 Hā dād died also. And the dukes of Edom were; duke Tim nah, duke Kā sh, duke Hū thūh.		
1 Gen. 11 10, 26 27, 28	23 And C pht, and Hā v-lah, and Jō hāb. All these were the sons of Jok tan.	22 Duke A-hū-lāh ē-mah, duke E lah, duke Pī non.	46 Duke Mā g'd-el, duke E ram. These are the dukes of E dom.		
1 Gen. 11 10, 26 27, 28	24 * Shēm, A-phāz 'ād, Shū lah, 25 * E ber, Pō leg, Hū u, 26 * Sē ruz, Nā hōr, Tū rah, 27 * K hōm; the same is A-bē-hām.	23 Duke Kā nāz, duke Tū man, duke Mū rāy.			
1 Gen. 11 10, 26 27, 28	28 The sons of A-brahām; * Jā qac, and * Jā h mō-el.	24 Duke Mā g'd-el, duke E ram. These are the dukes of E dom.			
1 Gen. 11 10, 26 27, 28	29 * These are their generations: the generations of Ish mō-el, N-hāz, pth; then Kō dar, and Aā lō-el, and Mib sām.				
1 Gen. 11 10, 26 27, 28	30 Mā h mā, and Dū mah, Mā a's, * Hā dād, and Tū mah.				
1 Gen. 11 10, 26 27, 28	31 Jō tūr, Nā phāh, and Kō d ē-mah. These are the sons of Ish mō-el.				
1 Gen. 11 10, 26 27, 28	32 * Now * the sons of Kā-tū rah, A-brahām's concubine; she bare Zim rān, and Jōk shān, and Mō dan, and Mid lan, and Ish bāk, and Shū-shā. And the sons of Jōk shān; Shū-bā, and Dō dan.				
1 Gen. 11 10, 26 27, 28	33 And the sons of Mid lan; E phāh, and E pher, and Hū mōch, and A-ō dā, and Hū dā-sh. All these are the sons of Kā-tū rah.				
1 Gen. 11 10, 26 27, 28	34 And * K hē-hām begat Tīgar, * The sons of Tīgar; E sū and I, r-gel.				
1 Gen. 11 10, 26 27, 28	35 * The sons of * E sū; Pī-phāz, Hēu-el, and Jō hāb, and Jō-shān, and Kō rah.				
1 Gen. 11 10, 26 27, 28	36 The sons of Pī-phāz; Tū man, and O mar, * Zē pht, and Gā tam, Kō-nāz, and Tū mō, and Am pōk.				
1 Gen. 11 10, 26 27, 28	37 The sons of Hēu-el; Nā hāh, Zē rah, Shām mah, and Mīz rah.				
1 Gen. 11 10, 26 27, 28	38 And * the sons of Sē ir; Lē tan, and Shō bal, and Zīb ē-on, and A nah, and Dī shōn, and F zār, and Dī shān.				
1 Gen. 11 10, 26 27, 28	39 And the sons of Lē tan; Hē rī, and * Hō mām; and Tū nā was Lē tan's sister.				
1 Gen. 11 10, 26 27, 28	40 The sons of Shō bal; * Jū'nān, and Mān a-hāh, and F hā, * Shē pht, and O nam. And the sons of Zīb ē-on; A-nāh, and A nah.				
1 Gen. 11 10, 26 27, 28	41 The sons of A nah; * Dī shōn. And the sons of Dī shōn; * Am rām, and Esh hān, and Ith ran, and Chō ran.				
1 Gen. 11 10, 26 27, 28	42 The sons of * E sār; Hū hān, and Zē vān, and * Jū'kān. The sons of Dī shān; Cā, and A rān.				
1 Gen. 11 10, 26 27, 28	43 * Now these are the kings that reigned in the land of Edom before any king reigned over the children of Is rael; Hū lah the son of Hū or; and the name of his city was Din hā-bāh.				
1 Gen. 11 10, 26 27, 28	44 And when Hū lah was dead, Hū lah the son of Zā rah of Dūz rah reigned in his stead.				
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1 Gen. 11 10, 26 27, 28	48 * And when Sām lah was dead, Shā ul of Hū hū both by the river reigned in his stead.				
1 Gen. 11 10, 26 27, 28	49 And when Shā ul was dead, Bā- ul his son, the son of Ach bōr reigned in his stead.				
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1 Gen. 11 10, 26 27, 28	51 Hā dād died also. And the dukes of Edom were; duke Tim nah, duke Kā sh, duke Hū thūh.				
1 Gen. 11 10, 26 27, 28	52 Duke A-hū-lāh ē-mah, duke E lah, duke Pī non.				
1 Gen. 11 10, 26 27, 28	53 Duke Mā g'd-el, duke E ram. These are the dukes of E dom.				
1 Gen. 11 10, 26 27, 28	54 Duke Mā g'd-el, duke E ram. These are the dukes of E dom.				
1 Gen. 11 10, 26 27, 28	CHAPTER II.				
1 Gen. 11 10, 26 27, 28	1 The sons of Israel. 1 The posterity of Jārah by Timar. 11 The children of Jārah. 12 The posterity of Jārah the son of Jārah. 13 The posterity of Jārah the son of Jārah. 14 The posterity of Jārah the son of Jārah. 15 The posterity of Jārah the son of Jārah. 16 The posterity of Jārah the son of Jārah. 17 The posterity of Jārah the son of Jārah. 18 The posterity of Jārah the son of Jārah. 19 The posterity of Jārah the son of Jārah. 20 The posterity of Jārah the son of Jārah. 21 The posterity of Jārah the son of Jārah. 22 The posterity of Jārah the son of Jārah. 23 The posterity of Jārah the son of Jārah. 24 The posterity of Jārah the son of Jārah. 25 The posterity of Jārah the son of Jārah. 26 The posterity of Jārah the son of Jārah. 27 The posterity of Jārah the son of Jārah. 28 The posterity of Jārah the son of Jārah. 29 The posterity of Jārah the son of Jārah. 30 The posterity of Jārah the son of Jārah. 31 The posterity of Jārah the son of Jārah. 32 The posterity of Jārah the son of Jārah. 33 The posterity of Jārah the son of Jārah. 34 The posterity of Jārah the son of Jārah. 35 The posterity of Jārah the son of Jārah. 36 The posterity of Jārah the son of Jārah. 37 The posterity of Jārah the son of Jārah. 38 The posterity of Jārah the son of Jārah. 39 The posterity of Jārah the son of Jārah. 40 The posterity of Jārah the son of Jārah. 41 The posterity of Jārah the son of Jārah. 42 The posterity of Jārah the son of Jārah. 43 The posterity of Jārah the son of Jārah. 44 The posterity of Jārah the son of Jārah. 45 The posterity of Jārah the son of Jārah. 46 The posterity of Jārah the son of Jārah. 47 The posterity of Jārah the son of Jārah. 48 The posterity of Jārah the son of Jārah. 49 The posterity of Jārah the son of Jārah. 50 The posterity of Jārah the son of Jārah. 51 The posterity of Jārah the son of Jārah. 52 The posterity of Jārah the son of Jārah. 53 The posterity of Jārah the son of Jārah. 54 The posterity of Jārah the son of Jārah. 55 The posterity of Jārah the son of Jārah. 56 The posterity of Jārah the son of Jārah. 57 The posterity of Jārah the son of Jārah. 58 The posterity of Jārah the son of Jārah. 59 The posterity of Jārah the son of Jārah. 60 The posterity of Jārah the son of Jārah. 61 The posterity of Jārah the son of Jārah. 62 The posterity of Jārah the son of Jārah. 63 The posterity of Jārah the son of Jārah. 64 The posterity of Jārah the son of Jārah. 65 The posterity of Jārah the son of Jārah. 66 The posterity of Jārah the son of Jārah. 67 The posterity of Jārah the son of Jārah. 68 The posterity of Jārah the son of Jārah. 69 The posterity of Jārah the son of Jārah. 70 The posterity of Jārah the son of Jārah. 71 The posterity of Jārah the son of Jārah. 72 The posterity of Jārah the son of Jārah. 73 The posterity of Jārah the son of Jārah. 74 The posterity of Jārah the son of Jārah. 75 The posterity of Jārah the son of Jārah. 76 The posterity of Jārah the son of Jārah. 77 The posterity of Jārah the son of Jārah. 78 The posterity of Jārah the son of Jārah. 79 The posterity of Jārah the son of Jārah. 80 The posterity of Jārah the son of Jārah. 81 The posterity of Jārah the son of Jārah. 82 The posterity of Jārah the son of Jārah. 83 The posterity of Jārah the son of Jārah. 84 The posterity of Jārah the son of Jārah. 85 The posterity of Jārah the son of Jārah. 86 The posterity of Jārah the son of Jārah. 87 The posterity of Jārah the son of Jārah. 88 The posterity of Jārah the son of Jārah. 89 The posterity of Jārah the son of Jārah. 90 The posterity of Jārah the son of Jārah. 91 The posterity of Jārah the son of Jārah. 92 The posterity of Jārah the son of Jārah. 93 The posterity of Jārah the son of Jārah. 94 The posterity of Jārah the son of Jārah. 95 The posterity of Jārah the son of Jārah. 96 The posterity of Jārah the son of Jārah. 97 The posterity of Jārah the son of Jārah. 98 The posterity of Jārah the son of Jārah. 99 The posterity of Jārah the son of Jārah. 100 The posterity of Jārah the son of Jārah.				

