

WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXX.

LOUISVILLE: THURSDAY, DECEMBER 10, 1896.

NUMBER 53.

WESTERN RECORDER.

PUBLISHED BY

THE BAPTIST BOOK CONCERN.

OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

One copy one year (in advance) \$2 00
After three months " " 1 25
After six months " " 75

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AFFECTION is a kind of moral gymnasium, in which the disciples of Christ are trained to robust exercise, hardy exertion and severe conflict.—Hannah More.

WHEN Dr. Chalmers began preaching at Kilmory, his aim was to reform man by morality. Years afterwards he declared that he never reformed any one by that style of preaching, adding: "It was not until the free offer of forgiveness through the atoning blood of Christ was urged upon men that I ever heard of any reformatations."

TALK in the largest words the language supplies of the solidarity of the race, and the necessity of reforming society, if you will. But remember that no reform has ever accomplished anything which was not based upon religion, and that religion is a personal thing. As one by one men are born, as one by one they die, so one by one men repent and believe, and no man can give a ransom for his brother.

A CORRESPONDENT of the *N. Y. Evangelist* tells of a man who was swallowed by a whale and afterwards rescued alive. In February, 1891, the whaler *Star* of the East pursued an enormous whale. The whale shattered one boat, and James Bartley, who was on it, could not be found. The whale was captured and cut up, and twenty-four hours after he was swallowed, Bartley was found alive but unconscious in the whale's stomach. He was revived with difficulty. He said he could breathe at first, but with difficulty, but suffered from the intolerable heat, feeling that he was being boiled alive. His recovery was slow, but he did recover entirely, the only effect left was that his skin seemed to have been tanned by the gastric juice.

AN army officer one hundred years ago wrote these beautiful words to one who had lost the dearest on earth: "You write of the broken family circle, and my heart weeps with you. But are we not one family yet? Do we not part every night? One retires to rest before another, the separation gives us no pain, because we believe we shall meet again refreshed in the morning. And shall we not meet again bright and glorious in heaven's fair morning? Shall we not reunite the broken fragments of our loved family in a better world, in a truer, safer home than this? We are going as fast as possible to reunite them."

THESE be wise and needed words of Dr. de Blois: "It will take us long to learn that the Sunday-school was designed not to supplant but to supplement the course of Bible instruction in the Christian home. The existence of a school organized and controlled by the church by no jot or tittle diminishes the duty of the parent in the home. The family is the foundation of the race, of civilization, of all human progress. To the family was entrusted the religious training of the race in the yesterday of ages. Today domestic scandals, 'the advance' of woman, and our artificial system of living in the great cities, threaten the complete disintegration of this divine institution."

MISSIONARY CONFERENCES.

BY WILLIAM ASHMORE, D. D.

If any one wants a unique indication of the sweep and power of the missionary movement of our day, let him take note of the great conferences being held on the mission field by missionaries themselves.

In the early days of missions there were but few such, and the few that were held were local, and attended by but a small number of persons. But as the work grew and the number of workers increased, the call came for large meetings and continuous sessions for days, seldom less than a week, when hundreds would be together discussing the things of the Kingdom of God.

There was a notable conference held at Ootacamund, which was one of the earliest. In 1872 a great meeting was held at Allahabad—the "city of God"—as the words mean. In 1879 it came the turn of Bangalore. In 1882 there was one in Calcutta. In 1892 one at Bombay, at which there were 620 missionaries. In China there have been two, and as many in Japan.

A brief account of the Shanghai Conference of 1890, which the writer attended, will give one a fair idea of the make-up of these conferences generally, and how the time is spent. Taking them all, men and women, there were 445 missionaries present. They represented 37 different Missionary and Bible Societies in the United States, Canada, England, Scotland, Ireland, Germany, Switzerland and Sweden. It was intended to continue ten days, but that time was too short, and two more days had to be included. There were three sessions a day, some of them quite long, none of them short, and not one of them sleepy or dull.

It will be wondered what they had to talk about. The range of subjects is great, and one not a student of the problems connected with missions would hardly dream of what has to come in. Just bear in mind that this modern missionary movement is the culmination of the plan of all the ages—of God's plan for the redemption of the human race—of even "as many as the Lord our God shall call." Consider, too, that it involves an application of all the spiritual resources and accumulations of all the generations past. All previous periods have been largely preparatory periods; now we have entered into possession, and are called upon to utilize and apply the garnered material. All that Moses and the prophets did write, was written also for us, upon whom the ends of the world have come. Consider, too, that the devil's kingdom has gathered its full strength and maturity. He, too, and all his fallen host have massed their materials, and developed all their resources of evil for fighting the truth; or, rather we should say, they are now rapidly developing all their powers of resistance, all their devices, all their forms of antichrist, and are making a vast confederacy of all the forms of evil, and by the aid of a false philosophy and a skeptical science, are marshalling them for the last campaign.

Much of this final conflict is to be fought out with you at home, but much of it also is to take place here. The heathen world is, in a measure, Satan's seat. Hitherto he has reigned supreme and undisturbed. He has got possession of the ruling powers and of the common people; he holds the reins of all social and political as well as religious movements among his subjects. He does not mean to abdicate his place without a struggle. You never will succeed there so long as Satan holds Asia in his grip. There is to be an awful fight for the possession of Asia. Missionaries all know it, and have taken the dimensions of the coming conflict fairly in its fullness.

So they feel the need of all getting together once in about ten years, say, to see

how far they have got, to have a better understanding with each other, to compare notes on progress, on difficulties and hindrances, to lay plans for co-operation, to divine vaster undertakings, and, with it all, to praise God and implore the presence and power of the Holy Spirit, and finally to be comforted and strengthened by the mutual faith of each other.

Now I will here give you a list of some of the subjects up for consideration, and then you will see what missionaries talk about for twelve days on a stretch: "The Changed Aspect of China;" "The Relation of Christian Missions to the Foreign Residents;" "Historical Summary of the different versions of the Holy Scriptures;" "And the feasibility of a united classical and common Mandarin Colloquial Version;" "Bible Distribution in China, its methods and results;" "The Missionary—his qualifications, introduction to his work and mode of life;" "Lay agency in Chinese Missions: to what extent desirable, and under what conditions;" "Historical Views of Missionary Methods, past and present, in China, and how far satisfactory;" "The Secret Sects of Shantung;" "Lay agency and the representation of that subject to the home church;" "The relation of Christianity to universal progress;" "A general view of women's work in China and its results;" "Girls' Schools;" "Best method of reaching the women;" "The feasibility of unmarried ladies engaging in general evangelistic work in new fields;" "The training and work of native female evangelists;" "Christian training of the women of the church;" "Medical mission work by lady physicians in China;" "Orphanages;" "Asylums for deaf, dumb and blind in China;" "Statistics and resolutions on the use of opium;" "Methods of dealing with inquirers;" "Condition of admission to church fellowship;" "Best methods of discipline;" "The deepening of the spiritual life of the native church;" "Stimulating the church to aggressive work;" "The service of song in China;" "The relation of Christian Missions to the Chinese Government;" "The preparation of a memorial to the Emperor;" "Past and present condition of Mission Schools;" "Relation of Christian education to the present condition and needs of China;" "The selection and training of native assistants;" "The place of Confucian Classics in Christian Colleges and Schools;" "School and text-book series;" "Scientific terminology for Chinese schools;" "Christian literature in China;" "Current Chinese literature—How far is it antagonistic to Christianity?" "Appeals for new missionaries;" "Divisions of the field among different Societies;" "Ancestral worship;" "Annotated Bibles;" "Results and statistics;" "Aboriginal tribes;" "The Manchos;" "The Chinese in Burmah;" "The Chinese in outside settlements," and various other subjects.

From this list of bare bones one can have no conception of the meat and muscle that covered them. It was not like a missionary conference at home where the great mass know but little, and have come to hear a few who have dived into the subject. Here they were all experts. Every one was interested in every topic, and had a fund of observation and experience of his own. The subjects had all been selected months beforehand, and persons had been appointed to write essays on them. On subjects in which there is great difference of opinion, persons were appointed to write each on one phase. A characteristic of the proceedings was that the essays were not read all through. A vast amount of time was saved in this way for general discussion. They had all been printed beforehand, and before the session began copies were put in the hands of all the members. At the hour named on the programme for that particular essay it was called for by the chairman. Then the writer of it entered the desk and gave

a five minutes' synopsis of his main points, and was subjected to a fire of questions. Then the discussion became general, and light was flashed into every dark corner of the theme.

On controverted questions, such as "The place of school work," "Ancestral worship and the proper attitude towards it," and "Seeking official help in difficulty," the discussions would be at a white heat in five minutes. I wish our friends could have heard the discussion on "Ancestral Worship." A few, a very few, are inclined to condone it, or look lightly upon it as being mainly an exaggeration of the natural impulse of filial piety. But the great mass arrayed themselves sternly against it, and condemned it as being one of the most ruinous forms of idolatry and necromancy. They knew what they were talking about.

FALLING FROM GRACE.

The following story is told by Rev. Dr. Albert Pearson, once so well known at the West as an earnest and successful preacher of the Gospel:

Traveling on a preaching tour through East Tennessee, he stopped to spend a night with his cousin John, who was a Methodist, and who soon endeavored to get the Doctor into a discussion of the doctrine of "Falling from Grace," saying that he himself had once been converted, and had run well for a season, but then had fallen away and lost the last vestige of religion; but that after awhile he had again been converted, and now felt sure he was a child of God. Having given his triumphant argument, as he regarded it, in favor of his doctrine, he paused evidently expecting the Doctor to argue the question with him. But the Doctor, with a deeply serious look and tone, simply said, "What a pity!"

There was silence for a moment, when the Doctor asked, "Are you perfectly sure that you were indeed converted at that time?" To which the other replied that "he was quite sure."

"What a pity," again sighed the Doctor, "what a sad pity!"

For a second and third time the same question was put, and the same answer was given, with somewhat of uneasiness and impatience on John's part; to which the only response of the Doctor was, "What a pity, cousin John, what a pity!"

By this time cousin John, who had been counting on an argument, was evidently not a little nervous, and asked in a worried tone: "Why don't you argue the matter? Why do you only keep saying, 'What a pity! what a pity!'"

"Because," replied the Doctor in the most deeply solemn manner, "because if you are not mistaken you are a lost man! For Paul says, 'If a man fall away, it's impossible to renew him again to repentance; and if you once had religion and lost it, then it is a hopeless case for you! A lost man! A lost man!'"

Cousin John sat silent for a long time, evidently in no enviable state of mind. At length in subdued tones he said, "I hadn't thought of it in just that light before, and on reflection it may be that I might have been mistaken in thinking I had religion the first time, but I thought I had."

—Richmond Advocate.

THAT is a valuable admission from the other party to the dispute, when the *Wine and Spirit Gazette* allows that there "is everywhere a growing prejudice against the liquor traffic." We suspected as much, but are glad to have our impressions confirmed. As for this "prejudice," we say, Let it grow! Cultivate it in the minds of the rising generation. — N. Y. Observer.

REMEDY FOR RELIGIOUS DECLINE.

BY G. L. MORRILL, D.D.

If one considers and contrasts the character and condition of the seven churches of Asia with many of the churches of our time he will be compelled to conclude with Solomon, "There is no new thing under the sun." Sardis was said to have a name to "live," but was "dead."

Life in the New Testament denotes religion or Christianity, in contradistinction from the natural state of man which is described as "death in sin." Church-members at Sardis had simply professed attachment to Christ and his cause. Mainly they were only professors in name, though exception is made in case of a few who were counted "worthy to walk in white." Sardis saints seemed to have been stricken with a bad case of want of earnest, active piety, and there are not a few Christians to-day similarly affected. This relapse in the life and power of religion is noticeable in several ways, among the first of which is a decline of religious thought. Thomas a Kempis' introspection is obsolete. The days of such devout meditation have departed. Time was in our memory when religious truth was a subject of daily discussion, the solace and strength of the mind as men toiled in field, shop, office and store, and women sewed and cooked. Men grew up to be pillars in the church and patriots in the state, because Bible truths formed the style of their thinking and reading. There is no question about there being an interregnum now and not much of a question whether or not for the worse instead of the better. We hear more of churchianity than Christ—of results than religion. We live in an anecdotal age full of garrulous gossip and sentimental slush. What stimulates and stirs has crowded out sober thought. We must have a sensation. The greatest discoverer is he who introduces to a new thrill.

Again there is a decline in reverence for sacred things. Young America talk of the "old man" and "old woman" sneer at Sunday, caricature the church and point their jokes with proverbs. I suppose some of this spirit is attributable to the free and untrammelled spirit fostered and fathered by our independent form of government. Uncle Sam's suit is ours and we pluck a few feathers from the American eagle to decorate it with. But such conclusion is superficial. There is a more radical reason, and it is found in unerring disregard for the sanctity of divine things, a lack of that "fear" of the Lord which is the beginning of wisdom.

Further we see a decline of faith. Many feel that the very foundations of faith are being shaken. Doctrines supposed to be as firmly fixed as the eternal hills have been assaulted. The inspiration of the Scriptures, the Deity of Christ, eternal retribution, and even the existence of God has been denied. The gates of hell have not prevailed, but under fierce infidel assaults of the enemies of Christianity the faith of thousands has been shaken and the advance of Christ's cause hindered.

Still, again, there is a decline in honest integrity. Tricks of trade, dishonest dealings, frauds and forgeries, beneath which a daily press groans are sufficient to make us ask, "An honest man who can find?" The same serpent has trailed its way in the Eden of social and church life until fraud and frothiness characterize the one and dirty duplicity the other. And so the faithful few sigh and cry for the "abominations done in the land."

Christianity, beautiful and vital as it is would die out of this wicked world were it not constantly watched and sustained by God himself. Nothing less energetic or efficacious than Himself can keep a Christian or a church in a living and growing condition.

From this general survey we come to the particular and personal and ask ourselves whether some of our graces are not declining and ready to die? Is faith weak, hope clouded, and love a lie? Then they are to be rekindled at the sun of righteousness, refreshed at the wells of salvation.

The first thing John presented was watchfulness. "Be watchful," put out the pickets, keep off what is hostile and keep in what is helpful. Watch the affections, for the world is filled with things whose nature is to draw from God and keep at a dis-

stance. So of the heart, as sorry Solomon well knew. The soul is a safe which a thousand thieves are ready to break open. Sin seldom presents its sinful side to view, but rather assumes the form of expediency, profit or pleasure.

Another remedy is to "strengthen the things that remain." By muscular action we can work sideways, forward or backward, but cannot lift ourselves from the earth. God must draw us up by Christ who is the magnet of the universe. Civilization and education move horizontally—Christianity distinctly by divine power.

Prayer is a foundation of strength, also a key that unlocks the fountain of strength, also the hand which takes hold not of God's unwillingness but of his love. It is the appointed channel of blessing. Above the under-thunders of earth the cry of the humble, needy soul is heard and answered in mercy and might.

Another means of securing this strength is by reverent reading of the Holy Word. Flowers that grow near the rose or violet are saturated with their perfume. Who reads the Scriptures carefully and prayerfully receives a satisfying, strengthening and sanctifying influence.

Yet another means of strength is attendance upon the ordinances of God's house. There is nowhere else God promises to bless. We often forget that the vital thing about Christianity is not a summons to do, or suffer, or pay something, but to receive something already perfect—to believe and be saved—to look to and lean on God's love as it comes through Christ's sacrifice and the Holy Spirit's manifestation and so live a life that will not languish but outlast the stars.

The need of the first century is the need of the nineteenth, and of the churches of Kentucky not less than of Sardis. He that hath the seven Spirits of God and the seven stars says to both ministers and members, "Be watchful and strengthen the things which remain that are ready to die."

Owensboro, Ky., Nov. 21.

PRAY FOR STRENGTH AND FRUITFULNESS.

REV. C. H. SPURGEON.

Let me remind you all, ye faithful believers in Christ, that ye are compared to trees—trees of the Lord's right-hand planting. Seek to grow as the tree grows. Pray that this year ye may grow downward; that ye may know more of your own vileness, more of your own nothingness; and so be rooted in humility. Pray that your roots may penetrate below the mere topsoil of truth, into the great rocks which underlie the uppermost stratum; that ye may get a good hold of the doctrines of eternal love, of immutable faithfulness, of complete satisfaction, of union to Christ, of the eternal purpose of God, which he purposed in Christ Jesus before the world was. This will be a growth which will not add to your fame, which will not minister to your vanity; but it will be invaluable in the hour of storm, a growth the value of which no heart can conceive when the hurricane is tearing up the hypocrite. As ye root downward seek to grow upward. Send out the topshoots of your love toward heaven. As the trees send out their spring shoot and their mid-summer shoot; and as you see upon the top of the fir that new green child of spring, the fresh shoot which lifts its hand toward the sun, so pant to have more love and greater desires after God, a nearer approach toward him in prayer, a sweeter spirit of adoption, a more intense and intimate fellowship with the Father and with the Son, Jesus Christ. This mounting upward will add to your beauty and to your delight. Then pray to grow on either side. Stretch out your branches; let the shadow of your holy influence extend as far as God has given you opportunity. But see to it also that ye grow in fruitfulness, for to increase the bough without adding to the fruit is to diminish the beauty of the tree. Labor this year by God's grace to bring forth more fruit unto him than ye have ever done. We would not be as the gleanings of the vintage when there is only here and there a cluster upon the uppermost bough, we would be as the Valley of Eschol, whose presses burst with new wine. This is to grow in grace; to root downward, to shoot upward, to extend your influences like far-reaching branches, and to bring forth fruit unto the Lord's glory.

SOME GLIMPSSES OF HEAVEN.

BY THE REV. THEODORE L. CUTLER, D.D.

There are but few things that have been revealed to us in the Bible about heaven. God's Book devotes a great many pages to the rules for right living in this world, even though our sojourn here is so short. Its aim is to show us the way to heaven; but only a few sentences are devoted to the description of the eternal home of God's people. The Bible says enough to pique our curiosity, to excite speculation, to sharpen a spiritual appetite, but not enough to lift the sublime mystery which overhangs it. A few things are made quite clear to us.

In the first place, it is not merely a condition; it is a locality. It is distinctly bounded, or else such words as "walls" and "gates" would be a fantasy. Having no need of sun or moon or stars, the "Lamb is the lamp thereof." There is something beautifully suggestive in the many-sidedness of heaven, with gates of entrance from every point of the compass. This emphasizes the catholicity of the "many mansions" into which all the redeemed shall enter, from all regions of the globe, and from every denomination of Christendom. All shall come in through Jesus Christ, yet by many gateways. The variety of "fruits" on the trees of life would seem to point toward the idea of satisfying every taste and aspiration of Christ's innumerable household. Having no gross bodies that require food, we shall hunger no more, neither thirst any more. The aspirations shall be for larger knowledge—to become greater, wiser, nobler; to become filled more and more with God—forever "reaching forth unto the things that are before."

Heaven assuredly is to be a home, and its occupants one vast household of love. No one will be lonesome, or complain of the lack of congenial society. Shall we know each other there? Most assuredly we shall; for God's Word never hints that our identity shall be destroyed by the process called death. We shall be the same persons, even if the external conditions become different, when the natural body becomes a spiritual body. In the parable of the rich man and Lazarus the wretched sufferer is described as recognizing Abraham in the abode of the blessed. Would our Lord have given his sanction to an utter fiction? If Abraham so preserved his identity as to be recognized and to be addressed by name, why not every other inhabitant of our Father's house? Paul expected to depart and to be with Christ, and still to be Paul after he arrived there. With what delight he expects also to greet his spiritual children in glory! The veteran soul-winner exclaims: "What is our joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" This would be solemn nonsense if Paul did not hope to recognize his Thessalonian converts in Heaven. The early church all held to this doctrine of future recognition. Martin Luther, in one of his Table Talks, said: "We shall know father and mother and each other, on sight, better than Adam knew Eve." That sturdy old New England theologian, Dr. Nathaniel Emmons, was never given to imaginative flights; and during his last sickness he said: "I want to go to heaven. I want to see Isaiah and Elijah and the apostles; but I want to see Paul more than any man I can think of." There are many others of us who may want to ask many questions of the author of the Epistle to the Romans. What family reunions there will be there also! "I do not expect," said an eminent minister to me once, "that I shall be so absorbed in looking at my Savior that I shall forget my dear old mother; I shall look for her as soon as I get within the gates."

One of the best evidences of the entirely sanctified condition of Christians in that world will be that God can trust us there with complete happiness and unalloyed prosperity. I never met with a Christian in this world who could be: even Paul needed a thorn in the flesh to prick his pride and keep him humble. There is not one of us whose religion might not soon decay if exposed to the blazing heat of a constant sunbath. We require continual chastisements and settings-down and settings-back, and frequent trials of head-winds and storm. Nothing would ruin us sooner than to be allowed always to have our own way. But in heaven it seems likely that we can bear to be perpetually healthy, perpetually prosperous, perpetually happy, without the

need of watchfulness or the fear of falling. How hard it will be to recognize ourselves! We shall require no rods of correction, and there will be no house room for crosses there. Can it be, my brother, that you and I shall ever see a day that will never know a pang, never make a false step, never bear a sign of shame or self mortification, never see one dark hour, and never have a cloud to cross the unbroken azure of our sky? And oh, what a joyful relief to poor bedridden sufferers to know that "none shall say I am sick; neither shall there be any more pain!"

