

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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If your life is dark, then walk by faith; and God is pledged to keep you as safe as if you could understand everything.—Horace Bushnell.

An inscription discovered in the ruins of Babylon has been translated by Mr. Boscauw. It tells of the murder of Sennacherib by his son, the coronation of Nabonidus and many interesting things about his reign.

DR. CHARLES STANFORD said to his brother Baptist ministers in London: "We are not in a majority, do not think it. It is impossible that we should ever be in the fashion." It will be time for great searching of heart when we cease to be a peculiar people, a sect everywhere spoken against. If ye were of the world, the world would love its own.

A CORRESPONDENT of the *London Baptist*, writing from Bulawayo in Southern Africa, where the Chartered Company which attacked Oom Paul held sway, says that 50,000 cases of whiskey were on their way to the town. Kruger and his Boers forbid the importation of whiskey to destroy the natives. It is a pity Oom Paul does not rule all Africa.

In his jubilee sermon Dr. Storrs said: "Culture is now the prevailing word rather than the greater word Regeneration. The conduct of Christ is more dwelt upon than his Cross; and missions both at home and abroad are often sustained rather for the secular benefits which they promise than with the single aim in which they started 'to seek and to save that which was lost.'"

WHEN the Princess of Montenegro was betrothed to the Crown Prince of Italy, instead of rejoicing at the prospect before his daughter, Prince Nicolas said to her: "All is not gold that glitters; be mindful of this, O my daughter, and know that happiness has never chosen for her seat a throne. Under the kingly crown is the crown of thorns, and not even in fable can we find a happy king."

DR. KARAFET, in a German Review, gives an interesting account of a small sect in Armenia. Among their tenets is this: "As St. John first taught repentance and faith and afterwards baptism, so should we also follow after this truth, and not after the deceitful requirements of the traditions of others, who baptize the unbelieving.... and the impenitent, which is fundamentally false and a Satanic deception."

The higher critics in literature attacked Homer, and proved to their own satisfaction that his poems were fragments patched together by a "redactor." They had the field pretty much to themselves for a while, but the spade began the overthrow. Dr. Knobel, who is a great authority on Greek literature, says in a recently published book: "Honest research must declare that the theory which cuts the Homeric poems into a larger or smaller number of rhapsodies is unfounded; that there has been but one great poet Homer."

## OUR RESERVED FORCES.

BY J. H. SPENCER, D.D.

I believe in a divine call to the ministry. I deem this indispensable. No one should enter the sacred office unless he be called of God. Nor then, till his church recognizes the call. I believe in an educated ministry. We need well-equipped preachers to minister to cultured people. Trained men are needed to refute educated infidelity and subtle heresy. But I do not believe in an exclusively educated ministry. We have now many educated people. But we have many more who are uneducated. There is a theory that thoroughly educated men are the better suited to teach the ignorant. If merely intellectual instruction is meant, it may be admitted. But if instructing the hearts of the lowly and ignorant is meant, it is more than doubtful. Then let it be remembered that the primary item in the churches' commission is not to instruct men's intellects (though that may be included), but to make disciples of and baptize them. The teaching of them to observe all things that Christ has commanded comes afterwards. The great essential is to get men ready and willing to be taught. This can be done only by having them regenerated by the Spirit of God; and this is the first task to which we must address ourselves.

"How shall we reach the masses?" This question has been asked a thousand times within the last decade. It has not been satisfactorily answered. Various expedients have been devised, but they have all failed. The masses in the slums of the cities, and the multitudes of the poor and ignorant in the country have not been reached. We might do well to study a little philosophy, a little psychology and more human nature. Men's ears are opened through the valves of their hearts; their intellects are awakened and quickened through their emotions. Touch their affections, and every chord in their souls vibrates. Send them a message of love and sympathy, by the right messenger, and, however ignorant and hardened in sin they may be, he will get their attention. If his heart warms with tender sympathy, they will feel it and respond. If his eyes soften with tears, they will weep with him. If his voice trembles with emotions of love and pity for their souls, they will take his hand, and he may lead them. We have the message. Who will be the messenger?

We have many educated preachers. That is well. The people are being educated, and, if we had as many more, there would still be appropriate places for them all to fill. But generally, if not universally, they are as illly suited to go out into the hedges and highways as are all the illiterate preachers to occupy city pulpits. They may have come up from the humblest walks of life. But they have been polished out of harmony with the rock from whence they were hewn. This principle is fully recognized in England. Every graduate of Oxford is formally recognized as a gentleman, although he may have been evolved from a plebeian brat. In the nature of things, he seeks the association of the cultivated and refined. He no longer finds the society of the rude and ignorant congenial to him. However poor and illiterate his parents and childhood associates, the boy who enters the common school at the most impressionable period of life, and graduates from the university or theological seminary, a dozen years later, is educated out of harmony with the humble poor. He might be able to teach them intellectually if they would hear him—which few of them will be disposed to do. But he cannot enter into their sympathies, nor they into his. They instinctively feel, and not always without reason, that he, like the over-

fondled kitten, has "all gone to head." For high cultivation of the intellect, not always perhaps, but far too generally, dwarfs the heart. The man who *thinks* too much, *feels* too little. Warm tears do not flow readily through channels obstructed by cold logic.

The message we have is just adapted to the wants of the masses. Have we the messengers suitable to bear it? Few of our educated preachers are willing to go; and if one of them should volunteer, he would not be a suitable messenger. As already intimated, he could not enter into the sympathies of the rude, illiterate poor. He cannot rejoice with them in their frivolous delights, nor weep with them in their trifling bereavements. He finds no companionship among them, and soon becomes morose and discontent. Old John Taylor spoke with bitter sarcasm concerning the more cultured preachers, whom he compared to vultures, soaring over the expanse till they could find a fat carcass on which to pounce. He insisted that educated preachers should go out into the brush, as others did, and gather churches over which to preside. The old iron-hearted soldier of Christ was mistaken. Educated churches and communities need educated preachers, and such preachers, as a rule, are unsuited to going into the brush. The unlettered Philip went among the poor, superstitious Samaritans, and won them to Christ; but the learned Paul was sent to the educated Greeks and Romans. If the poor shall have the Gospel successfully preached to them, it must be done chiefly by the poor. The hearts of the Schemmites "were inclined to follow Abimelech, for they said, 'He is our brother.'"

God has given to his church the men suited to reach the masses. They are not educated in the scholastic meaning of the term. But they know the plan of salvation, and the Word of God is in their hearts. They are generally poor, and are forced to endure hardships and want. In all that pertains to temporal things, they are in sympathy with the unconverted poor around them. These constitute the latent forces of the churches. Doubtless many of them are called of God to the sacred ministry, others are capable of great usefulness in the way of exhortation, and still others can only sing and pray and talk privately to their neighbors. All of these should be employed. But it is to be feared that we have practically forgotten that God has chosen the weak things of the world to confound the mighty. It may be that the inspired exhortation, "Neglect not the gift that is in thee," is as applicable to a church of Christ as to an individual Christian. But just now we are so absorbed in the idea of a higher education for the ministry, that I fear we are neglecting one of our greatest sources of evangelizing power. I knew a very humble, poor man some years ago—I believe he is still living—who, within about 25 years, had made and baptized more than 5,000 disciples. He was so illiterate that he probably did not know a noun from a verb. But he knew and loved Christ. He sympathized with the poor, illiterate people among whom he lived and labored, and yearned, and wept, and prayed for the salvation of their souls. Their hearts were inclined to follow him; for he made them feel that he was their brother. Some of our highly educated preachers have filled well their appropriate places. But God has given to this poor illiterate man the place of honor in the highest sphere of Christian activity—the bringing of sinners to salvation. Happy the little poor church that sent him forth.

How many like precious gifts have our churches unrecognized because we are looking higher. We should not be less diligent in looking out and educating our young men whom God has called to preach the Gospel of his Son. The demand for thoroughly educated preachers increases more

rapidly than the supply. But we should be equally vigilant and earnest in seeking out and employing those gifts whose circumstances and surroundings will not admit of their being educated. It may be that divine wisdom has so ordered their environments that they cannot be educated, in order that their success might be seen to be of the power of God, and not of the wisdom of men. But whatever our theories may be, experience has proved that such men constitute a mighty force in subduing the world to Christ. The failure of our churches to use such a force would be a calamity to our Redeemer's cause. While we pray to the Lord of the harvest to send forth laborers—men of strong hearts and limitless powers of endurance, who are willing to bear all things for a cause which is dearer to them than Rachel was to Jacob—let us not neglect to send to the field such as he has already given us.

Emmence, Ky.

## LEAVING QUESTIONS WITH GOD.

In one of his letters touching a very important event in his life, George Fox wrote: "Wherefore I let the thing rest, and went on in the work and service of the Lord." There is a deep and vital truth of practical living suggested by this fragment of a sentence—a truth which, received and acted upon, goes far to make the mind calm, the heart peaceful and the hands effective. There are a great many conscientious but anxious people who find themselves continually tempted to postpone work until all questions can be settled; who attempt, in a word, to anticipate the education of life by grasping at the beginning those results which come only at the end. For there are a great many perplexing problems which can never be thought out; they must be worked out. The man or woman who wants to settle them in advance will fail alike of the settlement of the question and the doing of the task. It is through the active putting forth of one's power that light continually streams in on the questions which concern what one ought to do. In any education the understanding of the ultimate uses of things must be postponed; those uses are revealed only when the educational process nears its close. This is pre-eminently so of the supreme educational process which we call life. There are thousands of questions weighing upon every sincere and conscientious mind which cannot be settled by any amount of thinking, but which, in a way, settle themselves, as one slowly but faithfully does the duty which lies next. This comes very near being the whole philosophy of life, which is in no sense a settlement of ultimate questions, but which is always primarily the doing of the thing that presses to be done. He who is able to do faithfully and heartily that which lies in his hand, is on the road to the settlement of all the final questions. He is working his way through the experience which is to be, from the spiritual side, one of the great sources of personal illumination. To learn to leave things with God, and to do one's work as if God could be trusted, is to gain the repose and full-heartedness which permit one to pour out his whole strength without anxiety, worry or distraction.—The Outlook.

We must make time to be alone with God. The closet and the shut door are indispensable. We must escape the din of the world to become accustomed to the accents of the still, small voice. Like David, we must sit before the Lord. Happy are they who have an observatory in their heart-house to which they can often retire beneath the great heart of eternity, turning their telescopes to the mighty constellations that burn beyond life's fever, and reaching regions where the breath of human applause or censure cannot follow.—F. B. Meyer.

FAITH AND WORKS.

BY E. L. WESSON, D.D.

Faith has its place and works have their place. Faith has its purposes and works have their purposes. Faith receives blessings and works secure benefits. A failure to carefully consider these facts in the light of Scripture has led to much error and given a great deal of trouble.

Many of us make the mistake in not studying carefully the definition of faith and the meaning of works, as used in the Scriptures. A close study on this point would clear the mist from many a mind and correct many unscriptural ideas. "Faith," says the dictionary, "is the assent of the mind or understanding to the truth of what God has revealed; a divinely wrought, loving and hearty reliance upon God and his promise of salvation through Christ." Faith, then, is an inward exercise which itself can't be seen, and which is at first known only to the consciousness of him who believes. On the other hand the dictionary says, "Works," as used theologically, "are moral duties considered as external acts, especially as meritorious." Here is the difference, faith is within, works are without.

Faith is not a work, scripturally speaking, neither are works faith. They are two distinct things, so to speak, each in its own place and accomplishing its own ends. This is the way Paul used the words when he said, "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:4, 5). And he used the words in the same sense when he wrote, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). The distinction between the two is made as plain as words can make it. Salvation is received through faith apart from works. Or, to make it plain, if possible, works, which are external acts, have nothing to do with the soul's salvation. "For to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Where then does faith belong? Speaking figuratively, it is the helpless beggar's hand that lies open, palm upward, on the mercy seat, to receive the gift of God, eternal life. It is the point where death ends and eternal life begins. It is the mouth of a hungry soul that drinks the water of life. It is the consciousness of helplessness which leans wholly upon Christ. Then it is the grateful voice that cries, Lord, what wilt thou have me to do? It is that inward power that moves the man to action. It is the unseen hand "which works by love" and moulds the outward life. Such is faith, and it belongs at the beginning of the Christian life and precedes every work.

Works follow faith and are the products of its inward workings. Faith and life are inseparably connected: "He that believeth on the Son hath eternal life" (John 3:36). Believe and live, is the Bible's motto given to all poor sinners. But if you are alive, works is the Scripture teaching to Christians. We are said to be "God's workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them." The question comes right here: If faith secures eternal life, what is the purpose of works? There are several purposes:

1. It is by works your faith is shown; you can't show your faith without your works, though it be firm and strong. The commandments are tests of your faith, and your obedience or disobedience shows whether or not your faith is real. "If any man thinketh himself to be religious, while he brideth his tongue, but deceiveth his heart, this man's religion is vain" (James 1:26, R. V.). There is the picture. Faith that brings into life and true piety, produces its effects outwardly on the words and the actions. "Show your faith by your works," is good admonition.

2. It is by works that you glorify God before men. It is impossible for faith to glorify God before men without works; therefore Christ said, "Let your light so shine before men that they seeing your good works may glorify your Father who is in heaven." Faith can't glorify God before men without outward obedience, no more than you can help a drowning man by simply believing he needs help. Works

then have a glorious purpose, for they are to cause others to glorify the God who saved us. Surely that is enough, for he who has been saved from sin had rather glorify his Savior than himself, but that is not all; works have another purpose, and that is to benefit the worker. But that brings us to the benefits of works. If we are saved "by grace through faith," what benefit is there to us from our works? This is the same question those hardened sinners asked in olden time (see Mat. 3:14). I hate to ask it; I hate to see or hear it asked, for it shows so plainly that old horse leech disposition of our corrupt nature that looks always to self. It does seem that gratitude to God for saving us from sin would impel us to do everything he says do, simply to honor and glorify him and show our love for him without even thinking of the selfish question, "What will it benefit me? O that we had the spirit expressed in those words:

"Higher than the highest heavens,  
Deeper than the deepest sea,  
Lord, Thy love at last has conquered,  
None of self, but all of thee."

But we haven't, and the question does come, "What profit is there to me in obeying and working, if I am saved by grace through faith?" Several answers may be given:

1. There is in obedience and labor help to spiritual growth and happiness in this life. The disobedient child can't be happy, neither can the inactive child be vigorous and healthy; no more can the disobedient Christian be happy or the inactive Christian grow spiritually, vigorous and healthy. Is physical health a benefit? Then surely spiritual health is. Is there any profit in the happiness caused by obeying the parents? Then surely there is profit in the happiness that comes through obeying God. But right here, let me say if you have no desire to obey and work for God you are not a Christian, and nothing you can do will benefit you spiritually until, through faith, "Christ is formed in you the hope of glory."

2. There is benefit to you in the help your works will be to others. There is no man with a soul so dead that he does not himself feel blessed, if he knows he has helped another. Even the brute creation seem to experience this sense of pleasure. If by "your good works" men quit the ways of sin and glorify the God who saved you, will there not be profit to you in "joy unspeakable?"