EXACT SIZE OF BOOK WHEN OPEN.

Gleaner Department.

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

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

ADIEU!

With this issue of the WESTERN RECORDER my connection with it as a special contributor will cease, because of my election to the position of editorial manager of the American Baptist Flag, of St. Louis, Mo. It is with profound pleasure that I can assure the readers of the RECORDER that there is not and has never been, and I trust will never be, one thought or feeling of unpleasantness between myself and the managers of the RECORDER. I have been astonished that so much toleration could be shown toward my rugged and radical methods of speech, and that so little censorship has been manifested toward the things I have written; but it affords me pleasure to know that such is the spirit of honor and fairness on the part of the editor and managers of the paper, that they do not propose to interfere with freedom of speech, or with the untrammelled utterances of candid convictions. Dr. Eaton, the editor; Dr. Harvey, the business manager; the foreman and printers, the bookkeepers, the advertising manager and everybody else connected with the RECORDER, have treated me royally and brotherly, and for all of them I shall cherish an undying affection. If I did not feel that in the Providence of God I could do a more valuable work with the RECORDER I should certainly covet this relation that I now resign in perpetuity.

Since my earliest recollection the WESTERN RECORDER has been within my reach almost every week. It has become to me a weekly necessity. It has done much in moulding my life, and establishing my faith on the invincible rock of Baptist doctrine. But it has never seen the time when it stood more grandly and successfully in the fore-front of the battle than it does to-day, and it is never more popular, or more worthy the support of its thousands of patrons.

Most sincerely do I pray that heaven's richest blessings may continue with everybody connected with the RECORDER, and upon everybody that reads its instructive and strengthening pages week by week. Though my energies will be re-doubled and fully consecrated to the cause I love in another paper, I shall ever cherish a fond recollection and an inexpressible appreciation of my short experience with the RECORDER people. God bless all of them. Farewell! J. N. HALL.

