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WESTERN RECORDER.

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THE TABLE.

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Our Palpit.

Ask and Have.

A SERMON BY C. E. SPURGEON.

Ye last, and have not; ye will, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.—James 4: 2, 3.

May these striking words be made profitable to us by the teaching of the Holy Spirit.

Man is a creature abounding in wants, and ever restless, and hence his heart is full of desires. I can hardly imagine a man existing who has not many desires of some kind or another. Man is comparable to the sea, as someone with its multitude of tentacles which are always hunting in the water for food; or like certain plants which seek out tendrils, seeking after the means of climbing. The poet says, "Man never is, but always to be, blest." He steers for what he thinks to be his port, but as yet he is

these days he hopes to find his heart's delight, and so he continues to desire with more or less expectancy.

This fact appertains both to the good men and the best of men. In bad men desires corrupt into lusts; they long after that which is selfish, sensual, and consequently evil. The current of their desires sets strongly in a wrong direction. These lustings, in many cases, become extremely intense; they make the man their slave; they diminish over his judgment; they stir him up to violence; he fights and wars, perhaps he literally kills; in God's sight, who counts anger murder, he does kill full often. Such is the strength of his desires that they are commonly called passions; and when these passions are fully excited, then the man himself struggles vehemently, so that the kingdom of the devil suffereth violence, and the violent take it by force.

Meanwhile in gracious men there are desires also. To rob the saints of their desires would be to injure them greatly, for by these they rise out of their lower selves. The desires of the gracious are for the best things; things pure and peaceable, laudable and elevating. They desire God's glory, and have their desires spring from higher motives than those which inflame the unenlightened mind. Such desires in Christian men are frequently very fervent and forcible, they ought always to be so; and these desires, a blessing of the Spirit of God stir the renewed nature, exciting and stimulating it, and making the man to grope and to be in anguish and in travail until he can obtain that which God has taught him to long for.

I. The poverty of fasting. "Ye last, and have not." Can you imagine how strong they may be, do not in many cases obtain that which they seek after: as saith the text, "Ye desire to have, and cannot obtain." The man long to be happy, but he is not; he pines to be great, but he grows meaner every day; he aspires after this and after that which he thinks will content him, but he is unsatisfied; he is like the troubled sea which cannot rest. One way or another his life is disappointment; he labors as in the very fire, but the

result is vanity and vexation of spirit. How can it be otherwise? If we sow the wind, must we not reap the whirlwind? Or, if peradventure the strong lustings of an active, talented, persevering man do give him what he seeks after, yet how soon he loses it. The pursuit is futile, but the possession is a dream. He sits down to eat and lo! the feast is snatched away, the cup vanishes when it is at his lip. Or if such men have gifts and power enough to retain that which they have won, yet in another sense they have it not while they have it, for the pleasure which they looked for in it is not there. They pluck the apple, and it turns out to be one of those Dead Sea apples which crumble to ashes in the hand. The man is rich, but God takes away from him the power to enjoy his wealth. By his lustings and his warfare the licentious man at last obtains the object of his cravings, and after a moment's gratification, he loathes that which he so passionately lustured for. He longs for the tempting pleasure, seizes it, and craves it by the eager grasp. Thus may it be said of multitudes of the sons of men—"Ye last, and have not."

Their poverty is set forth in a threefold manner: "Ye will, and desire to have, and cannot obtain," "Ye have not, because ye ask not," "Ye ask, and receive not, because ye ask amiss." If the lusters fail, it is not because they did not set to work to gain their ends; for according to their nature they used the most practicable means within their reach, and used them eagerly, too. According to the mind of the flesh the only way to obtain a thing is to fight for it, and James sets this down as the reason for all

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fightings among you? Come they not hence, even of your lusts that war in your members?" This is the form of effort of which we read, "Ye fight and war, yet ye have not." To this mode of operation men cling from age to age. If a man is to get along in this world they tell me he must contend with his neighbors, and push them from their vantage ground: he must not be particular how they are to thrive, but he must mind the main chance on his own account, and take care to rise, no matter how many he may tread upon. He cannot expect to get on in the world by his neighbors as himself. It is a fair fight, and every man must look to himself. So they take to fighting, and that fighting is often victorious, for according to the text, "ye kill"—that is to say, they fight that they overthrow their adversary, and there is an end of him.

Moreover, they fight with great perseverance, for the text says, "Ye fight and war." Now, war is a continuation of the act of fighting, prolonging it from campaign to campaign, and conducting it by the rules of military art till the victory is won. Multitudes of men are living for themselves, competing here and warring there, fighting for their own hand with the utmost perseverance. They have little choice as to how they will do it. Conscience is not allowed to interfere in their transactions, but the old advice rings in their ears, "Get money; get money honestly if you can, but by any means get money." No matter though body and soul be ruined, and others be deluged with misery, fight on, for there is no discharge in this war. What saith James, "Ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not."