3. But there is a future benefit. Just what it will be no one can tell now, but it will, for Christ himself said, "The Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works" (Matt. 16:27). Paul wrote, "If a man's works abide he shall receive a reward, but he himself shall be saved; yet so as by fire" (1 Cor. 3:14, 15). Also Christ said, through John, to the church at Smyrna, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). By grace through faith we are saved, not of works lest any man should boast, but as the saved of God we will be rewarded for every work that glorifies him.

I care not dear Savior what the blessing shall be,  
I am not working for self, but working for thee;  
But I know that up yonder, where rewards are  
Given,  
Each gift will be rich with the glories of heaven.

If naught comes to me, as gift, for what I have  
Done,  
But I see my works glorified the Father and Son,  
My soul will feel that the fullest reward is given  
In glorifying thee, my Father in heaven.

Aberdeen, Miss.

DR. BARNARDO, of London, the great philanthropist, relates that he was once standing at his front door on a bitter day in winter, when a little ragged chap came up to him and asked for an order of admission into his home. To test the boy, he pretended to be rather rough with him. "How do I know," he said, "if what you tell me is true? Have you any friends to speak for you?" "Friends!" the little fellow shouted. "No, I ain't got no friends; but if these 'ere rags," and he waved his arms about as he spoke—"won't speak for me, nothing else will." So, your very needs are the strongest appeal to the Savior. And if you come to Him with all your heart, just because you need Him, you will have His sympathy and love.

ATHEISM can never be an institution, because it is a destitution.—Robert Collyer.

CALVINISM.

The root principle of this Calvinism is the confession of God's absolute sovereignty. Not one special attribute of God, for instance His love or justice, His holiness or equity, but God Himself as such in the unity of all His attributes and the perfection of His entire Being is the point of departure for the thinking and acting of the Calvinist. From this root principle everything that is specifically reformed may be derived and explained. It was this that led to the sharp distinction between what is God's and the creature's, to belief in the sole authority of the Holy Scriptures, in the all-sufficiency of Christ and His work, in the omnipotence of the work of grace. Hence also the sharp distinction between the divine and human in the person and two natures of Christ, between the external and internal call, between the sign and the matter signified in the sacrament. From this source likewise sprang the doctrine of the absolute dependence of the creature, as it is expressed in the Calvinistic confessions in regard to providence, foreordination, election, the inability of man. By this principle also the Calvinist was led to that thoroughgoing consistent theological method, which distinguishes him from Romanist and other Protestant theologians. Not only in the whole range of his theology, but also outside of this, in every sphere of life and science, his effort aims at the recognition and maintenance of God as God over against all creatures. In the work of creation and regeneration, in sin and grace, in Adam and Christ, in the church and the sacraments, it is in each case God who reveals and upholds His sovereignty and leads it to triumph notwithstanding all disregard and resistance. There is something heroic and grand and imposing in this Calvinistic conception. Viewed in its light the whole course of history becomes a gigantic contest, in which God carries through His sovereignty, and makes it, like a mountain stream, overcome all resistance in the end, bringing the creature to a willing or unwilling, but in either case unequalled, recognition of His divine glory. From God all things are, and accordingly they all return to Him. He is God and remains God now and forever; Jehovah, the Being, the one that was and is and that is to come. For this reason the Calvinist in all things recurs upon God, and does not rest satisfied before he has traced back everything to the sovereign good-pleasure of God as its ultimate and deepest cause. He never loses himself in the appearance of things, but penetrates to their realities. Behind the phenomena he searches for the noumena, the things that are not seen, from which the things visible have been born. He does not take his stand in the midst of history, but out of time ascends into the heights of eternity. History is naught but the gradual unfolding of what to God is an eternal present. For his heart, his thinking, his life, the Calvinist cannot find rest in these terrestrial things, the sphere of what is becoming, changing, forever passing by. From the process of salvation he therefore recurs upon the decree of salvation, from history to the idea. He does not remain in the outer court of the temple, but seeks to enter into the innermost sanctuary. He views everything *sub specie aeternitatis*. If religion be, according to the old definition, that "virtus per quam homines Deo debitum cultum et reverentiam exhibent," and if theology, as the word indicates be a knowledge of God and of all other things as put in relation with and subordination to God, then surely with the Calvinist religion is most religious and theology most theological.

This Calvinistic principle, however, is too universal and accordingly too rich and fruitful to allow its influence to be confined to the production of a specific type in the sphere of religion and theology. It produces a specific view of the world and life as a whole; so to speak, a philosophy all its own. The moral life also that grows upon the soil of Calvinism bears a distinct physiognomy. In the first place, the fact is noteworthy that, contrary to the expectations and predictions of all Pelagians, Calvinism has always promoted a vigorous moral life. History has shown that the confession of God's sovereignty and of the absolute dependence of the creature is not only not harmful, but greatly conducive to morality. The truth is that predestination includes also the predestination of means, and election always presupposes an end at

which it aims. Election involves a destiny, a life-work, a moral calling. Hence moral life among Calvinists has always been marked by activity and energy, by a restless striving to bring everything under the discipline of the law of God, and by so doing to make it subservient to His glory. It cannot be denied that owing to this, morality has sometimes assumed a character of legalism, of a certain exaggerated earnestness and severity. But, even so, Calvinism has cultivated a number of virtues that have proved of the greatest value for the family, for society and the state. The love for home, temperance, cleanliness, neatness, order, obedience, chastity, earnestness, industry, economy, are virtues that at all times have flourished among Calvinistic Christians. And, since Calvinism has been accustomed to have its greatest influence with the people, it has formed these into a class of solid and industrious citizens, which has at all times and everywhere proved the main support of church and state.

In close connection with this, Calvinism has developed its own political system and political life. Undeniably there is a republican and a democratic tendency in Calvinism. The Calvinist fears God alone and no man. Authority of one creature over another flows exclusively from the sovereign gift of God; no power is original with any man or inherent in the person himself; it inheres in the office alone. For intriguing, worship of the creature and fear of man, there is no place in Calvinism. Before God all are equal kings and subjects; nay, even the poor, the weak and despised things are chosen by Him for the highest ends, that no flesh should glory before Him. To Him obedience is due rather and more than to any man. Hence it is Calvinism that has fostered the civil and political liberty of which the Netherlands, England and America can boast, in distinction from Spain, Austria, Italy and even Lutheran Germany. Separation between church and state, freedom in the home and in social life, all these are fruits grown on the tree of Calvinism.—Herman Bavnick, Translated by Dr. Vos in Presbyterian and Reformed Quarterly.

To visit inquirers, or those who are sick or in bereavement is by no means all that a minister can do in personal service for the members of his congregation. There are tragedies and heart-breakings in counting-rooms as well as in sick chambers. One of the choicest results of a long pastorate, in which a minister has won the confidence of strong men, is that he may render to them the largest spiritual service in their times of trial or temptation. It is not necessary for a minister to be a business man or to become acquainted with business details in order to do this. It is necessary that men should have learned to put their confidence in him as a godly man. A certain minister was awakened at night to find a man who was one of the pillars of the community at his door. "I am in business peril and temptation," he said, "I want you to pray with me." And in their united prayer, strength came, the man's mind cleared, he regained his self-poise, and the next day the crisis was triumphantly met. Was not that true pastoral service? Some years later a faction in that church wanted to get rid of that pastor, he was getting gray, and the rest of it. A private meeting of the leading men of the congregation was called. One and another told a story similar to that we have just recounted. Those strong men broke down in tears as the story of that pastorate was made known. It was not strange that they resolved to stand by that man, if he would stay, and whether he stayed or went to provide for him as long as he lived. All the opportunities for pastoral work are not in the inquiry-room or the sick-chamber.—Watchman.

ABOUNDING liberality is a sign of both individual and church progress. Paul evidently thought so, when, after speaking of the beauty, excellence and power of Christian beneficence, he directed the Corinthians to "abound in this grace also." Many are disposed to magnify faith, love, joy and peace, but they should ever be allied with generous giving. Each and all stand intimately related, and appear sweetest, brightest and most attractive when manifested in happy combination and proportion.—The Presbyterian.





**FROM TEXAS.**

**PASTORAL CHANGES.**

Rev. E. R. Carswell resigns at Gonzales and goes to Mississippi.  
 Rev. N. A. Seale has recently received a hearty, unanimous and indefinite call to the pastorate of the Mt. Pleasant Church. One of his charming daughters was married to one of Texas' noble sons.

Eld. Hurl Stephens has recently accepted the care of the church at Prairie Branch.

Pastor J. M. Wright goes from Rockwall to Rose Hill.

Bishop H. Rhodes Moran who for some time has been at Terrell where he did a good work for the Lord, goes to Wills Point and Lebanon Churches dividing his time equally between these fields.

Rev. W. H. Wynn has been pastor at Pleasant Grove for two years during which time fifty members have been added to the church and the church greatly built up. He resigns and Bro. W. E. Dear succeeds him.

Eld. J. T. Bell has resigned at Carthage. He is a strong man and a good church is left pastorless.

Rev. Holmes Nichols who has been pastor at the Elm Mott, for seven years past, has resigned and becomes pastor at Blooming Grove.

He has done a noble work at Elm Mott. He has a good field at Blooming Grove. Brethren E. R. Freeman and R. O. Dewberry were pastors here in days gone by.

After a successful six years pastorate at Quannah, pastor John F. Elder resigns to become pastor at Wichita Falls. The Quannah Church mourns their loss, while the Wichita Falls brethren rejoice over their gain.

Bro. B. P. Barnum has severed his pastoral relation with the Stephenville church.

Eld. J. P. Kincaid has resigned at Hillsboro and goes to Sulphur Springs. Bro. Kincaid is a strong preacher and we congratulate the Sulphur Springs Church.

Eld. M. A. Gunter goes from New Boston to Savoy.

Just while I am writing these notes, comes the news that Dr. J. M. Robertson has resigned at McKinney to take effect January 1st, 1897. He has been there two years, and has done a good work. Bro. Robertson will not be idle long.

The Huntsville people deeply and keenly feel the death of their former young and gifted pastor, the Rev. R. O. Dawberry. He was a promising young man; indeed he has already done a noble work for one of his age.

**OUR MISSION WORK.**

Notwithstanding the many things that hinder our organized state mission work, we are doing a good work. It was a serious question who the board of directors of our convention could get to take the superintendency of this work, since Bro. M. D. Early had tendered his resignation. But it is settled now. Dr. J. B. Gambrell, of Atlanta Ga., was elected to that position and at first declined to accept but he has reconsidered and will serve. We count ourselves fortunate to get Bro. Gambrell to

lead our forces in this great work. Bro. Early has not yet made known what he will do, but he will not remain idle. He has several splendid offers already.

**AMONG THE CHURCHES AND PASTORS.**

Bishop B. H. Carroll, pastor of First Baptist Church Waco, still preaches with great power to the great congregations that listen to him Sunday after Sunday. We have but few such men and preachers in our denomination as B. H. Carroll.

The East Waco Church thinks their pastor, Geo. W. Truett, is the best pastor and preacher in the land.

The Second church at Waco is doing a good work under the direction of their pastor Bro. Roberts.

City Missionary John G. Kendall is doing a fine work in Waco. He is the right man in the right place.

Geo. W. Baines is doing a great work at Cleyburne and no wonder, he is a great preacher and preaches in one of the best churches in Texas.

The church at Farmersville is pushing ahead under the leadership of their pastor G. W. Reeves. R. A. Lee and church at Gatesville are making good progress. Bro. Lee is one of our best preachers.

The First Church at Dallas is still growing in number and power and no wonder since their pastor, C. L. Seasholes, is such a wide-awake pastor and fine preacher.

Bishop A. B. Miller is still leading his flock at Bonham into green pastures and they are growing in power among the people.

W. H. Major is small in stature but mighty in word, and is succeeding admirably at Galveston.

The First Church at Austin is taking on new life under the guidance of their pastor, J. A. French, who has recently located there. Mark these words, Bro. French will do a good work for the Lord in that city.

Eld. J. B. Moody is preaching with his accustomed power at San Antonio. He is a great accession to Texas Ministry.

The church at Belton is moving on well and their pastor W. C. Lattimore rejoices as he sees the Lord's cause prospering in his hands.

The church at Brownwood is enjoying a season of great prosperity and, Pastor A. E. Baten is happy in his work.

While I am writing the sad news that Eld. J. Morgan Wells, the gifted successful pastor of the First Church Fort Worth, is dead. He died unexpectedly last Thursday morning. He has done a great work in that important city, the whole city mourns his death.

The church at Moody is enjoying a season of prosperity. The present pastor has been on the field a little more than ninety days and the church has received about forty new members and have raised about \$1000, for all purposes. This is a great church situated in one of the finest countries in the world. My letter is already long, and if this does not get into the waste basket I will write again giving your readers more news from Texas.

R. C. MEDARS.  
 Moody Texas, Dec., 13th, 1896.

**TWO FAREWELL SERMONS A CONTRAST.**

In my travels this year it has been my privilege to fall in at the farewell service of two retiring Baptist pastors.

At each place there was a fine representative audience, and as I looked over the great crowd I thought "what an opportunity for presenting Christ to them." In the first place the young man had

an elaborately arranged service, readings, prayers, and songs, and then took a passage of Scripture and proceeded at once, not to explain and enforce it, but to leave it and talked about an hour about the work he had accomplished, how well the people had loved him, how well the unconverted had spoken to him about his departure, repeating a good deal in the course of his talk, but saying nothing at all to make anyone present long for and love Christ more. I went away feeling that a great opportunity had been lost to speak some earnest words to lost and to saved sinners.

In the second instance the preacher was also a young man. He came before his people with the simplest form of worship—some soul stirring hymns, led on the organ by an earnest old sister, some appropriate Scripture reading, two prayers and then an earnest appeal to un saved sinners, using a very solemn text to which he stuck in his preaching. After the sermon an earnest appeal for penitents and the door of the church opened, one received and two baptized, and even after the congregation was dismissed I noticed the preacher excused himself for a moment, from shaking hands with the many who pressed about him, to take his Bible and read some passages to a little girl who came forward for prayer and now came to say "good-by." In his sermon not a word was said by the preacher about how many were baptized, the fine house built, the visits made, the money collected, etc., but he was intensely practical and earnest in seeking sinners till the last. I do not wonder when I hear that he leaves his church greatly built up and strengthened. I am fully persuaded that the reason we have so many cold churches is because so many preachers are engaged in trying to get people's attention to themselves rather than in Christ-like earnestness, trying to hold up God's remedy for sin and sloth. Oa! for many more preachers on fire with love for souls, so that they shall be miserable in any and all other things than preaching Christ! We meet and discuss plans as to how to reach the masses. The only way I know is the way Christ did it, to go to them with the gospel. The Lord help us to study Him and learn of Him, so that even our foes and persecutors may, as they did of old, "take note of us that we have been with Jesus."

B. G. P.

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Keep your eye on the cautious shoppers and follow their lead. At this season of the year every little shop is fairly alive with Xmas bargains. Better be sure about it before you invest. Don't be blinded by the bargain dust which every huckster is sure to be kicking up around the Holiday season. You could buy here with your eyes shut and still get sterling values at prices below what you've figured on paying.

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THANKSGIVING.

God gives us with our rugged soil  
The power to make fruit and fall,  
And richer fruits to crown our toil  
Than summer-woods, d'latlands bear.

Who murmurs at his lot to-day?  
Who scorns his native fruit and bloom?  
Or sighs for dainties far away  
Beside the bounteous board of home?

