

THE FIRST DISSENTING CHURCH IN WALES SINCE THE REFORMATION.

In view of certain statements recently made by different American Baptist historians respecting the first English Baptists, will you please permit me to make a few statements respecting the first Welsh churches since the Reformation, so as to show how Wales and the Welsh Baptists stand on this question. The Rev. John Thomas, D.D. (Congregationalist), of Liverpool, England, in his History of "The Independent Churches of Wales," vol. VII, claims that the first Welsh church organized in Wales was the one at Llanfaches in 1639, and that the first Welsh Baptist church was the one at Hlston near Swansea, organized by the celebrated John Myles in 1649; but the Rev. Joshua Thomas, who is considered the father of Welsh church historians, claims that there was a Baptist church at Olchon as early as 1633. "This church may not have been regularly and formally incorporated according to the meaning we now attach to the terms, but still it was a regular congregation meeting constantly and enjoying the uninterrupted ministry of the godly Mr. Vaughan. The Rev. Joshua Thomas obtained documentary evidence of this many years ago in the locality in which the church met. Besides he was the settled minister to the church at Olchon from 1746 to 1754. . . According to the traditions of the place the church there is five hundred years old. Tombstones have been dug up in the burial ground belonging to the church bearing date 1387. How long the church had been then in existence there are no records to testify. Sir John Oldcastle lived in the neighborhood and worshipped with the Baptists as early as the year 1391." (See History of Olchon church.)

"The Llanfaches church was organized in 1639 by Henry Jessey. But Joshua Thomas is positive that there were Baptists at Llanfaches from the beginning, and that William Thomas (a Baptist preacher) was a stated minister with Mr. Wroth, and perhaps with Mr. Cradock also." (Poutypridd Edition, p. 240.)

"William Thomas lived at Llantrisant, Monmouthshire, and the church there was a branch of Llanfaches. (Rees Non. p. 147, also pp. 198, 199.) Then it separated and became a Baptist church. It seems that William Thomas did not have the same standing as Wroth and Cradock who were Oxford men. Perhaps he was what we now regard as an assistant pastor, but he was acceptable in Bristol, and thus able to preach in English." (Rev. J. S. James M.A., in Saren Gomer, 1892, pp. 43, 44.)

Undoubtedly as Joshua Thomas says, Olchon was the birthplace of the first modern Baptists of Wales, and as to the date there is no certainty; but it was long prior to 1641. I send these few facts not as a controversialist, but for the sake of the hundreds of thousands of Welsh descendants in the United States who are not able to read the Welsh language, and inasmuch as some of our so-called "Short Baptist Histories" are so short as not to be long enough to include little Wales. JOHN T. GRIFFITH.

Freeland, Pa., Oct. 28.

A GLORIOUS OPEN DOOR AND A GREAT NEED.

The writer of these lines has been on the foreign field nearly sixteen years. When he came to South America, the field though vast was a difficult half-open one to the Christian worker. Church and state were united. There was bare toleration by the laws of the land, for evangelical missionaries, and much persecution followed the preaching of the Gospel. It was a time for hard work and seed-sowing, but not for much reaping and ingathering.

Since then a change has come over this whole vast nation. Six years ago, following on the advent of the Republic, came separation of church and state, civil marriage and many other reforms. The eyes of the people were opened. A great light dawned upon them. From that period to this present hour our cause in Brazil has gone forward as never before. While no pentecostal blessing has fallen upon the workers, it has yet been a time of rich rewards for labor spent, of blessed fruitfulness, of ingathering and increase in the number of converts, in new churches established, in many new preaching places, and in multiplied thou-

sands of copies of God's Word and of tracts and leaflets, scattered over the land and eagerly bought and read.

Last year the work of all the denominational mission forces received great impulse. Our own mission reported the largest number of baptisms in its history,—more than any other field occupied by our Board. Several new churches were organized.

This year the work of grace continues. God has blessed our labors at all points. Many new calls come to us to go to new fields. The people eagerly listen to the message of the cross. It was never so before in the history of this land. The agent of the American Bible Society told me a few days ago that he had sold more copies of the Scriptures in the first six months of this year than in any entire year heretofore! He says that he receives requests for Bibles from many distant points in the interior, some from merchants who wish copies to sell.

It is time of awakening, of inquiry and eagerness. It is truly a white harvest field that we have before us.

And what is our missionary force? With numberless open doors all around us, and earnest calls from distant places, and multitudes in the midnight of sin and superstition, and yet ready for the Gospel, we are left with six Baptist male missionaries for sixteen million people!

And now news comes from the Board that not only cannot they send out a single other worker, but the work must be cut down, even if workers now on the field are supported, and this is uncertain. With an empty treasury, and with ever increasing needs on the great fields, we see golden, mighty, God-given opportunities pass away from us forever!

Surely it is a time for deep heart-searching and prayers to our God!

Where lies the blame? What shall we do?

I write these lines with a burdened heart. May God arouse our people at home, our churches, to our great opportunities and our great needs!

Yours in faith and hope,

W. B. BAGBY.

Rio Janeiro, Brazil, Nov. 1, 1896.

THE EARLIEST BRITISH CHURCHES.

WERE THEY BAPTIST?

There seems reasonably good ground for believing that the Claudia of 2 Tim. iv. 21, a member of Cæsar's household and the daughter of Caractacus, the Welsh king, was the wife of Pudens the Roman officer, and that they both were converted under the preaching of Paul, and either by him or under his direction "buried beneath the yielding wave" in baptism, about the year A. D. 63.

They with others of the Welsh nation carried the precious seed to Britain and scattered it among the hills and valleys of Wales, and from that time, as Dr. Davis, Bishop of Monmouth says, "the ancient Britons kept their Christianity pure, without any admixture of human traditions."

Carlton now a little town in South Wales, where in boyhood I played about what is called King Arthur's Round Table, was a renowned city of old and a great religious center. In the tenth persecution under Diocletian, the seed of Gomer suffered much, and three Baptist ministers, Aaron, Julius and Amphibal, were burnt at the stake at Carlton. This was a pagan persecution in about A. D. 285. But in process of time the Catholic church, panting for dominion under Pope Gregory, sent Austin and others to convert the British people, about 597, and subject them to Rome. History tells us that one of Austin's first requests of those ancient Christians was that they should baptize their infants, and their prompt refusal is recorded upon the ground that none but those who were old enough to believe, and professed belief, were entitled to baptism. So, too, of the Waldenses in the twelfth century, upon the testimony of Theodore Beza, and John Milton, himself a Baptist.

My own ancestors trace their Baptist genealogy among the Welsh mountains for 700 years, and when we consider that there is absolutely no record of the baptism of a child until A. D. 370, when Galates the dying son of the Arian Emperor, Valens, was baptized by order of the monarch, who swore he would not be contradicted; that sprinkling instead of baptism was wholly

unknown for at least 250 years after Christ; that Calvin, Mosheim, Waddington, Neander and all the great religious historians held that the immersion of believers was the practice of the primitive church; and that the Westminster Assembly of 1643 settled the question between sprinkling and immersion by one vote, twenty-five for sprinkling and twenty-four for immersion; I say when we consider these things—our young folks may assuredly claim greater antiquity for Baptists, than about the time of the landing of the "Mayflower."

We do not say that the ancient Christians were called Baptists, but we do without hesitation insist that all the primitive Christians were what would now be called Baptists. The Protestant churches of course date back no farther than Luther's Reformation. They came out from the Roman church protesting against this, that, and the other of its practices—never against its claims as a whole. The Baptists were never in the Roman communion, and therefore they are not Protestant in the sense of Luther and his compeers—though in a much wider significance they have always protested against every thing which is contrary to the teachings of the New Testament.

Baptists never seek notoriety, and only persecution forces them into publicity. Beza once told Alphonso, King of Spain, when he threatened to crush out the Christians: "Sire, it is the province of the church of Christ to bear the blows of persecution, but let me tell you that the church is an anvil upon which many a hammer has been broken." So Baptists have steadily increased until they are now the most numerous evangelical denomination in our own beloved land.

Therefore, Baptists, lift up your heads and strengthen the feeble knees, resting assured that the roots of the Baptist tree strike into the springs of living water which flow from the dear Saviour himself; and so may you be girded for the work of making its branches spread to the uttermost parts of the earth.—E. B. Lewis in The Standard.

THE RAMBLER.

Do the Ten Commandments make any exception in favor of ministers? Have the clergy a dispensation entitling them to say the thing that is not? The Rambler has received a letter from an eminent layman, a member of a church which is just now pastorless, and which is in quest of a minister. He writes, "How wildly and even wickedly the ministers recommend people. It is disgraceful." The Rambler has through the undeserved mercy of a kind Providence been permitted to see many summers and eke many winters; he has mingled to a greater or less extent with his fellow-men; but he has yet to know a single instance in which a pastor will refuse to recommend any member of his church for any office or position within the circuit of the skies. Ministers are kindly men. They see a man who is in need of a position, who cannot earn his own living in the ordinary course of things; but if he can only get some salaried position, he will rejoice and also his family. Of course it is hard to refuse, but what virtue is there which it is not hard to practice, and what temptation is it not at times hard to resist?

A painful thought occurs to the Rambler; may it not be that the physical condition of the ministers, as indicated by the pictures which we see of them in the newspapers, is a judgment inflicted on them by the Lord for their rash, ignorant, blind, wanton recommendations of every description of remedy? Will not the ministers consider that there is a difference between the position needing the man and the man needing the position; that there is a difference between your knowing nothing to the discredit of a man, and your being able positively to recommend him; and will not the honored servants of the Lord abstain from a practice which is rapidly making the commendation of a minister not only worthless but even disadvantageous?

A valued lady correspondent asks the Rambler's opinion of the celebrated "chain" method of collecting money, which has once more appeared above the horizon. The method (with which readers are no doubt but painfully familiar) is as follows: A is interested in raising money to enable a church in Florida to purchase a sealskin sacque for the pastor's wife. Thereupon A writes to B, C, and D, requesting that they will each give her for this object five, or it may

be ten cents, and will each of them write to three of their friends, requesting them to send five or ten cents to A, and requesting each of them again to write to three of their friends; and this is to be prolonged without limit. No reason appears in the nature of the case why it should not reach all of the people in America and all English-speaking people, and all the peoples who are reached by the Postal Union. Perhaps it might be difficult to reach the tribes of interior Africa.

On its face, the chain has much to commend it. A., at the expense of writing three letters and paying the postage, secures uncounted millions, so that not only the pastor's wife in Florida can have a seal-skin sacque, (an article of vital necessity in that climate), but she will be able to furnish seal-skin sacques to all the inhabitants of the Flowery State, embracing the Indian tribes still inhabiting the Everglades. Indeed the entire State might be paved with seal-skin sacques.

Is there another side to it? Well, perhaps. A. writes to B, C, and D, and pays two cents on each letter (six cents postage), B, C, and D each write to A. (six cents more), then B, C, and D each write to three friends (18 cents, 30 cents altogether), and so on. . . It will be a matter of thankfulness if the amount gathered equals the amount paid in postage.

Still further, what right have I to write to three of my friends and ask them to give to an object in which they do not feel the slightest interest, and each of them to take the trouble to write three letters, paying the postage, and still less, what right have they to write each to three others? In fact, the whole thing is an ingenious device for getting money (or not getting it, it is a matter of chance), in the most expensive and inefficient way. It is the duty of everyone who receives such a letter to write to the original source of the infliction, and say frankly that you disapprove of the method, and that, while willing to give your trifle, you are not willing to bore your friends in regard to something in which they cannot feel any interest. It is these little foolish flea-bites which go far to dry up the sources of beneficence. Some one has very justly said that it is all very well to talk about Job, but no one knows what he would have done if the children had come to his door to sell tickets to a Sunday-school concert; we may add, if someone had written him asking him to make up a chain of givers. A thought occurs; perhaps the three alleged friends whom he justly called "miserable comforters," were part of a chain. Perhaps they came to ask Job to give the tenth part of a shekel and to write to three of his friends, and to ask each of them to write to three of their friends, on which supposition the miraculousness of the moral miracle becomes yet more striking; that Job was able to save his soul is a matter of devout and thankful astonishment.

The man who has been importuned and aggravated almost to the point of profanity by a lot of chain-letters is very likely to refuse to aid some worthy cause to which under ordinary circumstances he would give \$100, or perhaps \$1,000. The chain system is a device of Satan for inciting profanity and for drying up the fountains of benevolence.—National Baptist.

It is said of the great Swedish botanist and scientist, Linnaeus, that he had placed over his door the motto: "Live innocently, God is present." Linnaeus was a busy man, and during his life classified and named all the known plants and animals on the earth, besides writing a great many books on plants, natural history, and science; but he knew when to look for success, and believed that the only useful life was a Christian life. Beginning in poverty he was lifted above want by his marked success in his profession, and he often told his friends that he was grateful to God only for the great success he had attained, counting his own work nothing compared to the assistance God had given him. If God helped Linnaeus for being a Christian in his profession, he will help us at home, in the office, and in whatever we undertake to succeed. If we keep before us the motto "Live innocently, God is present," it may save us many a regret when another year closes. It is a constant check-rein, guiding us to the right.—W. M. Smith.

QUESTIONS ANSWERED.

BY GENEX.

"Please tell us how to make our prayer-meeting interesting." Reading that question I had to stop to give a little groan, and to wonder if it might not be possible Spurgeon and Gordon and various other goodly men might not have been right in their pre-millennial views. If you wish to gauge how far even the thoughts of our good people have gone from the old paths, ask yourself if it were possible for your grandfather to have applied the adjective "interesting" to a prayer-meeting.

Still, in strict literalness, a prayer-meeting ought to be interesting. But interesting to whom, is a most important question. Interesting to whom? Regenerated persons will have no difficulty in answering that question. First, and beyond all, and far beyond the rest, to the Holy Spirit. It is nothing in comparison, to God. But if the brother who asked that question had been thinking of God, would he not have asked, "How can we make our prayer-meetings most pleasing to God?" I'd like to see a symposium on that subject in some religious newspaper.

In a very restricted and inferior sense it may be right to ask, How shall we make our prayer-meetings interesting to men? But once make them well-pleasing in God's sight, and there is no doubt of the interest of the saints. Besides, the word interesting is not the fitting one, even with reference to the inferior sense it may define ourselves, where we can, so Scriptural language, and ask how we can make the prayer-meetings most edifying?

But if the question refers to the interest of men, still two other questions need answering. Interesting to whom? To men who are not interested and sinner—I mean in religious matters. The saint delights in the sovereignty of God; the sinner detests it. Spiritual things must be spiritually discerned. A man who has never been trained to think like a little child will talk about the sovereignty of God, and for the prayers, he bows his head but does not listen to them at all.

The other question, which must be answered before one can give advice as to how to make the prayer-meeting interesting, is to what part of the complex nature of man is it to be chiefly directed? To his eyes? To his love of beauty? To his intellectual faculties? Or to his love of God, and his desire to know and to do his duty to God?

The brother wishes the prayer-meetings to be interesting in our eyes. He asks, "What does he wish them to do for? That God may be glorified? If so, why did he not put it that way? Because he has learned to ignore God even in connection with his professed worship?" Alas! That is too often the case.

But one place where the word "interesting" has been said before, and cannot be said too often, to get the outsiders to go to preaching or to prayer-meeting steadily, is for the church to set the example. There was never a church yet whose members were all of the same caliber, and their places at every regular meeting of the church, that others did not go.

Do all your church-members go to prayer-meeting? If not, get them to go. It will be hard to convince others that the prayer-meeting is a place where men are either blessed or interested when the members of the church do not go. Take the beam out of the church's eye, dear brother, first. How can that be done?

The root of the evil is two-fold. One that unconverted people are in the churches in large numbers. The other, because from lack of deep conviction of the members of the church, they have no reason to believe, truly converted, have no depth of Christian character, and do not feel as they ought their responsibility to God. The pastor feels instinctively and unconsciously that they cannot be influenced by a sense of their responsibility to God. Yet to do this, they have to be influenced by their own good. He thinks they will be made better by attending the prayer-meeting. And hence the great danger that he will appeal to other motives than love to God and desire to please Him. The unconverted members, self-drover, have finally move for God. Therefore he can not influence them by urging that motive. There is no motive which he can urge rightly which will influence unconverted church-members. He cannot tell them, as he would those who have never made a profession of religion, that they should go to seek the salvation of their souls. For as they have professed to be regenerated, the church received them as such, and they have been guilty of no outstanding sin, to tell them they are yet-in-the-grip of bitterness and the bond of iniquity would seem like uncharitable judgment, and like asuming the knowledge of their hearts, as if the pastor were an inward apostle.

Whatever you do, do not introduce any new thing, unless it should be such a thing as getting the members to memorize the chapter which you are going to read. To introduce something new is to seem at least to desire to attract men rather than to please God and to leave Him to do the drawing. Prayer and the exhibition of the Scriptures are a shortening for the edifying of the saints have been the things to do in prayer-meeting from the beginning. You must not only make God first, but you must do it so thoroughly that all will see the one thing to consider in His worship is pleasing Him.

The first thing to do for your prayer-meeting, if it is languishing, is to spend more time in your own closets, and get nearer to your God. I mean by languishing prayer-meeting, that earnestness and desire to grow in grace are lacking. A prayer-meeting may be the best of its kind when only a very few are there. Spend more time and to more in earnest in your own private devotions as the first thing to do. Beware of those who are feeling that we is in you if you do not edify them.

Consider those who go most regularly to the prayer-meeting. They are your best people, of course. But there are many things in which they need to follow the great Exemplar more closely. Consider the points in which they need building up in their most holy faith. Take one by one, and strive to imitate them. There is nothing so essential point in view, you can labour with more effectiveness than you otherwise could.

For example, suppose that they, or some of them, are too indifferent to the salvation of the lost souls to strive to deliver them. That indifference. Talk to them of the holiness of God, the awful nature of sin, and the hardening of heart when sinners go on unconverted year after year. Help them to realize the horrors of the pit in which they were, and the greatness of the grace which delivered them. And make them see they must show their love to God by their desire to glorify Him in the salvation of souls. I use this as an illustration. There are many other points on which they need training, and careful study of your book will show them to you.

Then let your prayer-meeting be a prayer-meeting. Have more prayer. I do not mean have more prayers, though that may be well. But one long prayer from a sincere and godly heart which really desires something from God is far better than a dozen in which the idea is for many to take part and to make the prayers brief. A good prayer-meeting, a successful prayer-meeting is when God is there, and the brethren feel His presence and pray not with their lips but with all their hearts in sincerity and truth.