When men who are greatly set upon their selfish purposes do not succeed, they may possibly hear that the reason of their non-success is "Because ye ask not." Is, then, success to be achieved by asking? So the text seems to hint, and so the right ones find it. Why doth not the man of intense desires take to asking? The reason is, first, because it is unnatural to the natural man to pray; as well expect him to fly. He despises the idea of supplication. "Pray!" says he. "No, I want to be at work. I cannot waste time on devotions; prayers are not practical; I want to fight my way. While you are praying I shall have beaten my opponent. I go to my counting-house, and leave you to your Bibles and your prayers." He hath no mind for asking of God. He declares that none but counting hypocrites care to pray, thus confessing that if he were to pray he would be a counting hypocrite.

For a while the carnal man goes on fighting and warring; but by-and-by he changes his mind, for he is ill, or frightened. His purpose is the same, but if it can not be achieved one way he will try another. If he must ask, well, he will ask; he will become religious, and in good to himself in that way. He finds that some religious people prosper in the world, and that even sincere Christians are by no means fools in business, and, therefore, he will try their plan. And now he comes under the third censure of our text—"Ye ask and receive not." What is the reason why the man who is the slave of his lusts obtains not his desire, even when he takes to asking? The reason is because his asking is a mere matter of form, his heart is not in his worship.

This man's prayer is asking amiss, because it is entirely for himself. He wants to prosper that he may enjoy himself, he wants to be great, etc., by the indecency of such a prayer even if it be sincere. When a man so prays he asks God to be his servant, and gratify his desires; nay, worse than that he wants God to join him in the service of his lusts. He will gratify his lusts, and God shall come and be his servant.

Blasphemous, but a large quantity of it is offered, and it must be one of the most God-provoking things that Heaven ever beholds. His asking will miss because he asks amiss, that he may consume it upon his lusts.

II. Spiritual poverty. Of course the Christian seeks higher things than the worldly, else were he not worthy of that name at all. At least professedly his object is to obtain the rich, and to glorify God in spirit and in truth. Yes, but look, dear brethren, all churches do not get what they desire. We have to complain, not here and there, but in many places, of churches that are nearly asleep, and are gradually decaying. Of course they find excuses. The population is dwindling or another place of worship is attracting the people. There is always an excuse handy when a man wants one; but still there stands the fact—public worship is almost deserted in some places, the ministry has no rallying power about it, and those who put in an appearance are discontented or indifferent. These churches "have not," for no truth is made prevalent through their zeal, no sin is smitten, no holiness produced, nothing is done by which God is glorified. And what is the reason of it?

First, even among professed Christians, there may be the pursuit of desirable things in a wrong method. "Ye fight and war, yet ye have not." Have not churches thought to prosper by competing with other churches?

Churches have competed with each other in architecture, in music, in apparel, and in social status. Is this the way by which the Kingdom of God is to grow up among men? Because ye ask not. I am afraid there are churches which do not ask. Prayer in all forms is too much neglected. Private prayer is allowed to decay. Certainly its healthy existence is vital to church prosperity. Of family prayer it is more easy to judge, for we can see it. I fear that in these days many have quite given up family prayer. I pray you do not imitate them.

As to the congregational prayer, the gathering together in what we call our prayer-meetings, is there not a falling off? In many cases the prayer-meeting is despised, and looked down upon as a sort of second-rate gathering.

"Ye have not, because ye ask amiss!" When prayer-meetings become a mere form, when brethren stand up and waste the time with their long orations, instead of speaking to God with earnest and burning words, when there is no expectation of a blessing, when the prayer is not skill, then nothing will come of it. He who prays without fervency doth not pray at all.

Moreover, if our praying, however earnest and believing it may be, is a mere asking that our church may prosper because we want to glory in its prosperity, if we want to see our own denomination largely increased, and its respectability improved, that we may share the honors thereof, then our desires are nothing but lustings after all. God will not bear us, but he will begone, for he careth not for the positions of which self is the object. "Ye have not, because ye ask not, or because ye ask amiss."

III. The wealth which results from rightly asking God. How very seldom after all in this demand which God makes of us. Ask! Why, it is the least thing he can possibly expect of us, and it is no more than we ordinarily require of those who need help from us. We expect a poor man to ask, and if he does not, we lay the blame of his lack upon himself. If God will give for the asking, and we remain poor, who is to blame? Is not the blame most grievous? Does it not look as if we were out of order with God, so that we will not even condescend to ask a favor of Him? Surely there must be in our hearts a lurking enmity to Him, or else instead of its being an unbecoming necessity it would be regarded as a duty.