Happy is that follower of Christ whose life work is kept up so steadily to the line that he is ready to leave it at a moment's notice. The leagues to that world of rest—where the holiest activities are restful—are few and short. Happy is he who, amidst the busiest service of his Master and his fellowmen, is always listening for the footfall this side of the golden gate and for the voice of invitation to hasten home! A true life is just a tarrying in the earthly tent for Jesus until we go into the mansions with Christ. "I hope your master has gone to heaven," said some one to a Southern slave in the old-time days of slavery. "I see afraid he has not gone dare," replied Ben; "for I never heard him speak of dat. When he go to de North, or to de Virginny Springs, he always be gettin' ready for weeks. I never see him gettin' ready for goin' to heaven." That simple Negro's words have a weight of wisdom and solemn admonition to us all. For let us be sure that no one of us will get even a glimpse of heaven's glory or a taste of its joys unless we are making ready for it by a life of obedience to Jesus Christ.—Independent.

MR. SPURGEON ON NON-ESSENTIALS.

The late Mr. Spurgeon on one occasion preached a remarkable sermon from the text "He that believeth and is baptized shall be saved." The following is an extract: "Baptism is often the test of obedience. He who believes in Christ takes him to be his Master as well as his Saviour; and Christ, therefore, says to him, 'Go and do so-and-so.' If the man refuses to do it, he thereby proves that he does not intend to be the disciple of the Master. 'O! says one, 'you know that baptism is non-essential.' Have I not begged you to cease such idle and wicked talk as that! Have you a servant? Do you go to business early in the morning! Do you like a cup of tea at six o'clock, before you start for the city? The maid does not bring it to you, and you ask, 'Why have I not had my tea brought to me?' 'O! she answers, 'it is non-essential; you can do your business very well without the cup of tea.' Let such a reply as that be repeated, or let it be given only once, and I will tell you what will be non-essential, it will be non-essential for you to keep that girl any longer in your house; you will want another servant, for you will say, 'Clearly she is no servant of mine, she sets herself up as the mistress of the house, for she begins to judge my commands, and to say that this one is essential and that one is non-essential.'

"What do you mean by non-essential? 'I mean that I can be saved without being baptized.' Will you dare to say that wicked sentence over again? 'I mean that I can be saved without being baptized.' You mean creature! So you will do nothing that Christ commands, if you can be saved without doing it? You are hardly worth saving at all! A man who always wants to be paid for what he does, whose one idea of religion, is that he will do what is essential to his own salvation, only cares to save his own skin, and Christ may go where he likes. Clearly you are no servant of his; you need to be saved from such a disreputable, miserable state of mind; and may the Lord save you! Oftentimes, I do believe that this little matter of believers' baptism is the test of the sincerity of our profession of love to him. It would have been all the same, it may be, if the Lord Jesus Christ had said, Pick up six stones off the ground, and carry them in your pocket, and you shall be saved.' Somebody would have said, 'That stonicking is non-essential.' It becomes essential as soon as Christ commands it. It is in this way that baptism, if not essential to your salvation, is essential to your obedience to Christ. If you have become his disciple, you are bound henceforth to obey all your Master's commands: 'Whatever he saith unto you, do it.'

QUESTIONS ANSWERED.

BY SENEX.

Here is a question which makes me thank God and take courage. It shows that the brethren are thinking of what is said to God in the hymns, and that they are using anything which is contrary to Scripture. When they are thus careful, they will not sing a word which does not come in sincerity from their hearts. I thank God that we have Sunday-school superintendents who are as jealous for His truth as is the brother who asks this question.

He asks what I think of the lines in the first verse of Rock of Ages which come after the first two. These lines are: "Let the water and the blood, From thy riven side which flowed, Be of sin the double cure, Cleanse me from its guilt and power."

He wishes to know if Campbellism is taught in these lines, and he thinks that the water and the blood were simply evidence to the Roman soldiers that the Lord was already dead. The Lord had declared it was finished when he died.

Toplady uses "the blood" as our Lord himself used it when he said the cup was the blood shed for many for the remission of sins. The Apostle John uses it in a sense when he says the blood of Jesus Christ cleanseth us from all sin. The reference is to the death of the Lord. We are told in the Old Testament that the blood is the life. The fact that when his side was pierced blood and water came forth, is said by medical men to show that the immediate cause of death was the rupture of the heart. Toplady uses this as a symbol of the double result of Christ's death—that God pardons our sins and the Holy Spirit regenerates and sanctifies. There is no reference intended to baptism, and no Campbellism in the lines.

Two of the questions sent me this week ask for an answer in the next week's paper. This is impossible. The questions have to be sent to me and I have to find time to answer and return. It is not that I do not gladly comply with a request for an early answer, but answering in time for the next issue is impossible.

Here is one of the more puzzling questions I have had. A man living near a church in a town makes a profession of religion and joins it. In the course of a few weeks, though still living and intending to live in the same place, he asks for a letter to join a church some ten miles or so in the country. The reason he gives is that he was brought up in that neighborhood, and his relatives are members of that church. The church in town has preaching every Sunday, that in the country only once a month.

There is nothing in the question to indicate that the brother has the slightest difficulty with the church to which he belongs or any of its members. I strongly suspect that, perhaps unconsciously, the brother is influenced by a desire to give less to the support of the Gospel than he would be expected to do if he belonged to the town church. The reason he gives is not to do but very little, and has not the candour to say so frankly, but desires to appear to be in better circumstances than he really is.

The church must do what it believes best for the brother himself. If he is really converted, his religion will be his own, and he will receive the advice of the pastor and brethren. Let these lay before him the facts in the case. As a babe in Christ he needs the preaching, and the prayer-meeting as well, very greatly. It is much better to attend regularly where his membership is. The church in the country has preaching only once a month, and only on days there will be many times when the weather is inclement and the roads bad. He will not go regularly even once a month.

Again, if his membership is in the country, he will not be apt to go regularly to the church in town on the Sundays in which the country church does not have preaching. It is not my church, he will think, and will allow slight reasons to keep him from going, reasons which would not influence him if his membership were there. He will thus form the habit of neglecting to attend public worship regularly, and nothing could be better.

He will be much injured spiritually in many ways which his pastor and brethren can show him. If he is truly converted, he will feel grateful for the interest they take in him in seeking what is his best good. He will have the humility to admit that those older Christians, older in religion if not in years, know better than he what will be most conducive to his growth in grace. They might suggest that he remain a member in town, and go out once a month to the preaching in the country. He will thus see his friends, and yet he can be regular at his own prayer-meeting and at preaching on three-fourths of the Sundays.

So far, the way is plain. But suppose he persists in asking for a letter? The easiest thing to do would be to conclude his religion is a mistake, and it will be a good riddance to get rid of an unconverted man. Give him a letter and wash their hands of him. I suggest that the church let him go on in her fellowship for a year, and if at that time he says that honestly, and with an eye single to God's glory, he thinks it would be best to go to the country church, let him go. But I have great faith in the power of the brethren to persuade him, if they go to him in kindness, and after earnest prayer to God to give them wisdom and him grace, and to free him from his sinful desire to rob God of his tithes and offerings, which is most probably his reason for wishing to change.

"It is a fact that there is a tablet of brass, found some fifteen years ago, on which is the death sentence of Jesus Christ by Pilate?" No. Nothing of the kind was ever found. Some sensational paper published some story of the kind a few years ago, but it was without a shadow of truth, and the matter was immediately exposed.

"If you know, please tell how to make Young People's Societies religiously instructive and spiritually helpful, leaving the conducting of the societies entirely to the young people. This is evidently an old-fashioned brother. He thinks that meetings should be instructive and spiritual instead of entertaining and interesting. Now if he had asked me how to make them entertaining, I might have hazarded some suggestions. But this idea of leaving the societies to the young people, instead of having them sit reverently at the feet of older Christians to be instructed, is entirely foreign to me.

If a young man wishes to be instructed in medicine, for example, he does not look for some young medical student of his own calibre to instruct him. He is not more interested in a speaker because he is young. What he wishes in an instructor is knowledge and experience and trained ability to impart instruction. There is not an intimation in all Scripture that babes in Christ are to be set up to edify other babes. But if you must have a Young People's Society, and the young must conduct it, the thing to do is to give them Spurgeon's catechism and the prolix texts to memorize. The "leader" can hear the others recite, asking the questions, and they can take turns in being leaders. Or they might memorize the Philadelphia Confession of Faith, the Scriptures, or the grand hymns in Manly's Choice. Let one of the young men read a chapter and pray at the beginning, making no comments, but letting the Scriptures speak for themselves. His comments would, in all probability, do more edifying. After the catechism has been recited, let the meeting be changed into a party, without the supper, and the girls and boys promenade and talk and have a social time together as girls and boys.

Here is a question which I am afraid to give an answer, for fear it would be known to whom it is given, for I do not believe there can be in the United States two such men as the one described. He is a minister who is a member of a church, and appears to spend his time in trying to make trouble between pastor and people. I cannot go into the particulars without the matter being brought before the church, but the man is, nor who asked the question.

Of course the first thing to do is for the pastor to go and talk to him privately, and if he will not hear him, then for him to take two or three of the brethren. If he will not hear them, then let the matter be brought before the church, providing only the talking is doing harm and causing alienation. It may be his object is to attract attention, and nothing would please him more than to have the matter brought before the church. It may be he is such a crank, or has made himself so disagreeable no one pays any attention to anything he says, that he can utterly ignore him after the private talk, might be best.

But if he is a man of any influence, or is making any dissension, it might be well to ask him plainly, in the presence of the church, to repeat memorize as he recites the Philadelphia Confession of Faith, the church may know exactly what he is, and not make a mistake through listening to rumours. If he utters any falsehoods, then unless he will retract and apologize, exclude him. But if he simply expresses a dislike to the pastor, or disallows memorize as he recites the Philadelphia Confession of Faith, he might be allowed to choose between ceasing from his talking in the future, or taking a letter and going to some church whose pastor may suit his taste better, or being excluded from the church. Whatever may be best to be done, the pastor is sure: He must be allowed to continue to disturb the peace of Zion.

THE DEFINITION DEMANDED.

BY T. C. JOHNSON, D.D.

I do not think that Bro. A. L. Vall solves the question as to the proper definition of a Baptist. To exclude all who do not wear the hat, and who do not receive into a well ordered Baptist church," would be to deny the name "Baptist" to many of the Apostolic Christians, and to some of the churches. There were not a few in the Corinthian church who were so unsound in doctrine as to be in mortal danger of being expelled from the church of the present day would exclude them. And at least one or two of the seven churches of Asia, might have applied in vain for membership in any of our well ordered Associations. Certain classes of persons who were in good standing in our churches a generation ago, are quickly excluded now.

What truly history needs is a definition restricted to essential or permanent characteristics of the Baptist Faith. And I would say that, wherever in history or in the present time you find a regenerated man who has been truly baptized, and who is a Baptist, and whenever you find a body of people who restrict their membership to believers, or the regenerate, and practice immersion alone on a profession of faith, there you find a Baptist church. Many such persons may be walking "disorderly" and many such churches may have embraced serious errors, so that it might not be well to refer to them as a well ordered Baptist church of the present generation to fellowship them; but that does not keep them from being Baptists in all essential particulars.

Of course, in defining an orderly and consistent Baptist or Baptist church, in accordance with our present standards of life and doctrine, we must note not only the essential, but also other minor and distinctive characteristics that will be fully descriptive of the regular Baptists of the present time. But for historical purposes we must not define so narrow as to exclude all who did not practice immersion only on a profession of faith, or who did not confine their membership to the regenerate; and broad enough, on the other hand, to include all such regenerated and immersionist bodies, though more or less irregular and erroneous in other particulars. Thus our Free Will brethren are Baptists,

though out of fellowship with us because of certain differences. The Campbellites are not Baptists, because they do not require evidence of regeneration before baptism, though there may be local bodies among them in certain sections that do so require and are essentially Baptist. There are many Baptists in Pedobaptist churches, but they are walking disorderly and are out of fellowship with regular Baptists. Our English brethren are Baptists, though many of them practice open communion. But the early Anabaptists of that country were not Baptists until they adopted immersion, whether that was in 1641 or before that date. Some, if not many, of the Anabaptists of the Reformation were Baptists. It is evident that nearly all the 250,000 Russia's Stunners of the present day are Baptists. The churches founded and fostered by St. Patrick and his successors were in these essential particulars Baptists. Some of the Waldenses were probably Baptists. And wherever you find a body of believers baptized upon a profession of their faith, previous to the fourteenth century, you find a body of Baptists, even if they were astray on one or more important doctrines. Let us neither be too inclusive in order to make out a "succession," nor too exclusive in order to avoid a succession. The definition suggested may not be acceptable to all, but it is a fair one for our day, and our Christians and historical controversialists to agree, if possible, on some definition, so as to save confusion and misunderstanding—Journal and Messenger.

PAVING STONES.

Every one knows that a paving stone is a rectangular block of stone set with others into a roadway in order that the heaviest wheels may thereafter run along that avenue with ease and safety. It may be a very expensive matter to pave a street with stone, but the results, when the work is well done, are certainly very lasting. All that effort to make roads for wayfarers and heavy loads of merchandise and supplies. Life has its paved ways, which are the result of the labors of many workmen. There are safe paved ways in history, science, geography, morals and religion. By this we mean that every life in so far forth as it is truly and righteously lived, helps to make a pavement for others. Knowledge and custom grow solidly and extensively. Some people hardly succeed in setting more than a single stone in place, but all good characters are pavers of history to some useful extent. Whoever says anywhere a true thing, or discovers a new one, or sets out a good deed, is laying a bit of pavement which will make it easier and safer for some who come after him to take walk that way. Travel is always more apt to place along known lines and prepared ways, just as in the old days of the Roman empire every one, sinners and apostles alike, travelled along the highways which were paved by the great art of imperial Rome. Passengers like to go by well tried popular routes; and so many, almost like sheep, tend to crowd along the ways beaten hard by the feet of multitudes who have preceded them in this world.

Therefore, it is a great consequence that every one should feel that he or she is to some extent, however humble is the sphere occupied by the individual, a maker of life's highways, a builder up of human customs and characters. Every one lays the paving stones, of some sort, in place every day. Even the devil is a paver, though his highways, while broad and smoothly macadamized, roughen as the traveller goes on, until they turn off into the morasses of sin, or pitch off over the precipices of ruin. The paving materials of the devil are of many kinds, but they are all of inferior stuff and workmanship. The good paving stones, however, are paved with good intentions. That pavement is really a crumbling mosaic, compounded of all sorts of broken bits of half-formed promises, wayward impulses, evil desires and unrighteous choices.

It is a noble thing, on the other hand, to be a paver of life's highways with solid cubes of a true knowledge, a firm Christian faith, a patient pursuit of truth, and noble because godly character. Every day the hurried thoughts we think, the words we say, and the little actions we form are hardening into the firm and permanent roadways of habit and character, just as the now soft mud of our speech, as we utter it, becomes "sober, stiff and unyielding concrete."

Such is the lesson the paving stones teach us. We are all workmen on life's great highways. Others who come after us will pass safely and expeditiously on their way, or will stumble, will walk straight on to glory or will be misled to their destruction, will bless us or will curse us, according as we do our work of high way building faithfully or poorly, in successful imitation of the plans of God, or entirely after a wayward scheme of our own.—C. A. S. DWIGHT, in New York Observer.

LITERARY.

Magazines.

We always find much that is interesting and instructive in the Journal of Hygiene, published by M. L. Holbrook, 46 East Twenty-first Street, New York City. The price is \$1.00 per year, and often from one number you have gotten information worth much more than that.

Mr. D. L. MOODY tells us on the night when the bells rang out the alarm for the great fire in Chicago he was preaching to an audience on the words, "What shall I do with Jesus?" and said to his hearers, "I want you to decide this thing by to-morrow. Mr. Moody gave answers." To recall those words, I would now give you the right hand. That night when I saw the glare of flames, I knew that Chicago was doomed. I never saw that audience again. Upon the questions that must be decided now. There are questions which may depend eternally deep as eternity.

WISE WORDS TO YOUNG PREACHERS.

BY ALEXANDER MACLAREN, D.D.

I thank God that I was stuck down in a quiet, little, obscure place to begin my ministry. For that is what spoils half your young fellows; you get pitched into prominent positions at once, and then fritter yourselves away in all manner of little engagements that you call duties, going to the tea-meeting, and that anniversary, and the other breakfast celebration, instead of stopping at home and reading your Bibles and getting near to God. I thank God for the early days of struggle and obscurity. I dare not speak about attainments. I may venture to speak about aims, especially because I think that I have a number of my younger brethren here this morning, and I would like to give a last dying speech and confession to them. I began my ministry, and, thank God, I have been able to keep to that as my aim—I say nothing about attainments—with the determination of concentrating all my available strength on the work that proper work of the Christian ministry, the pulpit; and I believe that the secret of success for all our ministers lies very largely in the simple charm of concentrating their intellectual force on the one work of preaching His word to all, and I am thankful to Mr. Angus for his words on that matter, to make my ministry a ministry of exposition of Scripture. I know that it has failed in many respects, but I will say that I have endeavored from the beginning to the end to make that a characteristic of my public work. And I have tried to preach Jesus Christ, and the Jesus Christ, not of Gospels only, but the Christ of the Gospels and the Epistles. He is the same. Dear young brethren, I believe that the one thing that the world wants is the redemption, the power of that Gospel on the individual soul; and that men should know that Jesus Christ, and Jesus Christ, not of Gospels only, but the Christ of the Gospels and the Epistles. He is the same. Dear young brethren, I believe that the one thing that the world wants is the redemption, the power of that Gospel on the individual soul; and that men should know that Jesus Christ, and Jesus Christ, not of Gospels only, but the Christ of the Gospels and the Epistles. He is the same. Dear young brethren, I believe that the one thing that the world wants is the redemption, the power of that Gospel on the individual soul; and that men should know that Jesus Christ, and Jesus Christ, not of Gospels only, but the Christ of the Gospels and the Epistles. He is the same. 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SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1896.

FOURTH QUARTER.

SUNDAY, DEC. 20.

THE CHURCH OF GOD.

Matt. 16:17-20; Acts 2:41, 42; Matt. 28:19, 20; Eph. 5:25-27.

MOTTO TEXT.—Upon this rock I will build my church, and the gates of hell shall not prevail against it.—Matt. 16:18.

Peter, acting as spokesman for the apostles had said with the conviction of strong faith, "Thou art the Christ, the Son of the living God." From the Lord's joy in that answer we gather that Peter not only recognized his Master as the Messiah, but also as the incarnate God.

"Blessed art thou, Simon Bar-jona"—Simon, son of Jonah. "For flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—No man had told Peter that, neither with his preconceived ideas, could he have reached that conclusion unaided.

"And I say unto thee, That thou art Peter."—He is speaking to Peter as the representative of the apostles, and what he says of him, he says of all of them. "And upon this rock I will build my church."—The twelve foundations of the new Jerusalem have on them the names of the twelve apostles. The apostles and prophets are the foundation, Jesus Christ being the chief corner-stone, Paul tells us. That these words gave Peter no primacy over the other apostles is shown by the fact that he never claimed such primacy and they never granted it. "Peter withstood him to the face. When questions arose a council was held at Jerusalem.

Upon the preaching of Peter and the other apostles, and especially upon their writings was the church founded. But in their speaking and writing they were inspired by the Holy Spirit, just as Peter's words were a revelation from God and not taught him by flesh and blood.

Church is usually used in the New Testament to denote a body of baptized believers who have united themselves together for worship in one place. Here it means the entire body of the elect till the end of time. Otherwise our Lord would have said, "I will build my churches." It is what is often called the invisible church, and there is no objection to that term provided it is not understood to mean there is or can be one great visible church. There are thousands of visible churches.

"And the gates of hell shall not prevail against it."—The word translated hell means literally the place of departed spirits, and some times simply refers to death. But as after death, follows the judgment and hell for the wicked it means also the place of eternal torment. Therefore it is impossible this may mean that death shall never prevail against his church. But in that case it is difficult to see why the gates are referred to, and our Lord did not simply say, "hell shall not prevail against it."

Hence I think that here hell means hell. In the gates of the city the rulers met for business and consultation. Satan and his angels counsel a plan with all their malignity and ingenuity against the church but they shall not prevail against it. Of course the other meaning is also a true one: Death shall not prevail any more than shall Satan. As the old writer pithily expressed it our Lord has never been left a wid-

ower. At times his bride has been hidden in the wilderness from the wrath of the Scarlet Woman on her seven hills. But she has never died, not for one hour has there failed to be a church on earth.

"And I will give unto thee the keys of the kingdom of heaven."—Peter is here represented as the house steward left in charge by his Lord. Peter was the preacher at the day of Pentecost to the Jews. He was the first who was sent to preach to Cornelius and thus to break down the middle wall of partition between Jews and Gentiles. But the other apostles were included. Matt. 18:18. "Peter and the other apostles would admit or deny admission, as they would forgive sins or retain them, by teaching the spiritual conditions of admission, and by their inspired power of discerning and declaring a man's spiritual condition."—Broadus.