J. N. HALL—Dear Bro.—The Presbyterians held a meeting near here recently, in which there were some additions. Among the number were some who demanded immersion. The preacher would not immerse them, though the "session" had pronounced them proper subjects. But in order to satisfy them, I understand, he employed a Campbellite preacher to immerse them. When they assembled at the water, the Campbellite took the "noble confession" and duly performed the work. Question: Are they in the Presbyterian church, or are they in the Campbellite church? Or are they Presbyterian Campbellites, or Campbellite Presbyterians, which? I am in the midst of a glorious meeting in my home church. Have had 18 received for baptism to date and the church greatly revived. Am hoping for a large number.

God bless the RECORDER in its bold stand for the truth. Yours for Christ and his cause.

A. W. RICHARDSON.

Era, Brook county Texas, Nov. 16 '96

Remarks:—It appears to me that these "converts" have neither a baptism nor a church, but they are going back to "first princi-

ples." Campbell was a Presbyterian seeking immersion, and when he obtained loose baptism from a Baptist by the name of Luce, he was about where these Campbellite-Presbyterians now are. But the time now is when there is such liberalism in religious practice and faith that one need not be astonished at any thing that may occur.

ELD. J. N. HALL—In Gleaner Department of Nov. 5th, in your comment on the eldership you say that the eldership of the Campbellite church was copied from the Presbyterians. Granting this to be true, do two wrongs make one right? The Baptist have not a Scriptural eldership. If the Christian (Campbellite) fathers picked up some planks from the Presbyterians, did not the Baptists take some from the Methodists? In new Testament times they had a plurality of elders for every congregation; but the Baptists have one elder to four congregations.

2. You say that if the Christians (Campbellite) had the kinks straight-out of them they could do some good on Baptist lines. Pray tell me if Bible lines would not be as good as Baptist lines? The apostle says God's divine power hath given unto us all things that pertain to life and godliness. But you say there is no such thing mentioned as a Campbellite elder. Just 2. Neither is there anything mentioned as a Baptist elder. The reason is because neither existed at that time. But you say that Christ had a plurality of elders. A little more light please. Fraternally, BELLE MILLER.

Needmore, Texas.

Remarks:—1. Baptists never copied the eldership nor anything else from Methodism. Baptist elders are strictly and intensely scriptural, a plurality of them being found in every city, and in almost every church within the cities; but no such a person as a non-preaching Campbellite elder can be found in the Scriptures in either the singular or plural number. He is strictly and literally and universally a product of Presbyterianism. The first elder of whom we read in the Bible was a preacher, and a Baptist. The last one was also a Baptist, and all the rest. But no one who can answer to a modern Campbellite elder is to be found in the Bible as an approved officer. Demetrius and Alexander the Coppersmith were furnished with a touch of Campbellite eldership.

2. It would be a great job to get all the kinks out of Campbellism, but by a display of divine power it could be done. There wouldn't be any Campbellism left, however. A genuine manifestation of true religion always consumes the cold formalism of Campbellism. When the kinks are out, the whole thing will then operate on Baptist lines. Whatever is truly and genuinely Baptist is also Bibleistic. There is no distinctive Baptist doctrine that is not a distinctive Bible doctrine; and there is no distinctive Campbellite doctrine that is a Bible doctrine at all. The poor Campbellites are full of kinks, and Sister Miller is greatly to be pitied on account of her apostasy to them.

In view of some private correspondence that Bro. Leslie, the General Baptist, who debated his claims in Webster county last summer, has been doing, the Baptist church at Little Zion unanimously adopted a statement for publication in the RECORDER, as follows: "The Baptists were well represented in the debate, there being sixteen ministers present. The unanimous opinion of Baptists, and outsiders too, was that Bro. Hall's arguments were unanswerable, and much of it Bro. Leslie made no attempt to answer, especially on communion and security of believers; the main point of difference between Baptists and General Baptists. On the other hand Bro. Hall answered all of Bro. Leslie's arguments to the great satisfaction of all the Bap-

tists. Bro. Leslie's arguments were mostly mere assertions. The Baptists were highly pleased with the debate, and greatly strengthened in Baptist faith."

J. D. WOODSON, Mod.

W. J. WILKEY, Clerk.

BRO. W. M. RUDOLPH has been doing very efficient work at Vienna, Illa., and will continue his services there next year, but will make his home near Paducah, Ky. Any country church in want of a good preacher should write him. He has just closed a good meeting with Bro. J. B. Stewart at Mt. Pleasant church. Nine additions to the church, eight baptized.

ARKANSAS BAPTIST STATE CONVENTION.

The convention assembled at Hot Springs on Nov. 13th. Including messengers and visitors, there were over 600 present, composed of preachers, lawyers, physicians, business men and planters. The organization was effected by the re-election of ex-Governor J. P. Eagle, who has often proved himself worthy and well qualified. Hon. J. G. B. Simms was re-elected secretary, and Bro. J. H. Peay assistant secretary—a native Kentuckian and the son of Rev. Dr. J. M. Peay deceased. Dr. W. A. Clark, editor and proprietor of the Arkansas Baptist—one of the leading Baptist papers of the South—was elected treasurer. Hon. W. E. Adkinson, late Attorney General of Arkansas, was elected first vice-president, and Dr. J. M. Hart, a minister of noble service and great influence, second vice-president.