"Ask, and ye shall receive," is a rule that never will beater in anybody's case. What reason can be pleaded why we should be exempted from prayer? What argument can there be why we should be deprived of the privilege and delivered from the necessity of supplication? I can see none, can you? God will bless Elijah and send rain on Israel, but Elijah must pray for it. If the chosen nation is to prosper Samuel must plead for it. If the Jews are to be delivered Daniel must intercede. God will bless Paul, and the nation shall be converted through him, but Paul must pray. Pray he did without ceasing; his epistles show that he expected nothing except by asking for it. If you may have anything by asking, and asking without ceasing, I beg you to see how absolutely vital prayer is, and I beseech you to abound in it.

THE HEAVENLY ANOINTING. The gift of God is not to be purchased with money. Some of the members of a church in a primitive village in America thought that they would raise a congregation by hanging up a very handsome chandelier in the meeting-house. People talked about this chandelier, and some went to see it, but the light of it soon grew dim. There are no mechanical means which will make up for the absence of the Holy Spirit.

A LITTLE GERMAN BOY; a story which his pastor loved to tell. The dear little child believed his God, and delighted in prayer. His school-master had urged the scholars to be at school in time, and this child always tried to be so; but his father and mother were dilatory people, and one morning, through their fault alone he just left the door as the clock struck the hour for the school to open. A friend standing near heard the little one cry, "Dear God, do grant I may be in time for school!" It struck the listener that for once prayer could not be heard, for the child had quite a little walk before him, and the hour was already come. He was curious to see the result. Now it so happened this morning that the master, in trying to open the school-house door turned the key the wrong way, and could not stir the bolt, and they had to send for a smith to open the door. A delay, and just as the door opened our little friend entered with the rest, all in good time. God has many ways of granting right desires. It was most natural that instead of crying and wishing a child that really loved God should speak to Him about his trouble. Should it not be natural to you and to me spontaneously and at once to tell the Lord our sorrows and ask for help? Should not this be

THE FIRST BROTHER? Also, according to Scripture and observation, and given to add, according to experience, prayer is often the last thing. Look at the sick man in one hundred and seventh Psalm. Friends bring him various foods, but his soul abhorreth all manner of meat; the physicians do what they can to heal him, but he grows worse and worse, and draws nigh to the gates of death. "Then they cry unto the Lord in their trouble." That was the last which should have been first. "Send for the physician; ye shall be nourished. Wrap him in flannels!" All very well, but when will you pray to God? God will be called upon when the case grows desperate. O, yes; God is sought into when we are driven into a corner and ready to perish. And what a mercy it is that He hears such laggard prayers, and delivers the supplicants out of their troubles. But ought it to be so with you and with me, and with churches of Christ? Ought not the first impulse of a declining church to be, "Let us pray day and night until the Lord appears for us; let us meet together with one accord in one place, and never separate until the blessing descends upon us?"

Do you know, brothers, what great things are to be had for the asking? Have you ever thought of it? Does it not stimulate you to pray fervently? All heaven lies before the grasp of the asking man; all the promise of God are rich and inexhaustible and their fulfillment is to be had by prayer. Jesus saith, "All things are delivered unto Me of My Father," and Paul says, "All things are yours, and ye are Christ's."

WHO WOULD NOT PRAY when all things are thus landed over to me? I will mention another truth which ought to make us pray, and that is, that if we ask, we shall receive more than we ask. Abraham asked of God that Ishmael might live before him. He thought, "God has promised me seed, and surely it must be this child of Hagar." So that Ishmael might live before thee, God granted him that, but He gave him Isaac as well, and all the blessings of the covenant. Hear that poor, dying thief's lullaby prayer, "Lord, remember me when thou comest into Thy kingdom." Jesus replied, "To-day shalt thou be with Me in Paradise." He had not dreamed of such an honor. Even the story of the Prodigal son is as we thus. He resolved to say, "I am not worthy to be called thy son, make me one of thy hired servants." What is the answer? "This my son was dead, but it lives again, bringing forth the best robe and put on his ring, and set on his shoes, and shoes on his feet." Once get into the posi-

tion of an asker and you shall have what you never asked for, and never thought to receive.

At this moment I believe that God's church might have inconceivable blessings if she were but ready now to pray. Did you ever notice that wonderful picture in the eighth chapter of the Revelation? It is worthy of careful notice. I shall not attempt to explain it in its connection, but merely point to the picture as it hangs on the wall by itself. Read on.—When he had opened the seventh seal, there was silence in Heaven about the space of half an hour.