Take a little kindly advice. Never again use that word "interesting" regard to prayer-meetings. Believe me the old phraseology is best and most honouring to God. If you say anything about making them "interesting," whatever you may mean by the word, your hearers will think you wish men to be entertained, and that is not their interest, the chief thing. Therefore if something else interests more that night than the prayer-meeting, and to be interested is the chief thing, they will go to that. But speak of making the prayer-meeting truly pleasing to God and edifying to the saints, and that will keep in their minds the things which draw them away on prayer-meeting nights will not please God nor build them up in the faith.

Did not the Apostle Paul expect the Second Advent in his day? There is one sentence in I Thessalonians, the first epistle which he wrote, that will tell you that he did not expect it. But it must be read in the light of other utterances of his in other epistles.

It seems from what he says in the Second Epistle to the Thessalonians that some had misunderstood his words in the previous letter, and thought the end was coming soon. He corrects this false impression: "That ye be not soon shaken in mind, or be troubled neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except the come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he is God sitteth in the temple of God, shewing himself that he is God. Remember ye not, when I was yet with you, I told you these things?"

In the first chapter of Philippians Paul says: "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." This shows he did not expect the Lord should come by the time for he must first depart to be with Christ. In his last Epistle, the Second to Timothy, "For I am now ready to be offered, and the time of my departure is at hand." He was to die, not to be changed in the twinkling of an eye.

When he took up the words in First Thessalonians with the light which those passages cast on them: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep," prevent having the old meaning of sleep, or of falling into the hands of the Lord. I evidently identify himself with the elect, and not expressing any opinion in regard to the time of the Lord's coming. As if one of us should say, "Those of us Baptists who are alive a thousand years from now."

The Lord did not know when and should come. The Lord himself as Son of Man did not know, that not being one of the things which was given him to communicate to men. No prophet shall ever know the time; the day will come suddenly like a thief in the night.

I did not know when the Lord was coming. But I know that he will come, and I know that he had told the Thessalonians so during his visit, as he reminds them in his Second letter. The man of sin must first be revealed. But all were to live ready for his appearing, doing what they would have wished they had done should he come while they were living.

When he is coming no man knows, no man will ever know. But he is coming to each of us in death in a very few years. It is a matter of no great consequence to us whether we are among those who have died and will descend with Him, or among those who are living and shall be caught up to meet Him. But it is a matter of infinite importance that we shall be ready when he comes to us in death.

PRESIDENT LINCOLN, being once asked, after a long voyage along the coast on a steamboat how he was repaid; "I am not feeling very well. I got pretty badly shaken up on the way, coming back, and am not altogether over it yet." Let me send for a bottle of champagne for you, Mr. President," said a staff officer; "that is the best remedy I know of for seasickness." "No, no, my young friend," replied the President, "I've seen many a man in my times sick ashore from the sea, and I've seen many a man who has been sick as long as any one served up sufficient courage to offer him wine.—Mackey's New Illustrations.

THE PRACTICAL SIDE OF THANKS-GIVING.

Yesterday a young man stopped me on the street to ask the time of day. He turned slowly, and I had time to notice that while he was conscious of having received what he wanted, there was not the faintest indication that he recognized it as a favor. As for thanks, he had no tongue for it, and as for thankfulness, he evidently had no heart for it. He was so poor—this well-dressed beggar of the streets—that he could not pay his debts of gratitude.

The other day I gave up my seat in the car to a woman who in return gave me a look which seemed to say, "What right had you to my seat, sir?" Of course, she did not mean that—she probably did not mean anything; but that is what I have against her—she did not mean anything. Another woman—a mere slip of a girl—snapped a curt "Thanks!" at me, as much as to say she could not afford to say "Thank you" for such a trifle. And I noticed that the man opposite me who gave up his seat to a tall thin creature with narrow sleeves and an aversion to drafts, was rewarded with a plain, firmly-worded order to close the window at her back. On the other hand, there was given me yesterday, in return for a trivial courtesy, a sweet, grateful smile, which sank into my heart like the maternal kiss which rewards a little child's first effort to help his mother, and throws him in a flutter of desire to do a thousand other things for her all at once.

All the world loves a lover—and hates an ingrate. We are sure that a man cannot be altogether bad who loves a warm heart, and at the same time have hope for the man who turns with loathing from ingratitude. We have nothing to give to one who cannot give thanks. If we have a bone to throw to him, we take delight in throwing it at him. If we must keep him from starving, we give up our seat to him. The secret of the loathing is not hard to find; it is the instinctive feeling that an ingrate is dehumanized. We turn from him as from a mutilated being, and we turn with disgust rather than pity because we feel that he deliberately mutilated himself. When a man gives up his seat to another man, he is responsible; he has broken his own manhood in two. However lightly he may regard the duty of thanksgiving, the fact remains that the man who has lost a thankful spirit has lost his manhood, and only the animal is left—an animal we sometimes call a dog, and we gratefully slander a man who gratifies us thereby.

Man is a debt-paying animal. He may be unable to pay his money debts—not for want of manhood, but for want of money—but so long as he remains a man, he cannot suspend the payment of his debts of gratitude, because gratitude is the essence of manhood, and he has where with to pay. And the very life of his manhood depends upon his paying. An unacknowledged debt stifles the soul. We come away from a creditor whom we have just paid, or a benefactor whose good will we have just received, with a feeling of new freedom and delight; because the load is again and the chest pushed bravely forward. If thankfulness is a part of manhood, then thanksgiving must be an important means in the culture of manhood.

The young man who stopped me to ask the time of day came back a little while afterward to ask another favor. I granted it, but I think it must have been with a bad grace. In fact, I felt much as a merchant does when a man who has ignored an old account comes to ask the favor of starting a new one. Why this change in my feelings? When I came in before, it was a pleasure to stop and grant the trifling favor asked, because he approached me with a show of respect. Now the way was closed, though he was as respectful in manner as before. The trouble was, he knew how to open up the way to favor, but he did not know how to close it. We may open the way to another's favor by approaching him in a respectful manner, but we can only keep the way open by acknowledging the favors which he bestows upon us. Here is the chief part which thanksgiving plays in religious experience. It is the way which makes the presence of the Lord, and the sunlight more cheerful, and the company happier, and living more delightful, as the man found out who moved from Grumble Corner over to Thanksgiving street; but best of all, it helps to keep the channel of blessing open.—EDWARD L. PELL in N. Y. Observer.

The papers have had a good deal to say of late of the Rev. Dr. Purlewings who has just renounced the liberal pulpit and gone back to the "orthodox" in Connecticut. We used to know him when we were both boys, no matter just how long ago that was. But at that time he was a fervent of his spiritual investments; he had read much church history, but he had read a great deal of religious fiction, and he was constantly talking about "liberty," "breadth" and "progress." He could not bear anything as narrow as a corner-stone; he wanted something as expansive and mobile as a cloud. He had read a good deal of church history, but he had heard of Calvin, that he "burned Servetus." To his mind the principal fact in the history of the Puritans was that they put witches to death, and his one text-book in theology was Elsie Venner. Of course he drifted into the liberal pulpit, where he found a wide "meadow" certainly, but not much that was built up or roofed in. His church, as he declared in his ordination sermon, was to be "the future great of his broad land." For a time he had a good deal of a "boom," that is certain; but the trouble with booms is that they are so short-lived.

Dr. Purlewings' little boom was no exception to the rule. He found it easy to hire a hall, but somewhat more difficult to pay the rent. His "orchestra" was a drawing card, but his collections would not pay one fiddler, let alone the whole band. When he denounced subscription to the "orthodox" the congregation applauded and the reporters begged his manuscript; but when he asked for subscriptions to pay the fuel

bill and the sexton, the silence was still more impressive. And now at the end of all these years he finds himself in full possession of the "cellar" and the "views," but the old church is in possession of a frontage that brings in a revenue. Sadly enough he is obliged to confess that his spiritual speculations have burst, and that the radii is not always a philosopher, the conservative not always a fool.—Interior.

LITERARY. Magazines.

The Atlantic Monthly for December is a brilliant number. Mr. E. L. Godkin furnishes an able and a timely article on Social Classes in the Republic. Prof. Underleeve begins a series of highly instructive articles on Classical Studies in America. Dr. G. has been on a visit to Greece. The other articles are: Professor Child, The Art of Public Improvement; Landscapes with Figure; Cheerful Yesterday; H. Thomas Wintworth Higginson; William Morris—the Man and his Work; The Last of the First; A Colony of the Unemployed; The Juggler; I. H. Charles Egbert Craddock; Florence; A Living God; Sir George Trevelyan; Comment on New Books and the Contributors' Club. The Atlantic is always at high water mark. \$1.00 a year. It costs a copy, Houghton, Mifflin & Co., Boston.

The Century presents as a Group of American Girls of the early part of this century, an interesting series of papers, "Banner of Motherhood," "Debt and Breton; Campaigning with Grant," by Gen. A. Porter; "The Souvenirs of a Veteran Collector, and What Language Did Christ Speak" are perhaps the most notable articles. The House of Yesterday; H. V. Hugh Wynne, Free Quarter; Light in Dark Places; Breaking His Own Will; The Christmas; Kalends of Provence; One Man who was Content; For Value Received; Our Great Pacific Commonwealth—these are articles of high grade. Topics of the time; Open Letters, and in Lighter vein—these departments are well filled. The article of most interest to ministers and Biblical students is that of Mrs. Lewis on What Language Did Christ Speak? Mrs. Lewis succeeded in getting at valuable ancient manuscripts at the monastery of Mt. Sinai, by ingratiating herself in the favor of the stupid Greek priests there. She did it by feminine tact what Prof. Porter and other able and learned men failed to do. She has earned the gratitude of all intelligent Christians. \$1.00 a year. The Century Co., New York.

The Biblical World for December is most beautiful and interesting. The leading articles have the following titles: "The Prophecy of Isaiah;" Prof. Purlewings gives the Story of the Birth of Our Lord's Childhood; Prof. Burton discusses Jewish Family Life; Prof. Wilkinson discusses the Old Testament; Prof. H. H. Emerson discusses Christianity and Children. The various departments are well filled, especially the Book Reviews. \$2.00 a year. University of Chicago.

The Household Review closes the year well. Prof. W. G. Woodson opens with an inspiring article on the Apostles and Paul as a preacher. Dr. Grizzle discusses the date of Christ's Birth; Prof. Murray tells how preachers should study poetry; Sir J. W. Dawson, America's greatest scientist, discusses the Testimony of Students of Nature in Favor of Religion, while Prof. McCurdy shows how recent science has been right on Scripture texts. Among the sermons we have one from Dr. Henry G. Weston on the Epistle of James, and one from Dr. W. G. Blake on King David's Vision of Christ. The various departments are well filled. Dr. Wayland Hoyt has always something bright and timely, and so for Dr. A. T. Pearson and his associates, and other able preachers \$2.50. Funk & Wagnalls, New York.

The Review of Reviews well maintains the high stand it has taken. The December number tells about the Presidential election in all its phases and impressions. The Venezuela matter receives due attention, as does the Cuban question. Affairs in Europe and in the Orient are discussed, and well nigh all topics of current interest have the latest things said about them here. Much space is given to a sympathetic account of the "Polychrome Bible," which is the Bible arranged in certain recent critics think it ought to be. Kindred articles are found in Painting, while Dr. \$2.50 a year. Astor Place, New York.

The Treasury of Logos thought vindicates the propriety of its name. Prof. Hunt's article on Carlyle is worth a year's subscription. The sermons are good and timely. We were specially impressed with the one by Prof. Small on the Power and Importance of the Home. All the departments are full of interesting matter. \$2.50 a year. E. B. Treat & Co. New York.

PLEASURE that comes unlooked is thrice welcome; And if it stir the heart, it ought to be there That may hereafter in a thoughtful hour Wake but a sigh, his treasured joy among Things more precious, and the day it came Is noted as a white day in our lives. —Iogers.

"PAIPA," asked Brownie, who has a way of putting questions that are hard to answer, "is goose feathers softer than straw?" "Oh my, yes! A feather bed is much better than a straw one," said papa. "Then why ain't gooseberries better than strawberries?" asked Brownie.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons. 1897.
FIRST QUARTER.

SUNDAY, JAN. 3.

THE CHRIST'S ASCENSION

Acts 1:1-14.

MOTTO TEXT:—While he blessed them, he was parted from them, and carried up into heaven.—Luk. 24:51.

"The former treatise have I made, O Theophilus."—All which is known of Theophilus is what appears here and in Luke 1. Luke wrote both his books to this man who was an officer of high rank, as is shown by Luke's addressing him as "most excellent." Luke wrote for the Gentiles, and hence it is believed Theophilus was a Gentile, and not a resident of Judea. "Of all that Jesus began both to do and to teach."—Began is used in the sense of "from the beginning." Luke's Gospel begins with the nativity and goes over the entire life of our Lord.

"Until the day in which he was taken up."—Luke's Gospel closed with the ascension. "After that he through the Holy Ghost," while on earth our Lord was dependent upon the Holy Ghost, as are his people. "Had given commandments unto the apostles whom he had chosen."—Referring especially to what is called the great commission. "To whom also he showed himself alive after his passion."—Passion means suffering in old English. The reference is to his death. "By many infallible proofs, being seen of them forty days."—The Greek word translated infallible proofs meant sure signs given to their senses, and not the testimony of others. The apostles saw their Lord, touched him, heard his voice, had proofs beyond question that he was indeed the Lord who had risen from the dead. He could tell them many things in regard to the atonement which they could not have so well understood before his death.

"And being assembled together with them."—Where this meeting took place cannot be said positively, but probably in Jerusalem. He commanded them to make their abode in Jerusalem. This did not mean they were not to go out of the city at all. They went out when he ascended. "But wait for the promise of the Father." Of which Joel had been the messenger. Our Lord had also told them on that last night. The Father would send them another Comforter to abide with them forever.

"For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."—"Not many days that they may hope, but he does not say how few in order that they may watch."—Chrysostom. The Holy Spirit had been with them before, but now they were to be overwhelmed in Him, as it were buried in Him, as John had buried them in the water. He gave them many, miraculous gifts, inspired them so that they could write infallible words.

"When they therefore were come together."—Whether this is the same meeting as that referred to in verse 4 has been much discussed. It is probably another meeting and in another place. This took place on the last day of his presence with them. "Lord, wilt thou at this time restore again thy kingdom to Israel?"—How slow men are to understand anything which contradicts their previous views, especially when their wishes are

involved. It is always easy to tell what a man really loves, no matter what his lips may profess, by the readiness with which he believes proof for or against. The Lord had told them the kingdom would not come with observation, that it was within them. Yet still they looked for a king like David who would free their nation from the Roman yoke.

"It is not for you to know."—Their question had asked only in regard to the time. Our Lord does not correct their misapprehensions, but confines his answer to their question. "The times or the seasons which the Father hath put in his own power."—"Times is the wider term, referring to long epochs, whereas a season is always a definite, limited space of time."—Alford. The Father had decided the time and season by his own sovereign will, and he had not made it known to men. It was not for them to know. Let those who are vainly trying to decide when the end of the world or when the millennium will come remember our Lord's words that it is not for them to know.

They were not to know the times nor the seasons. What they needed was strength and wisdom for the work God had given them to do. "But ye shall receive power after that the Holy Ghost is upon you."—Power means efficiency to do the work which was before them—and a mighty work it was for a handful of Galilean peasants. The power was to be given them by the Holy Spirit, and then they were to be witnesses to his death, resurrection and ascension in all the world, beginning at Jerusalem.

"And when he had spoken these things, while they beheld."—They were now on Mount Olivet, and our Lord had spoken these words to them either there or while they were walking on their way there. All at once, as they were looking at him, and listening for his next words, he began to ascend. They watched him, awe-stricken till a cloud received him and he was no longer visible. Still they stared and gazed upward hoping, it may be to see him returned; or perhaps stunned by his departure.

"Two men stood by them in white apparel."—Two angels in the form of men. They appeared suddenly. "Ye men of Galilee, why stand ye gazing up into heaven?"—They could accomplish nothing by it. They would not again see their Lord. Let them return to Jerusalem. Some day, across long centuries that same Jesus should come again in the clouds as he had gone. But the time was not for them to know. They could comfort themselves with the sure promise that the same Jesus would come in God's own good time.

"Then they returned unto Jerusalem."—They believed the angels and did not stay to search for their Lord as the young prophets sought for Elijah when he had been carried up into heaven. A sabbath day's journey was about three quarters of a mile.

"And when they were come in, they went up into an upper room."—In which they were accustomed to meet. Besides this they went regularly to the temple worship at nine and three o'clock. This was the upper room of some private house.

The apostles and the other disciples, 120 in number, spent much of their time here during the ten days in which they waited the fulfillment of God's promise. It was a prayer-meeting kept up almost continuously. This is the last time that Mary is mentioned. She was living with John, though her four sons were now in the city. But it is not probable that they

lived in the city. These brothers of the Lord had learned to believe upon him, though at first they did not.

FROM THE UPPER BLUE GRASS.

In Central and Northern Kentucky where the followers of Alexander Campbell are perhaps stronger than anywhere else in the world, the Baptists are an increasing force. In the upper blue grass region I believe Baptists have finer prospects than they have had for more than 50 years. Conditions are now more favorable to Baptist growth and strength. This section has already felt the benefit of our seminary and is destined to feel it in still greater measure.

Bro. Cargyle, a last year's Seminary boy, came as a stranger in these parts last June, and making Mt. Olivet Ky., his headquarters, started out as a colporteur and evangelist. He has succeeded far beyond the expectations of his writer. He has been the means of saving many souls and doing much good otherwise. He in connection with the Mt. Olivet pastor, held meetings in tobacco barns and school houses with fine success. He is, I understand, ardent for missions, and equally as zealous in the missionary work in which he is engaged. Pastor Bruner of Mt. Olivet has had more additions to his church during the last 12 months than any minister in this section, and still the good work goes on. He is renewing his youth in doing perhaps the best work of his life.

Our leading missionary church is in Carlisle. Rev. W. C. Mitchell induced the church to adopt the plan of systematic giving, and it has been attended with the best of results. He is an earnest faithful pastor and his work is telling for good. He was recently aided in a meeting by Dr. Boyet which proved helpful to the church and community.

The Ewing and Flemingsburg churches are at present without pastors but each is looking forward to having one soon. The latter church is trying hard to secure Rev. M. B. Adams of North Fork, Ky., for a part of his time, while the Lewisburg church is endeavoring to hold him. He is an excellent and popular preacher and the Lewisburg saints are not disposed to give him up even for a part of his time. Pastor I. P. Trotter has just completed his first year as pastor of the First Baptist church in Maysville. He had a most delightful congregation present to bear his anniversary sermon.