The introductory sermon was preached by Elder A. H. Autry, a young man of ability and one of the leading pastors of the state. Hot Springs is a city of 15,000 and one of the most attractive points for a convention in the South. Dr. W. A. Jarrel, pastor of the church, and the committee on entertainment, of which Dr. E. C. Ellis was chairman and Rev. W. H. McDonald was secretary, did their work so thoroughly that all were promptly assigned to homes on their arrival. So well were the Baptists and citizens of Hot Springs pleased with us, that they are now seriously considering the building of an auditorium that will seat 10,000 people, and extending an invitation to the Southern Baptist Convention to meet with them, and so well were we pleased with the boundless hospitality extended by citizens, irrespective of denominational ties, and the hotels, that we pledge ourselves to vote to accept the meeting was harmonious. The devotional spirit was prominent. Considering the hard times, there were several collections, and they were larger than usual. Dr. J. B. Cranfill, editor of the Texas Baptist Standard, of Waco, Texas, by request took the first collection for the support of the twenty ministerial students at Ouachita College. The Doctor was in his happiest mood, and the amount reached \$1,075.95. Your scribe was pressed into service on Saturday night to take a collection for the Arkansas Baptist Orphans' Home at Monticello. The amount asked was \$300; the amount raised was \$540. This success led the Trustees of Central Female College to call on me to ask for \$600 to save a suit of foreclosure on the school furniture which cost \$2,000. The pull was hard for a while, until Bro. W. H. Eagle, brother of ex-Gov. Eagle, arose and proposed to give \$600 to Ouachita College if I raised \$650 for Central. We raised \$650 in a short time. While our reputation for raising money is estab-



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It has ever been the aim of the Publishers of Peloubet's Quarterlies to make them, from every standpoint, superior to all other lesson helps. That they have succeeded was evinced by their enormous circulation, greatly increased during the past year by their marked reduction in price. The 1897 series comprise all of the old favorites of

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They will be edited as heretofore by

Rev. F. N. Peloubet, D. D. Rev. A. F. Schaffner, D. D. Mrs. M. G. Kennedy. Miss Lucy Wheelock.

In order to more fully supply the needs of Sunday Schools, we have prepared for 1897 a new

Home Department Quarterly

which will be found to be exactly what has long been needed for the scholars of Home Departments. It will be published in the Senior Grade. Sunday-School superintendents and teachers desiring to examine any of these Quarterlies are requested to send for free samples, and decide for themselves regarding their distinctive merits, kindly specifying which ones and grades are desired.

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DR. T. B. BUCHANAN, Resident Physician, Hot Springs, Ark.: "Send me five cases of Gout, in my own person, and have prescribed it for patients similarly suffering, with the most decided beneficial results. I take pleasure in advising Gouty patients to use these springs." Sold by druggists. Pamphlets free. PROPRIETOR BUFFALO LITHIA SPRINGS, VA.

lished in Arkansas, we would like to quit. Altogether during the convention, for various denominational objects, there was raised about \$5,000.

Our Seminary was ably represented by Dr. E. C. Dargan. On Sunday night he preached a great sermon to an admiring and appreciative audience in the Presbyterian church. The Boards of the Southern Baptist Convention were represented, viz.: Foreign Missions by Rev. A. J. Barton, assistant corresponding secretary. He is a native of Arkansas and deservedly they are proud of him. Dr. M. D. Early, Corresponding Secretary of the Texas Mission Board, presented the claims of the Home Mission Board. He is also a native of Arkansas and much loved Dr. E. E. Folk, editor of the Baptist and Reflector, presented the claims of the Sunday-school Board, of which he is president, in a speech of much power. Dr. W. C. Luther, Secretary of the Bible Department of the American Baptist Publication Society, made a strong speech, and while he was speaking a brother said, Amen. "Luther is the right man in the right place," and to all this we agreed. Brethren Thomas and Doyle, with the chapel car "Evangel" of the American Baptist Publication Society, did a great work during the year at destitute points on the railroads through the state. Dr. S. H. Ford, our old man eloquent, was on hand. There was no one more honored, and we trust he got many subscribers to his Repository. Rev. Dr. S. A. Hayden, editor and proprietor of

the Texas Baptist and Herald, of Dallas, Texas, was on hand and looking well. From his cheerful appearance, no one could have told that his paths were not strewn with roses at the last Texas Baptist State Convention. Dr. Morris, editor of the Guardian, was with us and enlisted many subscribers for his able monthly. Visitors were welcome and were patiently heard. Dr. W. A. Clark, editor and proprietor of that staunch defender of the faith, the Arkansas Baptist, has been in the state for twenty years and he is thoroughly identified with his brethren, and he deservedly speaks as one having authority.

Dr. A. W. Williams announced to the convention that the street car company respectfully offered a free ride over the city. Many took that free ride, for who ever heard of a street car company doing that before!

Many of the bath houses invited the convention to enjoy free baths, and many availed themselves of the courtesy.

Bro. Heit, President of Mountain Home College, is a native Kentuckian. He is doing a great work. We observed some recent additions to the ministry in the state—Dr. O. L. Hailey, pastor at Fort Smith, one of the leading churches in the state, if not the leading church. Bro. Hailey is President of the Sunday-school Board and has a strong hold on the hearts of the people. When we heard that once a certain pastor in St. Louis declined to receive Dr. Hailey and his noble wife, the daughter of Dr. J. B. Graves, in-

to his church because, forsooth, Bro. Hailey was editor of the Baptist Flag, we could hardly believe it, but it was so. Dr. W. R. L. Smith welcomed the Haileys into his great church, and the little church, and preacher lost an opportunity to have two pious and talented members added to their list.

Dr. W. A. Jarrell succeeded Dr. J. B. Moody at Hot Springs—a worthy successor. Words of uncertain sound will not come from him. Pastor Bozeman is making a fine impression in Forest City.

Rev. W. T. Box, President of Board of Trustees Central Female College, is prominent and influential in denominational affairs.

Rev. M. O. Keller is the zealous pastor at Van Buren. We congratulate the saints at Pine Bluff upon the prospect of securing as pastor one of the best young preachers and pastors in the South—Rev. L. Seebor. The German pastor and missionary at Pine Top made a fine impression on the convention. Rev. Giles Taylor, formerly of Kentucky, is one of the best loved and most successful pastors in the state.