SILENCE IN HEAVEN: there were no drums, no halloojahs, not an angel stirred a wing. Silence in heaven! Can you imagine it? And look! You see seven angels standing before God, and to them are given seven trumpets. There they sit, trumpets in hand, there is no sound. Silence is broken, praise is sung, and the seven angels are found, a awful, reigning in Heaven. Action is suspended in Heaven, the center of all activity. "And another angel came and stood at the altar, having a golden censer." There he stands, but no offering is presented; everything has come to a stand still.

What can possibly set it in motion? "And there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Prayer is presented together with the merit of the Lord Jesus. Now, see what will happen. "And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hands." That is the key of the whole matter. Now you will see: the angel begins the work, he takes the censer, fills it with the altar fire, and flings it down upon the earth, "and there were voices, and thurings, and lightnings, and an earthquake." And the seven angels which had the seven trumpets prepared themselves to sound.

Down fall the living souls among the souls of men while the angels of divine providence, who stood still before, sound their thunderbolts, and the will of the Lord is done. Such is the scene in Heaven in a certain measure open to this day. Bring either the incense. Bring either the prayers of the saints! Set them on fire with Christ's merits, and on the golden altar let them smoke before the Most High. Then shall we see the Lord at work, and His will shall be done on earth as it is in Heaven. God send His blessing with these words, for Christ's sake. Amen.

The meeting of the Synod of Kentucky at Shelbyville was largely attended and quite interesting. The cause of Evangelism work attracted a good deal of interest. The report which Rev. E. M. Green presented as Chairman of the Committee in charge of the work, showed that the churches had given \$7,225. This added to \$5,000 given by Col. Bennett H. Young and Mr. R. S. Veesh, made \$12,225; the Committee has had for the work. From this sum ten Evangelists have been supported in whole or in part. As a result of the Evangelistic work done the year over a thousand persons have been received into the communion of the churches. Seven new churches have been organized and quite a number of old ones failing to decay have been reorganized. Col. Young and Mr. Veesh renewed their offer of \$5,000 upon condition the churches will raise the same amount. The offer was accepted and the work will be carried on and enlarged. Synod will meet next year; Harrodsburg to celebrate the Centennial of Presbyterianism in Kentucky. The Rev. Jared Rice of KY lectured the first church. The same year he now preached at Danville and New Providence, but Harrodsburg was his headquarters. An invitation was extended to the Northern Synod to participate in the celebration.—Louisville Post.

A fool's lip utter to contention, and his mouth censer for stroke.

For the Western Recorder.

TO-ROBBER.

At our old fall sides... To-day we see not on the swelling stream... To-morrow we shall have the same old face...

General Correspondence.

The General Association of Missouri met October 18th, in the city of Springfield, in Southwest Missouri. Not so large a representation as usual...

The first thing that came up was the report of the State Mission Board, read by the president, Dr. J. C. Maple, of Marshall. The board have had in their employ during the year 47 missionaries...

The contributions for the work, considering the fall in crops last year, are wonderfully large. The first two days of the meeting were given to missionary work...

On Foreign Missions, Dr. Stinson made a strong speech. He represented the work of the Missionary Union. The Southern board was ably represented by Dr. Ford, of St. Louis...

Thursday night the body held a mass meeting in the interest of State missions. A large and highly cultivated audience assembled to hear interesting addresses from Dr. Maple, president of the State board, Rev. F. J. Lovvitt and G. L. Black, and Dr. W. Pope Yeaman...

Report on schools and colleges disclosed the fact that there is one male college (Wm. Jewell), five male and female, and three female colleges, all in a flourishing condition, especially in the town of Wm. Jewell. The report of the trustees of the college showed 165 students in attendance so far this year, 40 of whom are studying for the ministry...

The New Church at McKinney, Ky.

At McKinney, Ky., on the Cincinnati Southern R. R., the Baptists own the only church property in town, a handsome building erected a few weeks since, and dedicated last Sabbath to the service of God. Seldom is it that we find a church built alone through the activity and liberality of a few consecrated laymen, with no pastor to encourage and urge them on in the noble enterprise...

The church was without a pastor, and there was little financial strength represented among the membership. This was sought a beautiful lot in the town, and gave it to the church, and then with the co-operation of his brother, 'Major' Jones, decided to build the church, the two assuming all debts and settling those from their private purses...

Harrodsburg, Ky.

A Trip to Colorado.

I am greatly indebted to you for your excellent paper, which is ever welcome at our house. Will you permit me to express my gratitude by giving you a few jottings of a journey recently made to the Rocky Mountains? Being invited by a daughter and a son living at Denver, my wife, young son and myself availed ourselves of the low excursion rates offered by the great Union Pacific R. R. and left on one of its fine trains, September 11th, at 11 p. m. When the morning dawned we had left the green prairies and hills of Nebraska behind, and were looking upon the more barren western slopes...