"Then they that gladly received his word."—That they must repent and believe in Christ. They were pricked in their hearts by the convicting power of the Holy Spirit, and when they felt God had forgiven their sins, no wonder they rejoiced. The sinner who is deeply convicted is the one who is made glad by salvation. After repentance and faith came baptism, and then steadfastness in true doctrine, prayer-meetings and the Lord's supper. Here are the marks of a Baptist church—immersed believers celebrating the Lord's supper after their baptism. And another mark true of the vast majority of our churches from that day to this is that they continued steadfast in the doctrine of the apostles.

"Go ye therefore, and teach all nations, baptizing them." This has well been called the marching orders of the church. Christians who cannot go constitute the commissary and quartermaster departments of the troops in front. Wee unto them if they are not faithful in those departments! What right have the unfaithful ones to blame the great promise in the next verse!

"Teaching them to observe all things whatsoever I have commanded you."—There was to be no picking and choosing among his commandments, no trying to decide, by their own wisdom or preference what was essential and what non-essential. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it."—Many a husband has died to protect his wife from death or worse. Greater love hath no man than this, that a man lay down his life for his friends. Church means here the elect—the entire body of the saved who together form the bride of Christ.

"That he might sanctify and cleanse it with the washing of water by the word."—"The verse should be taken as meaning that those who, through the instrumentality of 'the word' the gospel have been 'cleansed,' made free from guilt, and in a process of which baptism is the symbol, Christ dedicates, consecrates, sets apart to himself, and with a view to the ultimate purpose set forth in the verse next following."—New American Commentary.

The Baptists differ from the Presbyterians and other Christians very much. The others claim that a child of a member is born with right to membership. The Baptists say until a person has repented and believed in Jesus Christ he has no right to join a church. In this respect I know we hold "the faith delivered once to saints." W. B. CARSON.

The great deed is a thing of earth, but the good deed lives forever.

OUR BIBLE WORK.

I am grateful for the kind mention in the RECORDER of the Bible work being undertaken by the Sunday-school Board of the Southern Baptist Convention. Kind words given in public or private to the secretaries in their difficult task are like the fragrant breezes from the orange groves of Florida. The Southern Baptist Convention, so far as our knowledge goes has undertaken nothing hitherto distinctively in this work, having never allied itself with any of the Bible Societies. It declined by actual vote to send representatives to the "Sarotoga Bible Convention," and through all these years has kept itself aloof from entanglement with any and all agencies outside of itself, and of course what the Sunday-school Board does in an effort to circulate the Scriptures it only acts as one of the agencies of the Convention as marking out a policy and undertaking a work for itself. This part of our work, however is not exactly something new with the Board, but rather an enlargement or the giving of fresh emphasis to a plan set on foot some years ago.

Under the leadership of Dr. T. P. Bell, my predecessor in the Secretaryship, the Board voted to set aside five hundred dollars from its business for a Bible fund and so created the Bible department and began sending the word of life into destitute places. In more than one session of the convention the work has had special attention and has met with earnest approval and commendation. Already we have expended several hundreds of dollars in this way and sent numbers of Bibles and Testaments into hundreds of homes as a blessing to the people.

For convenience and special emphasis, our work is divided as follows: The Home Department, for the extension of Sunday-school influence and the enlistment of those who do not attend upon its sessions; the Missionary Department, for the enforcement of the missionary thought in our literature and through such other ways as may be open to us; the Book and Tract Department, for the circulation of denominational and other religious literature by appropriations and free distribution; the Bible Department, for the wider circulation of the Word of God in destitute places; the Periodical Department, for publishing the periodicals owned by the Southern Baptist Convention, and for supplying whatever may be necessary in the equipment of a Sunday-school.

These divisions indicate the scope of work open to us, and the far-reaching possibilities of its influence.

The periodical department of course carries all the others, having supplied the funds for their operation. Out of this department the Sunday-school Board in the last four years has contributed more than fifteen hundred dollars to other denominational interests apart from its own business, has given over twelve thousand dollars to the Home and Foreign Boards, (as result of the Missionary Day) has appropriated over seventeen thousand dollars to different state boards for Sunday-school missions, has donated in Bibles and periodicals between eight and ten thousand dollars to mission schools, aggregating something like forty thousand dollars sent out into our denominational life. This has been done without calling upon the churches for contributions, and during a period of great financial stringency and depression and has succeeded in establishing a business which if measured by its income making power is easily worth near-

ly one hundred thousand dollars. The periodical department has indeed shown itself an immense force in our denominational enterprises, and has proven itself a tremendous educational agency and is the supporting power and very life of the Sunday-school Board. Whatever strengthens it, strengthens every department of our work; whose- ever renders help at this point advances every other interest which the Board is advancing, indeed touches every interest and enterprise throughout the entire scope of the work being done by the Southern Baptist Convention. Each of the phases of work presented in the five departments as they have been brought to the attention of the people, has met with great favor. Instead of giving cash as heretofore, the Board will probably make its appropriations hereafter to State Boards in Bibles and books and tracts. This has some advantages, and greatly increases the Board's power for usefulness. Many of the foremost men among us have been very decided in pronouncing this the best policy on which to operate.

The demand upon us in this line of work is on the increase, yet we have never refused a call that has come to us if properly endorsed. In the last thirty days we have sent out nearly twelve hundred Bibles and Testaments and there are still some unanswered requests on file. These must be supplied and shall be shortly, and so our Bible work has grown and is growing, while the growth in our periodical department has been little short of something phenomenal in business circles; indeed a prominent publisher from Boston said he knew "nothing comparable to it in printing circles." It is in our heart to see the Sunday-school Board in its various departments at the very front rank among the agencies for advancing the interests of the Southern Baptist Convention, and it is in this earnest desire that we make our appeal to the people for their co-operation.

There are three ways in which one may help forward the Sunday-school Board at Nashville; you can give it a place in your prayers and kindly words; when needing supplies of any kind for your Sunday school, you can send your orders to the Board and so supply your school with the periodicals which are published for the Southern Baptist Convention; you can make contributions of money in small or large sums to its Bible department or to its Book and Tract Department. Hitherto we have made no appeal for money, and do not do so now as needed in our business, but simply to enlarge the sphere of the Board's usefulness. Indeed we will add dollar for dollar to every sum sent to us and so double its power. For example, a lady sent five dollars to our Bible fund, and we sent to the Sunday-school Board of her state ten dollars worth of Bibles and Testaments, including in the same package between sixty and seventy volumes of excellent books as an appropriation to be used as the brethren may deem best.

If however you cannot send us money, by all means send us your orders for Sunday-school supplies in whatever you may need, either of periodicals or other things, and in this way you will become a great helper to us in the work which is being undertaken by the Southern Baptist Convention.

Our Board has never diverted funds from other interests and will not do so now, but we do desire to lay this great work upon the hearts of the people so as to enlist their sympathy and prayer

and co-operation in whatever way they can give it. In sending out one Bible that costs twenty cents, or even one Testament that costs only five cents, it may be the beginning of the kingdom of Christ in some heart, in some home.

J. M. FROST.

Nashville, Tenn.

A PRECIOUS MEETING.

I just closed a meeting at Ather-tonville which resulted in eighteen conversions and eighteen baptisms. Brother W. T. Underwood was with me through the meeting and did some excellent preaching. There is no church at Ather-tonville, and I was working under the direction of the District Board. There have heretofore been a number of meetings held there but never half so many conversions at one time. Among the converts were four Catholics and several Campbellites, and it is invariably the case that when persons from the Catholics get religion they get out from among them. Valuable assistance was rendered by the noble saints at New Haven, among whom were Mr. and Mrs. Cholven, Mrs. Spalding and others. Bro. Underwood and myself were never more kindly treated! In all our lives than by the people at Ather-tonville. Several Catholics took us into their homes and entertained us like lords. I am sure that gospel seed has been sown in good ground and that several other Catholics will soon come out into the light.

J. B. FERRILL.
Otter, Ky., November 19th.

HOME MISSION NOTES.

A. L. Powell, Barstow, Texas: "My field is in extreme West Texas and Southwest New Mexico. God has blessed my work in the past year. I travel by rail an average of 800 miles each month to and from my stations. I have baptized in the past 12 months 31. I only count as converted those who are willing to obey. My congregations are small, owing to the sparse population. This is a dry climate. We have about 9 months in the year without rain, but we have splendid irrigating systems. Our people are in the front of every calling. Pray for me and my work."

CO-OPERATIVE WORK.

Work under the co-operative plan is now being conducted in four states. The results of this work thus far are eminently satisfactory. The following extract from a letter written by Rev. P. E. Maloy, District Missionary at Greensboro, N. C., is a fair expression of the manner in which the work is regarded, not only in North Carolina, but also in other states: "I am glad to say to you in my fourth Quarterly Report that the work of co-operation in North Carolina is no longer an experiment, but a decided success. We have, on account of the telling influence over our churches and preachers, more than doubled our contributions over any previous year, and have even a two fold brighter prospect before us for the Conventional year."

STORM-STRICKEN FLORIDA.

In a letter from Lake City, Fla. acknowledging the receipt of an appropriation from the Home Mission Board, the writer gives the following picture of the destruction to church property: "Ten church houses in Beulah Association totally destroyed by the storm of Sept. 29th. The people cannot rebuild their houses and their church houses. Many of our citizens are yet camping under rudely provided shelters because of their property all having been

Nervous

People often wonder why their nerves are so weak; why they get tired so easily; why they start at every slight but sudden sound; why they do not sleep naturally; why they have frequent headaches, indigestion and

Palpitation of the Heart.

The explanation is simple. It is found in that impure blood which is continually feeding the nerves upon refuse instead of the elements of strength and vigor. In such condition opiate and nerve compounds simply deaden and do not cure. Hood's Sarsaparilla feeds the nerves pure, rich, red blood; gives natural sleep, perfect digestion, self-control, vigorous health, and is the true remedy for all nervous troubles.

Hood's Sarsaparilla

Is the One True Blood Purifier. 50¢ per bottle. Prepared only by C. I. Hood & Co., Lowell, Mass. Cures Liver Bils, etc. Take easy to operate.

Hood's Pills

destroyed by storm, and they have no means with which to buy lumber and nails to rebuild. All the churches in this (Beulah) Association which were destroyed were neat frame buildings. The distress cannot be described with the pen."

DR. J. MORGAN WELLS.

THE MEMORIAL SERVICES AT HARRODSBURG.

The Memorial Meeting in honor of James Morgan Wells, D.D., held in Harrodsburg last Sunday, was an occasion long to be remembered. The church was crowded with sympathizing friends who knew him from childhood and loved him. The writer conducted the exercises.

After reading appropriate selections from the Bible, Dr. W. B. Crumpton, of Georgetown College, offered prayer.

Hon. T. C. Bell, one of Brother Wells' dearest friends, spoke of his boyhood life and conversion as follows: "James M. Wells was born August 1st, 1855, in Harrodsburg. When sixteen years old, when Rev. J. M. Frost was our pastor, and was being assisted in a meeting by Evangelist A. P. Graves, he came forward on Monday evening and made a public profession. As soon as he was baptized, he made known his desire to preach the Gospel. Arrangements were promptly made to comply with his wish, and on Thursday morning following he entered Georgetown College, where he took a six years' course and graduated. The year before he finished, 1875, he married Miss Jennie Craig, a young lady of culture and high social position. She lived about eight years, leaving one child, Miss Mai Wells, who is now a student in Beaumont College, Harrodsburg. He married again, Miss Nettie Everett, of Mt. Sterling, a young lady of refinement and high standing. Two children were born, James Morgan Wells, aged nine, and a daughter, Elizabeth, seven years old. He died in Fort Worth, Texas, of apoplexy, Dec. 1, 1896." With great emotion Col. Bell spoke of his brilliant career.

The next speaker was Dr. J. J. Rucker, the veteran professor of Georgetown College. He dwelt on the college life of the deceased, quoting the language of King David, "And the king said unto his servants, Know ye not that there is a prince and a great man fallen in Israel this day?" After a touching application, he continued: "Brother Wells did nothing by halves. He was a man of marked character and decision; a man of commanding presence and

exalted ability. He developed not only into a preacher of rare power, but also a man of practical knowledge in business affairs."

The next speaker was Col. Th. Smith, formerly professor in Georgetown College, but now President of Beaumont College, at Harrodsburg. He said: "I knew the deceased well, and from my earliest acquaintance with him I recognized in him all the elements of a noble manhood. He found a small frame meeting-house in Fort Worth with about forty members. The crowds that wanted to hear him could not be accommodated; from there he went to the largest Opera House, and soon the crowds could not be seated; he then determined to build, and succeeded in building and dedicating free from debt the finest Baptist meeting-house in Texas."

Mr. Wm. Morgan, cousin of the deceased, spoke feelingly and affectionately of his illustrious kinsman.

I spoke of Brother Wells as a preacher: "The church at Harrodsburg has had a hard struggle, but it has had a glorious history. It was constituted by one of the fathers and great masters in theology, Dr. Wm. Vaughan. Dr. George C. Lorimer, who has filled with distinguished honor many of the leading pulpits of the denomination, and is an author of great celebrity, was ordained by you, and commenced his career as pastor of this church. He is now pastor of Tremont Temple, Boston, having recently erected a magnificent church worth nearly \$500,000, including lot. When Dr. Lorimer was called to take charge of this church, there were some men high in authority who discouraged the move because of his youth and inexperience, but in ordaining him and calling him as pastor, the church acted wisely, as his eventual life has fully proved. Brother Wells was converted and baptized into the fellowship of this church, and ordained by you, and let me say that if you have accomplished nothing else (and you have done much as a church for the cause of Christ) except to be instrumental in sending out two such men as Drs. Lorimer and Wells, you have done nobly and have not labored in vain. Bro. Wells, when at home during vacations, was almost my constant companion, going to my appointments with me. The first sermon he preached was in my pulpit, when I was pastor in Lawrenceburg, Ky. His first pastorate, while yet a student, was Great Crossing church. His next charge was Cane Run, near Lexington. During his Cane Run pastorate he attended the Southern Baptist Theological Seminary. Next he became pastor at Mt. Sterling. Under his ministry the church greatly prospered. He was destined for a larger field, and ten years ago he accepted the call to Fort Worth, and there he found a field that was admirably adapted for his social, intellectual, spiritual and magnetic powers. He gathered hundreds of converts, and Col. Smith has given us a brief detail of his great work in Fort Worth. Four years ago I visited him, and preached in his magnificent church to a congregation estimated at 1,500. Quickly I perceived that he had the hearts of the people. He was loved by all classes alike. He was proud of his church and Fort Worth, and they were just as proud of him. The joyous welcome he gave me I can never forget. Introducing me to his congregation, he spoke from his great warm heart words of gratitude and love that overwhelmed me, and made me regret that I had not done

more for him. Brother Wells admirably adapted himself to his Texas field. He became a citizen of his adopted State in the fullest sense of the term." All regretted that Pastor J. F. Williams could not be present at the Memorial Meeting, as he was aiding Pastor Loving in a meeting at Campbellville. The following is from the Dallas News of December 3rd.

THE CITY IN SADNESS.

Fort Worth, Tex., Dec. 2.—The feeling of sadness and gloom cast over the city yesterday by the death of Rev. J. Morgan Wells has continued today, and expressions of deep sorrow and regret have been again heard on all sides. When it is known that no enterprise looking to the up-building of this city during the last ten years ever failed to find him an eloquent champion, some idea of the loss sustained can be had. All day long visitors have thronged the family residence, corner Third and Taylor, anxious to extend sympathy to the bereaved and view the face of their beloved pastor. A feature of the loss of Rev. J. Morgan Wells is the fact that almost every citizen of the city feels that personal loss has been sustained.

During the funeral all stores were closed and business was suspended in respect to his memory. Having signified that when he died he wanted to be buried beneath the south window of the magnificent temple which he had erected, the request has been complied with, and it will be so arranged as to admit of the exhumation of the body with a view to placing it in the vault beneath the costly monument, to erect which steps have already been taken.

"When forced to part from those we love,

Though sure to meet to-morrow,
We still a painful anguish prove,
We feel a pang of sorrow.

Then let us form those bonds above,
Which will cause us to meet to-morrow,
Since parting in a Savior's love,
We part to meet forever."

W. P. HARVEY.

ORDINATION.

Bro. D. P. Lee was ordained by the Baptist church at Tunnel Hill, Ga., on Sunday, Nov. 29th. The council consisted of the following brethren: Bro. M. C. Jackson, Pastor J. S. Callaway, Sigmund Hagoowsky, of Louisville, Ky. E. M. Dyer, of Dalton, J. C. Head. Brother Head preached the ordination sermon. Bro. Callaway conducted the examination of candidate, Bro. Dyer led the prayer. Bro. Jackson made the charge and Bro. Hagoowsky presented the Bible. Bro. Lee is quite a promising young man. He has been professor of the High School at Tunnel Hill for several years and only recently decided to consecrate himself to the ministry. He stood a very creditable examination, and his friends predict for him a bright and useful future in the work to which the Master has called him. He intends to go to the Seminary.

M. C. JACKSON, Mod.,
SIGMUND HAGOOWSKY, Clerk.

We can never see this world in its true light unless we consider our life in it as a state of discipline, a condition through which we are passing to prepare us for another state beyond.—J. W. Alexander.

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

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if that is what you're doing the washing for, perhaps the old way of washing with soap rubbing the clothes up and down over a board may be pretty good. It can't be healthy, though, to breathe that tainted, hot steam, and you'd better take your exercise in ways that are pleasanter. But if you're washing clothes to get them clean, and want to do this disagreeable work as quickly and safely as do it with Pearline—And one of the strongest points about Pearline's washing is its economy.

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TO-DAY.

No here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?

Out of Eternity
This new day is born:
Into Eternity
At night will return.

Behold its storetime
No eye ever did:
So soon it forever
From all eyes is hid.

Here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?

OUR PULPIT.

CARTE-BLANCHE.

BY C. H. SPURGEON.

Then James answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt.—Matthew 15:28.

I mean to dwell especially upon those words at the end of the verse, "Be it unto thee even as thou wilt;" but before we consider them, I should like again to remind you, as I did in the reading, that our Lord admired this woman's faith. He said unto her, "O woman, great is thy faith." She was humble, she was patient, she was persevering, she was affectionate towards her child; but our Saviour did not mention any of these things, for he was most of all struck by her faith. What other good things she had, sprang out of her faith; so the Lord Jesus went at once to the root of the matter, and, as it were, held up his hand in astonishment, and exclaimed, "O woman, great is thy faith."

Her faith really was great, extremely great, when you consider that she was a Gentile, and one of a race that had ages before been doomed, the Canaanitish race, in whose nature idolatry seemed to be ingrained; yet this woman showed that she had greater faith than many a Jew. There are two cases of extraordinary faith recorded in the early part of Matthew's Gospel; and in both of these instances where our Saviour expressed his astonishment at the greatness of faith, the believers were Gentiles. Of the centurion at Capernaum he said, "Verily I say unto you, I have not found so great faith, no, not in all Israel." It is a wonderful thing when persons who have lived in ignorance and vice exhibit great faith. We are glad when those who have been brought up religiously and morally are led to believe in Christ; but we are often more astonished when the immoral, those who have previously known nothing of true godliness, are enabled by grace to exercise great faith in Christ.

"O woman, great is thy faith," said our Lord, for it was great even apart from her being a Gentile, for it had been sorely tried. Trials of faith from disciples are often very severe, and the disciples had put her aside, and even sought their Lord to "Send her away." But trials of faith from the Master himself are still more severe. To have Christ's deaf ear and dumb lips,—this was a trial indeed; and, worse than that, to have rough words from such a loving and tender Teacher as he was, and even to be called a dog by the great Shepherd of Israel, and to be told that it was not meet to give her the children's bread,—these were heavy tests of her confidence; but she had such faith that she bore up under all, and still pressed her suit with the Son of David, the Lord of mercy. We cannot but feel that Christ did her justice as he said, "O woman, great is thy faith."

Our Saviour seems to have been

specially struck with the ingenuity of her faith. Little faith always lacks ingenuity, it must have everything very plain or else it cannot move at all; but great faith makes crooked things straight, sees light in the midst of darkness, and gathers comfort out of discouragement. For this woman to turn Christ's word inside out, as it were, and when he said, "It is not meet to take the children's bread, and cast it to dogs," for her to say, in effect, "I do not seek to have it cast to me; only let me have the crumbs which fall by accident from the children themselves when they have brought the dogs under the table,"—this was indeed an extraordinary faith and wonderful pleading. "If thou wilt heal my daughter, there will be none the less of thy marvellous power for the children of Israel, for thou canst heal them, too. If thou dost give me this that I ask,—great as it is to me, it is only like a crumb to thee, thy table is so lavishly provided for by thine omnipotence of grace. Even this great boon that I ask of thee will be nothing more than a chance crumb that falls from the children's table." This was splendid pleading, and the Saviour saw the force of it at once. He loves ingenuity in devising means of bringing back his banished ones, that he is glad to see ingenuity in the banished ones themselves when they desire to come back to him.

When is it safe for the Lord to trust everybody with such a promise as this, "Be it unto thee even as thou wilt?"