We had the pleasure of meeting Dr. W. A. Forbes, at the convention, who was shot by a madman some weeks ago. He submitted to a surgical operation to extract the bullet from his neck, which was successfully done by the skillful surgeon Dr. Jelks. The would be murderer is in jail awaiting trial. Pastor E. B. Miller, of Arkadelphia is vice-President Foreign Mission Board and President of Ministerial Education. Rev. A. G. McManaway is Professor of Theology in the thirteen weeks' course in Ouachita College. On motion a special committee was appointed to consider the advisability of establishing a theological department in connection with Ouachita College.

Pastor W. Stevens, First church, Little Rock, Rochester Seminary man, has greatly endeared himself to the brethren by cordially aligning himself with all our Southern denominational enterprises. We were disappointed in not meeting Bro. Joiner of Jonesboro, and were pained to hear of his recent illness. Rev. W. S. Wood is one of the few pioneer preachers still living. The Lord has blessed him in his ministry and in his family. One of his sons is one of the Supreme Judges of the state. The Woman's Missionary Union made a good report. Mrs. Gov. Eagle is the efficient president. The sisters are working harmoniously and energetically along the Southern Baptist Convention lines. Rev. J. H. Peay becomes associate editor of the Arkansas Baptist. We welcome him to the craft, and predict that as an editor he will add to his growing reputation.

Among other prominent members of the great convention, we note Elders E. P. Turner, T. C. Swafford, R. D. Wilson, Lon. Slaughter, T. F. Landreth, W. H. Farsley, J. S. Hamilton, M. T. Webb, R. T. Russell, J. H. Grumbles, G. W. Slaughter, W. W. Gardner, D. E. Gambrell, J. W. Hoekins, J. A. Smith, J. M. Caldwell, John Ayers, N. C. Denson, O. H. L. Cunningham, H. A. Munn, Geo. R. Jones, A. A. Andrus, C. Wardlow, E. C. Lile, P. C. Barton, James H. Randall, W. B. Peebles, L. E. Beard, J. P. Henry, J. J. Haynes, and C. W. Strickland.

Before closing this report, already too long, I must return thanks in behalf of the Baptist Book Concern and the Western Recorder for the many orders for books and subscribers for the best Baptist paper in the world, except the Arkansas Baptist, for the

Baptists of Arkansas. Of course, their own paper always first, but next, I believe, they love and appreciate the RECORDER.

The following resolutions were adopted:

Whereas, Dr. W. H. Whitsitt, President of the Southern Baptist Theological Seminary, Louisville, Ky., and Professor of Church History in said institution, has given utterance in the N. Y. Independent (an un denominational paper unfriendly to Baptists), in Johnson's Cyclopaedia, and finally in a book which he has recently published, to teachings contrary to sound Baptist views; and

Whereas, The method of advocating such teachings seems to us to violate the fundamental principles of ethics; and,

Whereas, These things have served to alienate sympathy and support from the Southern Baptist Theological Seminary; therefore be it resolved by this convention:

1. That while we love the Seminary, we not only deplore but repudiate such teaching and method; and,

2. That we appeal to the Board of Trustees with earnest solicitude, having confidence in their fidelity to Baptist teachings and interests to remove the existing difficulties, or secure Dr. Whitsitt's resignation or removal."

W. P. HARVEY.

AN IMPORTANT DIFFERENCE To make it apparent to thousands, who think themselves ill, that they are not afflicted with any disease, but that the system simply needs cleansing, is to bring comfort home to their hearts, as a costive condition is easily cured by using Syrup of Figs. Manufactured by the California Fig Syrup Company only, and sold by all druggists.

CANADIAN LETTER.

We are enjoying most lovely fall weather just now. Our Indian summer being in its glory. Ours is a charming climate, full of health-giving breezes and inspiring sunshine. Our Thanksgiving Day is placed for Nov. 26th, and we have abundant reason for thankfulness this year with the prolific crops and glorious weather and fair measure of general prosperity. I trust the time will soon come when the American and Canadian Thanksgiving Day will each be on the same date and the two great sister nations will clasp hands at the altar of thankfulness and thus form a closer bond of union.

The Home Mission Board for Ontario and Quebec met a few days ago, and the old vexed question of an empty treasury, and unpaid pastors again confronted the members. Truly it is a shame that such piteous appeals should have to be made so frequently for money by our Boards. When will our members generally recognize that their money is not their own but the Lord's, and give regularly and consistently as the Lord has prospered them? Great satisfaction and thankfulness is felt in the restoration, health and work of our beloved Superintendent of Home Missions, Rev. J. P. McKewen; the Lord has been gracious to us in this matter and we praise Him for it. There have been 125 Baptisms on Home Mission fields during the quarter and about the same number on fields occupied by students. New work is opening up in a very promising manner in Prince Edwards county and Manitoulin Island. This department of our work is full of promise.

Our work in India is also meeting with great success. The cry is more men, but money is not forthcoming to send them. We have three missionaries at home and

another on the way. The climate of India is very trying for our brethren and sisters and we need to give them all the sympathy we can and make their work as pleasant as possible. We are hoping to be able to send out some reinforcements when those at home return.

The home churches are in many cases getting to work for the winter. The brethren who are regularly engaged in evangelistic work are now in full swing and have plenty of engagements far ahead. Pastors who have special gifts in this particular line are helping others who are less gifted. Special services will now be in order all over the province, and we hopefully look forward to a good ingathering of precious souls.

The Whitsitt controversy is being watched with great interest by many Canadian Baptists. Some of them who happen to know a little of the early history of English Baptists are not a little amused at some of the learned Doctor's statements. The discussion will serve a useful purpose in bringing to light and calling special attention to many events in the history of old country Baptists before 1600. Any way as Baptists we are not afraid or ashamed of the truth—let there be light, that our principles may be manifest to the world.