Thank Heaven, instead, that Freedom's arm  
Can change a rocky soil to gold.  
That brave and generous lives can warm  
A climate with northern ices cold.

And let these altars, wreathed with flowers,  
And piled with fruits, awake again  
Thanksgiving for the golden hours,  
The early and the latter rate.

—Whittier.

OUR PULPIT.

THE PURPOSES SUBSERVED BY THE RECORDS OF THE SINS OF GOOD MEN IN THE WORD OF GOD.

BY WM. M. TAYLOR, D.D.

And Noah began to be a husbandman, and he planted a vineyard: and he drank of the wine, and was drunken.—Genesis 9, 20:21.

Some years ago there was sent to me, I never learned by whom, a book bearing the imprint of a noted infidel publisher, and consisting of a collection of all the passages in the Bible which describe the sins of those who are therein recognized as the servants of God. The perusal of these extracts from the Holy Scriptures set me to thinking on the question, What good ends have been served by the preservation of such records in the Word of God? and I propose this morning to share with you the results to which my meditations led me. The passages which I have just read from the history of Noah happened to be the first extract in the book to which I have referred, and it may serve as well as any other for a text for such a subject. But let it be well understood that I do not argue here with the scooner. I know, indeed, that all such narratives are sneered at by the vulgar votaries of unbelief. But I am not concerned to take up anything which they have said regarding them. There is no argument in a sneer; and if these antagonists were not making sport over the sins of Jacob or David, they would be over something else in the Bible; so it is not worth the while here and now, at least, to trouble ourselves about them. But I am concerned for those devout and sensitive spirits who have been really troubled by coming, in the Word of God, on such a record as this, and on whose hearts the matter has lain so heavily, that though they have not cared to speak to any one on the subject, their spiritual joy has been greatly hindered thereby. It is for them and to them I speak, if haply I may not only remove their perplexity, but also show them how these narratives may be turned to an edifying use, and furnish another illustration of Samson's riddle, "Out of the eater came forth meat, and out of the bitter sweetness."

I. Now, in the outset, let it be clearly noted, that the record of a sin in the Bible is not the approval of that sin. Because, under the guidance of the Holy Ghost, the sacred writers have given us an account, for example, of Jacob's trickery in the deception of his father, or of David's sin in the matter of Uriah the Hittite, we must not fall into the mistake of supposing that they either condone or approve these evils. On the contrary, the same Book which contains the record of such misdeeds, contains also, in the plainest terms, the law of which they were violations; and sometimes, as in the case of David, there is a most explicit condemnation, also, of the sin. What could be more

distinct than a statement like this, "The thing that David had done displeased the Lord?" Nor can we forget the visit of Nathan to the monarch, when, using the parable of the ewe-lamb as a probe, the prophet felt his way into the conscience of his master, and evoked the patient confession, "I have sinned." Still more impressive is it to take note of the providential retribution that followed David throughout his life, after his "great transgression." He caused the death of Uriah, and the sword departed not from his house all his after days; he was guilty of impurity, and his son Amnon was guilty of the same sin in an aggravated form, to the outrage of his father's feelings; he committed murder, Absalom committed fratricide; he rebelled against the Lord, Absalom rebelled against himself; so that in fact his whole subsequent life was obscured by the shadow of that great eclipse. We must take in the entire record, and when we do that, we find that, so far from approving of the sin, the God of the Bible has revealed it for this among other purposes, namely, to explain the wonderful change in David's history from that point on, and to prove that even, in the case of those who are God's friends, "sorrow tracketh wrong, as the echo follows song, on, on, on." The same thing is seen in the case of Jacob. There, indeed, we have no explicit verbal condemnation of the chicanery of which he was guilty, but as we read on, and mark how the deceiver himself was deceived by Laban in the matter of his marriage, by Rachel in the matter of the images, and, saddest of all, by his own sons in the matter of Joseph, we find that the condemnation of his sin is written most distributively in the record of the retribution which followed it almost to the very end of his days. Understand, then, first of all, that the record of a sin in this Book is not the approval of that sin, but may it be introduced to account for the very things which come to its punishment.

II. But, advancing a step farther, we mark that these things are recorded here to indicate the absolute truthfulness of the sacred writers. Human biographies are for the most part, panegyrics. Which of them all would put emphasis, as my text does, on "the sin" that its hero "sinned!" They tell us all that is good about their subjects, but they say little or nothing about their blemishes. They take the advice of the familiar lines,

"Be to our faults a little blind,  
And to our virtues very kind."

They act continually on the maxim, "Speak no evil of the dead." Nay, when a biographer tries to free himself from these influences, and endeavors to set before us the man as he was, with all his infirmities of temper, and selfishness of disposition, and exaggerated indignation at his pet aversions, men rail against him for murdering the reputation of his friend. They do not like to have their idols shattered. They would rather that their hero was not painted with the wart upon his face; and as the demand creates the supply, popular biographies are mostly eulogies. "Where are the bad people buried?" said the little girl very naively, as she read the epitaphs in the graveyard; and in like manner we might ask, "Who writes the blemishes in a man's life? Where are the biographies that speak of men as they were—nothing extenuating, nor setting down aught in malice?" The answer to such an inquiry may be given thus, You will find them in the Bible. The sacred writers draw no veil over the errors, and imperfections,

and positive sins of those whom they describe. They tell of the intemperance of Noah, the falsehood of Abraham, the cunning and deceitful selfishness of Jacob, the hastiness of Moses, the weakness of Aaron, the vacillation of Peter, and the sharp contention between Paul and Barnabas, with the same unvarnished truthfulness with which they delineate the excellences for which these great men were remarkable; and the historian who records that David was called "the man according to God's own heart," relates also the terrible story of his wickedness, without any attempt at extenuation or excuse! Nay, more; when in the case of our Lord Jesus Christ they set before us a pure and perfect life, with just a little attempt at elaboration, and just as little effort at exaggeration, as there is of apology in the instances of the opposite at which we have glanced, may we not conclude that in both they are painting simply and only from reality? There was but one man who had a religious experience into which there entered no conviction of sin, and no emotion of penitence and He was the God-man. There was but one man who could be described as "holy, harmless, undefiled, and separate from sinners," and He was more than man. "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" That is the exclamation that escapes our lips when in this Book we read of others; but when we peruse these Gospels, and let the ideas of that matchless life grow "into our study of imagination" until we have him fully before "the eye and prospect of our soul," we are constrained to say with Thomas, when he was startled out of skepticism into faith, "My Lord! and my God!" The brightness of that perfect life is all the clearer because of the foil furnished to it in the record by the sacred writers of the sins even of the best of other men.

III. But looking at the subject from another point of view, we may see that these sins are recorded to magnify to us the riches of the divine mercy and long-suffering. When Paul speaks of himself as having been "a blasphemer, and a persecutor, and injurious," he adds, "but I obtained mercy, that in me first,"—that is, a sinner of the first degree,—"Jesus Christ might show forth all long-suffering, for a pattern to them who would hereafter believe in Him to life everlasting." The same thing may be said of Manasseh. Recall his idolatry, his immorality, his cruelty; then read his record, "And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers; and prayed unto Him; and he was entreated of him, and heard his supplication, and brought him again to Jerusalem, into his kingdom. Then Manasseh knew that the Lord He is God." Could there be any more convincing proof that God is able and willing to save to the uttermost? And would it not, in this aspect of the matter, be a serious loss to us, if there were no such records in the sacred Scriptures? They tell sinners of the guiltiest and vilest sort that there is mercy for them, if only they will return in penitence to God. They preach to all men, everywhere, of the infinite love that is yearning over even the foulest sinners, and they declare that the greatest sin which any one can commit is to despair of God's mercy, refuse to return to the enjoyment of His favor. Paul says, After me, any sinner; and the history of Manasseh emphasizes the same truth. Viewed, then, thus, such records as that of

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Paul and Manasseh are only repetitions in another form of the gospel which Isaiah proclaimed when he wrote these words: "Thou hast not called upon Me, O Jacob; thou hast been weary of Me, O Israel; thou hast not brought Me the small cattle of thy burnt-offerings; neither hast thou honored Me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought Me no sweet cane with money, neither hast thou filled Me with the fat of thy sacrifices; but thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities. I, even I, am He that blot out thy transgressions for Mine own sake, and will not remember thy sins." Let the sinner whose conscience is burdened with a load of guilt, and whose spirit is sunk well-nigh unto despair, take heart from such narratives, and let him cry unto the Lord, and humble himself before his God, then to him also there shall come acceptance, and peace, and joy, and hope, and ultimately Heaven.

But just as the cases of Paul and Manasseh attest God's mercy to the returning sinner, those of David and Peter show us how lovingly He receives the backslider. How far David had gone astray! Yet when penitence came, and he cried unto the Lord, in that pathetic ode which has come down through the centuries to be the litaney of the returning backslider, he found such mercy that he could not but sing, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." And though Peter had denied his Lord "with oaths and cursing" yet when he came to himself, and returned to his allegiance, he was not cast out. Cast out! No, he was reinstated in his former place, and lived to strengthen his brethren from his own wonderful experience. These great sinners were also great penitents, and their cases are here described, that no one who has fallen away should be tempted to remain away, but that every backslider should be encouraged to return and be forgiven. No matter how hair-bread our falls may have been: "He will heal our backsliding; He will love us freely." Return, then, O wanderer, to Him from whom you have strayed. Do not despair. Do not judge God in Christ by the standard of your own heart. Do not judge Him even by the character and conduct of those who call themselves His children. Judge Him only by His own words. Is it not written, "If from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek him with all thy heart and with all thy soul!" Even from thence. What does that expression mean? It means from the dark depths of David's sin; it means from the black ingratitude of Peter's denial; it means from anywhere this side of the grave! Think of that. O broken-hearted brother, that has fallen from lofty Christian experience into some aggravated sin; think of that, and go back to the Lord. Go and weep thy tears of penitence over His feet, and he will say, "Thy

sins are forgiven thee; go in peace."

IV. But turning this subject around, and looking at it from still another side, these records of the sins which some of God's people have committed are preserved in the Scriptures in order to put us on our guard. They say to us, in the most emphatic manner: "Let him that thinketh he standeth take heed lest he fall." If such men as Paul and Peter, and Barnabas, and Abraham, and David fell, how much need have we to be vigilant! No station in society, no eminence in the Church, no excellence in general character, no mere possession of genius can keep a man from sin. Nay, more; not even the gift of divine inspiration can preserve its possessor from a fall. Nothing can do that but the grace of God working in us through prayer and persevering watchfulness. I say persevering watchfulness, for our vigilance must be maintained so long as life on earth shall last. The command is "Be thou faithful unto death."

We often speak of youth as the most dangerous time of life; and, indeed, when one has regard to the new nature which begins to assert itself in the opening years of manhood, to the experience with which those in that stage of existence are characterized, and to the self-sufficiency by which, for the most part, they are distinguished, it would be difficult to exaggerate the perils which, especially in our large cities, beset the young. But youth is not the only dangerous time of life; for if we take the Word of God for our guide, it would almost seem as if the latter stages of earthly existence were more trying and perilous even than the season of youth. This at least is true, that the saddest moral catastrophes of which the Bible tell occurred in the history of men who were no longer young. Noah and Lot were advanced in life when they were ensnared by strong drink; Demas was not by any means a novice when he forsook Paul, having loved this present world; and David was past the mid-time of his days when he committed his "great transgression." Moreover, against these instances we have those of Joseph, of Moses, and of Daniel, all of whom in youth stood true to duty and to God. I say not these things to make the young less watchful, but rather to show men in the meridian or afternoon of life the necessity of continuing vigilance unto the end. So long as we are in the world we are in an enemy's country, and if we are not particularly on our guard we shall be sure to suffer. The world is full of defilement, and in passing through it we must gather our garments tightly around us, if we would keep ourselves unspotted from it. Even Paul could say that "he kept his body under, bringing it into subjection, lest that by any means, having preached to others, he himself should be a castaway." And if all that self control and vigilance was needful in his case, how much more is it in ours! Be sober, then, ye men of middle age; be watchful. Take heed lest ye enter into temptation. Give no parley to the adversary.

Make a covenant with your eyes that they shall not look upon iniquity, and realizing at all times the peril in which you stand, clothe yourself in the panoply of God. But watching will not suffice. The Saviour said, "Watch and pray." Not watch and then pray. Not pray and then watch, but watch and pray simultaneously. While the eye is eagerly searching out the danger, let the heart at the same time be sending up the prayer, "Hold Thou up my goings in Thy paths, that my footsteps slip not." Thus shall you be kept in safety until at length ye enter into the land where your purity and your reward shall be alike indestructible.

V. But the record of the sins of good men in the Scriptures may keep us, finally, from expecting absolute perfection on earth, either in individuals, or in the church. A great deal has been said in recent days about Christian perfection, and many have laid claim to its possession; but if there had been anything in it we should have heard less about it, for the highest excellence is unconscious of its own excellence, even as "Moses wist not that the skin of his face did shine." We have met with individuals who impressed us as having been a great deal better men before they imbibed the notions which led them to make such assertions regarding themselves than they ever were after. And certainly it is not the case of those saints whose lives are written in this Book. This ought not to keep us from laboring earnestly toward the attainment of "the measure of the stature of the perfect man in Christ Jesus"; but it may well sustain us under the depressing consciousness of the great failures which we make in our endeavors to reach "the mark for the prize of the high calling of God in Christ Jesus," and it ought to make us charitable in our judgment of others who are in similar cases. This it has been a comfort to me many a time to remember that even such a man as Elijah ran away and flung himself "under the juniper tree"; and when I perceive that two friends have fallen out and departed asunder, the one from the other, the recollection of Paul and Barnabas helps me to believe that, though they may be both to some extent in the wrong, they may both be good men after all. Such a quarrel, indeed, is not a Christian thing; but still both the disputants may be Christian men. Many do not seem to understand how both of these statements can be true; but the record here of the sharp contention between two men who really loved each other and loved the Lord, may help to make the matter plain, and should keep from that uncharitable disposition which judges a man's character by its exceptional features, rather than by its general trend and tenor. There is a difference between being "overtaken" in a fault, and going deliberately into sin. In the one case, the man is running away from the sin, in the other he is going to it in the one case he is run down by the sin, in the other he is going after it, in the one case his face is away from the sin, in the other it is looking toward it, and he has a poor knowledge of the workings of the human heart who does not clearly see that these two characters are perfectly distinct. Both of them may, on some one particular occasion, be guilty of doing the same act; but in the one it is the nature of the man to refrain from such evils, while in the other it is equally his nature to indulge in them. Let us, therefore, learn to distinguish between things that differ, and let us be on our guard against pronouncing sweeping judgments which would assert that a man is no Christian, simply on the ground

of exceptional—though really blameworthy—acts. Let us remember, too that similar obliquities in ourselves furnish constant occasion for our appeal to Christ for help; nay, let us take comfort in the thought that His very perception of them in us is itself an appeal to His heart. A shepherd was once asked if he could distinguish the individual sheep in his flock from each other. He answered that he could; and being asked again how he did it, he replied, "Very easily; now, you see, that one has a piece of its ear torn off, that other has something wrong with its left eye, and yonder one has something the matter with its right foot." And he went on, it became obvious to his hearer, that he knew each by its blemish. Now the Good Shepherd says, "I know My sheep"; and who can say but that He too distinguishes each of us from all the rest by just those very failures and inconsistencies which we and others so deplore. If that be true, each of us may say, "How well He must know me!" and we all have so many imperfections of our own as to make it utterly absurd in us to anathematize or unchristianize others for those which we see in them. Now what is true thus of individuals is just as true of churches. There is no perfect church upon the earth. There has never been, and there never will be, a perfect church in the world; and the fact that we have in this New Testament the record of evils having sprung up in the primitive times, under the very eyes of the Apostle ought to keep us from being surprised. "I see so many men who are church members in good repute, conducting themselves inconsistently that I have almost ceased to believe in Christianity altogether," so we sometimes hear a man exclaiming. But a careful study of the Scriptures might teach all such objectors that this is no new thing, and good logic might prevent them, if they wanted to be prevented, from drawing such a conclusion from such premises. Because there are so many dishonest men would they affirm that there is no value in honesty? If they would, then let them say, that because so many Christians, so called, are guilty of inconsistency, there is no value in Christianity.