October 19, 1892.

The Summary.

That which gives to Louisville a peculiar interest to our denomination, is the location there of the Southern Baptist Theological Seminary. The large attendance of students this year gives it in that respect a decided pre-eminence among our schools of this sort. The English speaking students number 110, who are enrolled in the various departments, of whom sixty are new men. Seventy-six are represented, besides the District of Columbia and Mexico. While Kentucky leads, as might be expected, every Southern State sends in its quota, and some from the Northern States, too, have given it the preference. It was the privilege of your correspondent, during a recent visit, to mingle with these students, both in the class room and in their boarding-hall. It will naturally please the friends

of a rising ministry in the South to learn that Northern men, that these theological students at this Louisville are a noble-looking set of students, who give every promise of sustaining and enlarging the power and usefulness of the Southern Baptist pulpit. As a rule they have fine physiques and well formed heads and generous, manly features. Under such instructors as they have, they will be themselves at last if they are not thoroughly equipped for efficient service. Sitting among them purposefully, I heard a lecture from Dr. Brodus, whom Sunday-school teachers here have so learned to love through the columns of The Examiner. His subject was the 'Condition of the Roman Empire at the coming of Christ.' Perhaps seventy students were in attendance—besides several women—all busily engaged in taking notes. The doctor sat while speaking, and in his own simple, masterly way pictured the Empire. Having recently read the Introductions to several Church Histories on this very subject, it seemed to me that even a fresh, but so natural and graphic were his descriptions of man and things, that they seemed to belong to contemporary history. In the lecture-room he beats himself in the pulpit and how much that is saying thousands of people North and East will know.

TEMPERANCE.

EXPOSITION PARADE—Covington had a little exposition parade yesterday, under the management of the Volunteers. It formed on Pike street yesterday afternoon, and marched over the line of march established in yesterday's Enquirer. The display made by some of our business men was excellent, especially by that of Brennan & Stille, who have delivered an eloquent address of welcome, which was followed by able addresses from Rev. Keestlin and Mr. Adolph Ante.

The above items from the Covington news in the Cincinnati Enquirer of October 18. The procession was for the purpose of giving an advertisement of the brewers and saloonists. Bands of music called the attention of the people to witness the array of decorated wagons, in some of which were men willing, brave and doing other acts of devotion to the idol god Gambrinus. The whole show was barbaric and disgusting to any but the devotees of that idolatry. But the procession lacked completeness. There were missing the brewers and saloonists whose lives have been cursed and whose prospects have all been blasted were not in the procession. The multitude of little ragged boys and girls who are robbed by reason of drink of all that makes life desirable were not there. The papers that the city is caring for at heavy expense were not in the train. The inmates of the jail and the work house were not there. Why not? Why not, when the brewers and saloonists feast in their faces the beer, the gin, the rum, the whisky, the wine, the men with swinish grins are gruzzling the fluid, and over all this show is thrown the glamour of brass bands and business. Why are not the victims treated to a free ride? In the worship of Juggernaut, the interesting part of the show is the crashing of victims under the wheels of his ponderous car. Why should not the victims of Gambrinus' worship appear so that the people might see the finished work that the brewers and saloonists are doing for us? Why not? Perhaps the temperance people may take the hint and some time have a procession, in which the victims may be seen in all their squalor and misery, to serve as an object-lesson, conveying more of instruction, of warning, giving deeper insight as to the real fruits of this vile trade, than descriptions by the most eloquent tongue or graphic pens.

What hosts might be marshaled in this city, in Cincinnati, in Louisville, and what a prospect of saving these victims of two terrible curses, and how the whole picture would impress beholders, as an argument can do, that it is time to vote the demon out of our entire country. Your readers will see that a Rev. Keestlin grazed the beer garden by his presence, and gave an address, and the night was given to drinking and dancing. Such is part of life in this godly city of Covington. J. G. TENISON.

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FROM THE CHURCHES.

I HAVE just returned from Salem, Shelby Co., Ky. The meeting was still in progress, Oct. 21st, at which time 20 had united, 10 by experience and one restored. His Grace continued the service. L. H. HARRIS.

AT A meeting held with the Pleasant Ridge church in Franklin county, Ky., beginning the 4th Sunday in September, we had 10 additions by experience and baptism, and the church revived. Bro. T. J. Stevenson was with us part of the time, and Bro. A. J. Hays, of the same church, was present. J. B. TAYLOR.

GEORGE CREEK, SPRINGFORD CO., KY.—The church protested last October meeting for fifteen days. Bro. J. M. Coleman was with us and did all the preaching: 15 by experience and baptism, 1 restored, the church much benefited and encouraged. C. W. DICKENS.