T. W. CHARLESWORTH.

London, Ont., Nov. 7, 1896.

The mother's heart is the child's school-room.

ITCHING SKIN DISEASES RELIEVED BY ONE APPLICATION OF CUTICURA

SWIFT CURE TREATMENT.—Warm baths with CUTICURA SOAP, gentle applications of CUTICURA Ointment, and mild doses of CUTICURA Laxative, greatest of humors cure.

NEW YORK STORE LOUISVILLE, KY. Black and Colored Gown Fabrics. Only 2 or 4 lots and room to print. Not a word about the other 10 equally good lots which want of space forbids us to mention.

"Washing made graceful." (After a sketch in New York Truth.) We want to show it, because this seems to be a woman who uses Pearline. She's doing no work to speak of, you see—she doesn't look as if she ever had to. She appears to be rinsing out the clothes, after letting them soak in Pearline (one soap) and water, which is about all the labor required. The washboard we don't understand—unless she's washing it. Women who use Pearline (one soap) don't need a washboard. They don't have that tiresome, wearing, rubbing over a wood work or paint or anything of the kind then they want Pearline. Washing can't be made graceful unless it is made easy. Of all the ways of washing that are perfectly harmless, the easiest, quickest, most economical, is with Pearline.

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Dr. McLeish & Weber, of Cincinnati, O., have made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of their success the names of a few of the well-known persons who have been cured by them.

Mr. T. E. C. Brinly, Louisville, Ky., President of the Brinly, Miles & Hardy Co., manufacturer of the famous "Irtly" Flour, was cured ten years ago of a cancer of the mouth. Had been operated upon three times before going to them.

Prof. H. McDermid, formerly editor Christian Standard, Cincinnati, Ohio, was cured of cancer of the face. Before their treatment was applied, the diseased part had been cut out twice, each time returning in about six months.

Judge R. J. Bowman, of Alexandria, Louisiana, was cured of cancer of the right cheek and forehead three years ago.

A line addressed to Dr. McLeish & Weber, 49 John St., Cincinnati, O., will secure a 65-page treatise free.

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It Cures Rheumatism.  
It Cures Headache.  
It Cures Nervousness.  
It Cures Lumbago and Pain in the Hips.  
It is nature's own ton to the "VONZONE."

Read what C. C. W. Alford says:

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LOUISVILLE, Ky., Sept. 25, 1895.  
I take great pleasure in bearing testimony to the curative powers, in cases of rheumatism, of your "Vonzone." My own case was that of Sciatic Rheumatism. I used the Vonzone for several weeks, and was entirely cured and remain so to this time. I cannot recommend to an elderly lady eighty odd years of age, who is now informed was entirely cured and the Vonzone returned. "Vonzone" most recommended "The Vonzone" too highly. Very respectfully,  
C. C. W. ALFORD.

Send for booklet, "What we Know," to

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## The Farm

Kentucky mules are in demand in the South.

J. E. Phelps, of Fayette, sold to Moses Kahn 78 head of cattle at 4 cents.

Bourbon county fattened this season for foreign markets 15,000 cattle that brought \$900,000.

J. F. Miller, of Millersburg, sold to J. T. O'Neal, of Medford, Mass., his stallion, C. W. Williams, for \$2,000.

Brent Hutchcraft, of Paris, bought of S. F. Stone, of Nicholas county, 275 sheep at 24 cents per pound.

In Bourbon county Geo. C. Clay sold to Walker Muir and Ed Turner 26 head of shoats, weight 100 to 120 pounds, at 3 cents.

C. F. Clay, of Bourbon county, delivered to Simon Wehl last week 60 head of export cattle, 1,500 lbs., at 4 cents.

In Boyle county, Farris & Whitely sold to Monto Fox, agent for Nels. Morris, 102 head of cattle, 1,500 pounds average, at 4 1/2 cents.

Two hundred cattle at Paris on Court day and all sold. Quality medium; \$3.40 best price for feeders; yearling steers sold at 3 to 3 1/2 cents. Good demand for feeders and yearlings.

Martin & Hudson, of Midway, bought in Bourbon, Harrison and Fayette counties 160 first-class extra sugar mules, paying from \$105 to \$110 per head, cash, for the same.

The Bourbon News reports sales of 93 two-year-old cattle at 3 1/2 and \$1 premium a head and 25 of 1,530 pounds average at 4 cents. The owner put 530 pounds each on the last lot since December, 1895.

The crop of winter apples is very short. The reports range from 5 to 50 per cent. of the crop of 1895, which was an enormously large one. The average for the state is 41 per cent., as compared with the crop of 1895.

Reports still show a decrease in former estimates of yield of corn. Much complaint, too, is made of quality, dry rotting and chaffy being the principal defects given. A complete report on yield and quality can not be had until next month, when it is anticipated from the progress now made that husking will be completed.

Redd & Bro., of Fayette, bought 61 head of shipping cattle at 3 1/2 and are feeding them for Christmas on corn that cost them 61 cents a barrel. They bought five lots of hogs averaging 300 lbs. at 3 cents a pound. Also three lots of stock hogs at 3 cents per pound and a lot of fat sheep at \$4 per head.

Sam Foreye sold to Joe Embury for export 48 cattle that averaged 1,415 pounds at 4 cents. Preston Burgin and B. B. Campbell bought of Mack Ransdell 22 1,100-lb. cattle at 3 1/2 cents, and 9 head at 3 1/2 cents. David Walter shipped 2 carloads of hogs and one of fat heifers to Cincinnati. He paid \$3 per hundred for the hogs and \$2 and \$2.50 for the heifers.—Harrodsburg Democrat.