The sins of Christians are sad enough; but why Christianity, which condemns them so thoroughly, should be itself condemned for them, is not very apparent, and they who refuse to join the church because of the inconsistencies of its members, might just as well refuse to become citizens because so many men in office and out of office in the State are guilty of seeking their own selfish ends, and value the country only for what they can make out of it.

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, DECEMBER 17, 1896.

It is often said "truth is mighty and will prevail," but the saying is not true. Truth is mighty only when the Holy Spirit makes it effective. Truth needs prophets and martyrs to enable it, by the Holy Spirit's power, to win any triumphs at all. In a perfect world truth would be mighty and would prevail. Depraved human nature does not love truth, and does love what is false. It is a proverb that "a lie will go half round the world while the truth is pulling on its boots." Let a lie be published on you, and let it be followed by a correction. How many people will read the lie who will never read the correction? Let a scandalous report be started, and can you ever overtake it with the truth?

While all truth is weak among sinful hearts and minds, religious truth is weakest, because it antagonizes man's appetites and desires. The human heart decidedly prefers a smooth lie that does not interfere with sinful desires, to a stern truth which teaches self-denial.

"This world is not a friend to grace, To help us on to God," says the old hymn; and it is equally true that this world is not a friend to truth. A system of religion which says in effect, "do as you please and go to heaven all the same," is more popular than the system which insists on self-denial and cross-bearing.

We quoted last week the saying of a prominent theological professor, "all the truth needs is to be fairly pitted against error in the hands of competent advocates." If the truth be fairly pitted against error, the truth will be defeated every time. The moral soil and atmosphere of the world are not favorable to truth. If good seed be fairly pitted against weeds, the weeds are sure to triumph. The good seed need help, and must have it if they are to bring forth a harvest. The earth brings forth weeds and thorns spontaneously, they require no cultivation; while good seed must be carefully tended and guarded. In a fair contest between weeds and good seed, the good seed are certain to be defeated.

The same is true in a conflict between health and disease. In this world it is disease that is contagious and not health. When the yellow fever was in New Orleans, suppose a man had said, "I will go to New Orleans in order that my health may be fairly pitted against yellow fever; I am sure health is mighty and will prevail"—what would have been thought of him? The doctors and the health officers seek particularly to avoid pitting health against disease. They seek to destroy all germs of disease, and to deny them "a fair field."

Similarly good food is no match for poison. Who would dream of saying, "all good food needs is to be fairly pitted against poison?" Who would dream of recommending a dish containing a mixture of good food and poison, saying, "This dish has some poison, to be sure, but it has a good deal that is wholesome; I advise you to partake of it freely, but with discrimination, so as to get the benefit of the good food and avoid the harm of the poison?" Or suppose the one recommending the dish would say, "This contains good food and poison, and I recommend that you eat of it freely, so as to give each a fair field in your stomach. Good food is mighty and will prevail!"

And yet there are even preachers who will recommend books containing spiritual poison, because, forsooth, they also contain some things that are wholesome. We must never forget that we are in a sinful world where human hearts and minds are prone to error, and we should do all we can, rightly, to protect people from error as we would from the germs of disease and from poison. And let it be never forgotten that a lie has no rights which any one is bound to respect.

It is turning out as we and others have often said: Current "higher criticism" is infidelity. We mean by current "higher criticism" the kind that has had a "run" recently as a sort of fad—the kind held to by Robertson, Smith, Briggs, Driver, Cheyne, &c. The great leader of this school, Kuonen, openly avowed that no one could believe his theory and hold to the inspiration and authority of the Bible. He distinctly stated that he saw in the religion of Israel only one of the many religions of the world, no more, no less. But his disciples have been telling us that their views in no way impaired the orthodox inspiration and authority of the Scriptures.

Now, however, these critics are giving up the case. In the *Choirliche Welt*, of Leipzig, they have been discussing the subject. Several have declared that the inspiration and authority of the Old Testament must be set aside. Others favor holding to the prophetic books. And so it goes. The logic of events is proving what Kuonen was clear-sighted enough to see, and honest enough to confess, that this current "higher criticism" is simple infidelity. That these critics talk eloquently in praise of the Bible does not alter the case in the slightest degree. Renan and John Stuart Mill and Huxley did that. Infidels are none the less infidels because they praise the Bible. An infidel is simply a man who denies the inspiration and authority of the Scriptures. And a man is an infidel in precise proportion to the extent he does this. To use fine phrases about the Bible as one uses fine phrases about Shakespeare, is not in the least inconsistent with the rankest infidelity.

THE WESTERN RECORDER is right when it says that a theological seminary does not belong to the Board of Trustees, but to the denomination which established it. In every case, so far as we know, a theological seminary is the result of a desire and purpose that the distinctive doctrines of a particular denomination shall be taught in its halls. People give money, nominally to say what shall be taught in its seminary; and when a professor is unable to teach the doctrines of the denomination by which the school is founded, it is his business to get out. True, the trustees may put him out, but they are to set in harmony with the generally understood wish of the denomination at large.—*Journal and Messenger*.

It would seem that what is so obvious would not need to be stated; but there are those who consider it a sin to object to the teaching of a professor in a denominational institution. They regard such objection as a violation of the "liberty" of the professor, who is to investigate for himself, and to teach whatever he concludes to be true. To object to his conclusions is regarded as making a personal attack on him,

as representing investigation and as manifesting the spirit of the Inquisition, &c., &c. Such nonsense finds its way into minds that ought to know better. The denomination that establishes a seminary certainly have the right to have the sort of institution they want, and no one has the shadow of a right to change it against their will. When a denomination establishes a seminary to train men to preach a definite faith, it is not honorable for a professor in that institution to attempt to teach any different doctrines. If he cannot teach what the institution was established to maintain, the only honorable course is to retire. For him to hang on and complain that his "liberty" is violated by those who object, is unworthy of intelligent manhood.

You employ a workman to do a particular job for you. He tries to put off on you an entirely different job, and when you object, he complains that you are violating his "liberty," you are "persecuting" him, forsooth. And yet, strange to say, there are grown men, professors in denominational institutions, and their partisans, who talk and act in just this fashion.

A WRITER in the *Outlook* signing himself "F. A. H." speaks reproachfully of the churches for allowing a friend of his to retire from the ministry, or rather for allowing the conditions which led to his retirement. He gives up the ministry and enters upon the practice of law "because it affords scope for a mind keen and analytic," as if the ministry afforded no such scope. No man needs a keen and analytic mind more than does the preacher.

F. A. H. further says of his friend:

He cannot make those formal efforts for popularity that in a social way seem to be required of the clergy. He does not see the necessity of making calls on women simply to keep the peace of the church, but, as the item in the paper already mentioned states, "where sickness or need came to his knowledge, wherever he can comfort or encourage, he has never failed." But it takes years to inform enough sick of the worth of such a man, in contrast with the drinker of tea and dispenser of small talk. He is not forced out of his present pulpit, and he declines to enter the scramble for vacant pastorates, where one must pull wires, be possessed of large financial resources and political savvy. He is up-to-date, about forty years of age, genial, and loving the companionship of men.

It is taken for granted that such a man should be held in the ministry, and that something must be seriously wrong when such as he wish to abandon the pastorate. This shows how far some people have drifted from the Bible standpoint. Among the qualifications for a pastor laid down in the Scriptures, we do not find that he must be either "up-to-date," "forty years of age," "genial," or "loving the companionship of men." The Holy Spirit has laid down an entirely different set of qualifications.

The incident mentioned and commented on by F. A. H. is instructive in many ways. It shows how in some quarters the ministry is no longer regarded as a calling of God, but as a mere profession. No man ought to enter the ministry unless he is called of God, and whenever a man in the ministry discovers that he is not called of God to that work, he ought to leave the ministry at once.

DR. LANSING BURROWS prepares the exhibitions of the Sunday-school lessons in the *Convention Teacher* for 1897. We congratulate the Sunday-school Board on securing his services, and we congratulate the teachers in our Sunday-schools on getting the results of his labors.

The *Journal and Messenger* in a strong editorial says the report of the treasurer of the Missionary Union is alarming, and indicates that there is danger of something like a collapse in their missionary operations. It adds that the Home Mission Society is in no less agony.

The cause is partly due to there being so many other claims which are pressed upon the churches. Speaking of these, the *Journal and Messenger* says of Foreign, Home and State Missions:

Their claims have been acknowledged by the whole denomination, and they have been approved by more than one generation. They are first on our programme of all mission work. No one of them should be left out; and, as they are recognized and the largest possible contributions made to them each and all, nothing else, beyond our own church doors, should be thought of. If we cannot contribute to these objects, we cannot to others. When we have given as we ought to give to these, then we can consider other calls. It may be a virtue, but it looks like a fault that we have so many societies, all pressing their claims upon us. We have allowed men to organize societies and slowly inculcate them into our churches, until we find ourselves neglected and suffering. Our judgment tells us that some of them should not have been formed, and that several of them should be suppressed, but our sympathies play havoc with our judgment, and we suffer on and on, suffering means that the Master's work suffers more. Is it too late to correct our errors?

In a recent speech in North Carolina, Dr. J. L. M. Curry is reported as saying:

I don't believe much in the idea of having the United States flag over our schools. I'd like to know what the United States Government has done for our public schools in North Carolina to demand that the flag should hang over them. It never gave a cent to North Carolina schools, except to the A. and M. Colleges. It is a deception and a fraud to put the flag there. It is the State that gives you education.

To this the *Outlook* objects, insisting that the United States Government does other things for the schools, though it does not give them money and things which warrant putting the flag over the public schools.

It seems to us that the matter turns on the question—shall patriotism be taught in our public schools? If it shall be, then since the national flag is the symbol of patriotism, it is fitting to put the flag over the public schools. The state flags should also be erected, although one seldom sees a state flag, and few people know what their own state flag looks like. If patriotism should not be taught in our public schools, but should be taught in other places and other ways, then the flags should not be put over the schools. That is the issue, as we see it.

The man who privately cherishes heretical views, but who has still the reputation of being orthodox, is apt to hate a "heresy hunter" with a peculiar hatred. The man, however, who knows himself to be orthodox throughout, is not disturbed by the approach of a "heresy hunter." Perhaps the first outward visible sign of inward heresy is hatred of "heresy hunters."

We congratulate our Theological Seminary on having Dr. B. H. Carroll to deliver the Gay lectures, and Dr. Noah K. Davis to deliver the Commencement address for the current year. Two rich treats are in store. Dr. Tichenor will address the missionary meeting Jan. 1st. He is always worth hearing.

DR. B. W. RICHARDSON, the great authority in England on hygiene and the great advocate of temperance, is dead.

ONE man cannot always be a hero, but he can always be a man.

Editorial Varieties.

It is said that Mr. William J. Bryan performed unparalleled feat of making 600 speeches to large assemblies in four months.

This country had seventy poor women in Washington's time, and it has twenty thousand now. In no respect has the growth of the country been greater.

Our neighbor, the *Christian Observer*, has failed to answer our question: If a ledge of some benevolent order should claim to be a church, would the *Observer* recognize the claim? Now, good neighbor, do tell us!

Our principles report 1,008,071 members in the United States, with \$18,933,447 worth of church property. They contributed last year \$2,887 for foreign missions, an increase of \$16,654 over the year before. We hope our Foreign Mission Board will be able to show a like increase.

The colored Baptists of this country gave last year \$41,897 for education, \$65,320 for missions and \$2,074,791 for miscellaneous purposes. The total church property in the United States is \$9,794,348, and school property to the value of \$2,028,650. They publish thirty-two periodicals.

Dr. Alexander McLaren has been thirty-eight years pastor in Manchester. He says: "I am quite sure that a man's influence increases with the length of his pastorate." We would like to know the length of the average Baptist pastorate in this country.

We publish on our fourth page an article from Prof. Jesse B. Thomas, D.D., LL.D., on the subject of imperialism in England prior to 1641. "Thomas" traces the history in the oldest Baptist theological seminary, (Newton) and so name in our ranks has more weight than his. He will favor us with some additional articles along the same line.

We hope our friends of the *Central Baptist* will be ready to meet Dr. B. Storrs and Palmer two of the few pulpits in the world we make it clear, as we thought we had done in the article, that we were speaking of the use of stately and polished periods in the Ciceronian style. The majority of the preachers so-day, headed by the greatest of them all, C. H. Spurgeon, have adopted the conversational style as the most effective.

The corruption of American city government shows itself in a marked way in the letting of contracts. Favorites are given city contracts at enormous figures, and what return they make for robbing the tax payers can be imagined. In New York City the city of asphalt paving, the Evening Post shows the city has saved in the past year over half a million dollars by allowing open competition. Material is no cheaper.

We have seen a notice in the daily papers of a meeting of the National Posters Club. We did not know there was such an organization. The name is suggestive. It is quite an idea to get all the posters together. True, this club is composed of pigeon fanciers, and the posters involved are pigeons. But we propose that one of two things be done—either gather all the human posters into one organization and let them post it out at each other, or else let all the posting be turned over to the pigeons and let mankind have no more to do with it.

The Richmond, Va. Times believes in Darwin. It says: "No man ought to be allowed to act the part of a legislator that cannot stand an examination upon Mr. Darwin's origin of species." The *Richmond Christian Advocate* very well exhibits the folly of such an idea. The *Advocate* concludes an editorial on the subject by saying: "We want no Christian philosophy of education. We prefer legislation by the states of Washington and Benjamin Franklin and Patrick Henry to all the learned agnostics from Spencer to Haeckel."

Dr. Geo. F. Postecot has accepted the call to the Presbyterian church of Yorkers, N. Y. He is reported to have said in a recent speech in London that though he is now a Presbyterian, he had been several times offered ordination by the Episcopalians, and for all he knew he might become a Methodist, though he confessed to strong leanings toward the Salvation Army. Well, we will be glad of all the good he does, whatever may be his convictions; though he could do much more good by having a definite and fixed belief.

As an illustration of the extent and value of Dr. Christian's library on the subject of English Baptist History, we give this incident. He came in as we were reading Dr. W. H. King's comments in regard to Rogers. We said: "Dr. King writes that he has found a book written by Rogers published in 1838." "Yes," he replied, without seeing the article. "That is Rogers's Sacraments. It is the third edition which Dr. King has found. I have in my library a copy of the first edition, which was published in 1834, and one of the third published in 1838."