It would be very unsafe thus to trust some of you. Why, there is one man here who, if it was said to him "Be it unto thee even as thou wilt," would at once pray for—well, I do not know how many thousand pounds; and when he got home, he would be discontented, and say, "What a fool I was not to ask two or three times as much!" Ah! yes, yes, yes; but the Lord does not trust greedy people in that way. Not while there is any idea of your own merit left, will Christ trust you at all. Not while there is a fraction of self-will left, will Christ trust you at all, and not while doubt remains. That must go, for the whole verse says, "O woman, great is thy faith: be it unto thee even as thou wilt." He trusts faith; he will not trust unbelief, he will not trust self-confidence, he will not trust human merit; but where there is faith, there he gives over the keys of his treasury, and says, "Be it unto thee even as thou wilt."

When will the Lord thus trust us? Well, I think, first, when we agree with Christ, when we are like this woman who had no quarrel with the Saviour. Whatever he did was right in her eyes. If he called her a dog, she said, "Truth, Lord." When you and Christ agree, and there is no quarrel between you, then he says, "Be it unto thee even as thou wilt." If you do not yield to him, he will not yield to you; but when you just end all disputing, and say, "Lord, I have done with all quibbling and quarrelling; I will never raise another question, and never harbour another doubt. I believe thee. I believe thee. As a child believes its mother, I believe thee. When I cannot understand thee, when thou dost distress me, still I do believe thee." Ah! when you come to that point, then the Lord will say, "Be it unto thee even as thou wilt."

Next, when our soul is taken up with proper desires. This woman had no idea of asking for a hundred thousand shekels of silver, or a wedge of gold, or a goodly Babylonish garment. One thought

alone possessed her,—"My child! My child! Oh, that the devil might be cast out of my child!" "Now," says Christ, "be it unto thee even as thou wilt." And when you have great desires for heavenly things, when your desires are such as God approves of, when you will what God wills, then you may will what you like. When it comes to this, that you have dropped your own desires for an inferior and grovelling kind, and you are taken up with desires for necessary things, desires that come to you from Christ himself, when you desire the bread, not from the devil's oven, but from Christ's table, when that is what you crave, then it shall be unto you even as you will.

Next, it shall be to us even as we will when we see our Lord in his true office. This woman saw that Christ was a Healer, and she appealed to him as a Healer. If you see Christ as Prophet, Priest, and King, you may go and ask of him as a Prophet what a prophet is ordained to give, or as a Priest what a priest is intended to bestow, or as a King what a king is set upon the throne to do. You may go to Christ as he really is, and if you see that he is ordained for this purpose and for that, then keep in tune with what he is ordained to be, and you may ask what you will, and it shall be done unto you. You must not try to take Christ away from his offices. Christ is not sent of God to make you a rich man; he is sent of God to make you a saved man, so you may go to him as a Saviour, for that is his office. You may go to him as a Priest, for it is his office to cleanse, to offer sacrifice, to make intercession. Take Christ as God sets him forth, and then be it unto thee even as thou wilt.

Next, it will be to us even as we will when we can believe about the distinct object that is before us. This woman pleaded for her child. All her faith went out towards her child. I love the prayer that has in it faith concerning the thing for which it pleads. There are many Christian people who say they have faith about twenty things; but then the thing that they cannot believe about is the twenty-first. You must have a faith that can not cover twenty-one things, but that can cover everything. We say, "Oh! I could believe if my trouble were like So and so's." You could not believe at all unless you can believe about your present trouble; and you must believe about the object for which you are praying, that it can be given you, that it will be given you in answer to your prayer, and then Jesus will say to you, "Be it unto thee even as thou wilt."

Again, we can have whatever we like when our heart seeks only God's glory; when what we pray for is not for wealth, nor with a desire for our own honour, but when even what we want for ourselves is asked with the higher motive that God may be glorified in us by our obtaining such-and-such a gift, or being delivered from such-and-such a trial. When God's glory is thy one aim, thou mayest ask what thou wilt, and it shall be given unto thee.

And above all, when we always keep to what I have already mentioned, when we only ask for the children's bread then the Lord will give us what we crave. If you ask for what God gives his elect, for what Christ has bought for his redeemed, if you ask for what the Holy Ghost works in the minds of men converted by his power, if you ask for what God has promised, if you ask for what it is customary for God to bestow upon his waiting people, then "be it unto thee even as thou wilt."

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No wild fancy, no rhapsody, no whim that makes thee wish for this or that, is worthy to come within the compass of my text; but that which the Lord waits to give thee, that which he knows would be good for thee, that which will be an honour to him, and which will help thee to honour him, thou mayest ask without any stammering or fear; and thou shalt have it, for he says to thee, "Be it unto thee even as thou wilt."

I do not know; but I think that I am speaking personally to somebody here in trouble, who has been long pleading and praying, and has never got an answer yet. "Be it unto thee even as thou wilt." Hannah, the woman of a sorrowful spirit, sits in this house, bowed down in soul, and pouring out before the Lord her silent prayer. Let her take this message from the Lord himself, "Be it unto thee even as thou wilt." But then I only dare to say it to one to whom I could also say, "O woman, great is thy faith." If you have not any faith, how are you to have it! Here is a soup kitchen opened for the poor, and they are told to bring their jugs, their mugs, their basins,—anything they like. A woman comes, and says, "I have not a mug." "Have you a basin?" "No." Well, you say to her, "You can have the soup;" but then you see, she cannot carry it home without a basin, or a jug. So, here is the mercy of God, and many lack it; here is a blessing rich and rare, and many cannot carry it home because they have no faith; but Christ could say to the Syrophenician, "O woman, great is thy faith: be it unto thee even as thou wilt."

III. Now I finish by asking another question. Suppose this blank cheque to be given to us, how will it be used?

Well, first, I should use it upon that thing about which I have been praying most. I will not say what it is. This woman had been praying most about her daughter, so, when the Saviour said, "Be it unto thee even as thou wilt," she did not say a single word, but she willed in her mind the devil should be driven out of her daughter. Oh, that you might have faith enough to be able to will the right thing! If Christ leaves his own will in your hands, and feels safe in doing so, oh, will strongly! It is for God, you know, to give a fiat; but Christ here gives a fiat to the woman. As I read the text, he says to her, "Be it unto thee."—"So let it be." "Be it so," says he, "as thou wilt." Behold, the fiat of God goes forth to thee, believer, to let it be even as thou dost will it to be. Now, can you not will for the child for whom you have been praying? Do you not will for the congregation that lies on your heart? Do you not will for that friend with whom you have been speaking in order to try to bring him to Christ? Will for the distinct object for which you have been praying; and then, may the will of the Lord be done, and may your will also be done because it is an echo of the will of the Lord!

Next, I think that, if we had this said to each one of us, "Be it unto thee even as thou wilt," we should first will our own salvation. Pray, as we sang just now,— "With my burden I begin
Lord, remove this load of sin:
Let thy blood for sinners split,
Set my conscience free from guilt.

"Lord! I come to thee for rest,
Take possession of my breast;
There thy blood-bought right maintain,
And without a rival reign."

Let each one of us pray, "Lord, save me! Lord, make sure work of it; save me from sin, save me from self, save me from everything that dishonours thee." I was talking, the other day, with a man who was saying that he attended a ministry where he heard very little about holy living. He thought that he was a believer, though he was living in sin, and continued to live in sin. He knows now that he was no believer, or else he could not have lived in sin as he did; and now he prays to God not for salvation while he is living in sin, but for salvation from sin. So, we will first ask of God our own full salvation, and we know that his answer will be, "Be it unto thee even as thou wilt."

Have we not all a prayer also for our children, or our friends, or those who lie near to our hearts? Then let us pray on, with great faith, till we hear Christ say, "Be it unto thee even as thou wilt;" and then let us go home, and expect to see the work of grace begun in our children. Watch for it, O parent; and carefully nurture it as soon as you see the first beginnings of it! About this matter also Jesus says, "Be it unto thee even as thou wilt."

I think that, if I were asked to pray now for something very special, and that I might have whatever I asked, my prayer would be, "Lord, make me grow in grace. Give me more faith. If I have great faith, give me more. If I have much love to thee, give me more love to thee. If I know my Lord, I pray that I may know more of him, and know him to a fuller and intenser degree." My prayer shall be,—

"Nearer, my God to thee,
Nearer to thee."

Let that be the prayer of each one of you to whom it is left to fill up this blank cheque.

Then there is another prayer that I am sure I should remember, if nobody else here did, and that would be concerning Christ's kingdom. If it is to be unto me as I will, then I will it that God's truth should be preached everywhere, and that false doctrines should be made to fly like chaff before the wind. If our prayer be heard, and we are permitted to have what we will, our will is that God may send us Lutherans and Calvinists, and brave men like John Knox back again, men with bones in their backs, and fire on their lips, with hearts that burn and words that glow with holy fervour; we want them so badly now. The Lord have mercy upon the Free Church of Scotland, and give her back faithful covenanting men and women! The Lord have mercy upon our own poor denomination, and give us those who love the truth of God, and dare to stand up for it come what may! Oh, for such a prayer as that! Lord, revive thy Church! Lord, lift up a banner

because of the truth! Lord, put thine adversaries to the rout!
 "Fight for thyself, O Jesus, fight, The travail of thy soul regain!"
 Oh, to hear in our hearts this gracious word from the King himself, as we plead with him concerning his kingdom, "Be it unto thee even as thou wilt."

By and-by, you and I shall lie sick and ill, and they will say, "His days are numbered." Then, if the Lord shall visit us in answer to our prayers, and whisper to us, "Be it unto thee even as thou wilt," oh then, the promise will read in a very different sense from what I can read it now! Then will the poor tent begin to be taken down; well, it never was worth much. Fearfully and wonderfully made is this mortal frame, but it is capable of bringing us great pain and much sorrow, and also of deadening our devotion, and hampering us in our work for God. "The spirit is willing, but the flesh is weak." "Ah, well!" says the Lord, "you shall be rid of your flesh one day. It shall be unto thee even as thou wilt." You have sung, sometimes, —

"Father, I long, I faint to see
 The place of thine abode:
 I'd leave thine earthly courts, and flee
 Up to thy seat, my God!"

"Be it unto thee even as thou wilt." A dear sister, who was buried to-day, said when they told her that she could not live another day, "Does it not seem wonderful! Is it not a grand thing to know that I am going to see the Lord Jesus Christ to-day?" And she lay on her bed saying this to all who came, "It seems too good to be true, that I should be so near that for which I have longed these many years; I am going to-day to see the King in his beauty."

Ah, thank God, we too shall come to that last day of our earthly life! Unless the Lord descend quickly, we too shall come to our dying bed, and then we shall hear our Saviour say, "Be it unto thee even as thou wilt," and oh! we shall will to see his face, and to be for ever with the Lord, and to praise him with infinite rapture for ever and ever. Blessed be his name, we have faith to believe that it will be even so. Then we will tell him what we cannot tell him now, how much we love him, how deeply we feel our indebtedness to him, and we will give all the glory of our salvation to his holy name for ever and ever. God grant that this may be the happy lot of every one of us, for our Lord Jesus Christ's sake! Amen.

NOTA BENE.

Dr. T. J. Christian's book "Did They Dip?" is on the press and will be ready in a few days. It will contain 200 pages, and the price bound in cloth will be 75 cents; in paper 35 cents. This book is a thorough defence of our Baptist fathers in England before 1641.

Dr. Christian has a great array of original authorities. He has probably the finest private library of original editions and certified copies of manuscripts in the British Museum and the English Libraries of any man in the United States. He has given years to the investigation of Baptist History, and seems to know where every old book is, which is in the United States.

His library contains many of the original editions of books in regard to German and Dutch Anabaptists, many of which have never been translated into English. All his quotations can be relied upon as absolutely trustworthy. We hope all Baptists will buy the cloth bound copy that they may preserve the book for their children and their children's children. But the paper bound copy is in the

same type and contains exactly the same pages.

After reading this book our Baptist brethren will sing with great heartiness and renewed satisfaction that favorite old hymn, "We are travelling home to God, In the paths our fathers trod." For sale by Baptist Book Concern.

THE MODERN MOTHER

Has found that her little ones are improved more by the pleasant Syrup of Figs, when in need of the laxative effect of a gentle remedy than by any other, and that it is more acceptable to them. Children enjoy it and it benefits them. The true remedy, Syrup of Figs, is manufactured by the California Fig Syrup Company only.

As turning the logs will make a dull fire burn, so change of studies a dull brain.—Longfellow.

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One pound of learning requires ten pounds of common sense to apply it.—Persian.

Toil, feel, think, hope. A man is sure to dream enough before he dies, without making arrangements for the purpose.—Sterling.

Do not consider that we are out of the road because the road seems to be longer than it might have been.—Joseph Parker.

A loving confidence in the God we have offended is the key to his heart, the key which unlocks the treasury of his grace.—Rev. E. M. Goulburn, D. D.

BUT for us not to forsake the belief of your errors, having discovered them to be errors, was impossible; and therefore to do so could not be damnable, believing them to be errors. Not to forsake the practice and profession of them, had been damnable hypocrisy, supposing that those errors in themselves were not damnable.—Chillingworth.

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\$3.50 For Children's Brown Mixed Scotch Cloth Box Jackets, trimmed with solid color of brown cloth and small buttons.

\$5.00 For Children's Brown or Blue Beaver Cloth Box Jackets, tailor made and trimmed with white buttons.

\$5.00 For Children's Navy Blue and Havana Brown Boucle Box Jackets, sleeves trimmed with velvet straps and small buttons.

Games.

When it comes to Games, we have all the latest brought out by McLaughlin this year.

They are too numerous to mention.

Misses' Jackets.

\$4.50 For Misses' Havana-brown Box Coats, new style sleeve, plaited back with rolling collar of brown velvet with buttons to match.

\$6.00 For Misses' Navy blue Beaver Cloth Box Coats, with stylish sleeves, velvet collars and trimmed with white pearl buttons.

\$7.50 For Misses' Colored Combination Boucle Box Coats, stylish sleeves, velvet collar, finished on the sides with bullet buttons.

Table Linen Sets For Holiday Presents.

\$2.50 For a nice Table Linen Set, consisting of a fringed Cloth, 2 1/2 yards long, with or without a colored border, also 1 dozen Napkins to match.

\$4.50 For a fine Table Linen Set, consisting of a Satin Damask Cloth, 3 yards long, and 1 dozen Napkins to match. This is a genuine bargain.

\$5.00 For an elegant Set of Table Linen, consisting of a very fine White Satin Damask Cloth, beautifully fringed, and 1 dozen fine Napkins to match.

Ladies Capes

\$3.75 For Ladies' Black Fine Quality Beaver Cloth Circular Capes, tailor made, with velvet collar.

\$5.00 For Ladies' extra heavy (double) Beaver Cloth Circular Capes, trimmed with folds of the same, with the velvet collar.

\$9.00 For Ladies' Heavy Black Astrakhan Circular Capes, lined throughout with silk.

Black Dress Goods.

25c For All wool Black Serge, 36 inches wide, the quality you pay 40c for.

45c For good quality Black Storm Serge, 50 in. wide, worth 65c per yard.

60c For Black English Cheviot, 50 inches wide, worth at the lowest 75c.

70c For Black Clay Worsted Serge, 50 inches wide, worth much more than the price we ask.

35c

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The wise man preserves in his own bosom the sacred flame which enlightens him though winds may blow and tempests roar without.—Plotinus, A. D. 235.

Sunday Schools, ATTENTION!

When ordering your supplies for First Quarter, 1897, which begins Jan. 1st, please remember that we can furnish any you want at publishers' prices. We supply the periodicals of **Southern Baptist Convention Board,** —OR— **American Baptist Publication Society**

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

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T. T. HAYON, Editor.

LOUISVILLE.

THURSDAY, DECEMBER 10, 1896.

MR. D. L. MOODY has sounded, in the Independent, a trumpet call to pastors, churches and religious papers to work for the salvation of souls. He calls attention to the fact that three thousand Congregational and Presbyterian churches in the United States reported no conversions last year. He wonders what are the figures for other denominations. "Are we going to sit still and let this thing continue?" he asks earnestly. He asks a good many searching questions, e. g.: "What must the Son of God think of such a result of our labor as this? What must an unbelieving world think about a Christianity that can't bring forth any more fruit? And have we no care for the multitudes of souls going down to perdition every year, while we all sit and look on? And this country of ours, where will it be in the next ten years if we don't awake out of sleep?"

Mr. Moody suggests that the reason why these three thousand churches report no conversions was that their preachers were going after "Modern Criticism," preaching politics, having stereotyped shows, discussing capital and labor, &c., &c., instead of preaching the Gospel. He asks, "When ministers go into preludes on current topics, how can they expect any after-fruit of conversions?"

Mr. Moody thinks the Sunday night meetings should be specially devoted to reaching the unsaved. Hear him:

"I am pleading just now, every chance I get, for all our churches to be open every Sunday night for the preaching of the Gospel. I wish our religious papers would help me send that cry all over the country. It is time we gave up the abuse of the opportunity in substituting temperance meetings and Sunday-school concerts and Eads-avor rallies and all that kind of thing, right enough in their place, but not the one thing needful; workingmen and their families often can't get out but once on Sunday, and that is the evening; why, then, should they not have as good a chance to hear the Gospel as other people? Why should they be put off with that kind of an apology for a church service which is often seen?"

These are wise and timely words. We earnestly hope they will be heeded. Certainly Mr. Moody is well entitled to speak on the subject. The idea has become sadly prevalent that the people must be entertained at church, and hence the exercises are arranged so as to furnish the sorts of entertainment that will attract. The sermons, the music and the appointments generally are too often designed, not to benefit, and still less to save, but to "draw" the people. The success of a preacher and of a church is too largely measured in the public eye and in the newspapers by the size of the congregation, without a thought of what good is done to the congregation. Since sensations, "discussions of current topics," stereotyped shows, &c., &c., "draw," these things are used, and the papers tell of the "full houses" at such and such a church, and of the "great success" of the Rev. Dr. Up-to-the-Times.

It is high time we waked up. The responsibility is too great and the issues are too vital and solemn for such trifling. Only the Gospel can make men better. Only Christ can save. Only the Holy Spirit can regenerate and guide. God's plan for saving and for

sanctifying people is the only one that can have any real success. It is the product of infinite wisdom and infinite love, and cannot by any possibility be improved upon by human smartness. It is the only way men have ever been saved in the past, or by which they can ever be saved. It is the only way Christian character has ever been built up, or ever can be.

Let us all heed Mr. Moody's wise words. Let us go to trying to save sinners, instead of trying to entertain them, and make them comfortable in their sins. No high-fal-lutin song by a fine choir ever led a sinner to repentance. No sky-scraping sermon telling of 'Iris' putting a blush upon the cheek of the storm and throwing kisses at the thunder, ever strengthened a Christian's heart. No fiery denunciation of corruption in politics ever reclaimed a backslider. We are to preach "repentance toward God and faith in our Lord Jesus Christ;" we are to proclaim the "unsearchable riches of Christ," if we would win souls and build up Christian character.

Dr. A. C. OSBORN in the Examiner gives most instructive facts in regard to Baptist growth in New York, and mentions the reasons for the "backward progress" made. These reasons contain valuable lessons for all of us.

In 1840 the Baptists in New York had one member to 32 of the population. In 1890, one in 48. In 1840 there was one person baptized to 327 of the population. In the year 1890, one to 917. And this loss is not owing to foreign population in the cities, for the loss in the country has been proportionally almost as great as it has been in the cities. Every decade since 1840 the proportion of loss has been greater. While this loss has been going on in New York, the denomination has been growing in other states. Taking the United States as a whole, in 1840 the Baptists were one in 30, in 1890, one in 20.

Dr. Osborne adds: "Neither ministers nor church members are as efficient in evangelization as they were thirty, or forty, or fifty years ago. . . . As our ministry has become more and more highly educated, it has, year after year, become less effective, so far as effectiveness is shown by winning converts. . . . As scholars and preachers, our ministry of to-day excels; but as soul-winners, our fathers of two generations ago excelled, and did more than we, win souls to Christ."

Among the reasons which he gives for the decline, is one we wish our churches would study prayerfully and in the fear of God: "The separation between the church and the world was formerly far greater than it is now. Fifty years ago in most of our churches was a disciplinary offense. At the present time the line of demarcation is scarcely discernible. Have we gained or lost by its obliteration?" The extract which follows reads as if it were a description of many meetings going on every day in our Kentucky churches. It recalls the remark of one of our greatest scholars, which we have previously quoted. We said to him, "Thank God the majority of Baptist churches have always been in the country." He answered, "Thank God they always will be."

It is impossible to cultivate our vast field without many men of but limited education. Have we not dwelt upon the necessity for an educated ministry until we have almost persuaded ourselves that a college or seminary course is a prerequisite to the ministerial office? Have not the churches been thus taught until many a man, devout and consecrated, with mental and spiritual gifts that might find acceptance and

great usefulness, is led to suppress his convictions of duty and his heart's yearning, because years a little advanced, or a family dependent, prevent his obtaining the so-called preparation for the ministry? In the first half of the century it was by such men chiefly that our churches were gathered in school-houses or in barns, in parlors or in kitchens. Many of those preachers worked during the week on their farms or in the shops, and on Sunday, impelled by fidelity to the Master and love for souls, preached the Gospel to their neighbors with fervency, acceptance and power.