CLAY CITY—Have just closed a meeting of two weeks at this place. Results: 31 additions, 4 by letter, 8 restored, 23 baptisms. I approved, and did good work. Some leading citizens and heads of families joined. Bro. A. W. Richardson did efficient service in preaching. N. G. TAYLOR.

NORTH FLEMING, BRACKEN CO., KY.—I began a meeting with this church on the 16th inst., and up to date three have been received, two by baptism, one from the Campbellville. Rev. Thos. E. Tiller, of Brooksville, is the meeting, and the church good preaching. J. S. BARBER.

BELEVILLE, BOONE CO., KY.—I have just closed a meeting of eighteen days in my Burlington church. I had no ministerial help, but the church came up to the help of the Lord, and he graciously revived his work. Twenty-seven members were added to the church: twenty-four by baptism, and three by letter. Considering the fact that the Lord is working in the spirit of 'free will, skepticism and worldliness, the brethren considered this the best meeting which they have enjoyed for many years. The Lord is preparing for his goodness. I have just begun a meeting in my Belleville church, and have large audiences every night. E. N. DICKENS.

SHELBY, N. C.—Please find enclosed my answers to your queries. The paper reviews the youth as the days go by. I charge you take good care of our friends—we must have him again soon. He belongs to North Carolina, and North Carolina belongs to him. We need him now, but in charity will allow you to have him a little longer. Shelby Baptist Female College open well, with Rev. E. D. Malley and an able corps of 40 of our best teachers in the faculty at its head. No better faculty in the South. I presume. Our church moves on satisfactorily. Yours sincerely, W. W. STANLEY.

October 20th, 1892. In company with Bro. Christian, I left home on October 7th for Willow Creek church in Brecken county, where we were joined by Bro. M. M. Arnold, pastor of the church. We commenced preaching to large numbers of new converts, and closed a two weeks' meeting, resulting in 12 additions. Willow is a large church with a membership of about 250, and Bro. Arnold is just now about to close his term, year as pastor of the church was much revived. Bro. Arnold remained two days longer, and 60 more were added to the church, making 18 in all. S. G. MULLINS.

PARSONSVILLE, LINCOLN CO., KY.—I have just closed a meeting at Tyrone, six miles southeast of this place. Was assisted by Bro. E. W. Nixson, who did the preaching in the day and I at night, excepting Saturday and Sunday, on account of my school. Nine additions. This church is situated near the road Springing Spring, and is the fruit of the labors of the late J. S. Carter, that valiant soldier of Jesus, who will long be remembered by these people. Bro. N. did earnest work, and we leave the church greatly revived and encouraged. W. J. HOLTZMAN.

October 20th, 1892. At a meeting held with this church on the 16th inst., and up to date three have been received, two by baptism, one from the Campbellville. Rev. Thos. E. Tiller, of Brooksville, is the meeting, and the church good preaching. J. S. BARBER.

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do everything possible to help these fellows. Dr. Eaton especially, exerted himself to make the institute a success, delivering two or three lectures, and rendering efficient aid in the general management. The Institute was ably presided over by Rev. W. J. Simmons, who has become editor of the American Baptist, published at Louisville in the interior. Editor Eaton covered people—Orleans, in The Examiner. Newark, O., October, 1892.

FROM THE CHURCHES.

I HAVE just returned from Salem, Shelby Co., Ky. The meeting was still in progress, Oct. 21st, at which time 20 had united, 10 by experience and one restored. His Grace continued the service. L. H. HARRIS.

AT A meeting held with the Pleasant Ridge church in Franklin county, Ky., beginning the 4th Sunday in September, we had 10 additions by experience and baptism, and the church revived. Bro. T. J. Stevenson was with us part of the time, and Bro. A. J. Hays, of the same church, was present. J. B. TAYLOR.

GEORGE CREEK, SPRINGFORD CO., KY.—The church protested last October meeting for fifteen days. Bro. J. M. Coleman was with us and did all the preaching: 15 by experience and baptism, 1 restored, the church much benefited and encouraged. C. W. DICKENS.

CLAY CITY—Have just closed a meeting of two weeks at this place. Results: 31 additions, 4 by letter, 8 restored, 23 baptisms. I approved, and did good work. Some leading citizens and heads of families joined. Bro. A. W. Richardson did efficient service in preaching. N. G. TAYLOR.

NORTH FLEMING, BRACKEN CO., KY.—I began a meeting with this church on the 16th inst., and up to date three have been received, two by baptism, one from the Campbellville. Rev. Thos. E. Tiller, of Brooksville, is the meeting, and the church good preaching. J. S. BARBER.