He made an encouraging showing for the year's work. The outlook is very encouraging in this field. Pastor and people are united in the work before them and are moving on without a jostle or a jar.

On Nov. 26th he preached the sermon at the union Thanksgiving service in an elegant suit of clothes, a token of love from his members. Rev. H. H. Hibbs has served the Maysick church for some years and seems to be more popular and more loved than ever. The First church in Cincinnati is trying to capture the Dayton, Ky., pastor, and is likely to succeed. A most elegant house of worship has been built during Pastor Blake's ministry there, and the church has been much strengthened. Rev. G. W. Perryman, of Newport doubtless leads the ministry of the state for fine congregations. When his house is not packed it is full. Most pastors are rather surprised to have crowded houses to preach to, whereas he is surprised if he fails to have a full house.—But I needs must close.

GEORGETOWN COLLEGE.

1838-1896

Some years ago Dr. A. C. Graves wrote a little book, La Rue's, Ministry of Faith. The book was deservedly popular and had extensive circulation at the time of its publication. The consecrated La Rue still lives in the influence of that book and many of the facts there recorded are yet of special interest to Kentucky Baptists.

As Mr. La Rue was a student in Georgetown College and his class the first to graduate from the college, Dr. Graves gives a brief history of the institution.

He states that Georgetown College received its charter in 1829, and that it was originally designed to afford educational facilities to young men preparing for the ministry. Soon after its organization the trustees and friends were greatly encouraged by a most liberal donation to the college by the large-hearted and benevolent Issachar Pauling. But the bright days soon gave place to dark ones. In the board of trustees there were several men belonging to other denominations, not then friendly to the Baptists. In 1832 a special effort was made to place the college under the control of another people. For six years everything was disturbed and in an uncertain condition. In referring to these first years Dr. Graves says, "the college passed through embarrassing and disheartening trials."

But the election of Rev. Rockwood Giddings, then, 1838, pastor of the Shelbyville Baptist Church, was the beginning of better days. He was only twenty-seven years old, but possessed superior gifts which he used most effectively in raising funds for the college. His magnetic presence and his earnest appeals were irresistible. By them the brethren were inspired with hope and courage and responded as they never had before. But the great energy of Giddings was too much for his feeble body. It could endure the strain only one year. Then his spirit entered into its heavenly reward and Georgetown College entered into an era of greater usefulness. At this time there were about 160 students in college, of these about 20 were professing Christians, and about 12 were ministerial students. These figures compared with the present religious condition of the college are encouraging. This year, 1896, about 325 are in the two departments of the college. A careful investigation reveals the fact that 240 of the entire number are professing Christians and members of some church. These were such before they came to college, this fact is positive proof that Christianity has a much stronger hold upon the youth of our land than it had 60 years ago.

In conclusion I desire to say that there is now in the college a healthful and uplifting religious influence. The young men have two weekly meetings which are specially interesting, the young ladies have one. In addition to these there is a class giving attention to the study of the life of Christ under the direction of Prof. Metcalf, and another to the study of missions under the direction of Miss Pollard. If any student in college is not helped by these interesting religious meetings it is simply because he will not attend and will not come in touch with them.

J. K. NUNNELLEY,
Georgetown Ky.

OUR spiritual blessings are far more important than anything else and if we use them right we will surely express our gratitude for them.

REMINISCENCES.

The summer of 1891 found me working with the Lake Village Baptist church, Arkansas. This was my second year as pastor of this church, and my second pastorate after graduating at Georgetown, Ky., in 1888.

I had witnessed quite a number of happy conversions, during that time, and was made to rejoice time and again, in being permitted to bury the believing in a liquid grave; but the thing that made the deepest impression on me, as I remember now, happened on this wise. I was one day talking with a most ungodly young man a gambler by profession, about becoming a Christian. I was emboldened to do so, from noticing the interest he manifested in our regular services. Until of late, he had not attended church for years. While talking with him, he startled me by saying, "We sinner people, here in Lake Village, believe in you. We have been watching you, and you seem to live up to what you preach; we believe in you." This speech was unexpected; and like a thunderbolt came the thought, O God is it possible that my ever word and every act is observed by these "sinner people!" Then there was another flash, another thunderbolt; it came from Paul: "Ye are our epistle, written in our hearts, known and read of all men." I could but say, How unworthy am I to occupy, under God, a position of such responsibility.

On another occasion a Christian lady, whose husband was a skeptic, and never went to church, told me with a happy face, that after long praying and persuading, he had, at last, promised her to attend preaching on a certain Sunday, and that she wanted me to be prepared for him. So I spent a week in prayerful preparation on a sermon especially for that man; and, then, I went to church on Sunday trembling for fear my audience (the man) would not be there to hear it; and I trembled still more, when I went into the pulpit, and looking over the congregation, I could not see him. But only imagine my joy when about to announce my text, to see him take a seat at the very back of the house. Don't you think I must have been happy, when a few weeks later, while crowds thronged the bank of the beautiful Cheat Lake, two people were seen going down into water, the skeptic—no; a believer and myself, and I buried him with Christ in baptism.

This is a blessed gospel, powerful, through the Holy Ghost, even in weak hands.

FRANCIS W. TAYLOR,
Louisville, Ky.

After twenty-five years' close observation I do not hesitate to say that preachers who have fallen into gross immorality should rarely, if ever, be restored to the gospel ministry. Especially, is this true of those who have been proved guilty of licentiousness. This is true, first because by the time one enters the ministry he is of that age at which moral writers recognize the character as pretty well fixed. His open fall is usually, if not always, the result of a character which had, like a new volcano, been long formed but first burst out. Second, his fall proves him anything than the settled character for good which is so necessary to the most important, and responsible of all callings and relationships. Third, to feign repentance is exceedingly easy. The worse characters, in the ministry, will make the loudest profession of repentance. Fourth, Paul gives moral character and moral repu-

TEACH ME THY WAY.

BY REV. J. W. VALLANDINGHAM.

Dear Lord, I'm wandering here below
Where'er me hangs ain't a shades of night,
I cannot see which way to go
Unless Thou, Lord, will give me light.

OUR PULPIT.

SPIRITUAL ATHLETICS.

BY ALEXANDER MACLAREN, D. D.

Exercise thyself unto godliness.—1
Tim. 4:7.

Timothy seems to have been not
a very strong character: sensitive,
easily discouraged, and perhaps
with a constitutional tendency to
indolence.

If I were preaching to ministers,
I should have a good deal to say
about the necessity of this precept
for them, and to remind them that
it was first spoken, not to a private
member of the Church, as an in-
junction for the Christian life in
general, but as having a special
bearing on the temptations and
necessities of those who stand in
official positions in the Church.

But that would not be appropri-
ate to my present audience. And
I take this injunction as one of
universal application.

I.—Notice, then, here expressed
the ever-present and universal aim
of the Christian life.

Paul does not say "be godly;"
but "exercise thyself unto"—with
a view towards—"godliness." In
other words, to him godliness is
the great aim which every Chris-
tian man should set before him as
the one supreme purpose of his
life.

Now I am not going to spend
any time on mere verbal criticism,
but I must point to the somewhat
unusual word, which the Apostle
here employs for "godliness." It
is all but exclusively confined to
these last letters of the Apostle. It

was evidently a word that had un-
folded the depth and fulness and
comprehensiveness of its meaning
to him in the last stage of his reli-
gious experience. For it is only
once employed in the Acts of the
Apostles, and some two or three
times in the doubtful second Epistle
of St. Peter. And all the
other instances of its use lie in
these three letters—the one to
Titus and two to Timothy; and
eight of them are in the first one.
The old man keeps perpetually
recurring to this one idea of "god-
liness." What does he mean by
it? The etymological meaning of
the word is "well-directed rever-
ence," but it is to be noticed that
the context specifically points to
one form of well-directed rever-
ence, viz., as shown in conduct.
"Active godliness" is the meaning
of the word; religion embodied in
deeds, emotions, and sentiments,
and creeds, put into fact.

This noble and pregnant word
teaches us, first of all, that all true
religion finds its ultimate sphere
and best manifestation in the con-
duct of daily life. That sounds
like a platitude. I wish it were.
If we believed that, and worked it
out, we should be very different
people from what most of us are;
and our chapels would be very
different places, and the professing
church would have a new breath
of life over it. Religion must
have its foundation laid deep in the
truths revealed by God for our
acceptance. And does God tell us
anything simply that we may be-
lieve it, and there an end? What
is the purpose of all the principles
and facts which make up the body
of Christian revelation? To en-
lighten us! Yes! To enlighten us
only? A hundred times no! The
destination of a principle, of a
truth, is to pass out from the
understanding into the whole
nature of man.

And if, as I said, the foundation
of religion is laid in truths, prin-
ciples, facts, the second storey of
the building is certain emotions,
sentiments, feelings, desires, and
affections, and "experiences"—as
people call them—which follow
from the acceptance of these truths
and principles. And is that all?
A thousand times no! What do
we get the emotions for? What
does God give you a Revelation
of Himself for, that kindles your
love if you believe it? That you
may love! Yes! Only that you
may love! Certainly not. And so
the top storey is conduct, based
upon the beliefs, and inspired by
the emotions.

In former centuries, the period
between the Reformation and our
fathers' time, the tendency of the
Protestant Church was very largely
to let the conception of religion as
a body of truths overshadow
everything else. And nowadays,
amongst a great many people, the
temptation is to take the
second storey for the main one, and
to think that if a man loves, and
has the glow at his heart of the
conscious reception of God's love,
and has longings and yearnings,
and Christian hopes and desires,
and passes into the sweetness of
communion with God, in his
solitary moments, and plunges
deep into the truths of God's Word,
that that is godliness. But the
true exhortation to us is—Do not
stop with putting in the founda-
tions of a correct creed, nor at the
second stage of an emotional reli-
gion. Both are needful. Number
one and number two are in-
finitely precious, but both exist
for number three. And true reli-
gion has its sphere in conduct.

"Exercise thyself unto godliness."
That does not mean only—for it
does include that—cultivate devout
emotions, or realize the facts and
the principles of the Gospel, but it
means, take these along with you

into your daily life, and work
them out there. Bring all the
facts and truths of your creed,
and all the sweet and select, the
secret and sacred emotions which
you have felt, bring all to bear
upon your daily life. The soil
in which the tree grows, and the
roots of the tree, its stem and its
blossoms, are all means to the end
—fruit. What is the use of the
clearest conceptions, and of the
most tender, delicate, holy emo-
tions, if they do not drive the
wheels of action? God does not
give us the Gospel to make us
wise, nor even to make us blessed,
but he gives it to us to make us
good men and women, working
His work in our daily tasks. All
true religion has its sphere in con-
duct.

But then there is another side to
that. All true conduct must have
its root in religion, and I, for my
part—though of course it is ex-
tremely "narrow" and "antiquat-
ed" to profess it—I, for my part,
do not believe that in the long
run, and in general, you will get
noble living apart from the emo-
tions and sentiments which the
truths of Christianity, accepted
and fed upon, are sure to produce.
And so this day, with its very
general depreciation of the impor-
tance of accurate conceptions of
revealed truth, and its exaltation
of conduct, is on the verge of a
very serious error. Godliness,
well-directed reverence, is the
parent of all noble living. And the
one infallible way to produce a
noble life is faith in Christ, and
love which flows from the faith.

If all that is so, if godliness is,
not singing psalms, not praying,
not saying "How sweet it is to
feel the love of God," still saying
"I accept the principles of Chris-
tianity as they are laid down in
the Bible;" but carrying out be-
liefs and emotions in deeds, then
the true aim which we should have
continually before us as Christians
is plain enough. We may not
reach it completely, but we can
approximate indefinitely towards
it. Aim is more important than
achievement. Direction is more
vital in determining the character
of a life than progress actually
made. Note the form of the ex-
hortation, "exercise thyself to-
wards godliness," which involves
the same thought as is expressed
in Paul's other utterances of ir-
repressible aspiration and effort,
"Not as if I had already attained,
either were already perfect, but
I follow after," or as he had just
said, "press towards the mark,"
in continual approximation to the
ideal. A complete penetration of
all our actions by the principles
and emotions of the Gospel is what
is set before us here.

And that is the only aim that
corresponds to what and where I
am and to what I need. I fall back
upon the grandly simple old words,
very dear to some of us, perhaps,
by boyish associations, "Man's
chief end is to glorify God, and
(so) to enjoy him forever." "Un-
to godliness" is to be the aim of
every true life, and it is the only
aim which corresponds to our
circumstances and our relations,
our powers and possibilities.

II.—Notice the discipline which
shall an aim demands.
"Exercise thyself." Now, I have
no doubt that the bulk of my
hearers know that the word here
rendered "exercise" is drawn from
the athlete's training-ground, and
is, in fact, akin to the word which
is transposed into English under
the form "gymnasium." The
Apostle's notion is that, just as
the athlete, racer, or boxer goes
through a course of training, so
there is a training as severe, neces-
sary for the godliness which Paul
regards as the one true aim of
life.

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You Christian people ought to
train your spirits at least as care-
fully as the athlete does his
muscles. There are plenty of
people, calling themselves Chris-
tians, who never give one hun-
dredth part as much systematic
and diligent pains to fulfil the ideal
of their Christian life as men will
take to learn to ride a bicycle or
to pull the stroke oar in a univer-
sity boat. The self-denial and per-
sistence and concentration which
are freely spent upon excellence
in athletic pursuits might well
put to shame the way in which
Christians go about the task of
"doing" their religion.

I suppose there never was a
time, in England's history at any
rate, whatever it may have been
in Greece, when modern instances
might give more point to an old
saw than to-day does for this text,
when athletic sports of all kind
are taking up so much of the time
and the energy of our young men.
I do not want to throw cold water
on that, but I do want to say it is
a miserable thing to think that so
many professing Christians will
give a great deal more pains to
learn to play lawn tennis than ever
they did to learn to be good, Chris-
tian people.

"Exercise thyself unto god-
liness." Make a business of living
your Christianity. Be in earnest
about it. A tragically large num-
ber of professing Christians never
were in earnest about mending
themselves. And that is why they
are so far, far behind. "Exercise
thyself." You say, How?

Well, I say, first of all, concentra-
tion. "This one thing I do." That
does not mean any narrowing, be-
cause this "one thing" can be
done by means of all the legiti-
mate things that we have to do in
the world. Next Friday, when
you go on "Change, you can be ex-
ercising yourself to godliness
there. Whatever may be the
form of our daily occupation, it
is the gymnasium where God has
put us to exercise our muscles in,
and so to gain "the wrestling
thews that throw the world." "Be
strong in the Lord, and in the
power of his might." The con-
centration for which I plead does
not shut us out from any place but
the devil's wrestling-ground. All
that is legitimate, all that is inno-
cent may be made a means for
manifesting and for increasing our
godliness. Only you have to take
God with you into your life, and
to try, more and more conscious-
ly to make him the motive-power
of all that you do. Then the old
saying which is profoundly true
as it was originally meant, and has
of late years been so misused as
to become profoundly false, will
be true again, "Laborare est orare."
Yes! it is; if worship underlies the
work, but not else.

And then what I said in a for-
mer part of this sermon about the
various stages of religion may sug-
gest another view of the method
of discipline proper to the Chris-
tian life. The strenuous exercise
of all our powers is called for.
But if it is true that the godliness
of my text is the last outcome of
the emotions which spring from
the reception of certain truths,
then if we work backwards, as it
were, we shall get the best way of

producing the godliness. That is
to say, the main effort for all men
who are in earnest in regard to
their own growth in Christlike-
ness is to keep themselves in touch
with the truths of the Gospel, and
in the exercise of the sentiments
and emotions which flow from
these. Or, to put it into other
words, the "gymnastic" is to be,
mainly, the man's clinging, with
all his might of mind and heart,
to Christ, and the truths that are
wrapped up in him; and the culti-
vation of the habit of continual
faith and love turned to that Lord.
If I see to number one—the creed,
and to number two—the emotions,
they will see to number three—the
conduct. Keep the truths of the
Gospel well in your minds, and
keep yourselves well in the atti-
tude of contact with Jesus Christ,
and power for life will come
into you. But if the fountain is
choked, the bed of the stream will
be dry. They tell us that away
up in Abyssinia there form across
the bed of one of the branches of
the Nile great fields of weed. And
as long as they continue unbroken
the lower river is shrunken. But
when the stream at the back of them
bursts its way through them,
then come the inundations down
in Egypt, and bring fertility.
And there are hundreds of profes-
sing Christians whose fields lie
barren and baked in the sunshine,
because they have stopped with
weeds, far up amongst the hills,
the stream that would water them.
Clear out the weeds, and the water
will do the rest.

And "exercise thyself unto god-
liness" by keeping the crown and
the prize often and clear in view.
"Paul the aged" in this very letter
says: "I have finished my course,
henceforth there is laid up for me
a crown of glory." He had said
in the midst of the strife: "Not as
though I had already attained—I
press toward the mark for the
prize." And the prize which
gleamed before him through all
the dust of the arena now shone
still more brightly when his hand
had all but clasped it. If we de-
sire to "run with perseverance the
race that is set before us," we
must keep our eyes fixed on Jesus,
and see in him not only the Re-
warder, but the Reward, of the
"exercise unto godliness."

THOUGHT AND EXPRESSION

This is an age of complexities.
Time and change and develop-
ment have diversified man's en-
vironments and conceptions.
Thought is the dye that colors all
differences, and leads our lives
into different zones. Thought is
varied, but the expression of
thought is more so. Sometimes
after reading an article in a peri-
odical, or a chapter in a book, I
reflect upon the impression the
reading effects in my feelings.

If you read Patrick Henry you
are ready to defend your country;
if you read Hood you are ready
to clothe the wretched and feed
the hungry; if you read Bunyan
you are ready to do right; if you
read Spurgeon you are ready to
worship God. If you read Em-
erson you think; if you read Drum-
mond you wonder; if you read
Longfellow, you remember.

What we receive from a writer

does not depend so much upon the thoughts as upon the expression of the thought.

There is a cloak in which truth can be attired, making it an invited guest to our souls—it is the cloak of love.

The conception of soul liberty existed when the martyrs were dying, and while their bones were bleaching on the blood-stained hills of Europe, the great truth that men should be free was known.

"Though I speak with the tongue of men and of angels, and have not love, I am become as a sounding brass or a tinkling cymbal."

Hopkinsville, Ky.

THE MODERN MOTHER

Has found that her little ones are improved more by the pleasant Syrup of Figs, when in need of the laxative effect of a gentle remedy than by any other, and that it is more acceptable to them.