The church into which I was baptized had as its only place of meeting the district school house, or, in summer, my father's barn, or occasionally a room in a neighboring house. The first Lord's Supper of which I partook, at a home on the farm, was in an unfinished loft under the rafters in a one-story house of two rooms, with the church members seated on extemporized seats of loose boards laid upon ported sap-buckets. In those days, although that church had, and preached every Sunday, the question whether it could support a pastor, or embarrassments on the score of pastoral support, never occurred; for the pastor, an educated man who had been for years principal of a high school in New Jersey, supported himself upon his own farm, and received an annual donation more as an expression of the love and gratitude of the people than as a contribution toward support.

The first Baptist association organized in Central or Western New York was the Oneago, organized in 1795. The session preliminary to organization was held in a private house. The second session was held in the woods; the third in a barn; the fourth, fifth and sixth sessions were held in dwelling-houses. Although not yet possessed of a meeting-house to meet in, at the sixth session there were thirty-seven churches in the association, with fifteen pastors. The churches averaged forty-seven members, pioneers and poor. Not one of these churches was able to support a pastor; not one of them had a meeting-house. Yet they grew and multiplied until, eighty years later, it became necessary to divide the association into two. The Madison Association was set off from it. This is a fair illustration of the circumstances of the churches at the period of our greatest growth. With our magnificent houses of worship, our cushioned pews, our attractive music, our scholarly sermons and our esthetic services, we are accomplishing less, actually in gains, and relatively with reference to the population, than our fathers did in the barns and the kitchens, and the sessions of the one in New York not left those days too far behind us? It is in the way that our fathers worked that much of the work is still done in the States in which our denomination is now making its most rapid progress.

Dear Dr. Eaton:—On the 29th of April, 1896, a letter was written from Oakville, Texas, by T. F. Jonas, representing himself as a minister of the Missionary Baptist church in controversy with a Roman Catholic priest, and asking for the use of my copy of Father Miller's Catechism, promising to return it in two months. I sent it by express and he acknowledged receipt, but I have not heard from him. I got a word from him since, though I have written two or three times. Can you trace him for me and find out if he is really a Baptist minister? I am very anxious to get the book.

Very sincerely yours,
T. D. WITHERSPOON,
933 Second St., Louisville, Ky.

We hope Dr. Witherspoon will recover his book. We are sorry to have no information in regard to the Rev. T. F. Jonas. If any brethren in Texas know his whereabouts, they will do a favor that will be appreciated if they will send word to Dr. Witherspoon.

That catechism is one which Roman Catholics are not willing to have circulated among Protestants. Copies are very hard to get, and Dr. Witherspoon is rightly anxious to recover his copy. We earnestly hope it will be recovered.

For men to drink, and for their friends to renege, is no new thing under the sun. Here is the translation, as made by the Freeman, of a letter found among the papyri brought from Egypt. Its date was about the time of Joseph, when Egypt was in its prime:

I am informed that you have deserted literature and have given yourself to gaiety. You go from street to street smelling of beer. Everywhere de-

scending to beer, though men remove it; giving it your soul till you are stupefied. Like a ship where the rudder is out of order, which obeys not either way. You are like a temple without a deity, like a house without food. You run against a wall and break the pallisade; people run after you and wound you.

Would that you knew that wine is forbidden. Would that you had done with sweet wine. Would that you would no more give fig wine your heart. Would that you would ignore strong wine. You have learned songs with accompaniments of pipes, and to sing with flutes, and to give loud voice with harps, to sing with musical instruments. You sit down in the yard surrounded by maid servants. Standing up you make a shuffle. You sit down before little girls. You smear yourself with pitch. The garland on your neck is of mint flowers. You roll about on your stomach, you waddle, you fall on your stomach, you get covered with filth.

SOME of our good brethren in synodical conventions, mindful of the unrest in our General Synod, and seeking the peace of Zion, have recently reminded editors of our church papers of their duty, and have cautioned them against offensive personalities. In some quarters a censorship of the religious press has been suggested, while more have looked toward a responsible church organ under the control of a board.—Lutheran Evangelist.

So the paper problem is bothering our Lutheran friends. If they establish a censorship over their papers, or if they put the papers under the control of boards, we will watch the experiment with interest. Those denominations which have strong central authorities, or which do not feel bound to adhere strictly to Scripture teaching, may attempt what Baptists cannot. But this is no disadvantage to Baptists. God is wiser than men. We are the stronger for following Bible teaching. Our denomination, however, have not yet fairly faced the paper problem. Again we ask our same old question—on what principles should the number, location and personnel of our papers be determined? We beg to assure any brethren, who may be sensitive on the subject, that there is underlying this question no diabolical conspiracy against the liberties of anybody.

THE papers are saying a good deal about an alleged heretical utterance by Dr. J. H. Vincent at Chautauque. The Presbyterian Banner charges that he said faith in the divinity of Christ is not essential to being a Christian. There is a dispute as to what he did really say. He denies saying just the words charged, and yet several of his hearers so understood him. We suggest that the best way for him to settle it is to state clearly and fully his belief on the subject. Does he believe a man can be a Christian without believing in the divinity of Christ. A square yes or no to that question would be decisive.

In the meantime Dr. Vincent is said to be "persecuted," and the papers, especially the Presbyterian Banner and the Presbyterian, are horrid "heresy hunters," &c., &c., &c. Certainly Dr. Vincent did use words that made the impression on some of his hearers that he believed faith in the divinity of Christ is not essential. If that is not what he really believes, let him come out and plainly declare what he does believe. That will satisfactorily settle the matter, and nothing short of that will settle it.

The pope has appointed Rev. T. J. Conaty, of Worcester, Mass., head of the Catholic University in Washington City in the place of Bishop Keane. Conaty represents the ultra-montanes, and his appointment is a triumph for Cardinal Corrigan and his party. The new rector is said to be a man of great ability.

Editorial Varieties.

"It is always a mistake to speak when one has nothing to say." So says Monsieur G. Clemenceau of Paris. But how else would some people ever speak at all?

A prominent Baptist paper, which we are told is not now owned by Baptists, publishes a list of its contributors for next year. In looking over the list, we notice that the names of Baptists are conspicuous by their absence.

Dr. J. B. Gambrell accepts the position of Corresponding Secretary for missions in Texas, and therefore he gives up being one of the editors of the Baptist Standard. We wish him the best success in his new work.

Dr. Cranfill and Dr. Fort have mutually retracted all the ugly things they said about each other, and the suit for damages has been withdrawn. Amen! Now let all the other brethren, who have said ugly things about each other retract them, and let good will prevail all along our lines.

We recently heard of a prominent member who said to his pastor: "Do you know that a great many members do not like your preaching?" The pastor replied: "I know it." Then said the member: "Why don't you preach to please them?" "I am not pastor for that purpose."

Dr. W. D. Powell visited Louisville last week and preached at Walnut-street to the great edification of the congregation. His health is completely restored and he will return to Mexico as soon as he finishes a letter of love. In raising money for a new chapel in the Southwestern Baptist University at Jackson, Tenn.

President Alfaro, of Ecuador, is a very brave man. He has expelled the Jesuits from the country on account of their active part against him and the Liberal party in the last election. He is a man of great courage, he shows great courage. We wish him all success in the stand he has taken.

It was declared that Menelik made easier terms with the Italians than he would have done had it not been for the intercession of the Pope. It is now said that Russia advised Menelik to treat the Pope's envoy home and to treat with King Menelik without any reference to papal intermeddling. Which story is true, we do not know.

Once Isaac Errett objected to a new organization some of his brethren were forming. They replied that they were free men and had a right to do as they pleased. He answered: "Yes, you are free men, but you have a right to stand on your heads if you choose, but when you do so, I have a right to criticize your attitude." We would add provided their motives were respected.

The London Baptist says there is a religious sect in several villages of Finland whose male disciples take a vow to submit to the wife in all things. They cannot do this submission by remaining single, for they are required to marry. The women alone are allowed to vote upon the head of the sect who must be a woman. One wonders how many men belong to that sect.

We are always glad to hear good news of the pastors who have gone to their rest. Hence we enjoyed the account in the New Haven Journal and Courier for the sermon preached by Rev. Allen K. Foster when the Baptist churches had union Thanksgiving service. The Journal says the sermon was forcible and eloquent and speaks highly of the gifted preacher who is greatly esteemed by the New Havenites.

Dr. Geo. C. Lorimer spent Sunday and part of Saturday in Louisville and preached to overflowing congregations at Broadway. He was the guest of Dr. and Mrs. Marvin, and quite an occasion was given him Saturday afternoon. Dr. Lorimer contemplates writing a history of the Baptists when he can get time, and he says playfully that when he does write we will "hear no more of immersion beginning in England in 1641."

"All that the truth needs is to be fairly pitched against," says the hands of competent advocates. So says a prominent theological professor. "We think the truth needs better and living up to, and does not need to be pitched against error at all. Would it do to say that 'all that health needs is to be fairly pitched against disease,' or that 'all that good seed is to be fairly pitched against weeds and briars,' or that 'all that good food needs is to be fairly pitched against poison'?"

Dr. J. B. Hawthorne, of Nashville, Tenn., writes: "I am happy to tell you that the Baptist situation here is brightening every day. All of our churches are in a hopeful condition. I am slowly recovering from my long and serious illness, and will be able to preach two sermons every Sunday. The congregation has the capacity of our great auditorium and accessions to our membership are frequent." We rejoice in Dr. Hawthorne's restoration to health, and in the prosperity of the old First church under his ministry.

The Congressional Union says that the Congressional Budget Committee has decided to cut itself again in deep waters. They reduced the appropriations \$20,000 below the average receipts of the last five years, but their receipts for the last five months are \$10,000 less than for the same months last year. The total indebtedness in the banks is \$17,000. They are to borrow no more money, and they are to require the missionaries go unpaid. The statement ought to cause great searchings of heart among the churches which sustain that Board.

This sorrow, which has cut down to the root, has come, not as a spoiling of your life, but a preparation for it.—George Eliot.

Among the Churches.

LOUISVILLE.

Walnut—Pastor Eaton preached. Bro. W. D. Powell, of Mexico, preached Tuesday night. Three received for baptism, 2 by letter and 3 baptized.

Pastor Eaton began his series of Sunday-night sermons on the Life and the Land.

Broadway—Bro. George C. Lorimer preached to packed congregations.

Chestnut—Pastor J. M. Weaver preached at both hours.

East—Pastor Christian preached. One received by letter. He began his series of Sunday-night sermons on the Story of Genesis.

McFerran Memorial—Pastor Jones preached, having returned from aiding in a meeting with the First church in Chattanooga.

Twenty-second and Walnut—Pastor Hunt preached. Two joined by letter and one for baptism.

Franklin—Brother Wells preached in the morning and Pastor Edwards at night.

German—Pastor Ritzman preached. Several professions of faith.

Highlands—Pastor Dawes preached. One received for baptism.

Logan—Pastor Ewing preached as usual.

Parkland—Pastor Nowlin preached at both hours. Pastor Nowlin next Sunday will exchange pulpits with Pastor Ray, of Eminence.

Portland-avenue—Bro. J. B. Shelton preached.

Southgate-street—Pastor McFarland preached. Four joined by letter.

Third-ave.—Pastor Taylor preached. Six received for baptism and 18 baptized.

Twenty-sixth and Market—Pastor Thompson preached in the morning and Bro. Geo. E. Burlingame at night. Three received by letter, 7 for baptism and 3 baptized.

Thirty-sixth and Bismark—Pastor Sands preached as usual.

Clinton—Bro. Charles Woodward preached.

Thirtieth and Alford—The pastor preached. Bro. Hunt addressed the Sunday-school.

SEMINARY NOTES.

Dr. Kerfoot attended the South Carolina Convention last week.

A large number of the students heard Dr. Lorimer, of Boston, at Broadway church Sunday.

The gospel wagon held two very successful meetings Sunday afternoon. The night trips are suspended during the cold weather.

Rev. H. Boyce Taylor, whom we all love, was with us Monday. He was en route to Russellville to visit his mother.

A good preacher preaches because he has something to say, a poor one because he has to say something.—Haven.

Preach doctrines practically and duties doctrinally.—Darwin.

Love is as different from emotion as the flash of a meteor from the shining of a star, as different as the blaze of the sun from the burning of a match.—Kerfoot.

Board for November in New York Hall was \$635, notwithstanding the managers are giving us more accommodation than any previous year the board is not any more than usual.

Supplies for Sunday: Bettredere, Ill., Cecil Cook, morning and evening; Portland-avenue, John Bass Shelton, morning and evening; Twenty-sixth and Market, George E. Burlingame, evening.

THE STATE.

Pastor E. V. Baldy writes from Bowling Green: "We have just closed a meeting at the First Baptist church in which we have been greatly blessed. While there has been a good number of conversions and an ingathering of many, all feel that the great revival of Christians has been a benefit to the church which deserves special recognition in our expressions of gratitude. The first week of the meeting the pas-

Lamp-chimney sellers can't give you the shape for your lamp, without the Index. They have it; but some don't care. Let us send you one; free. "Pearl top" and "pearl glass" are trade-mark names for tough glass and fine work. Geo A Macbeth Co Pittsburgh Pa

"Mend it or End it,"

has been the rallying cry of reform, directed against abuses municipal or social. For the man who lets himself be abused by a cough the cry should be modified to: Mend it, or it'll end you. You can mend any cough with

Ayer's Cherry Pectoral.

to conducted the services, and on the 17th of November, Dr. J. L. White of Macon, Ga., arrived and preached twice every day. He purposed staying with us only about ten days, but at the expiration of that time the conditions were such that he was constrained to stay five or six days longer. His visit to our church will long be remembered by our people, and his eloquent sermons and deep piety will never be forgotten.

Pastor J. W. Vallandigham writes from Leitchfield: "We have just closed a two days' meeting with the church at Leitchfield, in which the Lord greatly blessed us. Bro. J. M. McFarland, who is a tireless worker and a good preacher, and the preaching to the satisfaction of all. There were twenty-six added to the church, sixteen by experience and baptism, and ten by letter. The church, which was in good working order at the beginning, was much revived and strengthened for future work. I came here in June, have had thirty-eight since that time, and the prospect for the future is encouraging."

Pastor Paul V. Bomar has resigned at Versailles, and accepted at Marion, Ala. The loss to Versailles and Kentucky is great, and the gain to Marion and Alabama's. Bro. Bomar is an able and faithful minister.

Pastor J. N. Jarnagin writes from Beaver Dam: "Mr. Carmel church began a meeting of 10 days on the 14th which resulted as follows: Twenty additions to the church, 12 by letter, 1 yet approved for baptism and 7 otherwise. Rev. J. T. Caselier aided, and by preaching simply the Gospel, in his usual smooth and plain way, God gave us one of the greatest revivals in the history of the church. Mr. Carmel is now in better condition than for years past. To God be all the praise."

Pastor A. W. Meacham writes: "On the 24th inst., I closed a meeting of 13 days continuance with my church at Little River, Christian county. I had the aid of Elder C. E. Perryman, who did the preaching and did well, thereby endearing himself to both pastor and people. That portion of the members who attended the services, were strengthened and built up in the faith. Some of the members were kept at home by sickness, and one of our deacons was struck out during the meeting, other hindrances were in our way, yet, we had a good meeting. Four young ladies were added to the church for baptism and others to follow."

Pastor J. H. Spurlin writes: "I have recently closed a meeting with the church of Sturgis. I had the assistance of Bro. B. F. Jenkins, who did some fine preaching for us. The Christians were greatly benefited. Not many conversions, one addition. It seemed like it was a time of seed sowing and Bro. Jenkins sowed faithfully, and we are hoping, praying and expecting to reap ere long. The good faithful preaching as done by our brother cannot be lost. Bro. Jenkins is a sound, earnest, God-fearing preacher and God will bless his labors."

Bro. W. F. Mucci writes: "Just closed at Rocklick a few days' meeting with a glorious revival, 5 conversions and 5 additions. Services conducted by Pastor T. M. Smith, assisted by the writer. The rain cut short our meeting, but great need of the future."

Pastor N. G. Terry writes from Glasgow: "We have just closed a series of meetings at this place, resulting in 6 conversions and additions by experience and baptism and 1 by letter. Bro. J. H. Burnett of Auburn, was with us and did some excellent preaching. He is an earnest, good man and held in high esteem here."

Pastor L. B. Parker writes from Corbin: "I have just closed a glorious meeting, at my school house near Corbin. We had ten meetings and 28 conversions. This was my first attempt to have a protracted meeting. I have been greatly blessed and made stronger in the Lord."

Pastor Francis W. Taylor writes: "Third-avenue Baptist church, Louisville, has had a remarkable meeting. One of the quietest I ever witnessed, yet one of the most successful. Rev. Ben M. Bogard, of Charleston, Mo., did the preaching. He has no "methods" in his work. He preaches plain, simple, sound Gospel, invites people to Christ, and there he rests his case. He does not attempt to "work up" a revival, but lets the Holy Spirit do the working up. Our church has been greatly blessed, and 29 added to the membership, 20 by baptism. There is no chance for a reaction from such a meeting."

Bro. J. E. Smith writes: "A two weeks' meeting has just closed at Friendship church, near Greensville, Mullensburg county, conducted by the pastor, Bro. D. W. Gill, assisted by Bro. Edgar Maddox, of Ohio county, which resulted in 4 conversions; 4 additions to the church. Bro. Maddox is a talented young preacher, an untiring worker, and has completely won the hearts of the people in this vicinity. The church was greatly revived. To God be all the glory."

Pastor R. C. Kimble writes: "I began a meeting at Clover Creek church, in Breckinridge county, on the third Sunday in November and concluded the meeting on the 15th. The church was called away then leaving Bro. John D. Duncan who continued the meeting two days longer. There appeared to be a great revival in the church, which it is hoped will continue to bring fruit to the glory of God. There were, I think, 21 approved for baptism, 1 under watch-care, and one restored. The pastor, Rev. T. A. Robertson was not able to be present because of sickness in his family. Also, I held a meeting with Pastor T. Robertson at Newburg Creek church, beginning the fourth Sunday in October. As a result of this meeting the pastor baptized 17, two await baptism and two were received by letter. This was a meeting of great power and seemed to be satisfactory as to results in general. May great and lasting results continue."

Pastor I. M. Wise writes: "We have just closed a gracious meeting at Fredonia, Caldwell county. Bro. W. J. Couch assisted pastor and church; it was one of the best series of a genuine revival. The Frontview Valley is almost a paradise, and in that part of it containing the towns and railroad, our principles have been practically shut out, until some three years ago Prof. McCall began to preach at Fredonia a church was organized and a good house was erected. For some two years there was not, it seems, a single conversion or baptism; and some people who never thought there was room enough for the members of the Presbyterian, Methodists and Baptists could not survive. They do not say so now after our 15 days' meeting. There were 53 additions, 33 for baptism and 20 by letter. 54 members. Bro Couch has been quite successful, generally, in his meetings. The glory is God's."

Bro. H. C. Roberts of Mayfield is aiding Pastor Penrod in a meeting in Paducah. The prospects are good.

OTHER STATES.

Pastor W. M. Murray of Bridgeport, Ala., has accepted the call to the Georgians church in the same state and has entered upon his work. We sympathize with the church and congratulate them in their loss of such a pastor.

Elder William Brown held a meeting in the Flat Rock church, Pickens county, S. C., of which he is pastor. The meeting lasted three days. There were 12 professions of religion and 16 additions to the fellowship of the church.

Pastor J. Sandifer of S. C. held meetings in his churches, which resulted in 17 additions in the Mt. Olivet church, 38 to the Smoaks, 10 to the Bethlehem, and 5 to Allen's Chapel.

Eld. B. F. Murphree held a meeting in the Keowee church, S. C. which continued a week and closed with 10 additions to the fellowship of the church.

Pastor S. G. Lucas held a meeting in the Kennedy church, Texas, which closed with 16 additions to its fellowship.

Twenty-one have been added to the Delhi church, Texas, 11 were baptized and 4 await baptism.

A meeting in the Newmine church, Texas, closed with 11 additions, one of whom had been a Methodist.

Among the additions which resulted from a meeting in the Minden church, Texas, was a Presbyterian preacher.

A church has been constituted at Parris, Mo.

A ten days' meeting in the Jefferson church, Va., closed with 11 additions to the fellowship of the church.

Twelve have been added to the Newport News church, Va., all by experience and baptism.

A church has been constituted at Compton, Ala.

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

Eld. R. B. Collier held a meeting in the Manoh church, Va., which closed with 19 additions to the fellowship of the church.

Pastor Arthur Willitt writes from Laramie, Wyo.: "I am located here now. This is the finest field in the state for hard work. The people—church people are workers."

A meeting in the Antioch church, Delta county, Texas, closed with 35 professions of religion and 32 additions to the fellowship of the church.

Among the 11 who were added to the fellowship of the Branchville church, Texas, during a meeting were five who came from the Methodists.

There were 23 additions to the Terrell church, Texas, 15 by experience and baptism.