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Our Summary.

Published, some weeks ago, the names of the students then in our Seminary, the States represented, etc. But there were some mistakes in that, and so others have come in since, we now publish a corrected list, adding the names of the new-comers. The following, we trust, will be found to be correct:

Table listing names of students and their locations, organized by state or region (e.g., Kentucky, Tennessee, Missouri, etc.).

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A general purpose flour and essential in all baking. It is made from the finest wheat and contains no alumina or other impurities. It is the only flour that is absolutely pure. CHEAPEST BIBLES.

Household and Farm.

HEALTH ALPHABET. As a source you can obtain bluish and sheet...

was awarded to Capt. Wm. H. Kirby, of Warsaw, Ky. The price of beef has fallen in New York...

later returns will put it much higher. As the production of grain, the quality...

Birthings. Mrs. M. J. ... in actual confinement and after weeks of suffering...

How to Purchase a Monument. The largest Stone and Marble Works...



WHEELER CARRIAGE COMPANY. Main St., near High, LOUISVILLE, KY.

The Ladies' Sanitary Association of London give the above simple rules for keeping healthy...

Report of the Commissioner of Agriculture. The wheat, barley, and oat crops having been fully set...

Next year's wheat and barley crops—if the fall crops were there will be a large crop...

DR. JOHN BULL'S Smith's Tonic Syrup FOR THE CURE OF FEVER and ACUE Or CHILLS and FEVER.

AGENTS WANTED. Agents for the sale of the new Styracanthum...

HOLYOKE ACADEMY. (Incorporated with full collegiate powers.)

KIND WORDS. The Quarterly, for scholars and teachers, giving the complete Lesson, Narrative, Explanations...

KENTUCKY HOGS. Hogs are dying of cholera in Mercer County. There was more tobacco raised in Owen...

CON PREMISES. Through the means of my annual crop report, the inferior varieties are being rapidly...

FERTILIZERS. I call special attention of manufacturers and dealers in fertilizers to the law on this subject...

DR. JOHN BULL'S SMITH'S TONIC SYRUP. BULL'S BARK PILL. BULL'S WORM DESTROYER.

AGENTS WANTED. Agents for the sale of the new Styracanthum...

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Eight months ago the top-pond of Coby & Stuart, near Theobalds, was stocked with German carp...

TOBACCO. The summary of the returns prepared by being checked for that section...

SPRING OR FALL PLANTING OF TREES. There is not much choice. If the soil is naturally moist, spring, if dry, fall...

DR. JOHN BULL'S AYER'S HAIR VIGOR. The most perfect of the hair restorer and beautifier...

BAPTIST LIBRARY. THE BAPTISTS' Their official, ecclesiastical, religious, political, position, and influence...

W. W. BARNES, DENTIST. 519 Fourth Ave., near Walnut.

The following new postoffices have been established in this State: Copley, Martin county...

Wheat. The average yield of the crop, as shown by the figures up from 44 counties...

PREVENTION OF HO CHOLERA. A correspondent of the New York Tribune writes on the subject of preventing cholera...

MRS. POTTS' COLD HANDLE SOD IRON. The most perfect of the hair restorer and beautifier...

W. W. BARNES, DENTIST. 519 Fourth Ave., near Walnut.

UNITED STATES MAIL. ADAMS' EXPRESS STEAMERS. L. O. GARDNER.

FRANCE. There is a great scarcity of farm laborers in France. Postmaster General Howe...

Forty Years Experience of an Old Nurse. Mrs. Winslow's Soothing Syrup...

DR. JOHN BULL'S PAYSON'S IMMOBILE INK. The most perfect of the hair restorer and beautifier...

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ARTIFICIAL LIMBS. CHAS. M. EVANS. PARKER'S GINGER TONIC.

News in General

GOVERNMENT.

GOV. HENDRICKS' ILLNESS. Gov. Thomas A. Hendricks continues ill. His condition is dangerous, but his friends hope for the best. It is feared that amputation of the limb may be necessary.

SHOW.

St. Paul, Oct. 30.—The first general snow-storm of the season occurred in Dakota and Montana today on the Northern Pacific. A little snow is reported by the Detroit between Brainerd and Fargo in the morning, but it soon melted. Between Jamestown; at Bemarck, cloudy, cool and light snow; at Forsyth; Miles City, cloudy, with appearance of snow in the morning; on the northern division of the St. Paul, Minneapolis and Manitoba, it is steady and cold; on the Breckinridge division, cold and mild. In the afternoon at 4 o'clock it was snowing hard at Everett, on the Breckinridge division, with the wind from the north. Northwest on the Omaha division, it was cloudy and rainy; on the Western division, cloudy and cool.