BIBLE AND MISSIONARY INSTITUTES.

How to unify and vitalize our great undeveloped Baptist membership is a question that has been more or less thought on by every earnest Baptist.

The brethren in the surrounding country were invited to attend

and to take part in the meeting. They came in large numbers, sometimes as many as a hundred attending several weeks.

The Jellico Baptist church has invited such a meeting as above described to be held with them January 17-23.

Wm. B. McGarity.

QUIETNESS under one's roof and quietness in our own conscience are two substantial blessings, which, whoever barbers for show and pomp will find himself a loser by the exchange.—Seed.

THERE is a burden of care in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account at last to be given up concerning them.—Matthew Henry.

Keep up hope. There are thousands of cases where recovery from Consumption has been complete. Plenty of fresh air and a well-nourished body will check the progress of the disease.

SCOTT & BOWNE, New York.

Advertisement for pocket knives with images of various styles and prices.

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Samples Sent On Application.

Ladies' Jackets.

\$6.00 For Ladies' Black Rough Cloth Jacket, box effect, new style sleeve, plaited back, finished with large and small buttons.

\$10.00 For Ladies' Fine Black Astrakhan Box Coats, new style sleeve, plaited back, front trimmed with silk cord ornaments, and lined throughout with striped Taffeta silk.

Children's jackets

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

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

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

Games.

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

They are too numerous to mention.

Misses' Jackets.

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

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

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

Table Linen Sets For Holiday Presents.

\$2.50 For a nice Table Linen Set, consisting of a fringed Cloth, 21 yards long, with or without a colored border, also 1 dozen Napkins to match.

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

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

Ladies Capes

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

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

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

Black Dress Goods.

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

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

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

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

35c

Per ounce for fine French Perfumes that never sell for less than 60c.

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Sunday Schools, ATTENTION!

When ordering your supplies for First Quarter, 1897, which begins Jan. 1st, please remember that we can furnish any you want at publishers' prices. We supply the periodicals of

Southern Baptist Convention Board, American Baptist Publication Society

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

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

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, DECEMBER 24, 1896.

The unrest in our country continues, only it is expressing itself differently. Just now it shows itself in excitement in behalf of Cuba and against Spain. The report that Gen. Maceo had been treacherously killed by the Spaniards gave a great impetus to the Cuba "movement" among us. Many thousands of our young men have declared their readiness to go to fight for the independence of Cuba, while great popular pressure has been brought to bear on our Government to recognize Cuban independence. President Cleveland's chief difficulty seems to be to find something in Cuba to recognize. It does not appear that the Cubans have organized any civil government whatever. They have their army, and that is all. Why they do not organize a civil government we do not understand. Several strong resolutions have been introduced in the United States Senate favoring the recognition of Cuban independence, and the one of Senator Cameron has been favorably reported. It is doubtful, however, whether anything definite will be done until the new administration begins.

It is natural and right that the sympathies of our people should go out to those who are struggling for freedom, and that they should give some practical expression to those sympathies. But there is no occasion for violating our laws in regard to operations against a friendly power. There is too little respect for law among our people anyway, and whatever weakens that respect is seriously hurtful. To array the natural sympathies of our people against reasonable laws, tends to lessen their respect for law in general. Of course a bad law should be shown to be such, and public sentiment should be aroused for its abolition. But that is not the case with the laws against our citizens making war on a friendly power. It is not claimed that these are bad laws, nor is the effort made to get them abolished. The whole point seems to be to violate those laws, and to encourage others to do so, through sympathy for an oppressed and struggling people. All good citizens should set themselves squarely against the violation of law.

We sympathize with the Cubans, and have never, since the war began, doubted their final triumph. We earnestly wish our government would recognize Cuba, so soon as there is a genuine civil government on the island that can be recognized. We wish our government to use its good offices with Spain to secure the independence and autonomy of Cuba, but we hope we will have no war with Spain, or with any other power; though it is probable that a foreign war would draw off the most inflammable part of our population, and so give us relief. We prefer, however, that relief come from another direction. War may be necessary in the interest of humanity, or for the protection of American interests; and if so, then let it come. There are worse things than war, bad as that is, but certainly no good citizen desires war. In a conflict between the United States and Spain, the latter must inevitably be defeated, yet our country would suffer severely, and the war would not be the child's play some of our enthusiastic jingoes suppose.

One reason we do not want a war with Spain is that it would result in annexing Cuba to the

United States. We have no provision for the maintenance of colonies, and Cuba would have to be admitted into the Union as one, two or three states. Until the population there has greatly changed for the better, this would be a most undesirable addition. It would greatly increase the ignorant and the Roman Catholic vote and power in our country. Those people are of foreign race and foreign traditions, and they are not qualified, with comparatively few exceptions, to be American citizens. We have already too many states which are not fitted to be states, and we are in no condition to increase our burden in this regard. Let Cuba be free, but let it be an independent republic.

One great interest we have in Cuba is our mission work there, which is seriously hindered by the war, and which would be greatly promoted by Cuban independence. Dr. Diaz has been baptized by the Spanish authorities, and must remain away for an indefinite period. With Cuba free, he could return and do a work there, under God, beyond anything our people have imagined.

Let us all sympathize with Cuba, and in all legal ways express that sympathy, but above all, let us pray for Cuba, that its benighted people may have the Gospel of Christ. Let us greatly increase our contributions to mission work. This is the best way to express our sympathy for Cuba, and it is not contrary to any law. There is no law against sending Dr. Tichenor a million dollars to be expended in missionary work in Cuba as God may open the way.

"DID THEY DIE?" is the title of a new book by Dr. J. T. Christian, written in reply to "A Question in Baptist History," by Dr. W. H. Whitsett. It is a book of 231 well-filled pages (75 cts. a copy in cloth, and 35 cts. in paper, Baptist Book Concern, Louisville). Dr. Christian shows more than his accustomed ability for finding and marshalling authorities. The issue being a question of fact, the purpose, very properly, is to bring forth the evidence in the case. He has ransacked a wide field, and brought together an array of evidence that is simply overwhelming. The book is for the most part made up of quotations from authors who lived in the 16th and 17th centuries, and from recent scholars who are experts in English ecclesiastical history. The testimonies are given in the order of time, with such remarks and comments as are needed to render their use intelligible. Nowhere else can such an array of authorities be found. And the beauty of it all is that the quotations are accurate. We have personally verified many of them without detecting a single inaccuracy. The reader can rely on the citations given. This gives the book great value.

Honestly we do not see how any one can read the book through and fail to believe that Baptists in England practiced immersion before 1641. For let it be remembered that any valid evidence of such practice, however little, is to be accepted as setting aside the thesis that the Baptists did not in England immerse till 1641. How much more when, as in this case, the evidence is abundant? No amount of negative testimony can set aside even so little positive testimony. If five hundred men walk through a clover field, and solemnly declare there are no four-leaf clovers in that field, one man's finding one four-leaf clover there, would overthrow the negative testimony of the whole five hundred.

But in this controversy most of the negative testimony that has been offered on examination has proved to be invalid. Dr. Christian carefully examines the citations offered, and shows that they are inaccurate or irrelevant. Whoever wants the facts should get this book. The author has been studying the history of immersion for more than twenty years, and that he has studied to good purpose is manifest in the volume before us.

TELL IT OUT.

In a recent article in the *Standard*, Dr. B. F. Riley, of Georgia, says: "The conservative faculty at Louisville, in which conservatism Dr. Broadus fully shared, is too timid for some of our people. It is openly said that the mine which has been sprung would have been earlier sprung but for the continued life of Dr. Broadus. His death opened the way for the impending trouble."

Dr. Sampey, in his remarkable speech at Long Run Association, said, in effect, this same thing. Others have thrown out hints in the same direction. Dr. Sampey gave us the first information we had on the subject, although we attached little importance to the utterance at the time. But it seems to be believed by some that a mine was prepared to be sprung upon the Seminary, and that the miners waited only till Dr. Broadus' death should clear the way.

Now it is due the denomination that those who know about this alleged mine should come out squarely and tell what they know. We earnestly call on Drs. Sampey and Riley, and on any others who have any information on the subject, to tell what they know of this matter. If there has been any such mine prepared against the Seminary, the Baptists of the South have a right to know it. We do not believe there has been any such thing, but if there has been we want to know it—What is done against the welfare of the Seminary ought to be fully understood. Come, brethren,—out with it. Our columns are open to you for the fullest exposure you can make of this alleged attempt to blow up our cherished institution. Let the search-light be turned on, and "let no guilty man escape."

OUR people in America have little conception of the annoyance caused by having a State Church. In England these annoyances have been diminishing for two hundred and fifty years, but they are still very great. How the people submit is hard for an American to understand. A sample of these annoyances was seen in Devonshire lately. A man wanted to put a tombstone over his wife's grave with an inscription stating among other things, that she was "born again at Barnet, June 21, 1863," that being the date of her conversion. The "incumbent," the Episcopalian preacher of the parish, objected on the ground that such an inscription was not according to the doctrine of baptismal regeneration. The case was carried to the courts and the husband won it, happily; but think of a man's having to appeal to the courts in order to put such an inscription over his wife's grave!

We hope the day of disestablishment in England is not far off. Such incidents will tend to hasten it.

SOME Episcopalian churches in New York have concluded to cooperate with Mr. Moody's work in that city. Just how much that means we are anxious to see.

A CORRESPONDENT writes that he does not agree with some of the sentiments that find expression in *The Watchman*. Neither does the editor of *The Watchman*, but he does not consider it his duty to make the paper simply a reflection of his own opinions. Some time ago we issued a number of *The Watchman*, and about all there was in it, except the news matter and story, with which we agreed was the editorial columns. Those embodied our ideas exactly. Why should not good men have an opportunity to express their ideas, even though some of us do not agree with them? Truth is the daughter of time and discussion.—*The Watchman*.

The Watchman is fortunate if some of its readers do not get angry at it for allowing things to appear with which they do not agree. Our experience is that there are those who cannot bear for "the other side" to have a hearing. It is not enough that our columns are wide open to them as well. The other side must be ruled out entirely, or they are angry. Within the limits of good Baptist journalism, the columns of the *WESTERN RECORDER* are open to the brethren. We hope the few who are offended at this will outgrow such feeling.

EMPEROR WILLIAM I. of Germany was only thirteen years old when his mother, Queen Louise—commonly known as "Louise of Prussia"—died. She was born in 1776, and on the hundredth anniversary of her birth her illustrious son, then an old man of eighty, held a great celebration in her honor. It was for this occasion that the famous portrait that hangs in the gallery at Cologne was painted by Gustav Richter. It is said to be the most beautiful portrait in the world, as she is said to have been the most beautiful woman in Europe. The painter had Miss von Ziegler, who greatly resembled the queen, to stand for the portrait, and he had several pictures of Louise for his guidance. The portrait is greatly admired, and it has been widely copied in engravings.

The Emperor cherished his mother's memory with rare tenderness and devotion. Her favorite flowers were blue corn flowers, and the poorest peasant in the realm could gain admission to the palace by bringing a handful of these blue corn-flowers. They reminded the monarch of his loved mother, and for her sake whoever bore any of those flowers was welcomed.

The King of kings gives royal welcome into His presence and to His Palace in the skies to every one who brings the blood of His Beloved Son. The vilest, with that blood, are received, while the best without it are rejected. The Emperor asked no question in regard to the person bringing the blue flowers his mother loved so. Having them was enough. God remembers not the sins of the one who brings the blood of Christ. This and this only opens the doors of Heaven to the human soul.

THE Louisville & Nashville road—the "old reliable"—has put on a special train which is ahead of anything previously attempted. Boarding this train in Louisville, 5:45 P. M., you can be in Nashville at bed-time; in Chattanooga, 3:52 A. M.; in Birmingham, 5:40 A. M.; in Memphis, 6:30 A. M.; in Atlanta, 8:05 A. M.; in Montgomery, 8:30 A. M.; in Mobile, 1:50 P. M.; in Thomasville, 3 P. M.; in New Orleans, 8:10 P. M., or in Jacksonville, 8:50 A. M. You can take a through sleeping-car to any of these points. The accommodations on this great system are unsurpassed. They really make travel a luxury. For speed, comfort and safety, you cannot do better than to take the L. & N.

LET my mouth be filled with thy praise and with thy honor all the day.—David.

Editorial Varieties.

We are sorry to learn that Dr. H. L. Wayland of Philadelphia, is seriously ill with pneumonia. We hope he will soon be himself again.

We are glad to get word reports from Bethel Female College at Hopkinton, N. Y. President Edmund Harrison is certainly a prince among teachers and he has an able faculty.

In response to our thanking God for the majority of the Baptist churches are in the country, the *Baptist News* reminds us that Baptists started in the country: "In those days came John the Baptist preaching in the wilderness of Judea," etc.

It is announced that Dr. F. L. Wilkins will retire on the 1st of January from the secretaryship of the N. Y. P. U. A., and that Dr. E. E. Covert, of New York, will probably succeed him. Dr. Wilkins has done efficient service as secretary and has made himself famous.

The Bible says of the old Simon who blessed the infant Christ that he was "just and devout." This is a noble and a comprehensive epithet. "Just," i. e., right toward his fellowmen, and "devout," i. e., right toward God. "Just and devout" make a well rounded character.

Mr. H. D. Hackmeier, in a story says: "The smell of the dinner was enough to make an empty man thank God for the room that he was inside of him." It is no cause for thanksgiving truly. But in the spiritual realm, hunger and thirst are blessed. "Blessed are they that hunger and thirst after righteousness."

Go the tells of a man, whom it is impossible to please because he is never pleased with himself. Perhaps that is the reason some of the brethren are so hard on those who have known persons, however, who were delighted with themselves and their own performances who were seldom pleased with what others did.

The Rev. T. J. Davenport, of Knoxville, Tenn. accepts the call to Greentown. Bro. Davenport was a good preacher before, and he greatly to be desired in the church. His missionary pilgrimage through Br. B. lands last spring. We congratulate the Germantown church.

All will hear with regret that "Day-spring," Dr. J. G. Platon's missionary vessel, has sunk in the Pacific Ocean. There were on board three months' supplies for the New Hebrides mission in which the veteran missionary was so much interested. One lady has already given \$1,000 towards supplying Dr. Platon with another ship.

Dr. Lorimer, in his admirable address before the Chicago Baptist Social Union, complimented the Kentuckians of the past generation for their zeal and sacrifices for the cause of female education. What chivalry struck him when he first came to Kentucky, more than thirty years ago, was the number and the character of our schools for young ladies. This is a tribute well deserved, and one our people will appreciate.

Dr. W. H. Felix has resigned the pastoral care of the First Baptist church of Lexington, Ky., to take effect in three months. Dr. Felix is in the very front rank of American preachers, and the First church is one of the best. Dr. Felix's work in Lexington has been very fruitful. The church greatly prospered under his ministry. Happy the church that secures his services. We earnestly hope he will not leave us without the services of another in type, we learn the church has recalled Dr. Felix at an increased salary. Church and pastor are worthy of each other.

The Countess Anna Kapriste gives a secret of the marvelous power of Russia when she says of the Russian women: "They marry with deliberation abide by their choice, exact the mission of the most noble of American preachers, and rear of children lavish all their energies of mind and body. To have strong and healthy children, sons as strong as lions' whelps, and daughters flawless as doves is the primary ambition of every normal Russian woman." It is hard to find any nation in which the women do not exalt the doctrine of motherhood. It is the highest and grandest of all missions.

What our deacons have learned in regard to subscribers to their state paper is also true in New England, as no doubt it is all over the world. *The Watchman* says: "Hundreds of dollars have come into the treasury of our societies this year through new subscribers to this journal. An unprofessional journal, or young people's paper, does not meet the case, nor do the monthly publications of our missionary societies. Throughout New England it is to be noted, without exception, that the largest proportional contributions come from the churches in which the *Watchman* is most generally taken. A pastor is preaching many sermons who leads his people to receive the weekly visits of the denominational paper."

We have received copies in full of the *Jessy Church records* and of the so-called *Kiffin manuscript*, and we will publish them next week. They are exactly according to what we said. The words "none having then so practiced in England to profess believers" do not belong to the *Jessy Church records* and do belong to the so-called *Kiffin manuscript*, just as we stated on the authority of Gould. It turns out that these *Jessy records* were written out not in 1611, but in 1711. Nobody knows when the so-called *Kiffin document* was written, or by whom. The first mention of it occurred in 1738, nearly one hundred years after 1611. An anonymous document that appeared nearly a century after the date of an alleged event, cannot reasonably be regarded as valid testimony to the reality of that event.

Among the Churches

LOUISVILLE.

Walnut-st.—Pastor Eaton preached One received by letter and one under watchcare.

Broadway—Brother E. C. Dargan preached in the morning and Pastor Pickard at night. Bro. A. T. Robertson preached a Christmas sermon Wednesday night of last week.

Chestnut st.—Pastor J. M. Weaver preached. Two received by letter.

East—Pastor Christian preached at both hours.

McFerran Memorial—Pastor Jones preached. One called for baptism. Six requests for prayer.

Twenty-second and Walnut—Pastor Hunt preached. Five received by letter, one for baptism and one baptized. A German mission to be started the first of January.

Franklin-street—Pastor Edwards preached. One received by letter.

German—Pastor Ritzman preached as usual.

Highlands—Pastor Dawes preached. Two joined by letter.

Logan-st.—Pastor Ewing preached.

Parkland—Pastor Nowlin preached as usual.

Portland-avenue.—Pastor Shelton preached. We heartily congratulate the church on securing Bro. John Bass Shelton as pastor. He is one of our brightest and most efficient preachers. Bro. T. W. Young, formerly pastor, will preach next Sunday.

Southgate-street—Pastor McFarland preached at both hours.

Third-ave.—Bro. J. H. Aden, of Brazil, preached at 11 A. M. and Pastor Taylor preached at night. He is preaching on the ten commandments. Two received by letter and one for baptism. Mission school opened near Eighth and Magnolia.

Twenty-sixth and Market—Pastor Thompson preached. Two received for baptism.

Thirty-sixth and Blumark—Pastor Sands preached. The building to be pushed forward.

Clifton—Pastor Masters preached. One baptized since last report.

Thirtieth and Alford—Pastor Hepburn preached. One profession of faith.

Highland Park—Pastor Burroughs preached.

SEMINARY NOTES.

Elkhorn church, of which Bro. Leo is pastor, makes a nice Christmas offering to the Orphanage.

Dr. McFerran, of Broadway Methodist church, took supper with us and made one of the best speeches of this year in New York Hall.

Bro. Posey Grant, of last year, is with us this week.