A three weeks' meeting in the South Austin church, Texas, closed with 29 additions to its fellowship. The church had prayer-meetings for one week, and then Pastor G. S. Tulin, of Breckenham, went to aid them and preached two weeks.

Why not take a winter trip through the Southwest to the Pacific Coast? Get out of the latitude of snow and ice and prolong your health and add to your knowledge and experience by visiting California. If you have never been there it will be quite a revelation to you, and will furnish you with pleasant memories enough to last the balance of your life. The proper winter route is via New Orleans and the magnificent service of its special Sunset Limited through train on the Southern Pacific. The magnificent train leaves New Orleans every Monday and Thursday morning and takes you, without charge of cars, right through to San Francisco via a solid Pullman-parlor train, vestibuled throughout, steam heated, and lighted by Pintsch gas. It comprises, in its equipment, a drawing room for ladies, the first car of its kind ever built for any railway, smoking room for gentlemen, bath-room, buffet, barber shop, drawing-room cars and an unexcelled dinner; a library of well-selected books and all the current periodicals, which are at the disposal of the passengers. A ladies' maid accompanies the train, whose services are at the disposition of the lady passengers. If you are contemplating a trip to California, or have any friends who think of going there, write to W. C. Neimyer, General Western Agent, Chicago, Ill., or to F. B. Morse, General Passenger Agent, New Orleans La., who will carefully send you literature descriptive of the scenic and romantic features of the line and the train.

In last week's Alabama Baptist, Dr. J. J. Taylor, of Mobile has a bright article on "Bellicosity" and among other things says:

When editors and their correspondents were exhausted, and not that anything was settled, the long-suffering patience began to anticipate a rest; but the conflict took a new turn, and in the eyes of some, Eaton became the offender. Not that he said anything dreadful, or that any one knew of any special wickedness about him; but he allowed some of his correspondents to say things that were not universally approved, and that were not unreasonably suspected him of seeking to supplant Dr. Whitsett as president of the Seminary, or of acting out of spite on account of not having accepted the appointment, when the vacancy occurred. This is a lamentable phase of the matter. It is known to some that even before there was a vacancy Dr. Eaton was mentioned among the trustees as a possible successor to Dr. Broadus. Dr. Whitsett, however, stood in the direct line of promotion, and at the time of his election the choice gave deep and general satisfaction. Dr. Eaton has long been esteemed among his brethren. In his apparent difference with Dr. Whitsett on a historical question has been determined by no base a motive as mere place-seeking, those who have the evidence and make the suggestion owe it to themselves and the cause to speak plainly. Otherwise the war ought to cease in all quarters, and peace be allowed to reign.

We second the motion. Let those who have any evidence on the subject produce it. We call

for its publication. As we have before said, the statement that we have ever sought to be President of the Seminary is unconditionally and unqualifiedly false. Those who have repeated the report ought to be ashamed of themselves. We trust the one who invented it is not justly repent, and we hope he will truly repent.

NEW CURE FOR KIDNEY AND BLADDER DISEASES: RHEUMATISM, ETC.—FREE TO OUR READERS.

Our readers will be glad to know that the new botanical discovery, Alkavis, from the wonderful Kava-kava shrub has proved an assured cure for all diseases caused by Uric acid in the blood, or by disordered action of the Kidneys or urinary organs. It is a wonderful discovery, with a record of 1200 hospital cures in thirty days. It acts directly upon the blood and kidneys, and it is a true specific, just as quinine is in malaria. We have the strongest testimony of many ministers of the gospel, well known doctors and business men cured by Alkavis, when all other remedies had failed.

In the New York Weekly World of Sept. 10th, the testimony of the Rev. W. H. Moore, D. D. of Washington D. C. was given describing his years of suffering from Kidney disease and Rheumatism and his rapid cure by Alkavis. Rev. Thomas Smith, the Methodist minister at Oakland, Mo., passed nearly one hundred grave stones after two weeks use of Alkavis. Rev. John H. Watson, of Sunset, Texas, a minister of the gospel of thirty years' service, was struck down at his post of duty by Kidney disease. After hovering between life and death for two months, and all the doctors having failed, he took Alkavis, and was completely cured. He has since resumed his duties as minister of the gospel. Mr. R. Wood, a prominent attorney of Lowell, Indiana was cured of Rheumatism, Kidney and bladder disease of ten years standing, by a single course of Alkavis. He described himself as being in constant misery, often compelled to rise ten times during the night on account of suffering. The lessons of Alkavis, cured all his bone-physicians without the least benefit and finally completely cured in a few weeks or Alkavis. The lessons of Alkavis, cured all his bone-physicians without the least benefit and finally completely cured in a few weeks or Alkavis. The lessons of Alkavis, cured all his bone-physicians without the least benefit and finally completely cured in a few weeks or Alkavis.

Many other ladies also testify to the wonderful curative powers of the Alkavis in the various disorders peculiar to womanhood. So far the Church Kidney Cure Company, of No. 430 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepared by mail to every reader of the WESTERN RECORDER who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all sufferers from any of these ailments to address to the company, and receive the Alkavis free. It is sent to you entirely free to prove its wonderful curative powers.

The night before Thanksgiving the members of the Sulphur church called at the home of the pastor and left a fine variety of good things—meats, groceries, canned goods, and pieces of dry goods and clothing. "Accept these as they are," said a member of our appreciation of your labors among us." We did accept with thanks. It did the pastor's heart good to preach the next morning to such people. Such an act of kindness helps one who is doing his best to honor God and serve the brethren. May Lord bless the Sulphur Baptists. J. M. FOWLER.

A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have developed more than an equal in the history of medicine. As I must soon retire from active life, I will, from this time on, send the cure of Catarrh free to every one who needs my practice. Free and post paid, to every reader of this paper who suffers from this troublesome, dangerous and distressing disease. This is a sincere offer which anyone is free to accept. Address: Prof. J. L. LAWRENCE, 56 Warren St., New York.

FREE

A positive, quick and lasting cure for Constipation, Biliousness, Headache, Dizziness, Dropsy, Kidney and Liver Diseases, Poor Blood, Rheumatism, Gout, and all kinds of ailments. It is made from grateful people who have been cured. We send the medicine free and post paid. You send no risk, save the postage. Write to-day. Address: THE EGYPTIAN DRUG CO., New York City.

OUT A BOOK STORE.

The above mentioned institution can be made a power for good or evil just in proportion as it has distributed from it good or bad literature. Reading is one of the greatest means of enlightenment. In order to read, one must be furnished with books, etc., which articles must of necessity be supplied by a book store in large towns and cities and by a general store in the smaller towns and villages. There is a responsibility resting on every community in regard to this all-important matter, and it is relieved by the maintenance of either a book store or a circulating library. While this is true of a community, it is even more true of the home. Literature is an important factor in home life, and parents are negligent of their duty unless they supply the home with reading matter, and of the kind to improve rather than injure. It is vastly important that children shall have these advantages when forming their habits; it is glorious to see a child who loves to read and enjoys helpful books. Minds tarnished in childhood by vicious, immoral and careless reading remain so, and often times crimes and drunkenness are the immediate results. Then good books are just as cheap as bad ones or ones with evil tendencies. So often parents permit their children to read books when they (the parents) are ignorant of the contents.

Realizing the fact, that in many towns and in the country no book stores are to be found, and feeling that some remedy should be offered, whereby people thus deprived of such privilege might avail themselves of the opportunity to secure such books and other literature as might be helpful, in 1890 the Baptist Book Concern was organized with W. P. Harvey president. Their object was to publish and sell books, publishing also the WESTERN RECORDER, which should be read by every Baptist in the South. At first they conducted their publishing department and also did a mail order business of religious books and standard fiction. In a short while, however, they ventured further and purchased the stock and fixtures of a leading book merchant of this city. After which they endeavored to conduct a first-class retail religious book store; owing, however, to circumstances which were wholly unavoidable, this did not prove as successful an undertaking as they had anticipated. During February, 1895, a purchaser was found for the retail stock; they disposed of same, retaining their mail order and publishing business, which are now conducted as extensively, or even more so, than ever. They also carry a stock of their own books and such other books as they find have a ready sale. They are in a position to furnish any book of a religious nature or standard fiction, at the lowest price and in quickest time. Their publishing business has increased until they now have about sixty-five or seventy publications, including the cheapest complete edition of Matthew Henry's Commentary ever published, also doctrinal, missionary and historical as well as miscellaneous books. They are now prosecuting their original idea; doing a mail order and publishing business and issuing the WESTERN RECORDER. Some may have been under the impression that they were out of business, but the above statements show that such an idea was erroneous in the extreme. They feel that now, more than ever before, they are in a position to supply books of all kinds to ministers, teachers,

churches, Sunday-schools, and anybody who reads or needs anything in the book line, at as low or lower prices than any house in the country. They are endeavoring to make it easy for all to have good books as cheaply as possible. I am sure if you favor them with your orders they will give them prompt attention, and give you satisfaction.

J. HENRY BURNETT.
Louisville, Ky.

MISSOURI NOTES.

I want to say with your permission that notwithstanding I have been reading the dear old RECORDER for more than thirty years, it has never been so full of interesting and stirring matter, and so rich in thought as now, and may the dear Lord help you still to battle for the right.

The entire denomination owes you a vote of thanks for the bold, fearless and correct position you have assumed regarding the Whitsitt matter. Prof. Whitsitt has an awfully small following in this part of Missouri. I believe our best and ablest men are all "agin him" hard, but are loud in their praise of the scholarly, manly and consistent position you have taken and now occupy.

It is claimed that the article in the RECORDER of November 19th, is positively unanswerable, and ought to settle the matter forever.

Denominational work is moving on finely in Northeast Missouri. Many good meetings are being, and a number have been held with good results. Rev. Bland Beauchamp, of Curryville, this (Pike) County, will dedicate the new and handsome house at that place on the second Sunday in December. This takes the place of a partnership house which was partially destroyed by the tornado of May 27th, the same one that created such havoc in the city of St. Louis. We are glad to know that Rev. J. N. Hall D. D., who wields such a strong pen in defence of the truth—is going to be near us—only about ninety miles. At the same time, sorry that the grand old RECORDER is going to loose him; but while you loose we gain, but you are able to stand it and, I am sure we can stand Dr. Hall and as many more able Kentucky preachers as you can spare.

The Seminary men in Missouri, and there are a number, are strong, learned, and faithful: faithful to truth and history.

Some radical changes were made at the last General Association in October, some of which are referred to in Bro. Simms' notes from Missouri, and it remains to be seen how the new plans will work, and what results the changes will bring about. It is most fondly hoped that what has been done will bring the very best results; and to this end all will work and pray; and one year's experience will tell as to the wisdom of the proposed and effected changes.

Rev. Charles E. King, a graduate from William Jewell, and pastor at Sugar Creek in this (Pike) county, and two other churches, will be ordained in one of the Kansas City churches immediately, as his membership is there. He will do his first baptizing on the first Sunday in December, and will bury with Christ a number of converts recently made in a meeting at Sugar Creek in which he was assisted by Eld. B. W. N. Simms. Bro. King is a consecrated talented, and pushing young man, and will make his mark.

Dr. S. M. Brown, of Kansas City and editor of *Word and Way*, seems to be doing well in his enterprise.

lan Maclaren

in

The Sunday School Times

To one of the issues of THE SUNDAY SCHOOL TIMES in the coming year, Dr. Watson (lan Maclaren) will contribute an article entitled "Paul's Devotion to his Lord and Master." This is one of an exceptionally attractive series of "side light" articles on the International Sunday-school lessons for 1897. The series will include the best work of such eminent and helpful writers as Professor Mahaffy, of Trinity College, Dublin; Professor Ramsay, of the University of Aberdeen; I. Zangwill, the noted Jewish author; and Dr. Leonard Woolsey Bacon.

At least 46 pages, 52 times a year, with illustrations and comprehensive graded teachers' help.

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STERLING SILVER NOVELTIES---ORDER FOR CHRISTMAS.

An exact cut of our Sterling Silver Handle, with steel blade, for which we will send on receipt of \$1.00. The Buttons Hook of same pattern, half inch longer, \$1.00. Send orders at once. Satisfaction guaranteed. Send for our Christmas Catalogue—free on application. Mention this paper.

WM. KENDRICK'S SONS, JEWELERS, 336 FOURTH AVE., LOUISVILLE, KENTUCKY.

The Central Baptist, is tried and true, and should receive the hearty support of the great denomination in Missouri; and so ought Bro. Brown for there are 125,000 or more white Baptists in the State, all of whom ought to take a good religious paper. The fact is they cannot afford not to do so. If they could only be induced to see it in that light.

My family will be here next week from Columbia Mo., where they have been for two years. We will then be together once more, and remain so for the coming year any way. And while I will not be at home very much during the winter, when I have a few days rest between meetings, I can be with my family. God bless you in your great work.

Fraternally,
J. N. Barbee.
Bowling Green, Missouri, Nov. 25th.

THE MEETING AT COVINGTON.

We have just held a glorious meeting of two weeks in which the preaching was done by Rev. Len. G. Broughton, of Roanoke, Va. Bro. Broughton was my roommate at Wake Frost College, and for that reason it was especially pleasant to have him with me. For several nights before his coming we held prayer-meetings, and the church was ready for the work. When he came a full house greeted him. He captured not only the church, but the city as well, and drew largely from the surrounding cities. He is the best man in a meeting I ever saw, and I have heard most of the celebrated evangelists. He surpasses all others I have heard in his firm and full reliance upon the Holy Spirit. He is indeed filled with the Spirit. Then he has no clap-trap methods, does not want a man to make a profession of religion unless he means to give up sin and enter the Christian warfare for life. Nor does he run wild on counting converts. I suppose there were seventy-five professions, but we counted them as they joined the church. So far we have received about fifty, of which number

thirty-seven have been by baptism. Our present membership is six hundred and twenty, and the whole church revived. Last Wednesday night we elected our deacons for three years as follows: J. L. Hackathorn, Thos M. Porter, C. M. Rudebush, John G. Metcalf, Edwards Roberts, George H. Preston, W. A. Bradford, John W. Jones, W. W. Alexander, C. J. Hall, W. H. Stacy and John Ross. These are all good men, and will do their best. At Madison-avenue Bro. Swindler is in the midst of a good meeting, Rev. A. Logan Vickers doing the preaching. Bro. Swindler and his church are doing a good work. At the Third church, Bro. Lee keeps things moving. Bro. Perryman is in his eighth year in the First church in Newport, and has never succeeded better than right now. Bro. Crouch resigned at Ludlow, but it seems that the church is going to hold on to him. So far as preachers are concerned I never had a more royal lot of neighbors. Rev. J. W. Lynch, of Danville, Ky., has recently declined a flattering call to the Walnut Hills church in Cincinnati. I hoped he would accept, for it would be a joy to have him so near.

I am glad I am in Kentucky. This is my third year, and the companionship grows better all the while.

Yours truly,
C. G. JONES.

THE BICYCLE AS A MISSIONARY.

The city of Tai An is surrounded by villages. All the farmers live in villages for protection against robbers who are rather numerous at certain seasons of the year about in these parts. It is a part of our plan to try to reach these villages all about us with the gospel. The usual mode of travel is on a wheelbarrow which is slower than walking, and so much of the time is taken up going to and fro. The other day I decided to try the bicycle as a means of getting about among the villages. I rode out West picking my way as best I could among the stones along the pathway miscalled a road. After

getting out into the country the path was cleaner and did very well. I approached a village and stopped by the way side where there were some people and of course the first thing was to look at the strange wheel, "the self-going cart" they call it. After they had seen the wheel I had a talk with them about the true God, and their duty to Him. As I came back I stopped at another village and had a good talk to them. Yesterday I went in another direction about three or four miles, and on my way first stopped at a village where heretofore they had been very mean to us, cursing us vigorously everytime we passed. They came to see the wheel, and standing under a tree, with a good crowd around I told them now they had seen the wheel, I wanted them to listen to me tell them some things. I preached to them and they treated me with kindness, and when I rode off I did not hear a single boy call out "foreign devil." I went on further to a village, and there too I stopped by the side under a tree and soon had a crowd around. They said we foreigners were smart and could make such things as the bicycle. I said, you here are smart enough and have a good country, but you follow dead images and worship idols and such like, and it is no wonder you cannot do these things. They said, "you are right." Then I said, "If you are going a wrong road, why do you not turn about and seek the right road?" One man said, "You have a wooden horse at your house." I said, "Have you seen him?" He said "No." He says, "It is that wooden horse that can pull." I turned to the tree and asked him if the wood in that tree could pull anything. The English send their cast off horse shoes over here as old iron, and some of them are very large, and so the Chinese have concluded that there can only be wooden horses to wear such large shoes. After selling a couple of tracts, I mounted my wheel and rode back home, being able to visit two villages in about one fourth the usual time. Four of the missionaries at Chining have bought wheels, and several of the natives.

I was able to make in one day a distance of about eighty miles, a trip usually taking about three days, and a lot of expenses and time. On this trip my expense was about five cents! I saved two days time and about two dollars! We think that as a means of getting about among the villages, the bicycle will serve well, besides being a source of pleasure to the owner. W. E. CROCKER.

FROM STAMPING GROUND.

Our congregation continues encouragingly large—night congregation excellent; prayer-meeting well attended; I never had one so uniformly large, nor characterized with more spirituality, largely attended by the young people, and that, too, without any "catchy" name—just plain church prayer-meeting.

Our people are thoughtful of the pastor's family and thus cheer the workers therein in their labors. To the many friends of our venerable friends, Dr. E. H. Black and wife, it will be gratifying to learn they attend all the services of the church and that he is an enthusiastic and competent teacher in the Sunday-school.

Our Thanksgiving service was well attended; in the collection the poor were remembered, making the third collection for same cause taken within the last three months. The Sunday-school has a live committee at work soliciting for the Orphans' Home.

The school is doing a good work under its efficient superintendent, R. S. Sprake, who is prompt and devoted to his work. By the way, who can excel this school in this? Eleven gray-haired men from 82 years downward in the Sunday-school and in classes.

Our church is districted and the committee is already at work for state missions.

Perhaps the scholar that recites most promptly and correctly the Sunday-school lesson is Bro. E. Threlkeld, over 70 years old.

The WESTERN RECORDER has many warm friends in this grand old church that feel very proud of the manner and spirit in which it is conducted. We just cordially admire your course, especially so in that you have not allowed yourself to manifest the spirit shown by those that would provoke you to display a like spirit with themselves. Thank God for an editor that can oppose error without partaking of the spirit of the errorists. T. W. B.

MARRIED.

On Nov. 25th, at the residence of the bride's mother on Fourth Avenue, Louisville, Miss Birdie Huffman to Mr. Elmo Collins. The ceremony was performed by the editor of the RECORDER. It was a joyous occasion. We give the happy pair our benediction.

ONLY CURE FOR PIMPLES is Cuticura SOAP

It is so because it strikes at the cause of the Clotted, Irritated, Inflamed, Scaly, or Corroded PORES.

TRIP NOTES.

On last Saturday and Sunday I enjoyed the pleasure of occupying the pulpit for Pastor I. M. Wise at Robards, Henderson county, and an enjoyable occasion it was. Bro. Wise has a strong hold on the Robards people and has accomplished a good work there. Under his wise counsel and labors, the brethren have succeeded in erecting a neat and commodious house which has been dedicated free of debt, and the church is moving on nicely in its blessed mission of building up the Master's cause, and are having success.

As on my recent previous visit to Robards, I was again honored with the presence of the learned and venerable Elder J. B. Solomon in my congregation, who was on a visit to his daughter Mrs. Prof. J. W. Welch whose husband has charge of the excellent school at Robards. It is always a benediction to have such brethren as listeners. Their sympathy and appreciation gives inspiration to the speaker.

Returning home, I stopped at Henderson City a few hours. Pastor J. M. Sallee was just starting to aid in a meeting with Zion church, Davies county. Bro. Sallee is very popular in Henderson and he is succeeding well with the First church. I also met and travelled on the train with Elder A. M. Yardeman, of Trenton, who was on route to Morganfield to assist Pastor Ways in a meeting.

Pastor J. H. Spurlin, assisted by his venerable father, Elder J. C. Spurlin, was moving on nicely in a meeting with Bordley church. He was also about commencing a meeting with his Sturgis church, leaving his father in charge of the Bordley meeting.

Bro. Wise has just closed a meeting with Fairview church, Caldwell county, of which I have been pastor seven years. There was one profession and the church much enlightened and strengthened. I think the brethren there would do well to allow me to resign and call Bro. Wise in my stead for a while at least.

I ought to have stated that Sturgis Male and Female Academy is moving on splendidly with its work. Prof. Shacklett is popular with the people and it is believed that this school is destined to become quite a prominent institution of learning at no distant day.

T. E. RICHY. Princeton, Ky.

I HAVE just closed a two weeks' meeting with our church here, in which I have enjoyed the labors of Bro. W. M. Vines, the pastor at Morristown. The Spirit has been with us in great power throughout the entire meeting, and the church throughout its entire membership has been greatly revived and strengthened. Thirteen have been received by experience and baptism into the fellowship of the church and between twenty five and thirty have professed conversion. Among the latter are a number of the students of the college who will unite with churches at their homes on their return at the approaching holiday season. A number of backsliders have also been reclaimed and several have been added by letter as the result of the meeting. The church is growing in numbers and spiritual power, and under wise pastoral leadership will soon take its place among the most efficient churches of this section of the state.