Bro. F. Taylor, of Harrodsburg, called at our office while visiting his son John Taylor, a student at our Seminary. Bro. Taylor was converted in a meeting held by our business manager twenty-five years ago. He was converted by his father-in-law Elder Sires Cook of Kentucky. Bro. Taylor preached the sermon when Bro. T. was ordained. He has been a successful pastor and evangelist. He has served the Mt. Moriah church as pastor for twenty-four years. Perryville church thirteen years, and Mt. Freedom church three years. There have been members baptized over one thousand. About one year ago he was in delicate health and his recovery was despaired of. We are happy to see him well again, and hope he has many years of usefulness before him. He is loved and honored wherever he is known.

Among the Churches.

LOUISVILLE. Walnut-st.—Pastor Eaton preached. One baptized.

Broadway.—Pastor Pickard preached. One baptized. Union young people's meeting Tuesday night.

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

East.—Pastor Christian preached. One joined by letter. He preached at Athens, Ky., during the week.

McFerran Memorial.—Pastor Jones preached. Two received by letter since last report.

Twenty-second and Walnut.—Pastor Hunt preached. Three received for baptism and one baptized.

Franklin-street.—Pastor Edwards preached. Three hundred and thirty-four in Sunday school.

German.—Pastor Ritzman preached. Five baptized.

Highlands.—Pastor Dawes preached. One received by letter and one baptized.

Logan-st.—Pastor Ewing preached as usual.

Farland.—Bro. Jeff D. Ray preached. Bro. Nowlin preached in Eminence.

Portland-avenue.—Bro. J. B. Shelton preached at both hours.

Southgate-street.—Pastor McFarland preached. One received for baptism.

Third-ave.—Pastor Taylor preached. Twenty-sixth and Market.—Pastor Thompson preached. Four received by letter, three for baptism and four baptized.

Thirtieth and Alford.—Bro. J. B. Hounds preached.

Bro. J. T. Christian presented an interesting paper to the Pastors' Conference on "How a Baptist should furnish an arena for the advocacy of erroneous views." He drew the line at belief in the plenary inspiration and authority of the Bible. The paper aroused some discussion. Brethren W. L. Pickard and C. H. Jones on one side dissented from the paper on some points and the rest present on the other side agreed with the paper.

SEMINARY NOTES.

Examinations are posted.

Dr. Whitsett took supper with us.

Bro. Maness has been quite sick.

Dr. Sampey will go abroad the first of February.

Dr. Carroll, of Texas, will deliver the Gay Lectures this year.

T. Bronson Hay addressed a Y. M. C. A. mass meeting in Danville Sunday.

"The sins of ignorance are most numerous, but the sins of knowledge are most dangerous."

Prof. McGlothlin's lecture on Joel cannot be excelled.

The students greatly sympathize with Bro. Allyn Spidel, of Nova Scotia, whose father died last week.

Bro. Mosely, of Alabama, read an excellent paper at the Mission Band Monday night. Subject—Alexander Duff.

Bro. W. E. Gwatkins, the popular pastor at Lawrenceburg, assisted in the ordination of Bro. E. M. Doldridge.

Bro. Knight was greeted by a large audience at Shelbyville Sunday, where he preached his first sermon.

The students were greatly amused by the lecture of Sam P. Jones in Norton Hall Sunday afternoon.

Dr. Sampey's illness, in Old Testament are doing double work and breaking the record for thoroughness.

Our greatly sympathize with Brother Harrison, of Georgia, who was called home because of the severe illness of his mother.

Ask Prof. McGlothlin who is going to the Florida Convention with him.

Dr. Robertson's lectures on the Greek reposition alone are well worth a session spent in the Seminary.

We do not sail to glory in the salt sea of our tears, but in the red sea of a Redeemer's blood.

"Our worldly comforts would be a sea to drown us if our crosses were not a plank to save us."

Bro. Brengle, who has been suffering severely with a sprained ankle, is improving.

"You can never come too soon to him who is your beginning, you can never stay too long with him who is your ending."

Classes will continue during Christmas week as though Santa Claus was not in the land seeking to supply the needy, but we will have plenty of time to ascertain him if he will give us a call.

Supplies for Sunday: Portland-avenue, John Essie Shelton, morning and evening; and Center-street call; Oakdale, W. Baldwin Palmer, evening; Francis Willard Settlement, George

E. Burlingame, afternoon and Bethel Mission, evening; Central City, Wm. B. Kendall, morning and evening; Peewee Valley, Dr. Dargan, morning, and Anchorage, evening; Shippingport, J. A. Wm. evening. Four requests for prayer. J. B. E.

THE STATE.

Pastor L. H. Voyles writes: "We closed last Tuesday a very interesting and helpful meeting with Goshen church, Warren county. We had Bro. J. B. Benton of Smith's Grove, Ky., with us. Bro. Benton captivated pastor and church, with sound old fashioned Gospel preaching. He is a great preacher for one so young in the ministry. Thank God for so many coming young brethren in the ministry. We had 37 professions, 21 joined by experience and 8 or 10 others will join making in all about 30 by baptism. To God be all the glory."

Pastor E. W. Barnett of Columbia, Ky., warns Baptist churches against W. C. S. Hicks, or W. M. Hicks. If any pastor or church wishes to know more he can learn the reasons of the warning by writing to Pastor Barnett, than whom no more honorable gentleman ever lived.

Pastor J. I. Willis writes: "I closed a meeting of fifteen days at Mt. Hebron church, Garrard county, which resulted in 25 additions to the church. There were 16 for baptism, 14 of whom I baptized during those the meeting, and 10 await baptism. We had no ministerial aid. This makes my fifth year as pastor, during which there have been added to the church close to 200 members. They have a membership of over 300. Have a large Sunday school. They also have prayer-meeting every Saturday night. There are as many as 8 brethren who will lead the meeting."

Pastor S. H. Pope writes: "We had a good time at New Salem, Simpson county, Saturday and Sunday; had all-day services on Saturday; a good dinner on the ground. Brethren Cole, Hunt and Wright were ordained to the office of deacon. Fourteen additions—7 by letter, 7 by experience; others will join next meeting. We were assisted by J. S. Thompson and Bro. Madlocks of Bethel College, who did good service. Salem is fast coming to the front."

Pastor J. W. Loving, of Campbellville, closed his meeting. Pastor J. F. Williams, of Harrodsburg, did the preaching. The church was greatly revived. There were 18 additions. Pastor R. N. Barrett, of Ashland, has accepted the care of the Gallatin church, Tennessee. We surrender him with regret and congratulate the Gallatin church.

OTHER STATES.

A nine days' meeting in the Hopewell church, Pascola county, Texas, closed with 17 additions to the fellowship of the church which was greatly revived.

Eld. S. F. Baucum held a meeting in the Trinity church, Texas, which closed with 14 additions to its fellowship.

A church has been constituted at Brooks Lee in Brown county, Texas.

A meeting in the Center church, near Marlin, Texas, closed with 10 additions by baptism and 3 by letter.

Twenty-five added to the fellowship of the Grove church, Corsicana county, Texas, as a result of a meeting held by Eld. G. B. Rogers.

Eld. E. F. McDonald held a meeting at Edgar Station Texas. There were 11 baptisms, among them a sister 70 years old. A church of 19 members was organized.

The Ben Wheeler church, Texas was greatly revived in a meeting in which 11 were baptized, 2 restored and 1 by letter.

A 14 days' meeting in the Whitehall church, Texas, closed with 29 additions to the fellowship of the church.

Pastor S. S. Gay is rejoicing in the result of the meeting held in the Bell church, which he called lasted 24 days and closed with 37 additions to the fellowship of the church.

Bro. S. O. Mitchell writes us from Texas that he has had good meetings at Port Lavaca, where there were four added to the church by experience and baptism some by letter, and several reclaimed from "Martinism" and restored to the church on their confession of error and repentance of the same. The church had been without a pastor for a long time, but had now resolved to call one and go to work on right lines and in earnest. Alvin Columbus had one of the best meetings of the season, where he found the church in great confusion."

Pastor Wm. B. McGarity writes from Jellico, Tenn.: "My work is in as good condition as I could expect. Have just had a glorious meeting. Bro. Borum did the preaching. Fifty conversions. Thirty-eight joined by baptism."

Sixteen have been added to the Effort church, Fluvanna county, Va., all by experience and baptism.

Here is one of those old meetings in which the Spirit chooses the time for the meeting. The Slinger's Glen church, Va., had not thought of holding a meeting, but on Sunday night there was evidence of the Spirit's presence and the pastor continued the meeting during the week preaching himself. Every one who professed religion joined the church, and additions were received from three other denominations.

Eld. J. A. Harshardt held a meeting in the Old Fork church, Franklin county, Va., in which there were 42 professions of religion, most of them uniting with the church.

A meeting in the Natural Bridge church, Va., resulted in 20 professions of religion, 10 have been baptized and others have been received for baptism.

The Castreville church, Va., has set apart Bro. J. B. Chitty to the full work of the Gospel ministry.

The Corlith church, Coosa county, Ala., has set apart its new house for the worship of God. The meeting was continued and 15 were added to the fellowship of the church.

A meeting in the Macedonia church, Escambia county, Ala., closed with 15 additions to the fellowship, all by experience and baptism.

Thirty-three have been added to the fellowship of the Bushy Creek church, Ala. Among those baptized were seven who had been Methodists. That the church is alive to its religious duties is shown by the fact that nearly every male member will pray in public.

A meeting in the Mt. Olive church, Ala., closed with the church greatly revived and 16 additions. One old man of 70 was baptized and two Methodists.

Pastor Entzinger, assisted by Bro. Edna Jamison held a week's meeting at New Hope, Va., in which there were 17 additions to the fellowship of the church.

NEW LIBERTY.—Dr. J. M. Frost was with us yesterday and, at the morning service preached to an unusually large congregation. This was the scene of Dr. Frost's boyhood days and one people delight to honor the boy who once drove oxen through their streets. He preached last night at Dallasburg. The special object of his visit among us is to be present at the celebration of the eighty-fifth birthday of his father-in-law. P. E. Burroughs.

DR. CHRISTIAN'S NEW BOOK NOW READY.

In response to the many inquiries. "When will Dr. Christian's New Book?" "Did They Dip?" be out? We announce that we are ready to fill all orders promptly. The book is up to date and proves beyond controversy that Baptists did immerse before 1641. It contains 231 pages. Elegantly bound in cloth, 75 cts. In paper 35 cts. Postage paid.

ORDINATION.

On December 3, 1896, the Leitchebfield church, at the request of the Long Fall church, ordained Bro. Charles Veach to the full work of the Gospel ministry. The council was organized at 10 o'clock A. M., with Rev. W. V. Harrod as moderator and Bro. Henry Willis as clerk.

The council was composed of a number of messengers from neighboring churches. After a satisfactory examination of the candidate, led by Dr. A. C. Caperton, the council recommended that the church proceed with his ordination.

The following programme was then carried out: Prayer by W. V. Harrod; charge to the candidate by Rev. Bishop White; presentation of the Bible by Rev. J. W. Vallandigham; band of fellowship by presbytery; benediction by the candidate. Bro. Veach as pastor of the Long Fall church is doing a good work. He also has other fields, in which he has lately enlisted. J. W. VALLANDIGHAM.

A PREACHER'S DISCOVERY.

Rev. J. W. Blosser, M. D., of Atlanta, Ga., has discovered a remedy that cures the worst cases of Catarrh, Bronchitis, Asthma, etc. It is pleasant to use (by inhalation), reaches directly and effectually every affected spot, destroys the microbes of the disease, heals the mucous membrane, and makes a permanent cure. Any reader of the WESTERN RECORDER who will address Dr. J. W. Blosser & Son, Grand Building, Atlanta, Ga., will receive, postpaid, a free trial sample. Price, after the sample, \$1.00 for one month's treatment, postpaid.

MORPHINE, Opium, Cocaine, Cured at Home. Remedy Cures Guaranteed. Endorsed by the Medical Profession. Free Book of particulars, testimonials, etc. Free. To be obtained, the tobacco cure, \$1.00. 1892. G. WILSON CHEMICAL CO., Dublin, Texas

LLANDUNO, N. WALES, ENG. } NOV. 28th., 1896.

DEAR SIR:—By the kindness of a friend, Rev. J. T. Griffith, of Freechurch, I have had a proof of the WESTERN RECORDER for the last six months. And it was a pleasure indeed; for I could not tell you the sensation which the opening of every number sent through my system, and the gratification of perusing every article of the "Whitsett controversy." Now allow me from this little nook of the Isle of Britain, to congratulate you on the very able and dignified manner in which you have conducted this controversy through. The labour and expense you must have incurred in searching out old documents and republishing several of the same; the able articles which you wrote on Whitsett's new book; the number of high-class Baptist writers from England and America whom you have secured to contribute to the debate; and the quantity of valuable historic matter which you have thus placed within the reach of the public, places the Whitsett controversy in a unique position in the history of journalism; whereby you have earned the thanks of all Baptists who are loyal to the truth. I know of nothing so arousing in the history of our denomination, and I feel sure that thousands of American Baptists have, from this debate, learnt more of the history of their forefathers than they ever knew before. I only wish the Baptists of England and Wales had the same privilege. You, sir, have done noble service to the truth and to our denomination. I am glad to see some of the fruits of this great controversy springing up in pamphlets and charts, exhibiting the doings of English Baptists prior to 1641, and that Dr. Christian brings out a book on the same subject. I wish you could see your way to republish, in a pamphlet, all the good, solid articles which have appeared in the RECORDER. Such a pamphlet would find its way to England, and, by your permission, I would gladly turn it into Welsh. I am, dear sir, Yours very respectfully, J. SPINSTER JAMES.

[Our great-great-great-grandfather, John Eaton, was a Baptist preacher in Wales. When he was getting old, he was driven out by persecution, came to the United States and settled at Pennepek, Pa., in 1686. We have always been proud of our descent from the sturdy Welsh Baptists, and are especially glad to receive these words of praise from Wales.—Ed.]

THE BEST MEETING IN YEARS.

Our meeting at Goshen closed on Nov. 20, with probably the best results we have had in any meeting for the past six years. Brother J. T. Lewis, of Irvine, Ky., came to me at the beginning of the second week and did nearly all the preaching to the close. Bro. Lewis was received into Goshen church while Dr. Helm was its pastor. On the day Bro. Helm led the timid, straggling youth down to the crystal stream and buried him with Christ in baptism, he said to Bro. William Robertson, "Jimmie Lewis will preach the Gospel. I may not live to see it, but he will preach the Gospel some day."

Bro. Robertson said, "The Lord grant that he may." Bro. Helm and Bro. Robertson have both gone home, long since, but their labors and their prayers live after them.

This was the first protracted meeting in which Bro. Lewis ever did the preaching; but every sermon was a message from heaven, and oh how we did feast upon the rich heavenly manna. Our souls were refreshed and our spiritual strength renewed. I would that more of us would pray as Bro. Helm and Bro. Robertson for more laborers.

W. B. RUTLEDGE, Cloverport, Ky., Dec. 8, 1896.

"PENNY wise, pound foolish." A million for our prisons and reformatories, a hundred for our churches and missions. One Christian principle thoroughly taught is worth more than a dozen police regulations. When the world truly realizes that to Christianize the children is cheaper than reforming the adults, our country may look for great things along missionary and evangelical lines.—Ex.

We all labor at pursuing a shadow, though the lives of the multitude are devoted to chase.