When the sheep's feet seem to be tender apply a mixture of pure lard or vaseline with one-ten part of acetate of copper well ground with it. This will destroy whatever poison may affect the feet through the effects of impure matter in the land. Decaying matter of any kind, especially if it is wet, will quickly rot the sole of the feet and cause lameness, which if neglected may have serious results.—Ex.

**THE SURE CURE FOR**  
BURNS, SCALDS, AND ALL  
KINDS OF SORE THROAT.  
Solely Prepared by  
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Solely Sold by Druggists.

## A SYSTEM OF ROTATION.

A close observation of various systems of farming practiced throughout the country leads to the conclusion that a majority of farmers do not realize the necessity or the advantages of a well planned system of rotation.

They are governed too much by the prospective money value of the crops to be grown. Leaving out of count to a great extent the condition of the land, as to loss or added fertility, or the destructive influence of insects that often follow too continuous cropping, the growths that nature produce to hide the nakedness of soils constantly teach us that rotation is necessary. The destruction of crops by insects that feed upon them that have accumulated by a continuation of the same crops teaches us that rotation is a necessity. The decreasing volume of crops grown in succession teaches us also that the system is ruinous.

Taking the other side of the question, we soon learn that by a system of rotation carried on in regular order, land can be kept up and made to improve. Three years to corn followed by one or two years to small grain crops and then three years to grass will not give as good returns as a closer rotation, say one year to corn, one to small grain, and one to grass or clover. By the former plan, now too often practiced, the first crop of corn under normal conditions is the best, and the same is true of the other crops, and the last crop is the poorest. The decreased value of a certain crop forces the farmer to change to some other.

Why would it not be better for the farmer to follow the hint given in the successful growth of the first crop after a change? And work in that direction all the time, making a narrow rotation a source of profit, rather than to be forced into a long rotation by the unprofitable yield of crops?

It is possible to improve a worn-out meadow or pasture by a coat of manure and reseeded, but with the wise farmer this course is only followed as a makeshift or the necessity of circumstances and surroundings. For it is an accepted fact that a better sward can be secured by plowing the land, thereby destroying many weeds as well as being able to get a better seed bed. In the growth of clover the second year after sowing, we expect the maximum crop, and experience teaches us that we cannot keep succeeding crops up to this standard by reseeded, but to be able to grow a maximum crop again some other cultivated crop must occupy the land for a season. The growing of a single crop in succession exhausts the properties of the soil necessary for the production of that crop.

By a system of three-year rotation—corn, wheat and clover—we are able to keep in check many obnoxious weeds that would otherwise overrun our farm. We are sometimes asked if we do not get weeds that are hard to control in the manure we haul from town. If all is applied to the fields kept in regular rotation, we have no trouble with the weeds. But if the manure is put on the permanent pasture, we expect some trouble. A friend has a great dread of morning-glories carried on the farm in this way. We have no trouble in keeping them under control when a three-year rotation is followed; but if we grow corn in succession three or four crops, we should expect soon to be overrun with them and to have them get entirely beyond our control.

In the management of garden crops, we are careful to follow a rotation. We do not grow potatoes on the same plot two years in

succession. The strawberries are set in new soil each time. The sugar corn is changed each year to soil not occupied the previous year in sugar corn. In growing this crop on the same land two or three years in succession, we found the ear-worms grew more abundant each year, almost ruining the third crop.

In growing clover, if it were possible to grow three or four crops in succession—if the soil would sustain so many crops—we should expect to be checkmated by the accumulation of the many insects that feed on it. The root and stem borers and the midge we would expect to increase in numbers each succeeding year and make their increased numbers a ruinous force against the clover crop. The other staple crops of the farm, wheat and corn, have their insect enemies that gain in numbers and force when the crops are grown in succession. All these matters should come in for careful consideration by the farmer when he maps out his system of farming.

The continuous cropping system entails more and harder work. It requires that the land be plowed oftener; this is the heaviest draft on the power of the farm. And further, the crops require more continuous cultivation to keep down the weeds.

Clover, when it comes in so regularly, is the cleansing crop of the farm. The roots of this crop will do no more towards aerating and loosening the soil than is possible to be done with the best tools and the highest system of cultivation. Grass of some kind is always considered a renovating crop, but if never in the rotation it is allowed to perfect itself, it is of indifferent value, or if allowed to occupy the land till it fails, it is of itself of no practical value in the rotation.—JOHN M. JAMISON, in Country Gentleman.

## APPLE CULTURE FOR PROFIT.

"Can apples be made as profitable as other fruits?" is a question that R. H. Sherwood, of Water-viet, Mich., can answer. He has been able to secure from his apple orchards large crops of fruit during the past three years, when other orchards in this county have failed to bear. He attributes many of the failures to lack of cultivation, pruning and spraying, and believes that many have lost more from the failure of their apple crop due to the lack of proper care and attention, than could be obtained from hundreds of acres of farm crops. From forty acres of apple orchards he claims to have received larger returns than from two hundred acres in farm crops, averaging about \$55 per acre for the last seven years. He finds cultivation and pruning essential, and ploughs the land in the spring and sows to field peas. About Aug. 1 the hogs are turned in to feed them down, as well as to eat the fallen apples and thus destroy the codling moth. The trees were sprayed with Bordeaux mixture and Paris green, the former for the scab fungus upon the fruit and foliage, and the latter to destroy the canker worm, codling moth and tent caterpillar. In 1895 he considered that the returns from the spraying were not less than \$500.

When the time comes to harvest the apples, he first picks up all windfalls and disposes of them as soon as possible. The apples are then picked, placed in baskets, and hauled to the barn, upon a low-down, "handy" wagon with a wide platform, where they are placed in bins. He packs in barrels holding two bushels and

three pecks, and ships as soon as a good price is offered. He finds it pays to take pains in packing and to make the fruit look attractive. The European demand for American apples is growing, and should be encouraged.—New York Observer.

# CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a lifelong study. I warrant my remedy to cure the worst cases. Because others have failed in no reason for not using a cure, hence once for a trial and a Free Bottle of my infallible remedy. Free Remedies and Postoffice address.

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As Passenger Agents for the French Lines at lowest rates for the Orient, Europe, India, Australia and around the World. Through Tickets to all ports. Apply to GAZE & NILE TOURS, 113 E. Broadway, New York City, or to the agents in your city.

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Items of Interest.

The Herald and Prodigal says the "star of empire" is now making its way westward, and that the census of 1901 will show the centre of population further east than did that of 1890.

The stories which come from Formosa of the treatment the Japanese are giving the brave people of the island are as terrible as those told of Turkish atrocities.

This year scientific men instead of politicians were sent to Hebring Sea to investigate the whole question in regard to the seals.

Gold exports from Western Siberia are increasing. A caravan from Tomsk has reached St. Petersburg bringing 7000 pounds of gold.

Several of the nations are measuring arcs of the earth with a view to ascertaining its diameter with great accuracy.

In California an amendment to the constitution allowing women to vote was defeated at the late election by a large majority.

The Liberal party in England passed a law in 1891 establishing a progressive inheritance tax.

What next? The Watchman says that there have been exhibited blocks of compressed grass with iron hoops which are intended for paving streets.

The finest steel in the world is made by the Hindoos by a very ancient process, and hitherto Western man has not been able to equal their work.

The Eastern papers are rejoicing greatly from the fact that the returns show the foreign vote in this country was solidly for Mr. McKinley.

Bulletin No. 1 recently issued by the United States Department of Agriculture is a pamphlet, two copies of which ought to be in every farm house.

Experiments in raising silkworms have been made again and again. The United States pays at least \$100,000 for silkworms raised in Yucatan, and there is a large belt of land in which it can be raised here.

Lord Loudaule asserted, apparently on the authority of the German Emperor, that before the famous despatch was sent to Paul Kruger, the Boers had asked the aid of Germany and it had been refused.

The French Chamber of Deputies have passed a law requiring that the nation demanding that all the English missionaries be driven out of Algeria.

Ripans Tabules cure torpid liver.

DEATHS.

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

JONES.

Died of diphtheria at his home near Campbellsville, Oct. 18. How Clarence Lee Jones, son of Dr. O. L. and Maggie Jones, age 5 years.

There is another little dead To heaven's harp strings given. Another little scrap voice, Another star in Heaven.

Lee was the idol of the household, the light and joy of the family. But "the silver cord is loosed, the golden bowl is broken, the vessel is not more the sweet vessel, for God had need of him and early called him home.

Papa, darling, cease your weeping. Grandpa, dry your tear-dimmed eyes. Jesus has me in his keeping. Angels carried me on high. Grandma, do not wail me with you. Heaven is so dear to me. Here I twine the sweetest garlands, One for papa, grandpa and thee.

AUTIE.

Our precious little Bononi Franklin infant son of J. H. and Pante Gabbart, departed this life Oct. 20, age 10 months and 14 days. The most impressive scene I ever witnessed was the mother singing to her dying babe.

"Come, angel hand, Come and around me stand. O bear away my poor snowy wings To my immortal home."

"The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

Farewell, precious babe, till we meet again.

GRANDPAPA.

\$100 Reward, \$100. The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Cancer.

Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease requires a constitutional treatment.

Low Rates to the West and South. Via H. O. S. W. Ry. Nov. 26th and Dec. 1st, for A. O. Seeker, Arkansas, Arizona, California, Indian Territory, Kansas, Texas, Missouri, Oklahoma, Nebraska, New Mexico, The Dakota, Utah, Nevada, Louisiana, etc.

Now is the Time to plan for your winter trips to California, beginning Nov. 4th, the Washburn R. R. in connection with the "Santa Fe" Railway will inaugurate a line of rest-land sleeping cars.

Who's Shellabarger? He's the Wire Fence Man of Atlanta, Ga., and sells the best and cheapest fencing in existence for all purposes.

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ST. LOUIS, SPRINGFIELD AND THE WEST LEAVE: St. Louis, 10:30am; Springfield, 11:55am; St. Louis, 1:40pm; Springfield, 3:25pm; St. Louis, 5:10pm; Springfield, 6:55pm; St. Louis, 8:40pm; Springfield, 10:25pm; St. Louis, 12:10am; Springfield, 1:55pm.

From East, 7:40am; 12:15pm; 5:55pm; 11:55am. From West, 7:40am; 12:15pm; 5:55pm; 11:55am. R. S. BROWN, D. P. A.



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WESTERN RECORDER I have received the machine and am well pleased with it. It is equally as good as machines sold here in Lake City for \$45. JOHN H. JEFFERSON, Lake City, Pa., Aug. 26, 1896.

WESTERN RECORDER I am more than pleased with my sewing machine. Think that as good as any machine that sells at \$40. Every one that sees it thinks it is a gem. MISS H. H. THRELKELD, State Line, Ky. Sept. 18, 1896.

WESTERN RECORDER Will say that the sewing machine I just what you said it was. My wife is well pleased with it. BURMAN, KY., Aug. 6, 1896.

DEAR RECORDER - The Sewing Machine you sent to me has come, and I write to tell you that we are delighted with it. We had it for \$45. G. H. CARTER, Washington, Ga., Feb. 24, 1896.

DEAR RECORDER - The machine I bought of you is much better than one I paid \$60 for. I am more than pleased with it. Mrs. G. O. CHEATHAM, Taylorville, Ky., March 14, 1896. Address all orders to WESTERN RECORDER



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