J. M. PHILLIPS. Mossy Creek, Tenn., Nov. 25th.

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy.—John Ruskin.

CAN YOU GRASP

A "live wire" and hold on to it! Can you grasp a live idea and keep it in your head? Here's one. Lay hold of it and try. WE HANDLE ALL LINES; we CLIMB TO THE TOP; we WORK THE WIRES; we grapple with the electricity of direct communication and represent the MANUFACTURING WORLD; and we control the entire output of seventy-five factories. Now are you beginning to get an idea of the VANITYNESS of us? Can you barely imagine what size clothes we wear? Do you calculate for one second that there's anybody else in the country "in it" with us? Show us a rival and we'll sell out and move to Shepherdsville! Just received, a heavy consignment of FOLDING BEDS, of all sizes, finishes and styles, most all unpacked, and 300 rolls of new Carpets ready this week. Now, here's the IDEA! We sell to consumers at factory prices; our 10 per cent. commission comes out of the proceeds. Thus you SAVE what the regular dealer MAKES. See!

We sell for spot cash or any kind of time; we rent when you don't want to buy; we exchange new for old; we pay freight for 200 miles from Louisville on all goods except mirrors, show cases and goods sold at auction.

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S.T. MOORE Co

A Self-Supporting Widow.

About a year ago my husband died and left me in rather destitute circumstances. Just after our marriage his health failed, and for that reason he was unable to lay by for a rainy day. A friend of mine from Illinois called on me and told me how much money she was making by using the Iron City Dish Washer, and said she thought I could at least make a good living by doing the same. I wrote the Iron City Dish Washer Co. Dept. 3 Station A Pittsburgh Pa. for a sample. Since then I have been making a splendid living for my children and myself, and still attend to my household duties. Last month I cleared over \$200 and am delighted with my success. The Dish Washer works like a charm and the distasteful work of washing dishes can be done in a few moments without soiling the hands a particle. Any one who sees it work wants one at once so they are so trouble to sell, I would advise anyone out of employment to write for full particulars, as they started me in business and will do the same for others. Mrs. J. C. H.

I wish to give you my success for the last five weeks. Adalarg first of ten days meeting, 13 additions, 10 for baptism and the church greatly revived, assisted by Bro. Dodson and Jones. Next, Barnous Creek, 17 additions, 13 for baptism. The church was greatly revived and are now spiritually in good faith and the love of God reigns in all hearts, the church being spiritually dead. In every particular a grand success. Assisted by Bro. Farris. Next, New Panther Creek meeting of eight days. Church being very weak, having no help, closed with 17 additions, 6 by baptism. Church greatly revived, all wayward members making their acknowledgements and the brethren freely forgiving. To God we ascribe all the glory forever and forever. May God bless you and the RECORDER. Your humble servant, JOE T. TAYLOR.

MARRIED.

At the home of the bride Dec. 3d, at high noon, Hon. A. T. Chenault, of Richmond, Ky., and Mrs. Pattie Parrish, of Madison County Ky. The writer officiating. A. P. TURNER.

PROGRAMME.

The West Tennessee and West Kentucky Ministers Meeting will convene with Bardwell Baptist church Tuesday night after the 3d Sunday in December, 1896. All are invited.

Introductory sermon—Elders I. N. Penick and Martin Ball. Church Discipline—W. S. Ronoy and T. C. Mahan. Baptism—Action, subject and design—W. K. Penrod and T. F. Moore. Communion—Martin Ball and L. Y. Brown.

Act. 16 30—H. C. Roberts. Ministerial Education, Wednesday night—A. S. Pettie and J. N. Hall. Church Perpetuity—J. N. Hall and T. M. McGee.

Bible Teaching on Giving—T. B. Rouse and J. R. Stewart. Requisites for Baptism—W. H. Williams and W. F. Lowe.

Suggestions for Holiday Gifts!

Read and select from the Following Useful and Valuable Articles.

- Fur Rugs, \$1 75 Up. Oriental Rugs, \$10 Up. Carpet Sweepers, best \$3. Portieres, \$2 50 Up. Lace Curtains, 50c Up. Jardiniere, 50c Up. J. and Liner Stands, \$1 50 Up. T. bourettes, \$1 50 Up. India Stools, \$1 25 Up. Japanese Screens, 50c Up. Tokanohi Umbrella Stands, \$2 50 Up. Fa-suma Vases, 35c Up. Japanese Vases, \$2 50 Up.

W. H. McKnight Sons & Co.,

Importers, Wholesalers and Retailers. 225 Fourth Ave. LOUISVILLE, KY. 328-330 W. Main Street.

SPECIAL We have just placed on show a shipment from our Japanese buyer which includes many choice products of the Orient.

Modern Liberalism—W. H. Sledge and B. F. Hyde. Ministerial Courtesy—F. M. Sharp and H. K. Thomas. Missions—W. J. Bolin and Eld. Duncan.

GO THOU AND DO LIKEWISE.

Saw the appeal in your issue of Dec. 3d, for a thanks-offering for Foreign Missions. After the morning service I mentioned the matter to our people. They heartily responded with \$80, this with the understanding that no one would give a cent less to missions through the regular channels. There are few such people as Pembroke Baptists. They are almost keeping our larder and corn crib entirely supplied. God bless the givers and the cause. J. G. Bow. Pembroke Dec. 7th, 1896.

2.60 COSTS NOTHING TO SEE... THE LITTLE WHITE CAPE... A. S. BENTLEY & CO. CHICAGO, ILL., U. S. A.

Southern Railway

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Solid trains carrying Pullman Sleeping Cars, elegant Day Coaches, Baggage and Express Cars leave Cincinnati daily at 9:30 A. M. and run through without change arriving Chattanooga 5:30 P. M., Atlanta 10:30 P. M., Macon 1:30 A. M. and Jacksonville 9:00 A. M.

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Free Chair Cars Louisville to Lexington on trains leaving Louisville at 7:00 A. M. which connects at Lexington with solid through train to Jacksonville.

Scenic Route

OHIO RIVER and Jacksonville, VIA KNOXVILLE, HOT SPRINGS, AND ASHEVILLE AND

"Through the Land of the Sky"

Train leaving Cincinnati at 8:00 P. M. carries Pullman Drawing Room Sleeping Car Cincinnati to Jacksonville without change, passing through the beautiful valley of East Tennessee. Scenic West in North Carolina and along the French Broad River by daylight. Train leaving Louisville at 9:00 P. M. carries Pullman Sleeping Car connecting at Lexington or Hartman Junction with through Sleeping Car Cincinnati to Jacksonville via Asheville, making only one change between Louisville and Jacksonville. J. M. CHILP, Traffic Manager, Washington, D. C. W. A. TULLER, Gen. Pass. Agt., Washington, D. C. C. A. BENNETT & G. P. A., Chattanooga, Tenn.

ANCER

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A WONDER WORKER.

It Cures Rheumatism. It Cures Headache. It Cures Nervousness. It Cures Lumbago and Pain in the Hips.

Read what C. C. W. Alfriend says: LOUISVILLE & NASHVILLE RAILROAD CO. PASSENGER DEPARTMENT.

LOUISVILLE, KY., Sept. 24, 1906. I take great pleasure in bearing testimony to the curative powers, in cases of rheumatism, of Vonzone's...

Send for booklet, "What We Know," to THE VONZONE CO., Room 81 Louisville Trust Co. Bldg., LOUISVILLE, KY.



About Lands

If you are thinking of changing your location, write to us and perhaps we can assist you. The Cotton Belt Route

passes through the finest farming, grazing and timber lands, anywhere reaches the most prosperous towns and cities in The Great Southwest

Our illustrated pamphlets, Truth about Arkansas, Homes in the Southwest, and Texas Lands, give a complete description of these lands and also contain a correct county map of Arkansas, Louisiana and Texas.

We will send you free, a list of reliable real estate dealers in Mo., Ark., La. and Texas, and also any or all of our pamphlets, if you will write for them.

THE ONLY LINE operating Through Coaches, Free Reclining Chair Cars and Pullman Sleepers between Memphis and the principal trade centers of Arkansas and Texas.

Any information we can give you will be cheerfully furnished. W. L. BROWN, Gen. Pass. & Ticket Agent, Louisville, Ky.

Ripans Tablets cure constipation. FISH'S CURE FOR COLIC WHEN ALL ELSE FAILS

The Farm

Jewell & Patterson, of Lexington have bought and sold 6,000 horses this year.

Hiram N. McCroskey, of Mercer county, raised a pumpkin which weighed 64 pounds. It was 5 feet and 8 inches in circumference.

Only a few cattle at Lancaster on Court day. Butcher stuff sold slow at 2 cents; heifers and steers, 2 1/2 to 3 cents. Good mules \$40 to \$70.

In Madison county J. W. Bales, bought of T. D. Chenault 200 cattle, weight 1600 pounds, at 42 cents, the highest price paid in the county for several years.

Jere Caldwell, of Boyle, has bought 3,000 barrels of corn at from 75 cents to \$1 shucked, and in the field; at the latter price the fodder has been thrown in.

W. B. Kidd shipped this week 66 cattle bought of Gay Bros., wt. 1432 lbs., which cost \$4.08; ten of Boo Bratton, wt. 1455 lbs., at \$4.10 and ten of L. B. Cockrell, wt. 1590 at 2 cts.

The Danville Advocate notes the sales of seventy export cattle for December delivery at 44 cents. A car load of wheat at 85 cents, delivered, and a large lot of corn at \$1.25, delivered.

The Stanford Journal notes the sales of several lots of corn at one dollar, delivered; some common heifers at 2 cents, and shotes at 2 1/2 cents. A lot of extra heifers at 2 1/2 to 3 1/2 cents; 900 bushels of old corn at 28 cents, 78 export cattle at 4 cents.

Four hundred barrels of corn in the Wade's Mill neighborhood, Clark county, sold last week at 85 to 88 cts. per barrel in the field, the purchaser to shuck the corn and have the fodder.

But few cattle at Cynthiana on Court day. One lot of 29 head of good feeders, weight 1,070 pounds, sold at \$3.71 per cwt. Several bunches of yearling steers sold at from \$3.25 to \$3.40. A few broke mules sold at from \$70 to \$80 per head.

Ferris & Whitley, of Boyle county, delivered last week to Wehl, 102 head of big cattle, which they sold at 44 cents. They averaged 1520 lbs. The same firm sold to Embry 70 exporters, which Joe McDowell is feeding for them, at 44 cents. They are to go in December.

The Durham cattle, 496 head averaging 1,726 pounds, sold by C. Alexander, Sr., of Bourbon county, to Nelson Morris, of Chicago, were shipped last week, for London. They were pronounced the finest lot of cattle, of equal number, ever seen together. There were no tag ends, and of the entire lot there was not one hundred pounds difference in the weight of any of them.

On Tuesday W. J. Alvoey, of this city, made the biggest shipment of hogs that has ever been made from any point on the O. V. railroad since the road was built. Six hundred and sixteen hogs were shipped, the average weight of which was 251 1/2 pounds, or an aggregate weight of a little over 155,000. At three cents the bunch represented nearly \$5,000. It required eight cars to move the herd.—Morganfield Sun.

Now is the Time To plan for your winter trip to California, beginning Nov. 4th, the Washburn R. R. in connection with the Santa Fe Railway, will inaugurate a line of vestibule sleeping cars between St. Louis and Los Angeles, Cal., without change. These sleepers will leave St. Louis every Wednesday and Saturday nights at 8:00, arriving at Los Angeles Saturdays and Tuesdays at 8:15 a. m. In addition to this through sleeper, two magnificent sleepers, and dining car will be attached at Kansas City, running through without change, beating all competitors with through service by over twelve hours. It is the finest train in the West. For full particulars rates etc., write to L. S. McCLURE, D. P. A., Louisville, Ky.

THE MORNING BATH.

"Blessed be he who invented baths!" cried Glaucoos, the Athenian, but the invention dates a long way back of the baths to which the luxury-loving Greek had reference—as far back as the infancy of the race; and none of the "primary lessons" given to man were more rigidly enforced than those pertaining to personal cleanliness.

"Of all forms of prevention of disease," says a well-known physician in Health Culture, "none appeals so directly to common sense as that of baths." Yet thousands of intelligent men and women go through life with the conviction that the Saturday night "scrub" is all the bathing that is required for either cleanliness or health. This limited use of water on the part of those living in the country is no doubt largely due to the lack of bathrooms in their homes.

In fact, in many American families the habit harks back to the old Colonial times when the severe winters and fireless bedrooms made the morning bath an impossibility. But to-day there are very few farm houses and village homes where there is not some provision made for warming the sleeping-rooms sufficiently to at least "take off the chill," and where this is done one can indulge in a morning bath through the entire winter in safety,—that is if properly taken. "I have had to give up my morning bath," remarked a visitor the other day; "I became so chilled from standing in the water." But why stand in the water at all? Begin the bath at the feet, on first stepping out of bed, using cold or tepid water, and rubbing them vigorously until they are thoroughly dry and warm; then, when fully shod, slip the night wrap down to the waist and bathe quickly—with a good dash of cold water over the throat and chest—and after a little brisk friction with a knitted mitten or a heavy towel, put on a flannel vest or wrapper before finishing the bath. When this plan is followed no part of the body is exposed long enough for one to run any risk of becoming chilled, and though at first it may seem a task, it will soon, if persevered in, come to be regarded as a luxury.

For a bath of this sort a flannel mitten is much more satisfactory than a sponge, and an ordinary wash-bowl answers quite as well as a bath-tub. "But I have no time for a morning bath," pleads the hurried housewife and the equally hurried business man. Yet one can easily bathe from head to foot in ten minutes, and it is well worth one's time to rise ten minutes earlier for the sake of accomplishing it. "For twenty-five years," said a lady, in discussing this subject not long ago, "have rarely omitted my morning bath for a single day; and during all that time I have but once had to call a doctor." Yet as a girl she was so delicate, and so subject to a cough, that consumption was feared. "If I had a dozen children to bring up, she added, "they should all be trained to take a daily bath, for it not only dissipates half the ills that flesh is heir to, but sweetens one's temper for the whole day." And listen to what Harriet Martineau has to say on the subject in her little book on "Household Education":

"I fear it is still necessary to teach and preach that nobody has a right to health who does not wash all over every day. This is done with infants; and the practice should never be discontinued. Every child of a family should look upon this daily complete washing in cold water as a thing as completely of course as getting its breakfast. There was a time, within my remembrance, when

even respectable people thought it enough to wash their feet once a week, and their whole bodies when they went to a coast for a sea-bathing in August. In regard to popular knowledge of the laws of health, our world has got on, and after the expositions, widely published, of those who enable us to understand the laws of health, we may hope that washing from head to foot is so regular an affair with all decent people as to leave no doubt or irresolution in children's minds about how much they shall wash, any day of the year.

The English, as a rule, those at least who belong to the leisure class, are inclined to be more strenuous than the majority of Americans in regard to bathing; and it is to her daily "tubbing" that many a young English girl owes her lovely wild-rose color; for keeping the pores open will do more for the complexion than any cosmetic that was ever palmed on credulous beauty-seekers.

"The trouble is with the skin," said a physician to a patient who for more than two years had been trying different doctors and different remedies for what seemed to be a combination of catarrh and indigestion, and after a careful diagnosis, a daily warm bath, followed with a spraying of cold water, was prescribed. The patient was, perhaps, a little skeptical as to the efficacy of this treatment, but he obeyed the directions faithfully, and to-day he is a well man. It is so simple a prescription that it comes within every one's reach, and there are hundreds of sufferers who might be benefited by it, for without doubt half the invalidism in the world is due to a clogged condition of the pores.

Naturally, when a cold bath is recommended, those who are unaccustomed to coming in contact with cold water, protest that it is too great a shock to the system, and for such it might be wiser to use tepid water at first; it would be well, also, for them to begin the new departure in time to become wonted to it before cold weather sets in.

In winter a hot bath should never be taken during the day, as it renders the system sensitive to cold. For the same reason the practice of bathing the face in warm water in cold weather is likely to result in facial neuralgia, and hands that are washed often in warm water in the winter are almost invariably red and rough. For the feet, too, the constant use of warm water is injurious, making them sensitive to cold and dampness, and increasing the tendency to corns and chilblains. People accustomed to bathing the feet in cold water rarely suffer from cold feet, nor are they in any danger of taking cold from a chance wetting. Had Mrs. Pool's "Salome" been of this number there would have been no likelihood of her going into a decline on account of being obliged to walk a short distance through an inch or two of snow.

There are, of course, exceptions to all rules, but while for confirmed invalids and feeble old folk a warm water bath once a week may suffice, for mankind in general there is no tonic that equals the daily cold water bath. It brings new strength to the muscles and new brightness to the eye; it puts the "blues" to rout and enables one to take up the burdens of the day with the feeling that in spite of all its trials and discouragements, life is still worth living.—MARY B. SLEIGHT, in Christian Intelligencer.

WHO'S SHELLABERGER? He's the Wire Fence Man of Atlantic Co., and sells the best and cheapest fencing in existence for all purposes. Catalogue free. Write for it.

ICURE FITS. When I say I cure I do not mean merely to stop them for a time and then have them return to me 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 case. Because others have failed in no reason for not so receiving a cure, I send at once for a treatise and a Free Bottle of my infallible remedy. Give address and postoffice address.

SILVER-PLATED. Our New Priced Catalog now ready. It shows a variety of cups, castors, butter dishes, etc. Also, silver-ware, etc. C. F. BARNES & CO., Silver-ware, 504 B. Market, Louisville, Ky. This firm is reliable.—Western Recorder.

Dr. John A. Broadus. Those desiring a life-size Crayon portrait of Dr. John A. Broadus or Dr. Eaton in plain oak frame with French plate glass, \$3.00, or nice gilt frame \$4.00. Satisfaction guaranteed. Dr. Broadus should always live in the hearts of his denomination, and none should be without his picture that will never fade. Address, DEACON, Caro Western Recorder.

FRESE BROS. TEACH THE PIANO AND TEACH IT WELL. Correspondence solicited. S. W. Cor. Fourth and Walnut St., LOUISVILLE, KY.

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Buckeye Bell Foundry. E. W. Vandewater Co., Cincinnati, Ohio. Bell Foundry, Church Bells & Chimes. Best Pure Gold, Pure Tin, White Metal Bells. Founders of Ferguson Bell in America.

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

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Gladness Comes

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

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The stock of The National Building and Loan Association is better than Gold because it is both safe and profitable. It will pay you to put your money in this stock. For particulars address JOHN H. LEATHERS, President or C. M. PHILLIPS, General Manager, Louisville, Ky.

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Peloubet's Notes

Sunday-School Lessons For 1897. \$1.00 Postpaid. Baptist Book Concern Louisville, Ky.

Items of Interest.

It used to be said that men never invented anything. Why should they, when they were so ingenious in putting things already made to so many uses? The inventor never dreamed of it. Why a hairpin is a woman's hand is equal to a whole box of tools. But the ladies are now showing they can invent. Among the patents issued to them in one year in France were machines for sailing down mail and cutting up oranges, a varnish to abolish fleas, a lamp for killing caterpillars and the physiotherapist and a voting machine.

Famine is threatened not only in India but in Ireland as well. The rains have been excessive this summer over a large part of Ireland, and the potato crop has rotted. The other crops are also failures. Grain-rivers have overflowed.

Mrs. Cavie of San Francisco, who was condemned to prison for three months in England for stealing, has been released on condition that her husband will carry her to the United States. The judge and jury paid no attention to the plea of kleptomania, but the Prison Medical Board said that her health was so such that the confinement in prison might prove fatal, and the Home Secretary released her.

It is amusing to read Republican and Democratic papers which support Mr. McKinley, lauding him not to call a session of Congress to adopt a high tariff bill, and telling him the thing to do is to decrease expenditures and not to increase taxes any higher. These papers knew before Mr. McKinley was nominated that he is an earnest and honest fanatic in regard to high tariff and that he could be relied on to do just what he proposes to do. He has never concealed his views nor deceived any one in regard to them.

The American Standard points out that the first third of the fiscal year shows an increased expenditure on the part of the United States Government of \$23,000,000 over last year, just the amount which the revenue is running behind. The fault is entirely with the extravagance of the last Congress which voted away millions of dollars of the state of the Treasury.

The Sultan has made more profuse promises. He will instantly begin the reforms promised. He has appointed five Christian governors to provinces, who will take their places as soon as arrangements can be completed. Some of the papers said cynically that these promises are not to be taken seriously. These papers were wrong, and they seem to have been right, for the Manchester Guardian has learned that the Powers have agreed to guarantee a new Turkish loan of \$3,000,000 to assist in carrying out the promised reforms.

Last year the number of deaths in Ireland was 74,265. The number of births was 106,112. The number of deaths is a slight increase in the population, but nearly 50,000 emigrated, so that the decrease is not. It would seem that in a few years there will be no Irishmen in Ireland outside of Ulster.

Siberia bids fair to be one of the most important parts of the world on account of its size and resources. It has been previously noted the increase in the output of gold. The geological survey party along the line of the new railroad report that as far as they have gone they have discovered fifty-four deposits of coal.