Reduced Rates FOR STUDENTS GOING HOME FOR CHRISTMAS HOLIDAYS.

To students of colleges, seminaries and universities holding certificates of membership of such institutions, going home for Christmas vacation, the Air Line (E. & S. L. C. E.) will sell tickets at rate of one and one-third fare for the round-trip. Tickets to be good for continuous passage only, and to be sold only on condition that the student goes on date of sale and returning up to and including the date of departure. For particulars call at City Ticket Office, Third and Main streets, or depot Fourteenth and Main streets, Louisville, Ky.

The January periodicals of the American Baptist Publication Society are out with the usual promptness that marks that Society. The most noticeable fact concerning them is the great reduction in prices. The Young People, in its new form, with sixteen pages, is all that can be desired. Our Boys and Girls is bright and fresh and exceedingly attractive. The Young Reaper can still be obtained in monthly or semi-monthly editions. Our Little Ones is now uniformly printed in colors, with four beautiful chromo-lithographic pages each year. The Baptist Teacher has new and useful features. The Baptist Superintendent is nearly as usual. The several quarterlies are up to their previous high standard. Taking the whole list, these periodicals stand as peers of any and superior to most others. The Society deserves the wonderful success that is attending its efforts.

Wise men neither fall in love, nor take a dislike at first sight; but still the impression is always a great thing even with them.—C. H. Spurgeon.



"Pretty Pill" says "Pretty Poll" She's just "poll parrotting." There's no prettiness in pills, except on the theory of "pretty is that pretty does." In that case she's right. Ayer's Pills do cure biliousness, constipation, and all liver troubles.

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Free For Everybody. Dr. J. M. Willis, a specialist of Crawfordville, Indiana, will send free by mail to all who send him their address a package of Panny Compound, which is a weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe and blood poison.

FAMILY CIRCLE.

"DOWN TO SLEEP."

November woods are bare and still;
November days are clear and bright;
Each noon burns up the morning's chill;
The morning's snow is gone by night;
Each day my steps grow slow, grow light.

HOW THE MINISTER SPOILED THE MUSIC.

The door of the brown cottage opened, and a light and man in a threadbare overcoat came down the steps.
At the foot he turned and with feeble gait tossed a kiss to his wife, who stood in the doorway.
Then he was off down the street.

sing, and—why yes, Franz Grossert was to play the organ, and he was such a wonder.
The fact is, the people of Colbury were very uneducated and large-lunged people.
They lived in houses pretty nearly palatial, with veritable parks around about.

form. He seemed to do the suddenly thoughtful throng like some divine being, standing there condemning them with his aproned head.
The Wren will sing, he, in his ordinary monotone, staid, however, by an evident effort of the will, 'Praise God from whom all blessings flow.'
The organist was nonplussed and helpless.
Miss Favouri was pale and silent.

It he and the brick-mason began to strap the poles together with a leather strap from the pocket of the boy already mentioned.
The crowd liked the boy; they thought the brick-mason a good fellow, and they were beginning to think the man in blue was not so very bad.
Like the general run of people, the crowd was not introspective or analytical.

FREE TO BALD HEADS.
Illustration of a man's head with text describing hair restoration services.

MISS LIZZIE HARRIS,
Purchasing Agent and Modiste,
No 605 W Oak St., Louisville, Ky.

GABLED FIELD AND HOG FENCE.
Illustration of a fence with text describing its quality and availability.

WATCHES
Send your watch by registered mail or express, prepaid, and we will examine it, tell you what it needs and what it will cost to fix it.

REPAIRED
This firm is reliable—Western Recorder.
Illustration of a watch.

THE ROYAL Insurance Co
LIVERPOOL.
Barbee & Castleman,
Managers Southern Dept.
COLUMBIA BLD'G.,
Louisville, Ky.

FIELD & FLOWERS
The Engine Field Monument Souvenir
The most beautiful Art Production of the century.

SOUTHERN RAILWAY IN KENTUCKY
Table listing train routes and schedules for Louisville, Lexington, and other cities.

A TOUCH OF NATURE.

BY WILL N. HARBEN.

It was a dejected English sparrow and yet the bird, the hearts of half a thousand people ad taught a lesson through its helplessness.
The other day, as I was going down Broadway, I noticed a large crowd of people gathered around the great fountain in Union Square.
As I drew near I observed that every eye in the assemblage was bent anxiously on the smooth, sloping stone under the spraying fountain in the center of the bowl.

STARVED TO DEATH

In midst of plenty. Unfortunately, yet we hear of it. The Gall Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food.
Infant Health is a valuable pamphlet for parents to read. It contains the most reliable information on the subject.
New York Condensed Milk Company, New York.

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

Do not confound the new Improved RECORDER with sewing machines offered by other parties for premium purposes. There never has been as liberal offer as this before made. Keep in mind that in the purchase of one of these machines you are buying an article that will compare with any in the American market retailing at \$50.00. Do not be influenced by traveling or local agents. Use your own judgment, and save from \$30.00 to \$60.00. Beware of imitations.

WESTERN RECORDER.—The sewing machine you sent me is just as you recommended it to be. I am well pleased with it. My sister says she would not give it for any other machine. BURNING BROOK, N. Y., Sept. 11, 1896.

WESTERN RECORDER.—Please excuse me for not writing you sooner about my machine. I am more than pleased with it. Think it as good as any machine that sells at \$40. Every one that sees it thinks it nice. MISS B. THURKELD, State Line, Ky.

WESTERN RECORDER.—I have received the machine and am well pleased with it. It is equally as good as machine sold in Lake City for \$60. JOHN H. JEFFERSON, Lake City, Fla., Aug. 20, 1896.

WESTERN RECORDER.—I am more than pleased with my sewing machine. Think it as good as any machine that sells for \$40 cash. Every one that sees it thinks it nice. MISS B. THURKELD, State Line, Ky., June 24, 1896.

WESTERN RECORDER.—Will say that the sewing machine is just as you recommended it. My wife is well pleased with it. BURSADE, Ky., Aug. 4, 1896.

DEAR RECORDER.—The Sewing Machine you sent me has come, and I write you to tell you that we are delighted with it. We did it as you recommended it to be. G. H. CARTER, Washington, Ga., Feb. 24, 1896.

DEAR RECORDER.—The machine I bought of you is much better than one I paid \$60 for. I am more than pleased with it. MISS G. C. BRATHAN, Taylorville, Ky., March 14, 1896.

Address all orders to WESTERN RECORDER.

## WHO LAUGHED LAST?

BY MARY E. BRUSH.

It was the fast day of vacation, and I am sorry to say that the twins, Fred and Ted, spent the greater part of it in playing mischievous pranks.

"These young'uns is like a couple of young colts now that the school'us is shut up!" remarked Silas, the hired man, with a disapproving shake of the head.

"Well, I'll let 'em know that, even if their pa an' ma be away, they ain't got no run over me!" exclaimed Celesty, the "help," who had just had a battle with the twins in which she came off victorious. She would not let them make muddy tracks over her newly-washed kitchen floor as they went on of repeated expeditions to the pantry after cookies.

"Celesty is as cross as two sticks!" muttered Fred, as he and Ted sat playing mumble-the-peg out among the plantains.

"So she is," said his brother. "She hates you. She'll do anything for little Kit. Gives her all the cookies she wants and lets her muss up the stove making butter-scotch."

"Somehow, everybody seems as though they liked Kit best 'n' us," said Fred, so dolefully that one almost forgot his bad grammar.

"Yes, I'm tired of hearing them say 'what a sweet disposition that child has!'"

"So'm! I'd like to get her mad—real hopping mad—mad as a whole owl of cornelia. And I say," with a sudden gleam of mischief in his eyes, "I know a way to do it. Say, Fred, you run in and get her doll—that old Angelica she is always tagging around with. It's lying on the couch in the sitting-parlor."

"What are you going to do with it?" Fred inquired, as he brought out Angelica, a round-faced china doll with smiling lips and wide-open eyes. "Bury it, tie it on Bower's tall or hang it on the limb of the cherry tree?"

"You'll see! Come around on the other side of the house."

Now it so happened that painters had been at work "on the other side of the house." Their ladders were there and several pails of paint, just as the painters had left them when they went to their dinner.

Ted peered into one bucket after another. "White, ochre, oil. Humph! O, here is the black paint in this little tin can!"

"But what are you going to do with black paint?" queried Fred, looking much mystified.

"You'll see!" with a chuckle. "Let me take that brush—the small one, I mean—now look!" and, quite regardless of drops of oil and spatters of black paint on his new gray trousers, Ted dabbed into the "ivory black" and began to daub Angelica's face—her forehead, her cheeks, her neck and even her broken china hands.

The brilliancy of this new scheme dawned on Fred's mind. "Going to make a nigger of her?" he shouted, ecstatically, turning a somersault.

"Sh! Don't holler so or Aunt Agnes'll think we're doing some mischief! There! I want a dab of white paint for Angelica's eyes. My ain't she a whitey though?" surveying his work with satisfaction. "Let's set her against the piazza post to dry. Won't Kit howl when she sees her? Guess there won't be much said about her 'sweet disposition!'"

A few minutes later sunny-faced, seven-year-old Kitty bounded out of the house and confronted Angelica. But such an Angelica? Where were the blue eyes, the rosy cheeks, the brown hair? Instead a shiny black face with round, intensely white eyes met her view.

"Why—see! Angelica! You dear Angelica! O, boys, did you paint her?" hearing bits of explosive laughter behind the piazza pillars. "Did you paint her—really?" Then, gleefully, "How nice it was of you!"

"Why! Are you—you pleased?" and Ted popped up an astonished face.

"Of course I am!" taking up Angelica very carefully. "You see I've always wanted a colored nurse for the rest of my dolls and you've made dear Angelica into a real perfect one! Just as soon as she dries, I'll fix up a black gown, white apron and gay red and yellow plaid turban for her. She'll look just like little Phil Morgan's old black Mammy Phebe! I'm very much obliged to you, boys!"

The twins mingled their voices in a low whistle as they slunk around the corner of the house. The slats of the parlor blinds rattled as they passed under the window and they caught a glimpse of Aunt Agnes's white hand as she called out, "Hira bien gut rivra le recorder?" Do you know what that means, my little lads?"

"No'm."

"It means 'He laughs well who laughs last.'"

"O, the boys sheepishly took themselves away.

"She thinks the joke was on us instead of Kit," said Ted.

"Kind of seems as though it was!"

"Maybe. 'But,' decidedly, 'I don't think it pays to tease such a little girl as Kit anyway! I don't mean to again.'"

"Nor!" And, softly, "I guess Ted, that is true—about her disposition being sweet."

What do you think, my readers?—Congregationally.

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

As stated in our last issue, the new botanical discovery, Alkavis, from the wonderful Kava-Kava shrub, is proving a wonderful curative to all diseases caused by Uric acid in the blood, or disordered action of the kidneys and urinary organs. The New York World publishes the remarkable case of Rev. A. C. Darling, minister of the Gospel at North Constantia, New York, cured by Alkavis, who suffered from kidney disease, he had lost faith in man and medicine, and was preparing himself for certain death. Following is his letter in full:

North Constantia, Oswego Co., New York, GENTLEMEN:—I have been troubled with kidney and kindred diseases for sixteen years and tried all I could get without relief. Two and a half years ago I was taken with a severe attack of La Grippe, which turned to pneumonia. At that time my Liver, Kidneys, Heart and Urinary Organs all combined in what to me seemed their last attack. My confidence in man and medicine had gone. My hope had vanished and all that was left to me was a dreary life and certain death. At last I heard of Alkavis and as a last resort I commenced taking it. At this time I was using the vessel as often as sixteen times in one night, without sleep or rest. In a short time to my astonishment, I could sleep all night as soundly as a baby who had not been in the street years before. What I know it has done for me, I firmly believe it will do for you, who will give it a fair trial. I am, Sincerely yours, A. C. DARLING, Alkavis to all.

Similar testimony to this wonderful new remedy comes from others, including many ladies. Mrs. Mary A. Layman, of Noel, W. Va., twenty years a sufferer; Mrs. Sarah Vunk, Edinboro, Pa.; Mrs. L. E. Copeland, Elk River, Minnesota; and many others, in testifying to the wonderful curative powers of Alkavis in various forms of Kidney and allied diseases, and of other troublesome afflictions peculiar to womanhood.

So far the Chureh Kidney Cure Company, of No. 420 Fourth Avenue, New York, are its only importers, 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 to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

There are certain landmarks in mortal life and society that can not be easily or safely disturbed. This is an opportune thought for these strange political times. Some years ago during a great strike, an inexperienced engine driver was put in charge of a train on a section of a British railway. One day the young man ran some distance past a certain station, and upon putting back went as far the other way. He was preparing for another attempt when the station master, who had been watching him, called out from the platform, "First bidde where you are, Thomas! We'll shift the station." There are some "stations" in morals and manners which it is not practicable to "shift."—New York Observer.

LET US dignify the lowliest duties of a noble nature. It takes a greater man to do a common thing greatly than to do a great thing greatly.—F. B. Meyer.

DAVID professes to declare that he had died for Absalom; but that was a vain wish. He ought to have lived more for Absalom.

A SIMPLE CATARRH CURE. I have spent nearly fifty years in the treatment of Catarrh and other diseases of the Urinary Organs in the history of medicine. As I find room ready from active life, I will, from this time on, send the name of treatment and cure as used in my practice, free of charge, to every reader of this paper who suffers from this irritating, dangerous and distressing disease. This is a sincere offer which anyone is free to accept. Address, PROF. S. S. WHEWEL, 98 WATER ST., New York.

FREE A positive quick and reliable cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Gout, Gravel, Dropsy, and all other ailments of the system. Thousands of grateful people who have been cured. We send the medicine free and post-paid. You run no risk, save Doctors' bills and get well. Good Agents wanted. Write today. Address THE EGYPTIAN DRUG CO., New York City.

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DODDREDGE:—He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.

If you want a set of this wonderful Commentary just send us SIX NEW SUBSCRIBERS to the WESTERN RECORDER and \$12 cash and we will ship you a set to any address you may direct. You don't get offers like this every year, so hope many will take advantage of it.

N. B.—The original price of our edition was \$15.00. We purchased the plates and reduced the price to \$10, and now offer it as a premium for six new subscribers and \$12 cash.

## BAPTIST BOOK CONCERN, 307 W. Jefferson St., LOUISVILLE, KY.

## THREE ITEMS.

The readers of the RECORDER will permit me to rejoice on a small scale over three recent happenings that are very much to my liking.

1. The first I mention is that after a manly aggressive, Christian campaign the precinct of our county seat has voted out the saloons by a majority of 183 in a total vote of something over 500. That leaves Hickman, Ky., the city on the bluff, and the capital of Fulton county, without the privilege of a licensed rum hole, and a determined majority that will make it hot for "blind tigers." The honored, gifted, worthy pastor of the Baptist church is entitled to large credit for this outcome, because Bro T. C. Mahan started in to oust the liquor demon—and he did it. The vote was taken on Dec. 7th, and while the liquor men carried in the negroes and sawmill hands from their places of labor by the wagon load, the decent, sober, orderly people have triumphed.