Prof. McGlothlin preached to the children at his church Sunday and took a nice collection for the Orphanage.

Bro. R. E. Holder's new church will soon be completed.

Bro. J. S. Pelree had to go home on account of his health. We were sorry for John as a "fine fellow."

Bro. Robert L. Bivins and Miss Maud Purser, both of New Orleans, will be united in marriage Dec. 24th, at 10:30 A. M., at Hazelhurst, Miss. Dr. D. I. Purser, the father of the bride, will perform the ceremony. Bro. Bivins is one of our finest students and very popular with the entire body. Miss Purser will be remembered as the charming daughter of Dr. Purser who accompanied him to Louisville while he was engaged in a recent revival at Fourth and Walnut street church. Bro. Bivins accompanied by Mrs. Bivins will return to the Seminary after the holidays. Bro. Lyon went with Bro. Bivins on the eventful trip.

Supplies for Sunday: Jeffersonville, Ind., S. F. Williams, morning and J. F. Newton, evening; Shippingport, J. S. Hixon, evening.

THE STATE.

Bro. H. D. Burch writes from Madisonville: "A council met at the Macedon church on Wednesday, before the fourth Sunday in November, to take into propriety the ordination of G. H. Lawrence; W. R. Oldham was chosen as moderator, H. C. Truman as clerk, the candidate told his Christian experience and call to the ministry. L. Bardett led in the examination; ordination prayer by J. B. Oldham, laying on of hands by the council; charge to the candidate and presentation of the Bible, by H. D. Burch; charge to the church and ordination sermon by G. Richards. The council ordered the writer to publish."

Pastor J. B. Benton writes from Smith's Grove: "Our meeting at this place was one of universal interest. We were assisted by Pastor M. Ashby Jones of Bardstown, Ky. Bro. Jones

Holes in Your Health.

What does that mean? Suppose you are taking in money all day, and drop it into a pocket with holes; you will find yourself a loser instead of a gainer by the day's business. Same with your health. You eat and drink and sleep, yet lose instead of gain strength. There's a hole in your health. Some blood disease, probably, sapping your vitality. You can't begin, too soon, to take the great blood purifier,

Wyer's Sarsaparilla.

completely captivated both pastor and people by his earnest presentation of the once crucified, but now risen Lord. He told the old, old story so tenderly and lovingly that sounded sweeter each time, as a result 9 happy converts were added to the church by baptism and 13 by letter. There has been no reaction from this meeting."

Pastor J. H. Owens writes from Campbellville: "Owing partly to sickness, but more to necessary delay, I have so far failed to report the result of our meeting recently held. Bro. J. F. Williams, pastor at Harrodsburg did the preaching. His earnest sermons were most heartily enjoyed by good congregations. He greatly endeared himself to our church and community both as a preacher and as a Christian gentleman. He is most lovingly remembered. The church seems greatly cheered and revived, and we have received by baptism 15, by letter 5, and by restoration 1, as the numerical result. To God be all the praise. We feel that the work was genuine, as only the simple Gospel was preached."

New Castle and Burk's Branch churches have united in calling Bro. Dement of Virginia, each church securing half of his time.

Pastor Everett Hill writes from Mount Sterling: "We have just closed a very fine meeting which resulted in many accessions to our membership. The pastor was as listed by Rev. J. W. Porter of La Grange, Ky. We have never had a man to get a baptismal record. Men, who for eight years, had not darkened a church door came to hear him and confessed the redeeming power of Christ. The accessions represent all ages from eight years to seventy years. Two received by baptism, and one by restoration."

Bro. Geo. T. Tinsley writes from Centerville: "Pastor Hiram P. Brown, of Aledo, Mo., has just closed one of the most successful revivals in that church that she has enjoyed for years. Bro. J. A. Bennett, of Fairview, Todd county, did the preaching for the first two weeks and every Sunday thereafter that he preached forceful piety which is so characteristic of the man. Bro. T. M. Morton assisted during the third week. Thirty-three were received into the church, 23 by baptism and 5 by letter and restoration."

Bro. Bennett, assisted by Bro. Brown, is conducting a revival at his Buck Creek church. Bro. Brown, assisted by Bro. J. T. Caselbert, is conducting a revival at his Nelson Creek church.

OTHER STATES.

Bro. B. W. N. Simms from Cyrene, Pike county, Mo.: "I am today closing out a good meeting at Cyrene, a church to which I preach monthly, which has been receiving in Missouri since July 4th. My health seems restored, thanks to a kind providence; and if it is the Lord's will I should prefer a pastorate; though I never had more calls to my ministry, than since I've been receiving in Missouri since July 4th. To God be praise. I congratulate the Editor of the RECORDER upon a refreshing in his church."

Pastor Wm. J. Holtzclaw writes from Fairmont, W. Va.: "We are now in the midst of a good revival meeting. At first the coldness seemed somewhat alarming, but the meetings seem to be filled with deep interest. One has been received by relation and two approved for baptism. These latter date their conversion to a time

in the past, but claim that the pastor's sermons have stirred them up and caused them to take this step. Several ask for prayers, and it is hoped that they will follow. Pray for us."

A meeting in the Olive's Chapel church, N. C. closed with 40 professions of religion, nearly all of whom were baptized into the fellowship of the church.

Pastor L. F. Medlin, assisted by Elder J. M. Newman held a meeting in the Farmer church, Texas, which closed with 23 additions to the fellowship of the church.

Seventy-seven have been added to the fellowship of the Dablin church, Texas, as the result of a meeting.

A two-week meeting in a Graham church, Texas, closed with 12 received by experience and baptism with others to follow.

A meeting in the Providence church, Texas, closed with 30 additions to its fellowship, 22 by baptism and 8 by letter.

Bro. W. A. Jarrel, assisted Pastor Wise in a meeting in the Lonesome Dove church, Texas. There were 70 additions to the fellowship of the church and the church was greatly strengthened.

A meeting in the Richland Springs church, San Saba, county, Texas, resulted in 23 additions to its fellowship.

Sixty-four have been added to the fellowship of the Armour, church, Texas, 45 by baptism. The meeting was remarkable for the strong and deep conviction of sin shown by men.

Eld. J. H. Owens held a meeting in the Town Creek church, S. C. in which the church was greatly revived and 12 added to its fellowship.

Twenty-six were added to the fellowship of the George's Creek church, S. C., as the result of a week's meeting.

A meeting in the Steel Creek church, S. C., closed with 14 baptisms and one restoration.

A meeting in the Westminster church, San Saba, county, Texas, resulted in 15 additions to its fellowship.

Twenty-four have been added to the Stafford church, S. C., as the result of a meeting of five days.

Pastor E. Craven held a meeting in the Pine Grove church, S. C., which closed with 10 additions to the fellowship of the church.

Thirty-eight have been received into the fellowship of the Snoaks church, S. C., about all by experience and baptism.

There were 50 additions to the fellowship of the Grand Prairie church, Texas, 37 by experience and baptism.

Eld. W. A. McComb assisted Pastor Hinson in a meeting in the Big Spring church, Texas, which resulted in 18 additions to its fellowship.

Pastor J. C. Stoddard preached in a meeting in his Marcella church, Texas, which resulted in 14 additions to the fellowship of the church.

A nice day's meeting in the Cornhill church, Texas, closed with 39 additions, all by experience and baptism.

Eld. A. L. Greenwood held a meeting in the Big Valley church, Texas, which resulted in 16 additions to its fellowship.

Twenty-five have been added to the fellowship of the Farmer's Branch church, Texas, 15 by baptism and 10 by letter.

Thirteen were baptized into the fellowship of the Ferris church, Texas, and several received by letter.

A meeting in the Louisville church, Texas, closed with 26 additions to the fellowship of the church.

Eld. J. W. Sims held a meeting in the Flat Creek church, Ashley, Co., Ark., of which he is pastor. It closed with 26 additions to the fellowship of the church.

Pastor Wade Preston did all the preaching in a thirteen days' meeting in the Trenton church, Ark. There were 18 professions of religion and 20 additions to the fellowship of the church.

A meeting in the Amity church, Texas, closed with 15 additions, 11 by experience and baptism. Among those baptized were three old people, one of whom had been a Methodist for thirty years.

A meeting at Kalokobacker, Texas, resulted in the organization of a church. It will join the Concho Valley Association.

A meeting in the Good Hope church, near Springtown, Texas, resulted in 30 professions of religion and 25 baptisms.

An eleven day's meeting in the Corinth church, Texas, resulted in 15 addi-

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tions to its fellowship. The church was greatly revived.

A meeting in the Emmons church, York county, Va., closed with over thirty conversions of "15 or more will unite with Emmons, the rest will go to a Methodist church hard by."

Thirty-one have been added to the fellowship of the Gwynn church, Mathews county, Va. 19 by baptism, 10 by restoration and 2 by experience. The church made the best report to the Association it has ever made.

RECALLED STORMY TIMES.

"Well, that looks natural," said the old soldier, looking at a can of condensed milk or the breakfast table in place of ordinary milk that (led on account of the storm. "It's the Gail Borden Eagle Brand we used during the war."

BROTHER S. O. MITCHELL, of Texas, who, with Prof. Vallie C. Hart in charge of the music, has been conducting a successful war against sin all over the great Empire State, called upon the RECORDER on last Tuesday and was looking exceedingly well and hearty after the rigorous campaign through which he has passed the last year. He closed his last meeting at Flatonia, Texas, which resulted in harmonizing all the denominations in ties of love such as they have not known since the war. Brother Mitchell came to Kentucky to spend the holidays with his relatives and friends; will return to Texas again in January. Rev. A. H. Norris, his associate in the work, is now mapping out routes for the new year, arranging with churches and pastors under their new plan of operations. The RECORDER wishes their abundant success in all things and most heartily indorses their work. Bro. Mitchell reports that Dr. Gambrell has arrived in Texas and has taken active charge of the mission work.

It was our pleasure to preach last Sunday to our old home church, Maysville, Ky. It was a joy to meet many dear friends of our boyhood days; a grief to miss many noble saints who have gone to their reward. Pastor Trotter is doing solid work and his people love him. We heard many compliments on the Thanksgiving sermon he preached. The church is making steady advances in all lines of Christian activity and is growing in power and influence. W. P. H.

REMOVAL.

Last week I moved from Masonville, Ky. to Whitesville that I might be more comfortably located in my field of labor. I have been living at Masonville, among the Sugar Grove people, the last May, and during that better people it would be hard to find anywhere. Not only our own people, but other denominations have been exceedingly kind to us all the while and it was with deep regret we left the neighborhood. I am now pastor of the churches which are at Sugar Grove, Bethabara, Southampton and Whitesville. The first three named are thriving country churches, and perhaps one-half of Whitesville's membership is in the country. The four churches number over a thousand members who are naturally scatter over a very large territory. The churches are close enough together, however, for the congregations to mix considerably which requires a great deal of time for preparation for the pulpit. And so much time thus spent leaves but little for pastoral visitation. To be compelled to neglect one or the other of these duties is a great calamity to a pastor. What is to be done? I opine that my experience in this matter is the same as many of my brethren in the ministry. Too much work to do any of it well. I have enough work to keep two men more active than I, busy. And I trust I am doing the churches no injustice by saying that they are abundantly able to support two men. I use this bit of personal experience in order to illustrate the importance of the churches giving to their pastors fields small enough for them to cultivate reasonably well. The small field can be found, but will it be him enough to live on is a question. Many pastors, in order to receive a competency sufficient to the support of their families, take more churches than

they can well care for. Where is the trouble? It is a lack of the disposition on the part of the churches to have preaching more than once a month. It is not a lack of ability, or a lack of ability for when you see a church longing for preaching more than once a month it isn't long till her desire is gratified.

A church quarrelled and divided. Two organizations were recognized and each called a pastor. One side concluded they would see if money enough could not be raised to have their pastor preach twice per month. It was soon proved that this could be done. Now they have money enough for three Sundays, whereas only a short time before they could hardly have one. This is only one illustration of many that might be brought to support my statement that it is not a lack of ability, or a disposition to have more than once a month preaching. I am longing, praying and working for an advance right along this line.

C. W. COAKLEY.

Whitesville, Ky., Dec. 15, 1896.

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, Grant Building, Atlanta, Ga., will receive, sent-paid, a free trial sample. Price, after the sample, \$1.00 for one month's treatment, postpaid.

THE writer was greatly, but agreeably surprised the other day Dec. 17, 1896, that day being my 40th birthday. There was a delegation of about 50 of my friends and members of Spring Bayou church, the grown people were all except three. About 10 o'clock that day the people commenced coming in, at first I thought "Wedding," and then I thought, yes I thought and thought, and while I was thinking the ladies took possession of the dining room, and loaded every available table, safe, chest, etc., with good things to eat; while the gentlemen amused themselves at my confusion until half-past 12 o'clock, when this scribble was conducted to the dining room. I never saw so many things to eat on my table before. I am 40 years old, and have been preaching 15 years, but I have never been treated this way before. The day was so enjoyable, I could not help wishing that the day was four hours longer.

And the many "good wishes" and "best wishes" to me, and the "Happy Day" and "I hope to be with you again on our birthday" made it a day never to be forgotten by me.

May the Lord bless all Who gave me a call On this my fortieth birthday, With happiness and health And abundance of wealth To be happy while here they stay.

May their souls be fed Upon heavenly bread Till they reach their home on high Their way to glory made. On the gold-paved street In the land of the sweet by and by Is the prayer of T. M. McGee, pastor of Spring Bayou church.

MORPHINE. Optum. Cassette cured at home. Remedy for Opium Habits. Endorsed by physicians, ministers and others. Beware of particulars, Jesuism, etc. Free. Tons online, the tobacco cure. 81 East 1892. J. W. SONS CHEMICAL CO. Danville, Texas

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FAMILY CIRCLE.

MY CHILDHOOD'S SUNDAY.

BY MARIAN DOUGLAS.

My great-great-great-grandfather, whose heart through mine is beating, Believed—good Puritan—'twas in a Of sins to stay from meeting. On each Lord's Day they gathered twice, A patient congregation, And heard two long discourses through As food for meditation. But, oh, what rest from Saturday, How brisk a start for Monday, Those grave old Pilgrim fathers had, With their old-fashioned Sunday:

"A washed day," you say; and yet Food memory's tears bedew it, For in my old New England home, A child, how well I knew it! It colored all my early thoughts, My life was built upon it; I always said "My Sunday gown," "My go-to-meeting bonnet,"

More common, bustling workdays Were Saturday and Monday, But, oh, what very best belonged To that old-fashioned Sunday. Once more the great green hills like we, Its high wall round me close; I sit, a nosegay on my breast— How sweet the daffodil roses! I softly waived my palest fan, And, by my side, my Mother Meets mine with look, half smile, half prayer, More sweet than any other.

I loved the strolls of Saturday The merry rounds of Monday; But, oh, I felt the holy charm Of that old-fashioned Sunday. They haunt me still, the many texts And hymns I then committed, And never knew in learning them That I was to be parted. Time changes all; yet we would trust Through change the world grows better; But, oh, to the remembered past, How much I feel a debtor! And, oh, how hopeless Saturday, And wearisome were Monday, Without the quiet rest between Of my old-fashioned Sunday!

—The Independent.

'RIAH HEATHCOTE'S DUTY.

BY W. BERT FOSTER.

'Riah stood up between the bean rows with a weary little sigh. The hot August sun beat down upon her little figure half hidden under Aunt Jimema Heathcote's mammoth sunbonnet. The long rows of vines were turning yellow in the warm rays, and if the beans were not picked within a few days they would be shell beans instead of "Lalys."

'Riah uttered another sigh and rubbed her aching back as she saw how little she had already done and how much more there was before her. It did seem as though that bean field had grown larger since she commenced picking. It seemed to stretch like a fairy book, for in fairy stories, you know things do grow in the most mysterious manner. Why was it, 'Riah wondered, that that field looked so much smaller in the spring when it was planted than it did now when she was picking the beans.

Her eyes wandered across the field to the shade of the cool woods beyond, and her thoughts followed her eyes. How splendid it would be to just roam through the depths for the rest of the day! She used to—erect like a fairy book, for in fairy stories, you know things do grow in the most mysterious manner. Why was it, 'Riah wondered, that that field looked so much smaller in the spring when it was planted than it did now when she was picking the beans.

"Mamma isn't there now," she said simply. "She told me that was only the body she wore on earth, but that she would be with God. I don't want to grieve her by acting as though I was sorry she was happy with papa."

"The pastor kissed her and was silent; but Aunt Jimema thought it was unnatural for the child to say such things. 'Riah felt the change after her mother's death at once. Aunt Jimema told her that the doctor's bills had been heavy and that after the funeral expenses were paid there wouldn't be any of her mother's money left.

fast enough to suit his amiable spouse. Her "gals," Jane, Annie, and Letty, were, to say the least, extremely plain—plainer than any other girls in the neighborhood. So it was galling to have her husband's brother's child, whom they had taken in out of charity, as she often told 'Riah, so pretty and sweet that her own children were cast quite in the shade. Jane, Annie and Letty inherited too much of John Heathcote's looks and their mother's disposition to be charming in either manner or appearance.

John Heathcote, the eldest of three brothers, had inherited the farm when his father died, and marrying Jimema Case, who certainly was a very "capable" girl, had settled down on the old homestead. Benjamin Heathcote was the name of the brother nearest John's age, while William was some years younger. William married (very much against his brother's advice and wishes) a pretty, gentle little music teacher in a neighboring town, and dying left his wife and the child, a few months' old, with very few of this world's goods.

A thousand dollars in the Tiverton bank constituted their little fortune when all the expenses of Mr. Heathcote's long sickness and death had been paid, and the widow and child came to John's to stay. John's girls were all too small then to assist their mother, and Jimema "reckoned she could get enough work out of William's widdler to pay for her keep."

And she certainly did get enough work from the frail and almost helpless broken little woman. She wouldn't have her in the kitchen, but 'Riah's mother was kept busy just the same with the mending for the family and the three or four hands that John always had on the farm. On one plain the little widow was firm. She would not allow Jimema to ill treat little 'Riah, or to make her work about the kitchen as her sister-in-law wished her to. So as long as her mother lived 'Riah had gone to school and roamed through the woods and fields at her own sweet will.

But all this was changed now. First Mrs. Heathcote had fallen ill; "over-work" ill-natured neighbors called it, and the doctor soon pronounced it a hopeless case of consumption.

"Hopeless case of laziness!" snapped Aunt Jimema.