It is said that the pope has decided to permit Catholics in Italy to vote in the general elections. How well he has been obeyed is shown by the fact that only about one million and a half of the Italians have ever voted in any election, and 10,000,000 are entitled to vote. The Watchman thinks that Leo will have these votes cast for republican institutions. If he does he has done the best thing for the House of Savoy. But whether the Dukes are capable of self government is a question.

New Zealand is free from consumption, and it resolved it shall not get a foothold. The captains of arriving ships are required to report any consumptive passenger, and if three months after landing a passenger is found to have consumption, the captain must pay \$50. All captains need to be skilled physicians, it would seem, as consumption is such a decealing disease.

Among the most valuable discoveries of Pasteur, from a money point of view, was the cause of the silk worm disease and the remedy for it. In Alsas, the heart of the mulberry district, where the silk worms are raised, a grateful people have erected a statue to Pasteur, which has been unveiled with appropriate ceremonies.

The figures for the Congressmen are now in, so that the complexion of the new House is known. There will be 307 Republicans, 117 Democrats and 12 Populists. Two hundred and four of these, most being Republicans, but some of them Democrats, are said to be inflexibly for the gold standard. Mr. McKinley favored the Sherman bill and opposed its repeal most vigorously. But if the Senate should pass such a bill again, he would not be able to get the House to pass it. So the currency question is settled for two years.

The dynamite war against society has reached Boston. An attempt was made to blow up the Hotel Highland, and one of the upper stories was badly wrecked. Several persons were injured, but it is thought none of the injuries will prove fatal.

DEATH FROM USE OF TOBACCO. The Tobacco poisoned heart stops without warning often on the street. SURE-QUIT, an antidote chewing gum overcomes the craving. No sickness, no starving, affording safe and reliable relief. Try it today. Sold by nearly all druggists. Booklet free. Eureka Chemical Co., Detroit, Mich.

DEATHS.

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

COLLINS. Bro. U. L. Collins, Sr., was born in Henderson county, Tenn., Feb. 4, 1828. He professed faith in Christ during the time Bro J. H. Moody was pastor of this church and was baptized into the fellowship of this church by Bro. J. H. Moody. He died Aug. 9, 1896. His wife, Sister Bettie Collins, preceded him to the grave about a year ago. He leaves four children, two sons and two daughters to mourn his death. We as a church tender his surviving children and relatives our deepest heart-felt sympathy and condolence in this time of sore distress. We request that a copy of the foregoing resolutions be spread on our church record.

T. H. WINGO, W. A. NEWBILL, E. HULSON, Committee.

MARTIN Mrs. Fannie Belle Martin, widow of Eld. T. T. Martin, daughter of R. D. and Belle Dunham, was born June 1, 1850, died Oct. 10, 1896, was converted and joined Mt. Pica anti church, Logan county, in 1881. Poted Mud River church in 1896, of which she was a member when she died. She was a teacher several years and had gained a good reputation. She was an earnest Christian. A short time before she died she sang audibly "Take my life and let it be, consecrated Lord to thee." While we miss her and deeply feel our loss in the home and church, we believe that heaven is made richer. B. F. PARK, Committee.

SEBREE Brother Noah Sebree was born in Owen county, Ky., June 8, 1830, came to this (Booe) county at 14 years of age, where he has resided all his recent deceased years. He married in early life and reared a respectable family of children, three sons of whom with his aged widow of a second marriage survive him. During the great revival of 1842 he professed religion and united with Hallsburg church. Fifty three years ago he was an humble, earnest and faithful follower of Christ, and twenty years of which time a useful, highly esteemed and honored deacon. He lived and died in faith. J. A. KENTLEY, Committee.

How's This? We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

WEST & TEXAS Wholesale Druggists, 101 W. Main St., Louisville, Ky. We, the undersigned, have known F. J. Cheney for the last 15 years and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

Patient waiting is often the highest way of doing God's will.—Collier.

NEW YORK STORE Louisville, Ky. Black and Colored Gown Fabrics.

36-inch Wool Check 25c 36-inch Milk Mix ure 35c 38-inch 8c-ribbed Flannel 40c 48-inch Canvas Jacquard 50c 54-inch Irish Frieze \$1.50 Full assortment of the finest broadcloth in the market, 50-inch \$2.50

Black Dress Goods 40-in. Jacquard, new large designs 48c 48-in. Boucle Cloth, all wool, fresh goods 75c 50-in. Imperial serge 50c 54-in. Canvas cloth \$1.00 \$1.35

Velour du Nord and Velvets For Capes and Coats we show a great line of these royal fabrics. Velour du Nord, embroidered, headed and lined, from \$2.50 to \$5.00 a yard, all 32 inches wide. Twenty-four in., 27 in. and 32 in. Velvets, for Dresses, Coats and Capes, at \$3.50, \$4, \$5, \$6 and \$7.

NEW YORK STORE Louisville, Ky.

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CHRISTMAS SHOPPING is a pleasure when you do it at J. Dolfinger & Co's CHINA & GLASS ESTABLISHMENT. MARKET STREET, BET. 3d and 4th. A Superb Selection of Beautiful Things. RICH CUT GLASS, BOHEMIAN GLASS, STATUARY, ART POTTERY, JARDINIERS, DINNER SETS, LAMPS, and ONYX TOP TABLES, and Hundreds of Novelties.

MONON ROUTE LOUISVILLE, EVANSVILLE & ST. LOUIS

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HARVEST BELLS, Bro. Penn's Great Song Book. Everybody says it is the best in the world. Sound in doctrine. Pure gospel in song. Old and new songs, 1, 2 & 3 and the three combined with appendix of 47 songs in new and shape notes. Good rudiments. All books shipped by freight or express from St. Louis; by mail from Eureka Springs, Ark. Will send sample songs. Send all orders to Mrs. W. E. PENN, Eureka Springs, Ark.

We appreciate all orders you send us, and fill them promptly. Order your supplies for Sunday-schools for 1896 now from the Baptist Book Concern.

CANCER

GERMAN BANK Fifth and Market, LOUISVILLE, KY.

CAPITAL, \$1,000,000. SURPLUS, \$200,000.

General Banking Savings Bank.

Interest Paid on Deposits P. VIGLINI, President.

ILLINOIS CENTRAL Union Depot, foot of Seventh St. Double Daily Service to Memphis and New Orleans.

MEMPHIS & NEW ORLEANS LIMITED. No. 3. Leave 6:55 p. m. Arrive 7:55 a. m. The fastest and best train leaving Louisville for the South. Pullman Vestibule Gas Lighted sleepers, elegant coaches and Free Reclining Chair Cars. No. 1. EAST MAIL. No. 2. Lv. 3:30 a. m. Ar. 11:40 p. m. Solid train of the coach and Pullman Buffet sleepers to Memphis and New Orleans. Local service to Paducah open to passengers at 9 p. m. No. 5. MAIL AND EXPRESS. No. 6. Lv. 8:00 a. m. Ar. 5:15 p. m. For Paducah, Fulton and intermediate points. No. 7. ACCOMMODATION. No. 8. Leave 4 p. m. Arrive 9:30 a. m. For Elizabethtown, Hodgenville, Leitchfield, Owensboro and intermediate points. The Illinois Central is the shortest line to New Orleans and affords the best connections to all points in Arkansas, Texas and the Southwest. City Ticket Office, 212 Fourth Avenue. A. H. H. 1004; J. A. Chicago. W. A. KELLARD A. G. P. A. Louisville.

St. Louis Air Line. Louisville, Evansville & St. Louis Consolidated Railroad.

Trains arrive and depart from Fourteenth & Main Street Station. City Ticket Office, S. W. corner Third and Main streets. Schedule in effect Nov. 1, 1896. LOUISVILLE TO ST. LOUIS. No. 1. Leave Louisville 7:00 a. m. 9:35 p. m. Arrive St. Louis 11:00 a. m. 11:00 p. m. No. 2. Leave Louisville 10:00 a. m. 11:55 p. m. Arrive St. Louis 12:15 p. m. 1:20 a. m. No. 3. Leave Louisville 1:15 p. m. 3:10 p. m. Arrive St. Louis 5:30 p. m. 7:35 a. m. ST. LOUIS TO LOUISVILLE. No. 4. Leave St. Louis 7:00 a. m. 8:35 p. m. Arrive Louisville 10:00 a. m. 11:55 p. m. No. 5. Leave St. Louis 11:45 p. m. 2:45 a. m. Arrive Louisville 5:20 p. m. 7:00 a. m. LOUISVILLE TO EVANSVILLE. No. 6. Leave Louisville 8:00 a. m. 8:55 p. m. Arrive Evansville 12:20 p. m. 1:20 a. m. EVANSVILLE TO LOUISVILLE. No. 7. Leave Evansville 12:30 p. m. 1:30 a. m. Arrive Louisville 2:30 p. m. 3:30 p. m. No. 8. Leave Evansville 3:30 p. m. 4:30 p. m. Arrive Louisville 5:30 p. m. 6:30 p. m. No. 9. Leave Evansville 6:30 p. m. 7:30 p. m. 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ROYAL

The absolutely pure BAKING POWDER

ROYAL—the most celebrated of all the baking powders in the world—celebrated for its great leavening strength and purity. It makes your cakes, biscuit, bread, etc., healthful, it assures you against alum and all forms of adulteration that go with the cheap brands.



ROYAL BAKING POWDER CO., NEW YORK

Items of Interest.

There has been great damage done in Athens, Greece by floods. The Piraeus and the lowlying parts of the city have been inundated, the gas works of the port good leaving it in darkness, many houses have been destroyed and a number of persons drowned. The tents sheltering the Armenian refugees were swept away and great distress prevails.

A cyclone twenty miles from Waco, Texas wrought complete destruction in a strip one mile wide and eight miles in length. One person was killed and several injured. On the prairie the cyclone even swept away the grass. President Cleveland has bought a home in Princeton, New Jersey and will reside there after his term expires. Mrs. Cleveland was unwilling to raise her daughters in the whirl of New York society and preferred some small town. In this she showed her good sense.

The State of Rio Grande do Sul has never been reconciled to the change of government in Brazil. The revolt in it was subdued some year or more ago, but has now broken out again and Uruguay is lending the insurgents a helping hand.

Some rains fell in India and it was hoped they were the beginning of sufficient moisture. But that hope was disappointed. 70,000 people are threatened with famine. Meanwhile there are signs of uneasiness among the sepoys. And Russia's action in raising money for the starving and expressing sympathy is viewed with suspicion.

Congress assembled on Monday. The President in his message said he did not believe the present state of affairs would be allowed to go on much longer in Turkey. When it is shown that Spain has lost her sovereignty over Cuba and the war has degenerated into a strife which means the utter desolation of the island the United States will be bound to duty to interfere, but he does not think that time has arrived. He says the present tariff bill will give revenue enough for the government is economical and calls again for the retirement of the gold certificates.

Col. John R. Fellows died in New York City on the 7th, of cancerous tumor in the stomach. He was born in New York state in 1832 and went to Arkansas to live in his boyhood. He was in the Southern army during the entire war, distinguishing himself for his bravery. After the war he went to New York City where his eloquence and talents soon made him a leader. He was one of the most eloquent orators of the age.

The Chicago Times-Herald has no idea of showing any consideration to the views of those who voted for Mr. McKinley, but do not like what is called McKinleyism. It says: "It is useless to try to stampede the new administration away from the issue for which Mr. McKinley most conspicuously stands, and away from the expressed declarations of the St. Louis platform and the reiterated utterances of Mr. McKinley himself. The people wanted 'McKinleyism,' they voted for it and they will get it."

Senator Aldrich, one of the leading Republicans, in a letter to the World, answers those who have been urging that the tariff be let alone in deference to the Democrats who voted for Mr. McKinley: "It should not be forgotten by those supporters of the President-elect, who have heretofore differed from us on the tariff question, that Republicans are protectionists by the explicit pledges of platform and candidates and by the traditional policy of the party."

Stimulates Digestion.

HOBSPORD'S ACID PHOSPHATE. It acts directly on the food, thus assisting the stomach, and also stimulates the secretion of the digestive fluids, putting the stomach in an active healthy condition.

CLOSED last night a glorious meeting with Zion church, Union county, of three weeks' continuance. I have been pastor of this church six years and have held five meetings with them, but this one was the best of all. During my labors with them I have baptized close to 150 into the fellowship of the church. I have resigned the care of this church to take work elsewhere. The church has called Bro. W. A. Burns to succeed me. A noble brother and he will find a noble church, ready to co-operate with him in every good word and work. I had the assistance of my venerable father, and although he is nearing his third millie stone, he preaches with all the fire and vim the old, old story as when he was young. Any church that wants the Gospel preached in its purity and old-time religion made prominent would do well to have this old soldier of the cross hold a meeting with them. The visible results of the meeting were 25 additions, 23 by baptism, 1 restored and 1 stands approved for baptism. I commence a meeting next Sunday with my Seven Church, My father, J. U. Spurlin, will be with me there. Hoping to have a fine meeting. Praise the Lord, O, my soul. J. H. Spurlin. Sturgis, Ky., Dec. 5, 1896.

MORPHINE Optium, Cocaine cured at home. Remedy By Cure Guaranteed. Endorsed by physicians, ministers and others. Book of particulars, testimonials, etc. Free. Theobromine, the cure cure. H. H. 1892. G. WILSON CHEMICAL CO., Dublin, Texas.

THE true Christian is like the sun, which pursues the noiseless track and everywhere leaves the effect of his beams in blessing upon the world around him.—Martin Luther.

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Oliver Ditson Company,
433-435 Washington Street, Boston
C. H. DITSON & CO., N. Y.

THE MARKETS.

Report for the Week Ending Saturday, Dec. 5, 1896.

Cattle—The cattle market to-day was quiet and featureless as Friday's prices.
Hogs—Under unfavorable reports from other points the market here opened dull and prices were shaded to quotations. The trading was very slow toward the close. About 1,500 head, carried over from Friday, could not be sold. If receipts continue heavy prices will go lower.
Sheep and Lambs—The receipts were very light and prices steady.

CATTLE.

Extra shipping cattle, 1,400 to 1,600 lbs.	\$3 90-24 25
Light shipping, 1,200 to 1,400 lbs.	3 00-23 25
Best butchers	2 75-31 75
Fair to good butchers	2 50-31 50
Common to medium butchers	1 50-32 50
Thin, rough steers, poor cows and heifers	2 00-31 50
Good to extra light, 1,700 lbs.	2 00-31 75
Common to medium cren.	2 00-31 75
Feeders, 900 to 1,200 lbs.	2 50-31 50
Stockers	1 75-31 15
Bulls	1 50-31 50
Veal calves	2 50-31 75
Choice siltch cows	25 00-31 50
Fair to good siltch cows	15 00-31 50

HOGS.

Choice packing and butchers, 225 to 300 lbs., strictly corn-fed	\$3 25-31 30
Fair to good packing, 180 to 200 lbs.	3 20
Good to extra light, 150 to 180 lbs.	3 20
Fat sows, 120 to 150 lbs.	3 25
Fat sows, 100 to 120 lbs.	3 25
Roughs, 150 to 400 lbs.	2 25-31 75
Stockers	2 25-31 15

SHEEP AND LAMBS.

Good to extra shipping sheep	\$2 50-31 75
Fair to good sheep	2 00-31 25
Common to medium sheep	1 00-31 00
Hucks	1 00-31 00
Extra shipping lambs	3 25-31 00
Fair to good lambs	3 00-31 25
Medium to butcher lambs	2 50-31 00

LEAF TOBACCO MARKET.

Report for the week ending Saturday, Dec. 5, 1896.

BURLEY—1st CROP.

Trash, green mixed	\$1 50-2 00	Colony.
Trash, sound	2 00-3 00	\$2 75-3 00
Common lugs	3 00-4 00	\$3 00-3 75
Medium lugs	4 00-5 00	\$3 75-4 00
Good lugs	5 00-6 00	\$4 00-5 00
Common leaf, short	5 50-6 50	\$5 00-6 00
Common leaf	6 50-8 00	\$6 00-11 00
Medium leaf	8 00-11 00	\$11 00-12 00
Good leaf	11 00-14 00	\$12 00-16 00
Fine and selections	14 00-18 00	\$16 00-20 00

BURLEY—1st CROP.

Trash, green mixed	\$1 00-1 50	\$1 50-2 00
Trash, sound	1 50-2 25	2 00-2 50
Common lugs	2 25-3 00	3 00-3 50
Medium lugs	3 00-4 25	3 50-5 00
Good lugs	4 25-5 50	5 00-6 00
Common leaf, short	4 50-5 50	5 00-6 00
Common leaf	5 00-6 70	6 00-7 00
Medium leaf	7 00-9 00	8 00-10 00
Good leaf	9 00-11 00	10 00-12 25

DARK—1896 CROP.

Trash, green mixed	\$1 00-1 25
Trash, sound	1 25-1 50
Common lugs	1 50-2 25
Medium lugs	2 25-3 00
Good lugs	3 00-3 50
Common leaf, short	3 50-4 50
Common leaf	4 50-6 00
Medium leaf	6 00-8 00
Good leaf	8 00-10 00
Fine and selections	10 00-12 00

SALES, WITH COMPARISONS.
Following were the sales for the week and year to Dec. 5, with comparisons:

Year 1895	1,840	161,923
Year 1896	1,904	181,200
Year 1897	2,061	188,654
Total new crop sold to date	14,011	
Sold to date in 1896	160,796	
Sold to date in 1894	148,711	
New crop sold to date, orig. inspec'n.	113,609	
Sold to date in 1895, orig. inspec'n.	120,007	
Sold to date in 1894, orig. inspec'n.	120,023	

REJECTIONS.

Rejections this week	800
Rejections same time in 1895	1,011
Rejections same time in 1894	340
Percentage of rejections to such's sales, '96	30
Percentage of rejections to such's sales, '95	33
Percentage of rejections to such's sales, '94	21
Rejections since Jan. 1 to date	26,003
Rejections same date in 1895	28,347
Rejections same date in 1894	28,527

RECEIPTS.

Receipts this week	2,773
Receipts same time in 1895	2,101
Receipts same time in 1894	1,130
Receipts since Jan. 1 to date	107,744
Receipts same time in 1895	116,231
Receipts same time in 1894	112,116

We call special attention to the advertisement that appears in this issue of the Southern Railway. Only 24 hours without change of cars from Cincinnati to Jacksonville, and 26 hours from Louisville. The service is all that the most fastidious could desire.

ORDER These By Mail,

and we'll send them promptly; always with the understanding that if they don't suit in every respect they may be returned and we'll refund money, less express charges.

Men's Suits \$10.

Special lot, with which we ask men to compare the fit suits at other stores. Blue and black ribbed Cheviots and brown plaid SCOTCHIES; sack suits; also some gray and brown URSI-BERGS and black CLAY WORSTENS; both sacks and frocks.

Men's Suits \$7.50.

Special lot, which we declare to be as good as the \$10 suits at other stores. All-wool, black CHEVIOTS; also new plaids and brown and olive mixtures in all-wool SCOTCHIES; both single-breasted and double-breasted jackets.

Overcoats at \$10.

KERSEY Overcoats and IRISH PRIZEE Ulsters at \$10; and we'll be glad to match them against the \$10 Overcoats at other stores. Blue and black Kerseys; either long or English Box cut; silk velvet collars and heavy serge linings. Black and Oxford-mixed. Prices; extra long; with wide storm collars and heavy woolen linings.

Ulsters at \$7.

Special lot to go on sale, and they're equal to the \$10 goods at other stores. Blue, black and Oxford-mixed. Prices; full length; big storm collars; side pockets; flannel-lined; and good for at least two seasons of rough wear.

Boys' Reefer Coats \$1.08.

Nice, heavy Cheviots, well made; trimmed with good braid; sizes 4 to 18, and only \$1.08. We match them against the \$2.50 goods at the other stores. And in our regular line of Reefers, for boys 3 to 16 years old, we have goods at from \$2.50 to \$4. In every grade our price is \$1.00 or \$1.50 lower than the prices at other stores, no one of which can show one-third of the stock of these goods that we carry.

Black Cheviot Suits \$2.50.

All-wool black Cheviots; double-breasted; double-sewed with linen thread; fast color; sizes 4 to 18; and only \$2.50. These are our "advertisers" for the Boys' Department, and we're nearly always gone.

Our Boys' \$2 and \$3.50 Suits.

These lines include all the popular patterns in fancy Cassimeres and Scotchies, and blue and black Cheviots. They are all double-breasted; sizes 4 to 16 and cut full size; have double seams sewed with best flat thread; pants have double seats, double knees, riveted buttons, and patent elastic waistbands. This class of goods at other stores costs \$4 and \$5.

Kleinhans & Simonson,
Mammoth
Shoe & Clothing Co.,
424 to 434 West Market.

"The World's Best"

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

Peloubet's Quarterlies

as listed and priced below.

The Senior Quarterly	16 cents	4 cents
The Scholars' (for both oral and written answers)	10 "	4 "
The Intermediate	10 "	4 "
The Junior, or Children's	12 "	3 "
The Little Ones' Quarterly	12 "	3 "

They will be edited as heretofore by

Rev. F. N. Peloubet, D. D. Rev. A. F. Schaffler, 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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