2. Last Christmas I had a debate with a Campbellite at Cave-in-Rock, Ill., in which the champion of the sect that speaks against us all, everywhere, and all the time, showed himself in rather a "done-up" condition when on the morning of the 4th day he deliberately retired from the contest, with the Baptists in possession of the field. But our Campbellite friends rallied for another charge in last May, with J. A. Minton as their leader, and for six days we fought, bled and died over our issues, Bro. Minton having to quit before he completed his time. But he had a daring young proclaimer along with him who sought to retrieve lost ground by holding about two week's special services, from which little if anything, resulted. The Campbellites of that town are strong, with a large church. The Baptists were weak, with but ten members and no pastor. But they have pluck, and they have the truth, and they are not ashamed of it. Two weeks ago they asked Bro. W. S. Roney to aid them in a meeting. He did it. He preached eleven days, had 21 conversions, 19 additions to the church, three Campbellites being converted, and two of them joining the church, 10 of the number were baptized, and several others stand approved for baptism, and the church is revived, encouraged, and ready to renew its determination to carry the Lord's banner to overwhelming victory. These results are cheering to me, because they come as a partial result of some hard debating, and some good preaching by Bro. Roney. Bro. Roney will no doubt accept the invitation of the church to preach for them as pastor next year.

3. About three years ago our oldest daughter married a nice young man who was a member of the Campbellite church. Several papers of that denomination made a note of the event, and one of them said that while I was out warning against the Campbellites one of them slipped in and stole our pet lamb. This mixing of varying religions was not just to my taste, but as my taste could not control in such cases I accepted the situation with all the grace I could command, and just fought on. Not a word as to the relative demerits of Campbellism, compared with the merits of Baptist faith, escaped my lips to him, except in public debate with two of his select defenders. By these discussions, however, he became convinced that there was nothing in Campbellism for the salvation of a sinner, and in our recent meeting in Fulton he was happily converted, and I hap-

itized him with my own hands last Sunday night. This item is of a somewhat gratifying nature to me, though I rejoice principally that he has been able to detect the delusion before too late, and trust Christ for his salvation. I give this notice so as to inform the Campbellite papers that boasted of the almost assured certainty of proselyting our daughter to their faith, that she is still safely in the fold, and her husband lovingly walks beside her in the same flock. I am not particularly happy, but I feel good. J. N. HALL

## LETTER FROM HOTSPRINGS, ARKANSAS.

The WESTERN RECORDER has long been one of the most regular and welcome visitors to my table. When Bro Caperton was editing it, about 25 years ago, I read it and wrote for it. Since that, with no little interest, I have watched its trials and its progress. In building up the Baptist cause in "old K-nutuck" no other instrumentality not even exceeding any one of your colleges, has done a greater and more lasting part. When I say, Dr. Eaton has given the paper greater strength and usefulness than any of its editors ever gave it, considering the great work they did and the comparative disadvantages under which they labored, I am not the least disparaging them. Dr. Eaton shows himself a born editor. Having been a writer for more than 25 years, and during this time, seeing the inside of much editorial and newspaper management, from the Atlantic to the Pacific, in saying this I can hardly be charged with speaking of a matter of which I am no judge. One thing that especially renders the editorial management of Dr. Eaton worthy of all approbation and praise is his fairness to all. Never was this more manifest than in the Whitsett controversy. While some other papers have given but one side a fair show; while they have let into their columns unparliamentary words; while they have vented personal spite on those who differed from them, in all this controversy, Dr. Eaton has manifested the rarest of balanced minds, the rarest of fairness and the rarest of wisdom. This is evidenced in that he has received for this the praise and the blame of both sides. Notwithstanding that Dr. Eaton has been traduced, in the press and out of it, even to the shameful extent by some of the Seminary professors writing to the papers, in various parts of the South, that there was nothing more in the Whitsett controversy than that a few designing persons (in which we all knew that Dr. Eaton was included); in Louisville, were endeavoring to rule the Baptists of the South and to rule the Seminary, I say, in all this, Dr. Eaton has manifested the self-control and the power for a pastor and for an editor that but few men have exhibited. In saying this I am not flattering. Some seem to think that words of praise should be spoken only of the dead. Put if some of the words, we speak of the dead, had been spoken of them when they were living, and spoken so they had read or heard them, they would have been given lighter hearts, encouraged and helped in their good work.

The RECORDER's contributions to Baptist history, renders every one of its readers under very great obligations to it. In this respect, no paper has rendered the service to its readers the RECORDER has rendered. This should incite every Kentucky reader to leave unturned no stones to roll up its list of subscribers to the greatest possible number.

## J. R. Miller, D.D.

in

# The Sunday School Times

During 1897, Dr. Miller, whose devotional books have already reached a circulation of over half a million copies, will write in his helpful, personal way a series of articles for THE SUNDAY SCHOOL TIMES. His theme will be "The Devotional Side of the Sunday-School Teacher's Work." These articles will, of themselves, be invaluable to Sunday-school workers, and will help wonderfully to make lesson-preparation and lesson-teaching effective. Other articles will be contributed during the year by such Sunday-school workers as Justice David J. Brewer, R. F. Jacobs, William Reynolds, Dr. James A. Worden, Dr. J. I. Hurlbut, Mrs. W. F. Crafts, Miss Bertha F. Vella, Alfred Day, W. H. Hall, and George W. Pease.

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An exact cut of our Sterling Silver Handle, with steel blade, file, which we will send on receipt of \$1.00. The Button 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, 386 FOURTH AVE., LOUISVILLE, KENTUCKY.

As your readers know, Hot Springs is the great watering-health resort of America. Here many find relief or cure from diseases that have baffled the best medical skill. This is a fine place to visit in either winter or summer. Any questions will be answered with pleasure, when they are accompanied by stamp for answer. Ran down to Memphis, there take the Iron Mountain Route (be sure to take no other, as it is the only route landing passengers here with no change) and come and see and enjoy these great springs. Once you have come, you will probably want to come again. A warm Christian welcome awaits you from pastor and church.

Things are moving on in our church. We have probably the largest congregation in the city. We frequently baptize. By the way, did you know that we have from 30,000 to 40,000 visitors here every year, that the United States Government has spent vast sums of money here and yet does so, and that these waters have built and mostly support a beautiful city of 16,000 or more population? This speaks great encouragement to the sick and to those seeking a delightful pleasure resort, especially, when we remember that Hot Springs increase their reputation for healing, etc. But the length of my letter says, stop. Come and see us.

W. A. JARRELL.  
Hot Springs, Ark., Nov. 25th, 1896.

The recent decree of the Roman Catholic Synod at St. Louis, prohibiting Romanists from singing in Protestant churches, has raised quite a stir in musical circles. The decree declares that "they sin grievously who, for the sake of gain only, either sing or play on musical instruments in Protestant meeting houses." It will now be in order to ask whether it is just the thing for a Protestant church to employ a Roman Catholic to conduct any part of its religious services.

### WHO'S SHELLABERGER?

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

### CANADIAN LETTER.

Our earnest and energetic Foreign Mission Secretary, Rev. A. P. McDiarmid, along with the Superintendent of Home Missions, Rev. J. P. McEwen, are out among the churches holding missionary conferences, and are being gladly received by the people. They propose visiting the principal centres during the winter months with the object of stirring up an increased interest in missions both Home and Foreign. The work of the Holy Spirit also very appropriately occupies a prominent place in the meetings; and it is pleasing to see the increased favor this subject is gaining in the different meetings and conventions that are being held from time to time in this country. Similar conferences were held about a year ago, and were productive of much good, and it is to be hoped these will be no less successful.

Rev. J. W. A. Stewart, D.D., of Rochester, N. Y., preached a thanksgiving sermon in the morning and delivered an address on "Decision" in the evening. He is always a welcome visitor, and his words were full of power.

Conferences and conventions of one sort or another are being held all the time. The pastors and deacons are meeting together for conference in some of our associations with very beneficial results. We need to hear a voice from the pews oftener in our gatherings. One such meeting lately held in connection with the Niagara Association at Port Colborne was a most interesting and profitable time. Papers were read on "The Pastors' Outlook," "Consecutive Preaching," "Forward Movement," "The Conversion of Children" and "Scriptural Giving," each followed by discussion.

Open-air preaching has been engaged in with most gratifying results by some of the brethren in the cities during the summer months. Rev. D. Spencer, of the First church, Bratford, has addressed crowds of one thousand to fifteen hundred in the Market Square on Sunday evenings after

the regular service. Much good has been done, God having blessed this apostolic method of presenting the Gospel to those who are not reached by the ordinary services in the churches. The problem of "how to reach the masses" with the Gospel may be solved in part at any rate by this method of taking the Gospel to them. In our cities and towns where people gather in the squares and street corners it affords a splendid opportunity of doing some genuine home missionary work.

Our brethren in the states will rejoice with us in the satisfactory settlement of the much-vexed school question in Manitoba. The terms of settlement will be familiar to all your readers, so there is no need to repeat them here. We are glad that Laurier's quiet coaxing has done more than Tupper's threats and bluster. The settlement satisfies most reasonable people, and among them many of the Catholics. Some of the latter, however, are not satisfied and never will be until they get everything, which will not be just yet in Canada.

A number of changes in the pastorates have lately taken place. Rev. E. Grigg, late missionary to Burma under the American Baptist Board, has accepted and entered on the pastorate of the William-street church, Chatham. Rev. R. R. McKay, of First church, Ottawa, has accepted a call to the First church, Woodstock, to succeed Rev. W. E. Dudson, D.D. Mr. McKay is a young man of marked ability, and is winning a prominent place for himself by his character and culture. Rev. A. T. Dykeman has removed from Digby, N. S. to Peterboro. Rev. Mr. Corkery is doing excellent work at Windsor, the church building is being enlarged and improved, and the outlook is full of promise.

The church building in London-north has been removed to a more suitable location where better work can be done, the congregations are increasing and the future is full of promise.

By the time this is in print Christmas will be very near and

your correspondent wishes you, Mr. Editor, and all your readers the best of blessings for Christmas.

THOMAS W. CHARLESWORTH. London, Ont.

OWENSBORO THIRD CHURCH.

Our organization is now just four months old. To the 491 who came with us out of the First church we have added 52, which gives us now about 100 more resident members than any other church in the city.

TITHING GIVING.

We inaugurated the New Testament system of proportionate giving, and selected the tenth as the part of our income which we would turn over to the Lord for his use in carrying on the work of our church.

MISS MACKENZIE.

Miss Julia Mackenzie, who was sent out by the First church, and who has been sustained by them for the past two years, transferred her letter last Sunday, to our church, and we will now support her as our missionary in Chin-kiang, China.

STRICT RULES.

Notwithstanding the fact that no one would be received into nor retained in church fellowship who engages in dancing or card playing, or who is in any way connected with the liquor traffic, either in selling, renting property for liquor purposes, or investing money in the traffic of liquor as a beverage, our church is becoming increasingly popular, especially with the more spiritual element who are seeking a church home.

NEW BUILDING.

Our new house of worship, in course of erection, we hope to finish in the spring, or early summer. The walls, built on the most solid foundations, are now about ten feet high. The front is of pressed brick, trimmed with stone.

well as a meeting place for all the churches in our great union meetings. Including the gallery, it will have the greatest seating capacity of any church building in the state.

CHURCH MANUAL.

We have recently issued a manual, containing a historical sketch of the church, our rules of decorum financial system, cut of the new building, etc., which I will send to any one enclosing a two cent stamp for postage.

BAPTIST OUTLOOK.

The outlook for our Baptist cause was never more bright in the city than at present. Bro. Barrow, of the Walnut-street church continues to build solidly. He recently had some 40 additions to his church, putting his resident membership above the 400 mark.

FRED D. HALE.

Owensboro, Ky., Dec. 7th, 1897.

It is right and proper in a controversy to agree upon definition of terms or some principle of government in the discussion; we make the following general principle.

"A divine warrant is necessary for every element of doctrine, government and worship in the church; that is, whatever in these spheres is not commanded in the Scriptures either expressly or by good and necessary consequence from their statements, is forbidden."

(1) You say: "Baptists claim to be right and to observe what God has commanded. There is no command in Scripture to sing psalms, and yet the Baptists often do it." James 5:13 says: "Is any merry, let him sing psalms." It seems to me this is an entreaty and command. If there is no command in the Scriptures to sing psalms, are Baptists doing right in singing psalms when there is no command to do it? Claiming to be right is one thing, being right may be another and quite a different thing.

(2) Is it not generally admitted that at the passover feast they sang the 113th and 118th psalms inclusive, and portions at the different stages of the proceedings? If this be true, is not some portion of this "Hallel" the hymn spoken of as sung by Christ and the disciples a fair inference?

(3) You say: "We are to use hymns and spiritual songs in our worship as well as psalms." I can very readily agree with you on this proposition, because the apostles expressly tell us to sing "psalms, hymns and spiritual songs." These are all found in the collection called the "Book of Psalms." But if by hymns you mean mere human composition, we must disagree.

We psalm-singers contend that in matters of worship we are not warranted in using anything which God has not commanded. Until it can be shown that the hymns commanded to be used are other than those referred to by the apostles contained in the "Book of Psalms," we must contend that the Word of God commits us to an inspired hymnology, and by inspired hymnology we mean that kind of inspiration which is "Theopneustos."

(4) You claim apostolic succession. Please inform your readers what songs were sung for the first two or three centuries of the Christian era. Was not the intro-

duction of "hymns" a part of the corruption of Rome?

(5) The New Testament says: "Let the Word of Christ dwell in you richly." In supplanting the inspired psalmody by an uninspired hymnody, do you not place the poetic utterances of fallible men on a parity with the Word of God? And if we may use the poetic utterances of fallible men instead of the Word of God in song, may we not as reasonably displace the whole canon of Scripture by the pious sentiments of Byron, Moore and others?

PSALM SINGING.

P. S.—Rev. J. N. Hall will please read the above as a reply to him.

(1) There is no command in the Bible that requires the singing of psalms to the exclusion of hymns. Baptists sing, according to Scripture teaching, "psalms and hymns and spiritual" songs. Baptists claim to be right in this, and it has not been shown that they are wrong. Of course all claims in religion must be tested by the Bible.

(2) The Scriptures do not tell us what was sung at the institution of the Lord's supper. We read, according to the received version, "when they had sung an hymn they went out." Had what they sang been a matter of importance it would have been mentioned. It may be they did sing the 113th and 118th psalms, but the Bible does not say so, and no one is authorized to make an argument out of it, if he believes the Bible to be the "only and all-sufficient rule of faith and practice."

(3) Our good brother cannot make out his case here because the hymns actually mentioned in the New Testament are not taken from the book of Psalms; for example Eph. 5:14 and 2 Tim. 2:11 ff. And there are no specific hymns "commanded to be used."

(4) What we claim is Baptist continuity, rather than "Apostolical succession." We do not believe the Apostles had any successors, and we believe the sacerdotal and sacramental notions, wrapped up in the expression "apostolical succession" as commonly used, are in contradiction of Scriptural teaching. Oh! no! "the introduction of hymns" was not "part of the corruption of Rome." Hymns were used by the apostles and so long antedated all the "corruption of Rome."

(5) Nobody claims inspiration for the hymns used in public worship, and therefore there is no displacement involved. Hymns should contain Gospel truth and praise to God. To say we should not use uninspired hymns in worship, is like saying we must not use uninspired language in our preaching.

ONLY with renunciation, life, properly speaking can be said to begin.—Thomas Caryll.