But the widow was past being moved by such remarks, and in a few weeks passed out of this life. 'Riah remembered it. She could never forget it, and she tried, for a whole hour she had been alone with her mother in the sick room, her face pressed close against her dear sunken cheek, and her arms clasping her mother's neck. Long and earnestly did Mrs. Heathcote whisper to her child. She explained what she felt would occur in such a manner that the child understood that the angel Death, although it would part her from her dear mother would not separate them forever.

With their arms around each other the mother and child fell asleep, and thus they were found an hour later, the mother never more to wake in this world, with the tear-stained face of her child lying peacefully on her breast.

'Riah did not cry when the body was laid away in the little cemetery beyond the village church. Aunt Jimema, who was herself dressed in a great crepe bonnet and black alpaca dress (both borrowed for the occasion) and holding a voluminous handkerchief to her eyes declared that 'Riah was an "unwilling little wretch." But the child told the good old minister when he spoke to her differently.

"Mamma isn't there now," she said simply. "She told me that was only the body she wore on earth, but that she would be with God. I don't want to grieve her by acting as though I was sorry she was happy with papa."

The pastor kissed her and was silent; but Aunt Jimema thought it was unnatural for the child to say such things. 'Riah felt the change after her mother's death at once. Aunt Jimema told her that the doctor's bills had been heavy and that after the funeral expenses were paid there wouldn't be any of her mother's money left.

"My conscience won't let me allow you to grow up lazy like your mother would be with God. I don't want to grieve her by acting as though I was sorry she was happy with papa."

It was not the first time 'Riah had heard about her duty to her uncle and aunt, but this was a rather different sort of it than the one her mother had given 'Riah. Her father had died bravely. She accepted Aunt Jimema's statement of the case without a murmur and went to work in the Heathcote kitchen with all her strength. Ill-

natured remarks about how John Heathcote purchased a great many new-fangled farming tools and his wife had a new silk dress just after the widow died, went the rounds of the village, but 'Riah was too young to understand. She had promised her mother to be obedient to her father and Aunt Jimema and she labored faithfully to keep her promise.

If scolding and fault-finding had made a good housekeeper of 'Riah she would have been an accomplished one in three months. She tried Aunt Jimema's patience just as her mother had done. She seemed to have no faculty for housework, and certainly Aunt Jimema did not know how to teach her. So the quick-tempered lady gave it up pronouncing her child a "perfect little number."

So in the summer 'Riah found most of her work out of doors, and hard enough it was. There were strawberries and peas and beans to pick under the poor little music teacher's so-called "a-goin' to the moon" scheme, and instead of becoming strong and healthy her face lost its plumpness and her body began to grow crooked. At first Uncle John had tried to beg her off, for somewhere in his heart he still had a soft spot for his brother's child, but his will ruled him, as well as every one else, with a rod of iron.

"For pity's sake, John Heathcote," cried his wife when he ventured to remonstrate with her for her treatment of 'Riah, "be you a fool, or what is the matter with you? Do you s'pose 'I'm a-goin' to let that young one go where they play'n my lady? Wal, I hops not. The Heathcotes never did have any sense. Your brother Ben had to go off to Australia instead of settling down respectfully to home, an' good-natured as he was, he s'posed 'I'd be a-blow'n this lamp out," and Uncle John somewhat reluctantly shut the door in the unfortunate stranger's face.

They gathered around the table at once, 'Riah sitting off the corner of the dresser because there was not room at the large table. She had peered out at the stranger from around the corner of the doorway and his wife-begone appearance touched her tender little heart.

"Poor man, where will he go, I wonder," she thought. "If he's come from the village he's going to ward North Cornwall of course. There's the cabin the woodchoppers built last winter in the woods. Maybe he don't know about it. That would keep him warm to-night. I'll go tell him," she resolved.

Slipping unperceived into the woods she found the kitchen she showed an old sawdow over her head and ran out. It was so dark she could not see very far, but she was not afraid and pressed on in the direction she thought the man had taken. Just at the edge of the woods she caught up with him. He did not appear to be very sick, but he was striding along at a great pace, swinging his arms and muttering to himself.

"Oh, stop, please," panted 'Riah. "You walk so fast."

"I turned about in surprise and gazed at the little girl. He was not a very tall man. His form was spare, he had a bristling gray moustache and his face was very pale. His eyes might have been kind, only now there was something like a flash of anger in them. They softened, however, when he saw 'Riah.

"Why, who's this? What is it, little one?" he asked.

"I'm 'Riah, if you please," she replied. "I heard you at the door and I thought you'd like to know where there's a cabin in the woods a little way. If you've got a child, you'd oughter get in out of the damp. You can make a fire there in the cabin."

"I have got a chill," said the man, grimly. "I caught a good deal of it at that house back there, too. You belong there I suppose?"

'Riah nodded.

"Well, you're better'n the rest I take it, and the stranger laughed. "But I have got 'chilled completely. I got thoroughly drenched in the storm."

warring elements had ceased. The supper was late and the farm hands had come in hungry and inclined to grumble at the rain which had spoiled the afternoon's work. Mrs. Heathcote was frying slices of pork and her own face at the same time, while she scolded everybody for being out of their jobs. Little 'Riah flew about from pantry to table and from table to dresser trying not to deserve the reproaches and epithets which her aunt heaped upon her devoted head. But she got them nevertheless.

Finally the meal was on the table and the men took their places. Just then there was a knock at the outer door. Uncle John opened it and peered out into the darkness.

"Excuse me, sir, but will you allow me to come in?" asked a strange voice. "I have walked a long way and I do not feel well. If you will let me come in and give me something warm to drink—"

"Who's that, John?" demanded Aunt Jimema sharply.

"I dunno," returned Uncle John meekly. He was always expatiating meek when his wife had what he was pleased to call a "tantrum." "He says he's sick and he wants to come in."

"Wal, we don't keep a hotel here," exclaimed his wife approaching the door; "leastways not for tramps," she added, as her keen eyes detected the sick and bedraggled figure on the porch.

"I have a chill, I think, madam," said the stranger, in his teeth chattering suggestively. "I've walked up from Tiverton—"

"I don't care if you walked from Hellifax," interrupted the exasperated lady. "We hain't got no room for you. Now you come a-way from it, do r, or I'll s'pose 'I'm a-goin' to be a-blow'n this lamp out," and Uncle John somewhat reluctantly shut the door in the unfortunate stranger's face.

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'Riah nodded.



The smallest grain of medicine will color a ton of wine. A grain of permanganate of potash will render seven thousand scalding times its weight of water. The most trifling disorder will disarrange the mechanism of the body and cause eventual disease and death. It is the little ailments neglected that make the big diseases. Most serious diseases have their inception in a disordered digestion and faulty nutrition. This is true of that deadly disease—consumption. It is also true of nervous prostration and exhaustion and also of all forms of wasting disease. Allments of this description may not only be prevented but cured by a resort to the right remedy.

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Mrs. Ursula Dunham, of Sistersville, Tyler Co., W. Va., writes: "I should have been dead had it not been for your medicine. I was nearly dead when I began taking Dr. Pierce's Golden Medical Discovery. I had a pain in my side all the time, had little appetite, and grew very thin. The Golden Medical Discovery promptly cured the pain, restored my appetite, and increased my weight."

Dr. Pierce's wonderful free book "The People's Common Sense Medical Adviser," will be sent paper-bound, for twenty-one cents in one-cent stamps to pay the cost of mailing only. Address Dr. R. V. Pierce, Buffalo, N. Y. For handsome, durable cloth covers, beautifully stamped, send ten cents more (thirty-one cents in all), to pay extra cost for this style of binding.

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WASHINGTON EXPRESS, DAILY.

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Table with train schedules and arrival/departure times for various routes.

(Continued on eleventh page.)

A NEW MACHINE! A HANDSOMER MACHINE! A Better Machine!

The Latest and best Heretofore Unheard of Values.

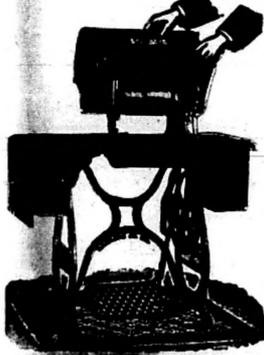
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A Large, Handsome, Noiseless Five-Drawer Machine, with Oak or Walnut Woodwork, Goth to Cover, Drop Leaf, locks to cover and drawers, nickle-plated rings to drawers, dress guards for wheel, and a device for replacing belts.



Arrangements have been completed by which we are enabled to furnish the latest improved high-arm machine to our readers for 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 sale. A complete set of accessories in elegant velvet-lined box is furnished with each machine, with all the newest improvements, such as automatic bobbin-winder, self-threading shuttle, self setting 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 so 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 for \$50.00. Do not be influenced by traveling or local agents. Use your own judgment, and save from \$20.00 to \$40.00. Beware of imitations.

WESTERN RECORDER—The sewing machine you sent me is just what you recommended it to be. I am well pleased with it. My sister says she would not give it for any other machine. **BRADY THOMASCO.**
Stampong Ground, Ky., Sept. 14, 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 is new. **Mrs. B. THRELKELD.**
State Line, Ky.

WESTERN RECORDER—I have received the machine and am well pleased with it. It is as good as good as any machine. There is no City for me. **JOHN H. JEFFERIES.**
Lain City, Wis., Aug. 25, 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 is new. **Mrs. G. THRELKELD.**
State Line, Ky., June 24, 1896.

WESTERN RECORDER—Will say that the sewing machine is just what you said it was. My wife is well pleased with it. **JOHN F. TYRRE.**
Buffsides, Ky., Aug. 6, 1896.

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

DEAR RECORDER—The machine I bought of you is much better than one I paid \$60. for. I am more than pleased with it. **Mrs. G. H. CARTER.**
Troyville, Ky., March 14, 1896.

Address all orders to
WESTERN RECORDER.



FREE TO BALD HEADS.
We will mail on application, free information how to grow hair again. No need, stop falling hair and prevent disease. Address: **W. H. BROWN, Proprietor, Dept. U, Box 774, Cincinnati, Ohio.**

felt the strong arms which held her tremble. "You have got a chill," she said when he put her down. "Let me show you where the cabin is."

He took her little hand in his own and suffered her to lead him through the gloomy woods in a path known only to herself.

"Did you know my papa?" she asked. "Yes, I knew him and loved him, too." She crept confidently near him at these words. "You'll never want a friend while I'm above board, little 'Riah."

"Riah" reached the substantial log building and entered. "Riah heaped together some leaves and twigs in the fire place and the stranger produced a lucifer and started a blaze. Soon the dancing flames lit up the rough interior. Enough dry leaves and grass were scattered about to make a comfortable couch in one of the berths. A pile of bagging in the corner furnished the bed clothes and "Riah made her patient lie down at once."

But for a man with a bad chill he recovered in a wonderfully short time. He called "Riah" to him, made her sit on the edge of the bunk, and with a few skillfully put questions he drew from her all her simple history.

"I promised mamma I would do my duty every day," "I came away to-night without helping Aunt Jemima do the supper dishes; but if you're sick I suppose my duty is right here. Aunt Jemima can get along without me, for Jane, or Annie, or Letty can help her just for once."

"Your duty is right here to-night," "Riah," he said, stroking her hair. "And you never shall go back to Aunt Jemima's if I can help it."

"Oh, do you mean it?" she cried, her eyes shining and her hands clasped delightedly. "I hoped that sometime Uncle Ben would come back from Australia and get me; but I'd just as soon have you, if you knew my papa."

Just then the door opened and Uncle John with one of the farm hands, each bearing a lantern, entered the cabin. "This is a pretty boy," "Riah" exclaimed Uncle John, who was evidently a little scared and a good deal angry.

"What do you mean by trapping off this way, 'Riah, an' givin' us all such a scare?" We wouldn't have had the least idea where to find you if Jim and I hadn't seen the light in here. Your aunt, she 'lowed you'd gone an' run after that tramp—an' I vow, there he is now!"

"The 'tramp' sat up in the berth. "I'm sorry you were so frightened over her loss," he said. "But you need not worry. She's going to stay with me to-night."

"Wal, I guess not," exclaimed Uncle John. "Who be you, anyway?" "If it hadn't been for this child, John, your brother, to whom you refered to, would have been working and laboring about in these woods most likely. She brought me here."

"It's Ben!" fairly gasped Uncle John, almost letting his lantern fall. "Aye, it's Ben," responded the other, "and no one else." "I didn't know ye, Ben, really I didn't," declared Uncle John weakly. "I wouldn't have turned ye away if I'd knowned. Neither would Jemima."

"I'm sorry to see ye brought to such straits. Come back to the house and stop over night. Maybe I can get ye somethin' to do on the farm if ye want or stay."

DON'T BE COWARDS.

Charlie Mann smashed a large pane of glass in a chemist's shop, and ran away at first; but he quickly thought: "Why am I running? It was an accident. Why not tell the truth?"

No sooner thought than done. Charlie was a brave boy. He told the whole truth; how the ball with which he was playing slipped out of his hand, how frightened he was, how sorry, too, at the mischief done, and how willing to pay if he had the money.

Charlie did not have money, but he could work; and to work he went at once in the very shop where he had broken the glass. It took him a long time to pay for the large and expensive pane he had shattered; but when he was done he had endeared himself so much to the shop-keeper by his fidelity and truthfulness that he could not bear of his going away, and after a while Charlie became his partner.

"Ah, what a lucky day that was when I broke that window," he used to say. "Charlie," his mother would respond. "What a lucky day it was when you were so afraid to tell the truth!" "Lying lips are an abomination to the Lord, but they that deal truly are his delight."—The Ensign.

A NEW SHRUB THAT CURES KIDNEY AND RHEUMATIC DISEASES—A FREE GIFT.

A short time ago our readers were made aware of a valuable new botanical discovery, that of the Kava Kava Shrub, or as botanists call it, *Piper methysticum*, found on the banks of the Ganges river in East India. From a medical standpoint this is perhaps the most important discovery of the century. The use of the Kava-Kava Shrub, like other valuable medicinal substances, opium and quinine, was first observed by Christian missionaries among the natives as a sovereign remedy for Kidney diseases and other maladies caused by Uric acid in the system. Since its general introduction, Alkavis, (the Kava-Kava Compound), has wrought many remarkable cures of Kidney and Rheumatic diseases.

Mr. R. C. Wood, a prominent attorney of Lowell, Indiana, was cured by Alkavis of Rheumatism, Kidney and Bladder trouble of ten years' standing. He writes:

"I have been treated by our home physicians all without the least benefit. My bladder trouble became so troublesome that I had to get up five or twelve times during the night to urinate. In fact I was in misery the whole time and was becoming very despondent. I have now used Alkavis and am better than I have been for five years. I know Alkavis will cure bladder and kidney trouble. It is a wonderful and grand, good remedy."

And an equally wonderful is the testimony of Rev. John H. Watson, of Sunset, Texas, a minister of the Gospel in thirty years' service, stricken down at his post of duty by kidney disease and cured by Alkavis. Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis, and was promptly cured of Kidney disease, and restored to health. Another most remarkable case is that of Rev. Thomas Smith, of Cobden, Illinois, who passed nearly one hundred gravel stones under two weeks' use of this great remedy, Alkavis.

So far the Church Kidney Cure Company, No. 420 Fourth Avenue, New York, are the only ones in any form of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free trial-cure of Alkavis prepaid 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. It is sent to you entirely free, to prove its wonderful curative powers.

A MAN may know that he is without God if he is without prayer. Prayer is the simple expression of the desire for God. It is by prayer we invite God to come in to occupy his throne.

A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and I can assure you that I am a specialist in the history of medicine. As I must soon retire from active life, I will, in this time, send the name of treatment and cure as used in my practice, free and post-paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a secret cure which anyone is free to accept. Address: **Prof. J. A. LAWRENCE, 88 Warren St., New York.**

FREE
A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Dropsy, etc. Prepared by the most skillful and grateful people who have been cured. We send the Medicine free and post-paid. You run no risk, save Doctor's bills and get well. Give Agents the name of the Medicine. Write to-day. Address **WANTED THE BOYTTIAN DRUG CO., New York City.**



Washing windows

is another one of the things that Pearlline (one with out soap) does best. With that, the glass is never cloudy, is always clear and bright. Washing it is less trouble, of course—but that is the case with everything that is washed with Pearlline.

And don't forget the sashes and the frames; remember that Pearlline, when it takes the dirt off, leaves the paint on. Haven't you noticed that certain imitations are not so particular about this?

Millions Now Use Pearlline

Sunday **100,000** School **TEACHERS** Weekly study PELOUBET'S "Select Notes" on the International Sunday School Lessons for inspiration and instruction. **BAPTIST BOOK CONCERN, LOUISVILLE, KY.**

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

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

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

DR. ARCHIBALD ALEXANDER—Taking it as a whole, and as adapted to every class of readers, this "Commentary" may be said to combine more excellence than any work of the kind which was ever written in any language.

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.

NOTES FROM GEORGETOWN

We are having a meeting of growing interest here. For two months Pastor Cody has been working with a view to this meeting. The prayer-meetings have been full of interest, and the desire for a revival has been growing. For two weeks the prayer-meetings were held every night. The services of Bro. T. T. Martin, of Beattyville, were secured last week and he is here doing good work. His sermons are plain and simple, full of the old Gospel, delivered with great earnestness. Of course we can tell nothing about the results, but I am safe in predicting a successful meeting, for such preaching is sure to be blessed of God. Hundreds of hearts all over the South will anxiously turn to God for his blessing upon this meeting when they read these lines.

When the State Mission Board chose Bro. Martin for the work at Beattyville, it was divinely directed. He will soon have the debt of the church paid off. After he has gotten the church fairly on its feet, I believe the divine call will be clearly seen by the Board and the preacher to a broader field of usefulness. Say what we may against the professional evangelists, the New Testament recognizes the office of evangelist. When one has been long enough in the ministry to know something about preaching, and can enter into sympathy with pastors and churches, if his gifts develop along lines which show him to be one of the Lord's harvesters, then he owes it to his Master to enter the field as an evangelist.

Bro. Martin shows unmistakable gifts in this direction. He is devotedly pious, intensely in earnest, practical, sound in doctrine, of a sympathetic nature, fearless, full of common sense, and knows the needs of churches and can enter fully into sympathy with pastors. Such men are needed and will be more and more in demand. The State Mission Board will do well to have more of them.

WHAT AILS ELKHORN'S PREACHERS?

Since the last meeting of Elkhorn Association, it looks as if all her preachers had taken a notion to resign. I was at Marion, Ala., not long since and heard the sample, Bro. Bomar, of Versailles, gave them. I didn't blame them a bit for calling him, for the sample was first-class. I now hear that he will take up his line of march between this and New Year's to take charge of one of the most pleasant pastorates in all the South.