SCRATCH AND SCREAM

My baby broke out with a rash. He would scratch and scream. It would take two to hold him, and one to put medicine on him. We had to hold him sometimes an hour before we could get him quiet down. All said that they never saw such a face or body on any baby as on him. I had to tie his hands tight in a cloth, night and day, for five months. My sister had used CUTicura, and I began to use it. After only one application, he lay down and slept as he had not for a month, poor little fellow. He has not a scar on him now, and is as fair and his flesh is as soft as any baby. While he had the disease I had to cut the sleeves out of his clothes, and put gauze underwear on him to keep him cool. I had to keep pieces of soft cloth around his neck; it was so wet with moisture from the sores, and I had to change the cloths sometimes ten or twelve times a day. Mrs. A. HAYNES, Lisbon, N. D.

Suggestions for Holiday Gifts!

Read and select from the Following Useful and Valuable Articles.

- Fur Rugs, \$1 75 'p
Oriental Rugs, \$10 Up
Carpet Sweepers, best \$3
Portieres, \$2 50 Up
Lace Curtains, 50c Up
Jardinters, 50c Up
Jardinter Stands, \$1 50 Up

- T bourettes, \$1 50 Up
India Stools, \$1 25 Up
Japanese screens, 50c Up
Tokonobi Umbrella Stands, \$2 50 Up
Satsuma Vases, 35c Up
Japanese Vases, \$2 50 Up

W. H. McKnight Sons & Co., Importers, Wholesalers and Retailers.

225 Fourth Ave. 328-330 W. Main Street, LOUISVILLE, KY.

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

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SOUTHERN BAPTIST CONVENTION. J. M. FROST, Sec'y.

Its Home Department. Its Bible Department. Its Appropriations. Its Periodical Department. Its Book and Tract Department. Giving Your Help.

- The Teacher 15 cents
Advanced Quarterly 24 cents
Intermediate Quarterly 24 cents
Primary Quarterly 24 cents
The Lesson Leaf 1 cent
The Primary Leaf 1 cent
Kind Words, Weekly 12 cents
Kind Words, Monthly 6 cents
Child's Leaf 6 cents
Bible Lesson Pictures 1 cent
Picture Lesson Cards 3 cents

Baptist Sunday School Board. NASHVILLE, TENN.

NEW YORK STORE LOUISVILLE, KY.

Black and Colored Gown Fabrics.

- Only 3 or 4 lots and room in print. Not a word about the other 10 equally good lots with wide range of space for sale to mention. These, however, will pitch the selling time for the whole stock.
34-inch Wool Check .....25c
36-inch Milk Mix urea .....35c
38-inch Scotch Plaids .....40c
40-in. 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 design .....48c
48-in. Boucle Cloth, all wool, fresh goods .....75c
50-in. Imperial Serge .....50c
50-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 plain, 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.

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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. Alford says: Louisville & Nashville Railroad Co. PASSENGER DEPARTMENT

DEAN SPRING, Miss. March 17, 1896. For the benefit of the afflicted I cheerfully recommend Vonzone for all nervous and rheumatic pains whether chronic or acute, when used as directed. I have been familiar with its curative effects for about one year, and regard it as a safe and reliable remedy in adults as well as children. It is a tonic and analgesic producing refreshing sleep.

Send for booklet, "What we Know," to THE VONZONE CO., Room 81 Louisville Trust Co. Bld'g., LOUISVILLE, KY. This firm is reliable. Western Recorder.

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Besides many other styles of gold rings in stock. Make to order or repairing ring. Show illustrated catalogue of over 700 different patterns sent. C. P. Barnes & Bro., 501 W. Market, Louisville, Ky. This firm is reliable. Western Recorder.





# ROYAL BAKING POWDER MAKES DAINTRIES

## FOR CHRISTMAS

### Items of Interest.

The North German Lloyd steamer Saller, on Dec. 7th, struck a ledge of rock off Villagracia, Spain and foundered. There were 400 on board and not a life was saved. Broken parts of the steamer drifted ashore, which showed what steamer it was which was wrecked. The German steamer Hajah was captured in a gale at the entrance of Bristol Channel. Two of her crew succeeded in getting into a boat and after drifting around twelve hours were picked up by a passing steamer.

In return for the remitting of the tonnage dues on United States ships, the government of this country had remitted similar dues for German ships. But it appears that the German government had really collected the dues under various pretexts. President Cleveland has consequently issued a proclamation restoring the tonnage dues on German ships.

One of the strongest illustrations of the power of the press is given by a recent telegram from the pope's secretary, Cardinal Rampolla. The United States papers had been charging that Bishop Keane was removed from the University because he was too American, and that some other priests would be removed for the same offense. Rampolla telegrams that the pope has learned with great sorrow of these statements and denies them emphatically.

Sixteen years ago the ship Mohawk sailed from Quebec to go to Europe and was wrecked off Cape Kidnapper. The ZULFRITA steamer Warusoo about the first of December picked up a bottle near Cape Kidnapper New Zealand in which was a letter which said the Mohawk had sprung a leak and a crew were taking to the boats. The message concluded "God help us John Franklin." Franklin was mate on the Mohawk.

The British military has requested that the colonies aid in defraying the naval expenditures, in view of the fact that the use of the navy is largely for their benefit. Canada and Australia acknowledge the justice of the claim and are ready to respond.

Antonio Maceo, the negro leader of the Cuban forces has as many lives as Elin Pasha had. He is said to have been killed in a recent fight, and the Spaniards declare they have his body. The probability is he is alive, and the report is due to a desire to keep the United States Congress from making any move. Maceo is very brave and skillful and his loss would be irreparable to his side.

Mr. F. E. Thompson, special Commissioner to examine into the rinderpest plague in South Africa has reached London. He says the present crisis is the gravest any British colony has

ever had to face. They have begun the fencing of Orange River, but it is too late. He thinks the rinderpest will go through the whole of the British colony and not more than one per cent of their cattle will be left.

### If You Cannot Sleep

Use HERRON'S ACID PHOSPHATE.  
Dr. C. B. Baker, Belleville, Ill., says: "I have found it, and it alone, to be capable of producing a sweet and natural sleep in cases of insomnia from wear of the brain."

### Don't Delay Longer

If you wish to order your Christmas Presents of C. F. Barnes & Bro., Louisville, Ky. They have a good stock on hand and can generally fill orders the same day as received.

### The Kingdom of Santa Klaus.

J. BACON & SONS REMARKABLE DISPLAY OF CHRISTMAS PRESENTS.

No parent should fail to give the children, old and young, an opportunity to visit the festive display of toys and Christmas novelties ever seen in this city. The sight at J. Bacon & Sons' makes a splendid object lesson for the little ones.

With the firm's accustomed enterprise these progressive merchants have spent thousands of dollars on the best branch of their trade, and, as usual, expect to do the bulk of the toy business of a community.

Again their large windows are made the most interesting in Louisville. They contain life-like figures, especially made in Paris, representing popular characters. These attractions alone keep a surging crowd in front of their store all day long.

A lively scene greets the eye of the sight-seer and Christmas buyer on the inside. A tower, built entirely of dolls, the revolving Christmas tree and numerous other clever devices make one dizzy to look at.

Both the rich and the poor can satisfy their tastes and their pocket-books—every article is visibly marked with the price, which range from one cent to \$67.98. For a ten-cent piece one can secure a clever novelty known as the X-ray cube, by the use of which one can see through a solid substance. This is one of ten thousand novelties equally as original. It's a grand exposition now a progress at \$1.47 and \$2.97 each, and the younger folks should not miss it.

### The Seed is the Vital Thing.

Planting must be begun right, else no amount of cultivation or fertilizer can prevent the crop being a failure. The first step is the selection of the seed. Do not take any risks here. Get seeds and seedlings upon seeds that are fresh, that have a reputation behind them. The most reliable seeds grown in this country are Perry's seeds. Winter seeds are sown the name of D. M. Perry & Co., of Detroit, Mich., is a guarantee of quality and freshness. The greatest care and strictest caution are exercised in the growing, selection, packing and shipping of their seeds. Not only must they be fresh, but they must be true to name. On a par with the quality of the seeds is Perry's Seed Annual for 1897, the most complete and valuable book of the kind ever printed. Every planter, large and small, should get, read and digest this book before planting a single seed. It is free to all who address the firm as above.

### THE MARKETS.

#### Report for the Week Ending Saturday, Dec. 12, 1896.

**Cattle**—The cattle market to-day was very quiet and but little doing. Prices remain steady.

**Calves**—Prices for calves were firm, tops selling at \$4.25.

**Hogs**—Receipts, 2,088 head. Prices were 5 to 10c lower than on Friday, prime stock of all weights bringing \$3.20. Transactions were slow.

**Sheep and Lambs**—The receipts were very light and prices steady.

#### CATTLE

Extra shipping cattle, 1,400 to 1,600 lbs.	\$3 50	25
Light shipping, 1,200 to 1,400 lbs.	3 00	25
Best butchers	2 75	75
Fair to good butchers	2 50	50
Common to medium butchers	2 25	25
Thin, rough steers, poor cows and scalawags	1 00	1 50
Good to extra oxen, 1,600 to 1,700 lbs.	3 00	50
Common to medium oxen	2 00	75
Feeders, 900 to 1,200 lbs.	4 00	5 50
Stockers	1 50	2 25
Stalls	1 50	2 00
Real calves	2 00	2 25
Choice milk cows	25 00	25 00
Fair to good milk cows	15 00	20 00

#### HOES.

Whole packing and butchers, 225 to 250 lbs., strictly covered	\$3 25	
Fair to good packing, 150 to 200 lbs.	3 20	
Good to extra light, 150 to 180 lbs.	3 20	
Fat shoats, 150 to 180 lbs.	3 20	
Fat shoats, 100 to 120 lbs.	3 20	
Hogheads, 150 to 200 lbs.	2 50	2 75
Stockers	2 50	2 75

#### SHEEP AND LAMBS.

Good to extra shipping sheep	\$2 40	2 50
Fair to good butchers	2 00	2 25
Common to medium butchers	1 00	1 25
Stalls	1 00	1 25
Extra shipping lambs	2 00	2 25
Fair to good lambs	2 00	2 25
Medium to butcher lambs	2 00	2 25

### LEAF TOBACCO MARKET.

#### Report for the week ending Saturday, Dec. 12, 1896.

#### BURLEY—1896 CROP.

Trash, green mixed	\$1 10	2 00	\$2 25	3 00
Trash, sound	2 00	3 00	3 00	4 50
Common lugs	3 00	4 00	4 00	7 00
Medium lugs	3 50	4 50	4 50	7 00
Good lugs	4 50	5 50	5 50	7 00
Common leaf, short	5 50	6 50	6 50	8 00
Common leaf	6 50	7 50	7 50	8 00
Medium leaf	8 00	11 00	11 00	12 00
Good leaf	11 00	12 00	12 00	13 00
Fine and selections	14 00	15 00	15 00	16 00

#### BURLEY—1895 CROP.

Trash, green mixed	\$1 50	1 75	\$2 00	2 50
Trash, sound	1 75	2 50	2 50	3 50
Common lugs	2 50	3 50	3 50	4 00
Medium lugs	3 50	4 50	4 50	5 00
Good lugs	4 50	5 50	5 50	6 00
Common leaf, short	5 50	6 50	6 50	7 00
Common leaf	6 50	7 50	7 50	8 00
Medium leaf	8 00	10 00	10 00	11 00
Good leaf	10 00	11 00	11 00	12 00
Fine and selections	15 00	16 00	16 00	17 00

#### BAKED—1896 CROP.

Trash, green mixed	\$1 00	1 25	\$1 50	1 75
Trash, sound	1 25	1 50	1 50	2 00
Common lugs	1 50	2 00	2 00	2 50
Medium lugs	2 00	2 50	2 50	3 00
Good lugs	2 50	3 00	3 00	3 50
Common leaf, short	3 00	3 50	3 50	4 00
Common leaf	3 50	4 00	4 00	4 50
Medium leaf	4 00	5 00	5 00	6 00
Good leaf	5 00	6 00	6 00	7 00

### GRAIN WITH COMPARISONS.

Following were the sales for the week and year to Dec. 12, with comparisons:

Year	1896	1895	1894	1893
Year 1896	2,745	17,714	15,449	12,238
Year 1895	4,127	155,449	127,238	180,876
Year 1894	4,127	155,449	127,238	180,876
Year 1893	4,127	155,449	127,238	180,876
Total new crop sold to date	180,876	180,876	180,876	180,876
Sold to date in 1896	180,876	180,876	180,876	180,876
Sold to date in 1895	180,876	180,876	180,876	180,876
New crop sold to date, orig. issue	180,876	180,876	180,876	180,876
Sold to date in 1896, orig. issue	180,876	180,876	180,876	180,876
Sold to date in 1895, orig. issue	180,876	180,876	180,876	180,876

#### REJECTIONS.

Rejections this week	683
Rejections same time in 1896	683
Rejections same time in 1895	683
Rejections same time in 1894	683
Rejections same time in 1893	683
Percentage of rejections to new's sales, '96	35
Percentage of rejections to new's sales, '95	37
Percentage of rejections to new's sales, '94	34
Rejections since Jan. 1 to date	20,945
Rejections same date in 1896	20,945
Rejections same date in 1895	20,945
Rejections same date in 1894	20,945

#### SCRIPPS.

Receipts this week	1,400
Receipts same time in 1896	1,400
Receipts same time in 1895	1,400
Receipts since Jan. 1 to date	115,000
Receipts same time in 1896	115,000
Receipts same time in 1895	115,000
Receipts same time in 1894	115,000

# CHOICE \$15

Absolute, unreserved, pick and choice of our whole stock of Men's Suits and Overcoats for \$15. All the \$30, \$25, \$20 and \$18 goods to go at this price. Send a cash Mail Order, and you'll get the best in the house. Do it QUICK! This offer can't remain open long, and, of course, the quicker you get here, the more of the best goods you'll have from which to choose.

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

# NEW HOLIDAY BOOKS!

By Mail Postpaid upon receipt of price.

## JOHN P. MORTON & CO., Louisville, Ky.

### Pictures of People.

By CHARLES DANA GIBSON. A new book containing 85 of Mr. Gibson's latest drawings, including the studies of English society recently exhibited at the Fine Arts Society in London. Printed entirely from new plates, on beautiful paper made especially for the book, and handsomely bound in white vellum and imperial japan, bearing the imprint of one of the most charming figures Mr. Gibson has ever drawn. Large folio, 12x18 inches, each copy enclosed in a box. Price, \$5.00.

### The First Violin.

By J. H. B. FORTHEBULL. Illustrated with over 60 etchings, photographs, and half-tone vignettes, reproduced from wash-drawings by George W. Brumnes. Two volumes, covers in cloth, designed by H. L. Parkhurst, gilt tops, uncut, boxed, \$5.00.

### Love-Letters of a Violinist.

By ERIC MACKAY. 1 vol., crown 8vo, cloth, gilt top, \$2.50. Illustrated with 35 original designs in charcoal by Mr. James Fagan, reproduced by a new process and printed from copper.

### Bracebridge Hall; or, The Humourists.

By WASHINGTON IRVING. "Surrey Edition." It is embellished with borders printed in colors, especially designed by Margaret Armstrong. The photographic illustrations by the well-known artists, F. S. Church, C. S. Reinhart, E. Seadman, A. Rackham, etc. Two vols., large 8vo, beautifully printed and bound, cloth extra, gilt top, \$6.00.

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