The news has just been published that Dr. Felix, the greatest preacher we have, has resigned the First church at Lexington. This leaves our strongest church pastorless. Three or four more of our best country churches are either pastorless or will be in a short time.

THE COLLEGE

prosper in spite of hard times. We have enrolled to date 323. Our friends say the College is better known to day than ever before in its history. We have forty ministerial students; all of these receive their tuition free. More than half of them require some help besides. We look to the churches and Sunday-schools to furnish us with the needed funds. I wonder if Kentucky hasn't more ministerial students in school than any other state. With our several colleges and numerous high schools, besides the Seminary, I am sure we must stand near the head of the column. There is no work in which we are engaged that promises more for the future of our churches and for the world than this. No worthy young man

who gives evidence of a call to the ministry ought to be allowed to remain out of school a day for the want of means. But, oh my! how hard it is to get our people to see it this way and furnish us the money! One of the most surprising things is to find pastors lukewarm on the subject, who themselves, in their early struggles, received aid at the hands of the churches. If I could only "stir up their pure minds by way of remembrance!"

BAPTIST PASTORS' CONFERENCE, CINCINNATI.

It has been my privilege to be present at several meetings of this body of earnest men. They know how to make the "stranger in their gates" feel at home. Our Kentucky brethren, about half a dozen in number, form a conspicuous part of the conference. What a mission field we have on our side of the river there! More than one hundred thousand souls in the three or four Kentucky cities, and our Baptist forces are very weak. "Satan's seat" is thereabouts and our lines need to be strengthened. Think of Newport with possibly thirty thousand souls and only one Baptist church!

About Cincinnati is a good place to study Catholicism. Why don't the pastors write for the papers and tell what they know? One said to me: "The Catholics are encouraging their girls to marry Protestant young men; but they discourage their men marrying Protestant women." What a text is this for some splendid writing! This is something like the way God's people were entrapped in olden times. Some very smart people joined forces and had the Legislature to enact a law which allowed women to vote in the choice of school officers in Kentucky. They ought to go to Covington and see how nicely that law enabled the Catholics to capture the whole of the school machinery. "No Protestant need apply" will soon be understood there, if it is not publicly announced, when the choice of teachers is to be made.

W. B. CRUMPTON.

Georgetown College, Kentucky.

DEAR RECORDER:—We have recently held in the Madison-avenue Baptist church a series of evening meetings, during which 3 were received by letter, 7 were baptized and one awaits the ordinance. Among the number was my baby, Susie, who was ten years old last October. My entire household of four daughters and two sons are now numbered on the church roll, and I hope their names are written in the Book of Life. I trust they may be useful to the Master while here. We had the very-acceptable labors of Rev. A. Logan Vickers, who holds membership with us, as does his entire family. Bro. Vickers is not a "pioneer," but he works six days a week and preaches acceptably on Sunday. He has been a true yoke-fellow with me in the work here, and most generous, being the leading contributor in our church. Until recently we have had his mate in our church, the Rev. J. H. Averitt, of Walnut Hills, Cincinnati, O. This brother is now pastor at Lockland, O., preaching twice every Sabbath and doing much other work—but works at his regular business six days in the week. Though he has removed his membership, he still contributes largely to our church, and in this respect is the most remarkable case I have met. I have never been associated with two preachers who were such generous givers as these. B. F. SWINDLER.

Covington, Ky., Dec. 19, 1896.

The meek will be guide in judgment; and the meek will be teach his way.

Helps to Bible Study in The Sunday School Times

Unsurpassed helps to Bible study, in connection with the International lessons, are the main feature of THE SUNDAY SCHOOL TIMES. Drs. Beecher and Riddle contribute Critical Notes; Drs. Geikie and McLaren, articles on each lesson; Bishop Warren, Teaching Points; Dr. Wayland Hoyt, Illustrative Applications; Dr. Schaffler, Teaching Hints; Prof. F. K. Sanders, The Senior Bible Class; Faith Latimer, Hints for the Intermediate Teacher; Julia E. Peck and Mrs. Roxana Beecher Preuzner, Hints for the Primary Teacher; Canon Tristram and others, Oriental Lesson Lights; *Amos K. Wells, Question Hints; the Rev. E. Morris Ferguson, Blackboard Hints. During 1897, special articles will appear on the latest disc overies in Bible lands, by Dr. H. H. Precht, who is one of the editors, and by Drs. Sayce, Ramsay, Mahaffy, Hommel, Zimmern, and Jensen.

At least 16 pages weekly, 52 times a year, with illustrations

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STERLING SILVER NOVELTIES---ORDER FOR CHRISTMAS. 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, 836 FOURTH AVE., LOUISVILLE, KENTUCKY.

THE PEERLESS GIRL.

The great social idea has gone into every home of the nation, gone into the villages and towns, and into the great cities,—gone forth like a river, and overflowed this land like a wave from the ocean. And thus the girl of the period has become ubiquitous, and dwells everywhere. She is a cosmopolite, a citizen of the whole world. She is old—as old as the ark of the covenant, but, on her is a roseate tint, like the blush of morning. Her eyes sparkle with the radiance of youth, and her firm, but elastic step is the token of hope and resolution; and as a beautiful smile upon her fair features wherever she goes, she illuminates everything that comes into her presence. She waves her hand over Columbus's plains and hills. At the wave of her hand the wilderness and desert rejoice and blossom like the rose tree. Beautiful cities spring up as by enchantment. Her praises are told in splendid and eloquent oratory and sung in chaste and polished verse. Her name is spoken by seventy millions of free people. Her hand has been kissed by George Washington, Patrick Henry and the Randolphs, the Pendletons, the Lees, the Marshalls, the Barbours, the Breckenridges, the Blackburns, the Wirts and Irvings, by Wendell Holmes, John Greenleaf Whittier, Henry Longfellow, John Broadus, Leroy Halsey, Stuart Robinson, Noah Webster, and above all, by the illustrious "Triumvirate" Clay, Webster and Calhoun, and a host of the best and wisest men of the nation.

Education, the loveliest and most beautiful girl of the period, is coming to bless the world. She comes, she comes, and the beautiful fictions of our fathers that were woven in Superstition's web when time was young, and fondly and cherished, have fled before her coming, that is, the wand of science. She comes with silvery laugh and sunny smile. She comes with trumpet blast and nations from the dead arise. She comes, she brings the glorious jubilee. She ushers in the resurrection morn,—she comes and

BETH EL COLLEGE, Russellville, Ky.

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BUFFALO LITHIA WATER

CHRONIC GOUT, RHEUMATISM. DR. HARVEY L. BYRD, Baltimore: "I have witnessed the best results from the action of the BUFFALO LITHIA WATER. In Rheumatism, and I do not hesitate to express the opinion that in all diseases depending upon or having their origin in Uric Acid Diathesis, it is unsurpassed, if, indeed, it is equaled by any water thus far known to the profession." Sold by druggists. Pamphlets free. PROPRIETOR BUFFALO LITHIA SPRINGS, VA.

brings the world's great harvest-home. With the harvest home of nations, see, she comes. And when she speaks the nations shout with joy,—with a thousand blessings in her hand, she comes to bestow them upon rich and poor, upon white and black, upon high and low, without money and without price.

The magic of her voice has filled the earth with smiles and blessings, see, she comes. With joy and gladness, see my sweetheart comes. She comes, she comes, the beautiful maiden comes. Whatever she touches she adorns, dignifies and ennobles. Her plastic hand has garnished and beautified every home. She pours the balm of consolation into the bleeding heart, she spurs on and stimulates the ambitious youth to efforts of future glory and deeds of noble daring, she lifts up the head of the desponding and inspires hope in his breast.

The late Teachers' Institute held in the city of Louisville in the Male High School building, under the superintendence and masterly management of that incomparable county superintendent, Alfred Herr Hite, and his two excellent examiners, Messrs. Armstrong and Reinicke, was composed of the elite of the county and surrounding counties, a more intelligent and intellectual assembly of ladies and gentlemen have never been convened within my recollection anywhere within the limits of our grand old commonwealth. It was, in fact, a brilliant constellation of genius and talent, and commended the admiration and

highest eulogiums of all that witnessed and heard the discussions on that occasion. They all say it was a "feast of reason and flow of soul," rarely enjoyed anywhere. Talent is no exotic in old Jefferson; it is indigenous to her soil; Her very atmosphere is redolent with it, and he that does not believe it is an incorrigible skeptic and not worthy of the confidence of an honest man. God bless old Jefferson! I love her rocks and rills and templed hills, and all her glorious things, her brave men and fair women, her delicious fruits and perennial springs, her lofty hills and lovely vales; take her all in all we may "ne'er look upon her like again." She is emphatically nonpareil. In peerless majesty she stands alone like Pompey's pillar at Alexandria towering alone in classic dignity.

The sheen of her fame has gone over land and sea, from the crystal lakes of the North to the turbid waters of the Mississippi, from the constellations of the North, to the frozen serpent of the South. Her sons have proved themselves wise in the councils of the nation as well as valiant on the field of battle. The bones of her sons, fallen in the great struggle for independence, lie bleaching on the green fields of their country and mingled with the soil of every State from the Ohio to the Gulf of Mexico, and there they will lie forever. The noble efforts of her heroic women in that memorable struggle are most gratefully remembered, although amid those rugged scenes and trying times she preserved her char-

acteristic quality, modesty—that quality which most highly adorns a lady, the sweetest charm of female excellence, the richest gem in the diadem of her honor, that chastity of honor that feels a stain like a wound, that always ennobleth valor but mitigates ferocity, that enabled her to overcome the most overwhelming reverses of fortune, to move along smoothly and gracefully in her own proper sphere with more than manly fortitude, happily combining true grace and dignity. Her voice is now heard among the councils of men, and doubtless will have a potent influence upon the destinies of our country. Her influence and executive ability have been most signally displayed over the master States of antiquity, as well as those of modern times; even in the proudest days of English history, who sway'd the scepter of the British Empire but Queen Elizabeth! Whose matchless sagacity and wonderful executive ability have commended the universal admiration of all succeeding ages. During her reign the arts and sciences flourished in their greatest prosperity. Genius and literature were encouraged, and there arose two of the greatest poets and two of the greatest philosophers the world had ever seen, viz., Shakespeare and Milton, Bacon and Locke, whose works have shed glory and immortality upon the English name, and wreathed the imperishable chaplet of fame around the brow of that famous queen. EXCELSIOR.

SOME THOUGHTS.

One could scarcely live in the fast end of the nineteenth century without thinking more or less; some more, some less. It is said, and truly too, that thoughts are property. But it is like owning a farm. You own much that is in common with others even though you may have some things on your farm that others do not have. Some people get in the habit of borrowing and never pay back. We wonder if all do not feel more or less guilty? Suppose every one should leave out of his thought factory everything except that which was absolutely his own. We imagine some of us would find our stock alarmingly short. If a preacher or writer happens to run in the same channel of thought expressed in the same or nearly the same language he is called a plagiarist. Some however have the faculty for clothing the thoughts of others in disguise. Our mothers used to make all of our clothing. Now we buy from our merchants ready for use. Not long ago the papers contained an interesting account of a clerk in the office of a superintendent of Public Instruction who was caught dealing out indulgences as did John Tetzels of old. In the clamor to "get there" questionable methods are resorted to. But are there not more reasons than one for this? Some are too lazy to manufacture their own thoughts while others are too ambitious to wait. The real thinkers, therefore, are the honest, patient and persistent men and women. To take hold of a thought and roll it over and over in ones mind and then finally crush it and get the kernel requires energy of mind and thought. Our institutions of learning, many of them, are far from being the true ideal; and those which approach nearest to perfection are not estimated properly. The method of obtaining thought has much to do with it. Some schools with less conscience and for the sake of patronage, make a business of gathering cart loads of other people's thoughts and dumping the whole load upon the so-called students. Those schools which seek

to train the mind for independent thinking will be shunned by all those who prefer the short cut.

The great difficulty in the whole matter is that men are disposed to leave God out of their thoughts. The Greeks did this and set up their heathen temples. We love to linger in Grecian halls and parks. We love to think of the fathers of learning. But we see as we pass by what education without God will do for the human heart. The destiny of the soul depends on the trend of thought. The infidel world is busy, very busy, in scattering germs of thought, and many of our young men who are ambitious are deceived into this diabolical spider's web in the vain hopes of finding some new field of thought. Soon he finds himself in the presence of skeletons and discovers his doom, not being too proud to call upon God for help, dies a victim of his own folly.

A young man came who said: "I am one of those infidels you mentioned in your sermon, and I want to know how you will harmonize the Bible with some of those masterpieces of literature which the world says are unswearable."

Our reply was that God was not steering his boat by the world's compass, and it is not strange that you little fellows are so ignorant of him since you measure him by the world's standard. We then ventured to ask the young man if he had really ever tried to do his own thinking. He said he had; but he came back next day and said he was mistaken, and asked us to pray for him, and a few days later he found the Savior and was received into our church upon his personal profession of faith in Christ and baptism. He is now a student for the ministry. It is hard to pull away from bad thoughts and from bad company. Many a young man has fought the battle of his life at this point.

W. J. HOLTZCLAW.

CHILDREN THAT RUN IN THE STREETS.

The little children that run in the streets of cities after dark are learning vulgarity and wickedness. It would be better if parents would keep them in at night, and entertain them at home, but many will not do this. Would it not be a good work for young women and young men, who have a desire to do good, to get these children together after supper, and tell them stories containing good moral lessons, and teach them to sing? Children are fond of hearing stories, and they love to sing. They are fond of marching, also, when the weather is favorable, they might be taught to keep step and march a few squares. This exercise while it is invigorating is harmless.

By some means all children should be kept from running loose in the streets and on the commons after dark. In a few years they will be men and women. How much better it will be for society if they can be trained to lives of industry, purity and piety. Not only this, but they may be delivered from eternal ruin. Many of them need some one to love them, and to speak a kind word to them. "The harvest truly is plenteous, but the laborers are few." O! Father, send forth laborers into thy harvest.

Mrs. E. L. SHOUSE.

Clarks, Ky.

TEMPERANCE.

The experience of the world for 3,000 years confirms the truth that wine is a mockery. There is not one who expects to be a drunkard; not one who thinks it possible that

his strength shall fail, and his life be rendered wretched by the use of strong drink. Of those who have been lost to health, happiness, home and heaven through the terrible temptation of a diseased appetite, not one ever supposed, in the flush of youth, that he should fill a drunkard's grave. And yet the fact that so many are going to destruction, proves how sadly and surely men are deceived when they do not listen to the voice of reason and give heed to the lesson of experience. The drunkards of to-day were innocent school children a few years ago, and the drunkards of a few years hence will be of those who are boys to day; and let me admonish you that wine is a mockery; it deceives the boys with false ideas of manliness; it disappoints the man by giving him weakness; it ridicules wisely, giving them the tongues of fools; it offers pleasure, but derides the seeker by only giving mortification and pain; it makes the very ground mock the step, staggering with unsteady motion, and at the bitter end of protracted dissipation it sums up an accumulation of horrors in dreadful delirium tremens. Wine is a mockery, strong drink is raging, and whosoever is deceived thereby is not wise.

MISS ANNIE SKAGGS

Maple, Ky.

FROM FORTH WORTH, TEXAS.

Rev. A. B. Miller, D.D., of Bonham, occupied the pulpit of the First Baptist church on Sunday. He came at the special invitation of the deacons of the church and both his discourses were most appropriate and comforting in view of the recent great affliction of the church in the loss of their beloved pastor, Dr. J. Morgan Wells.

The morning subject; "Last words, or the dying admonition of David to Solomon," was listened to with marked attention, and when the great preacher alluded to the grand work that had been inaugurated by Dr. Wells and that his spirit was in it and that it should be carried on with redoubled energy and devotion, there was hardly a dry eye in the house.

In the evening; "Future or Heavenly Recognition" was treated in a logical common-sense way that seemed to carry conviction to every heart. Dr. Miller proved by argument, experience and illustration beyond the peradventure of a doubt, that those who pass the silent river called death do know and recognize their friends in the great beyond, and he assured the members of this now shepherdless flock that they would see and know the spirit of Dr. Wells in his heavenly home.

Dr. Miller has a happy way of striking at once a sympathetic cord in his audience, and of arranging and delivering his discourses in such a way as to hold his audience in rapt attention from beginning to end.



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HERE ARE THE PRICES FOR 1897

Note Carefully, and Compare with Prices of Other Houses

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THE BAPTIST TEACHER has been reduced to 40 cents a year, formerly 50 cents, in clubs of five copies or more. Single copies, 20 cents.

THE SENIOR QUARTERLY has been reduced to 4 cents a quarter, 16 cents a year, formerly 20 cents, in clubs of five copies or more.

THE ADVANCED QUARTERLY has been reduced to 2 cents a quarter, 7 1/2 cents a year, formerly 10 cents, in clubs of five copies or more.

THE INTERMEDIATE QUARTERLY has been reduced to 2 cents a quarter, 7 1/2 cents a year, formerly 10 cents, in clubs of five copies or more.

THE PRIMARY QUARTERLY has been reduced to 2 cents a quarter, 7 1/2 cents a year, formerly 10 cents, in clubs of five copies or more.

THE PICTURE LESSONS are 3 cents a quarter, 12 cents a year, in sets of five and its multiples.

BIBLE LESSONS, one cent a quarter, 4 cents a year, in clubs of five or more.

BIBLE LESSON PICTURES, \$1.00 a quarter, \$4.00 a year.

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OUR LITTLE ONES, 25 cents a year, in clubs of five or more.

THE YOUNG PEAPLE, no price, but the Society should be notified in advance of any change in the number of copies to be sent, as the price will be reduced to 25 cents a year, in clubs of five or more.

OUR BOYS AND GIRLS. This is a new paper, published monthly, and takes the place of the former "The Young People." It will be published in 1897, and will be published in 1897, and will be published in 1897.

OUR YOUNG PEOPLE will be published in 1897, and will be published in 1897, and will be published in 1897.

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We invite the attention of persons desiring to furnish their tables with the best quality of serviceable solid silver Teas, Dessert, and Table Forks and Spoons, Butter Knives, Cream Ladles, Sugar Shells, etc., to our New Illustrated Catalogue, sent free to any address. C. P. BARNES & BRO., 501 E. Market St. Louisville, Ky. This firm is reliable.—Western Recorder.

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Items of Interest.

Thomas Melling, a famous railroad engineer, has died at Ecclestone, England. In 1878 he was one of the engineers who surveyed the route between Cairo and Suez, and was presented with a fine gold watch by the mother of Mohamed Said Pasha, Viceroy of Egypt. In 1859 he brought Livingstone across the desert.

The Ambassadors of the Powers united in a note to the Porte demanding the recall of Saad-el Din Pasha, the Sultan's special envoy, because he has been accused of thwarting the reforms in that island which were so solemnly promised. The Sublime Porte will recall him slowly; will send slowly—another envoy who will do exactly the same thing. The Sultan plays with the Powers like a cat with a mouse.

It seems that Antonio Maceo, the negro leader of the Cubans and the most skillful officer they had, has been killed really this time. He had gone round the trocha or Spanish fortification in a boat with a few men and was killed in a skirmish. It was not known that he was with the party till a guerilla disclosure on the 7th.

The second largest bell in the world has lain on the ground at Mitogoon in India for nearly a century. It has recently been hung on a steel girder at a height of 15 feet, and is now rung. This bell weighs over 50 tons, and is 12 feet high and about 10 feet in diameter at the rim. The largest bell in the world is at Moscow.

One of the sad effects which follow the drinking of women and makes it worse than the drinking of men, is seen in the Paris hospitals. There are several children in those hospitals between the ages of eight and thirteen who are under treatment for being confirmed drunkards. And it is believed their appetite for alcohol is due to the fact that their mother's milk was tainted with alcohol when they were babies.

Prof. Meidola comes forward as a champion of paper. He says that they are useful, because they catch and kill flies. But of the two we prefer flies, and think that fly paper is much superior to wasps as a catcher of same.

A way of curing leucorrhoea is said to have been accidentally discovered in a French hospital. It is to thrust the tongue out of the mouth and hold it there. This is easily tried and can do no harm. It will only be necessary to keep the tongue out for a short time.

Dr. Yersin went to Amoy, China, to try a new antiseptic on those who were dying with that terrible plague, the black death. The independent cases of two of the cases in the hospital, were too near death to be saved. If seen were completely cured, and the remaining six are improving. The leading men of Amoy are so much rejoiced they are planning some honor to Dr. Yersin.

In her treaty Japan forced China to agree to allow foreigners to import most machinery into the Chinese ports. Thereupon because in her treaties China agreed to treat certain other nations as "favoured," that is to grant to all what was granted to one, manufacturers in Germany and England were getting ready to send machinery to China. She imported Japan to release her from her obligation, and Japan has consented.

Since May last cholera has broken out in 101 villages in Egypt. The government has done a great work in the way of sending physicians, drugs, disinfectants, etc. But the disease has been brought to the physicians sent to lead 21,722 cases of which 86 per cent died. If that per cent died when they were treated, what must the mortality have been where they had no physician?

Every now and then some scientific man arises and speaks warning words to England and her colonies of which he has prospered depends. This time it is Dr. Foster, official mineralogist. He says the supply will not stand an increase of 2 1/2 per cent, and that signs of a decline will probably become apparent within a lifetime. But they dig on with the feeling of the king. After all, the deluge of the U.S. of St. Louis, recommends the banana as food in typhoid fever. Solid food is dangerous in typhoid fever, but the banana, though classed as solid food, contains 95 per cent of nutrition and very little waste matter. This may be of great advantage in Florida where milk is hard to get, but elsewhere milk will hold its own as food for typhoid fever patients.

And now here is Prof. Ray Lankester advising people to dodge typhoid fever and other such diseases by drinking good rich river water, "neither boiled nor filtered." He says river water is safe because it contains so many microbes that are at war with each other like the Killikenny cats. What next?

The West and North Side Street Railway Company in Chicago are using crude petroleum, piped from the Indiana fields for fuel. Oil is better than coal for intense heat, and forms heat, cleanliness and when bulk is a matter for consideration. The drawback is its greater expensiveness.

Prof. Charles E. Norton, of Harvard University, is very severe upon their new Art Museum. He says: "The artistic character of this building is such that it contains no artistic appearance is not pleasing to the eye, its artistic properties are very poor. These pillars which we see are not what they represent; they are simply iron posts encased in painted plaster. . . . These things are a sign of a low stage of intellectual development."

DEATHS.

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

HARRELL. Miss Edna C. Harrell, daughter of Rev. Wm. V. and Sarah E. Harrell, was born April 1, 1881; died Nov. 27, 18, aged 15 years, 9 months and 26 days. This young sister, just merging into womanhood, was stricken down in the bloom of youth by the fell destroyer consumption, and although she had never made any public profession of religion and fully realized that the end was near, she shuddered not at death's approach, but bore her suffering (which was severe) with that apparent Christian fortitude that lead the family and those that witnessed her suffering and death to believe that she had learned of Jesus, and that she was going to rest with him in that better land. The hand of Providence has truly been laid very heavily upon this family. This is the third one of that family that has died in less than 16 months. Eldora Harrell, aged 21 years, 10 months and one day, died Aug. 12, 1896, and John Milton Harrell, aged 23 years, 3 months and 16 days, died April 15, 1896, all of consumption. John M. and Eldora professed religion about thirty years before their death, both in same meeting and were baptized by their father, Rev. W. V. Harrell. These three above mentioned are buried in Harting Rock church burying ground with their two little brothers, William Henry and Arthur, leaving two brothers and two sisters (his father's) mother to care for the few that have gone before. This sorely afflicted family has our sympathy and prayers. H. B. WHITE, Leitchfield, Ky.

GARROTT. Edmund Walton, infant son of Walton and Marie Garrott, died Nov. 14, 18, aged eight weeks. On Sunday afternoon after services by Rev. J. S. Cheek, the little body was laid away in the family burying ground to await the resurrection morn. It was so hard for these parents to give up their only son, but what a comfort it is to know that their darling child is "safe in the arms of Jesus," where no harm can ever befall him. Weep not, dear parents, for it will be only a little while till you can meet your loved one again.

DROSTE. Mrs. Jennie Droste, nee Harrod, died of consumption at her home near Shelbyville, Ky., Sept. 8, 1896, in the 74th year of her age. Early in life she became a member of the Baptist church and lived a consistent Christian unto the end. For weary years she had lain in the agonies of sickness, yet with all her sufferings she was patient and "uncomplaining." But as loved ones watched and prayed by her bedside the angel of death came and her weary spirit took its flight and went home to rest. Faithful, loving and true, living she taught us to live, dying, she taught us to hope. Down here are the separations.

How's This? We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. Dr. J. C. CHENEY & Co., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable and trustworthy in all transactions and financially able to carry out any obligations made by their firm. Wm. & T. LEWIS, Wholesale Druggists, Toledo, O. WALKING KIRKMAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c per bottle. Sold by all druggists. Hall's Family Pills are the best.

Reduced Rates FOR CHRISTMAS AND NEW YEAR HOLIDAYS. On Dec 24th, 25th and 31st, 1896, and January 1st, 1897, amount of Christmas and New Year holidays for the route from Chicago to St. Louis will sell tickets at all points on their line at rate of one and one-third fare for the round-trip. Tickets good going on date of sale and good returning up to and including Jan. 4th, 1897. For further information call at City Ticket Office, Third and Main, or depot Fourth and Main streets.

Reduced Rates FOR STUDENTS GOING HOME FOR CHRISTMAS HOLIDAYS. To students of colleges, seminaries and universities holding certificates of principal credit of such institutions, who are home for Christmas vacation, the Air Line (L. E. & St. L. C. R. R.) will sell tickets at rate of one and one-third fare for the round-trip, up to and including Jan. 1, 1897. For further information call at City Ticket Office, Third and Main streets, or depot Fourth and Main streets, Louisville, Ky.

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Trains arrive and depart from Fourteenth and Main Street Station, City Ticket Office, S. W. Corner Third and Main streets. Schedule in effect Nov. 1, 1896.

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Items of Interest.

The most terrible of all the plagues, the black death, has attacked the city of Bombay, India. There have been 1,561 cases and 1,064 deaths. The panic is so great that 200,000 people have fled from the city.

On the 17th the people of England had the unusual experience of an earthquake violent enough to do damage. There were two shocks felt over all England. In London the disturbance was less than elsewhere. The most severe shocks were at Cheltenham, Ledbury and Dean Forest. Chimneys were thrown down, and spires toppled over. At Liverpool there was a fearful hailstorm. Hereford Cathedral was much injured. No one was killed.

Mr. W. S. Bowen, the New York Times correspondent in Cuba has intimated the story that the negro Maceo was killed by treachery and says there is not a shadow of truth in it. The falsehood was manufactured in Jacksonville. Meanwhile we are again told that Maceo is not dead but was only slightly wounded and is again fighting.

The movement of the week has been the action of the Senate Committee on Foreign Relations to report a bill recognizing the Republic of Cuba. Secretary Olney appeared before them and made an earnest protest. He said the Cubans had no government, no capital, nothing which could be recognized. But the committee would not heed him. It is strongly suspected that some of the Senators who delight in war scares bring them up for the sake of their own gambling in Wall Street, but they deny the charge.

An enormous fossil turtle has been discovered in South Dakota, in the Upper Cretaceous formation. All the bones are in their natural positions, having a length of ten feet, and the forearms had a spread of sixteen feet.

The world is much interested in the effort to go over the North pole in balloon. Prof. Andree who was prevented from going last June by contrary winds intends to try again in the spring, and two French aeronauts Godard and Surcouf are arranging for a balloon expedition to the North Pole.

Mr. Albert Broadhead says that onion politics are valuable as bronchitis. Heat up raw onions, put them into a flannel bag, change every four hours. This may be worth trying, as it could do no harm.

The Presbyterian says that neuritis is caused by acidity of the stomach, starved nerves or improper diet. Heat is the best remedy and mustard plasters applied to the stomach and legs will do more good than medicine. The directions are vague—if one has neuritis in the head is one to encase the entire legs in mustard plaster?

The court of the inquiry into the cause of the sinking of the Texas, one of the big new warships, when lying in the dock, says it was due to the breaking of a valve pipe casting. No body is to blame and two United States naval captains say the Texas is the best sea boat of the squadron! If a ship which sinks at dock is still water with no enemy attacking her is the best, what must the others be? Evidently the United States navy ought to be kept in glass cases on dry land.

A Gift in the Real Sense.

A gift—in contradistinction to presents—for the relief or cure of disease, is a gift that is and can be both combined in the Kalkreuth's Balm, which any physician would recommend as an eminent remedy and ailing Christmas gift. It is a suspender for men, a girdle for women and children and a brace for all—from deep rheumatism, preventing and correcting round shoulders and hollow chests. It is made of vegetable and mineral oils, and is sold by druggists and general dealers, or mailed on receipt of

\$1.00 (with \$1.50) Cheaper measure as used by under the arms and sent with order. The Kalkreuth's Balm Co., Kinston, Pa., will send descriptive circulars to anyone that writes for them.

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An excellent collection of pianoforte music by the well-known master, JOHN K. PAINE. Price, \$1.00, postpaid.

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For church or parlor organ. 94 pieces. Price, \$1.00, postpaid.

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HOPE FOR CONSUMPTIVES.

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Positively cures Consumption, Bronchitis, Asthma, Pneumonia and all other wasting diseases. Recommended by physicians, which is a sufficient guarantee. Secure the genuine, as imitations certainly lack the necessary curative properties. If your druggist does not keep it, send to A. B. WILBOR, MANUFACTURER, BOSTON, MASS.

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HOPKINSVILLE, KY.

Home-School, newly furnished, thoroughly heated, well ventilated, hot and cold baths, electric lights, good table.

Full corps of able teachers, thorough course of instruction, parental discipline.

Training, culture, refinement, the objects in view. Expenses for five months, \$100

Literary course, board, etc., \$125 with music. \$125
Spring Term opens, Jan. 18th.
Address: E. EDWEN HARRISON, President,
W. H. HARRISON, Vice-President.

EDITOR RECORDER:—Our Convention Series Sunday-school lesson for December 20 teaches us that there is a universal church as well as local churches. When and by whom was the universal church instituted? What are its officers? Was it a recipient of the same ordinances, rites or ceremonies as the local church? If there is a universal church, is not the Baptist church only a branch of the universal church? Are not all organized bodies that claim to be churches, whose members are Christians, branches of this universal church? By universal church, did the writer not mean "Kingdom of God," "of Heaven," "of Christ"? Yours truly,
A DEACON.

Gracey, Ky., Dec. 21, 1896.
[By universal church, the writer meant the whole body of the elect, the lovable church, which is the Bride of Christ, in Revelation.—ED.]

MARRIED.

At the residence of Mr. John K. Ditto, near Brandenburg, his daughter, Miss Margarette A. Ditto, was united in marriage to Mr. William D. Howard, a prominent young man of Brandenburg. The ceremony was performed by Pastor J. P. Jenkins at 8 o'clock P. M., Dec. 15, 1896, in the presence of a large number of friends.

Stimulating and Nutritious.

HORNBOND'S ACID PHOSPHATE.
It supplies just the right element (the phosphates) to repair waste of body and brain—food itself, and also helps digest other food.

LENG trouble in its various forms is admitted by physicians to be one of the most treacherous of diseases. When not hereditary, its first manifestation is by a slight cold, which if allowed to exist, will positively become more complicated and therefore extremely difficult to contend with. Many remedies have been introduced, but reliable physicians have passed the experimental period and prescribe Cod Liver Oil and Phosphates, which is recognized as the most reliable remedy. Cases of an acute nature have been completely cured, and chronic cases always are greatly benefited. Be very cautious as to the market, but "Wilbor's" is generally suggested. It has been in constant use for forty-two years, which is a sufficient guarantee. It can be found at every leading pharmacy, and if taken according to directions, can be depended upon.

Holiday Furniture.

We announce a special sale until the New Year in the price of every article in our choice and select consignments of Fancy Furniture appropriate for Holiday presents, consisting in part of such articles as Verne Martin and Mahogany Parlor Cabinets, Music Stands and Tables, Pianos, Piano Stools, Pedestals, Cheval Glasses, Dressing Tables, Chiffoniers, Shaving Stands, Inlaid Tables, Gilt Chairs, odd Mahogany Rockers and Chairs, Book-cases, Desks, China Closets, Turkish Rockers, Turkish Chairs, Turkish Couches, etc., etc. All goods warranted first-class. We can save you money. Comparison will convince you. It pays to look around. Then come to headquarters.

Manufacturers' Agents, Furniture Carpets, Etc

Jefferson Street bet. Fourth and Fifth, Through to Green Ave.

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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.

Heinbans & Simonson,
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424 to 434 West Market.

In this world it is not what we take up, but what we give up, that makes us rich.—H. W. Beecher.

SOUTHERN RAILWAY IN KENTUCKY—
Departs seventh and River.
Leave Louisville—No. 1, 7:45 a. m. No. 5, 3:30 p. m. No. 2, 8:00 p. m.
Arrive Lexington—No. 1, 9:15 a. m. No. 5, 5:25 p. m. No. 2, 9:15 p. m.
Arrive Lexington—No. 1, 10:35 a. m. No. 5, 7:30 p. m. No. 2, 10:45 p. m.
Arrive Louisville—No. 2, 7:55 p. m. No. 6, 10:55 a. m. No. 4, 7:45 p. m.
Free Observation Chair Cars on trains.
No. 1 connects at Lexington with Florida Limited Through train, arriving at Chattanooga 5:30 p. m.; Atlanta, 10:55 p. m.; Jacksonville, 9:40 a. m.
No. 1 connects at Versailles for Richmond and Irvine. No. 2 connects at Versailles for Richmond. No. 1 and 5 connects at Versailles for Midway and Georgetown. No. 3 carries Pullman Sleeping Car through to New Orleans without change, arriving at Chattanooga at 7:45 a. m. Birmingham at 2 p. m. Meridian at 10:25 p. m. and New Orleans at 6:20 a. m. Close connection at Chattanooga with train arriving at Atlanta at 1:30 p. m.
Change to take effect 12:01, November 8, 1896.

BURLEY—1896 CROP.

	Recd.	Color.
Trash, green mixed	\$1 00 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	4 00 5 50	7 00 8 00
Good lugs	5 50 6 50	8 00 10 00
Common leaf, short	6 50 8 50	8 00 9 00
Common leaf, long	6 50 8 00	8 00 11 00
Medium leaf	8 00 11 00	11 00 13 00
Good leaf	11 00 14 00	13 00 16 00
Fine and selections	14 00 18 00	16 00 20 00

BURLEY—1895 CROP.

Trash, green mixed	\$1 00 1 75	\$2 00 2 50
Trash, sound	1 75 2 50	2 50 3 00
Common lugs	2 50 3 10	3 00 4 00
Medium lugs	3 50 4 50	4 00 5 00
Good lugs	4 50 5 50	5 00 6 00
Common leaf, short	5 50 6 50	6 00 7 00
Common leaf, long	5 50 6 00	6 00 8 00
Medium leaf	8 00 10 00	10 00 12 00
Good leaf	10 00 12 00	12 00 15 00
Fine and selections	15 00 18 00	18 00 20 00

DARK—1896 CROP.

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

SALES, WITH COMPARISONS.

Following were the sales for the week and year to Dec. 19, with comparisons:

	Week.	Year.
Year 1896	1,171	174,585
Year 1895	6,323	161,640
Year 1893	3,702	197,088
Total new crop sold to date		161,069
Sold to date in 1896		167,465
Sold to date in 1895		149,930
New crop sold to date, orig. inspec'n.		116,607
Sold to date in 1895, orig. inspec'n.		122,256
Sold to date in 1894, orig. inspec'n.		121,508

REJECTIONS.

Rejections this week	1,140
Rejections same time in 1896	974
Rejections same time in 1895	1,244
Percentage of rejections to sun's sales, '96	25
Percentage of rejections to sun's sales, '95	20
Percentage of rejections to sun's sales, '94	21
Rejections since Jan. 1 to date	38,908
Rejections same date in 1896	30,811
Rejections same date in 1895	30,278

RECEIPTS.

Receipts this week	4,709
Receipts same time in 1896	2,812
Receipts same time in 1895	6,177
Receipts since Jan. 1 to date	116,972
Receipts same time in 1895	110,811
Receipts same time in 1894	128,761

Choice packing and butchers, 225 to 300 lbs, strictly corn-fed. \$2 33
Fair to good packing, 150 to 200 lbs. 2 25
Good to extra light, 100 to 150 lbs. 2 25
Fat hogs, 150 to 200 lbs. 2 25
Fat hogs, 100 to 150 lbs. 2 25
Roughs, 150 to 400 lbs. 2 50 2 50
Stockers. 2 50 2 50

SHEEP AND LAMBS.
Good to extra shipping sheep. \$2 00 2 00
Fair to good sheep. 1 00 2 00
Common to medium sheep. 1 00 2 00