FELLOW FEELER.

Pennaca, Oct. 30.—Nineteen new names were reported, six being at Nixa, on the Federal list, since Miller from Pennaca, where Dr. Cravey was sent to-day by the Board of Health. Only one death. Total to date, 2,227 cases, and 174 deaths. Pennaca, Oct. 30.—There are three cases of fever cases are doing well. One new case was reported here to-day. The troops at Camp Yarras are in good health. There are some cases of fever at Santa Rosalia ranches, three miles from town. Weather hot.

BARBER A CASTLEMAN BISHOP.

The resignation of Messrs. Barber & Castleman, insurance agents, which was handed to the Board of Underwriters on Saturday last, still continues to be an absorbing topic among insurance men, but none are more enlightened as to the cause which led to the action than before. Maj. Castleman is still in New York, and the senior member of the firm declines to say anything about the matter. A Courier-Journal reporter called at the house last night, but he refused to be interviewed.

"There is nothing to be made public as the matter is not a proper stage to talk about yet," he said. "When Maj. Castleman returns from the East, the whole thing will be settled, and if there is anything to be made public we will certainly let it be known."

FOREIGN.

TROUBLES IN FRANCE.

Paris, Oct. 30.—The Gaulois says Prince Napoleon will shortly leave a letter addressed to citizens of France, and treating at some length the social questions of the day and the intrinsinc troubles. Rumors now current here have it that Gen. Lignacoff comes from Russia intrusted with a political mission of some importance to both Governments and to the rest of Europe. The address of Gambetta yesterday, while a meeting of Socialists was in progress at Lille, instigated a riot for the purpose of breaking up the assembly. Orders were given for Louise Michel, which served as a signal for her friends to attack those who thus insulted her. Before the trouble reached its very height, portions of the police appeared, and a general row was promptly squelched. The syndicate of the furniture trade rejected the ultimatum of the employes, and a lock-out is imminent.

Socialistic proclamations are posted on the walls of St. Sulpice, appealing to the people to commit acts of violence against the "bourgeoisie Bourgeoisie." Affixed to proclamations as a signature is the representation of a drawn dagger. The documents end thus: "More are your cure. Vire revolution sociale." The police removed the proclamations. The newspaper Paris says the Anarchic Society has correspondents in Boston and Montevideo.

Paris, Oct. 30.—The Journal official to-day publishes a decree to the effect that all persons requiring dynasties to be used in any employment whatever must address to the Prefect of the Department a written declaration, countersigned by the Mayor of the Commune in which he resides, and in Paris by the Commander of Police. This is the first active and decided step taken by the authorities looking toward drawing a range of this new and dangerous social doctrine. The other and more severe ones will likely follow if the present temper of the people is not materially modified. The Socialists are holding more and more enthusiastic meetings in all parts of France. Whenever at these meetings the name of Gambetta is mentioned it is received with brooding and plainly expressed indignation. There is no mistaking the deep hatred the Socialists have for him.

GERMANY.

Berlin, Oct. 30.—Emperor William, in spite of stories to contrary, continues to enjoy excellent and good health. Those about him say he appears fresh and strong since his visit to the watering places this summer and fall.

GENERAL MARKETS.

WHEATMARKET.

RAILROADS.—The market was quiet, but prices were unchanged. We quote large and small as follows: No. 1, 1892; standard and 1891, at 75c; No. 2, 1892; standard and 1891, at 70c; No. 3, 1892; standard and 1891, at 65c; No. 4, 1892; standard and 1891, at 60c.

BUTTER.—Steady and unchanged. We quote 12 per bushel, and Western very 12 1/2. Choice makes daily nominal; creamy do. 12 1/2. Butter, No. 4, 12 1/2.

COTTON.—Prices were supported. We quote 15 1/2 for middle upland, 15 1/4 for low middle, and 15 1/4 for seed cotton.

CORNMEAL.—Baker's, \$1 75 per 100 lbs. and 1 1/2 for 100 lbs. We quote 1 1/2 for 100 lbs. and 1 1/4 for 100 lbs.

CHEESE.—Firm at quotations. We quote Western Cheddar at 11 1/2 per 100 lbs. and 11 1/4 for 100 lbs. and 11 1/4 for 100 lbs.

COFFEE.—Quiet at quotations. We quote Rio Santos, 1892, at 22 1/2; Rio Santos, 1891, at 22 1/2; Rio Santos, 1890, at 22 1/2; Rio Santos, 1889, at 22 1/2.

COAL.—Firm. The quantity at base in the market is 100,000 tons. We quote 100,000 tons at \$1 50 per ton. Price for 100,000 tons at \$1 50 per ton.

WOOL.—We quote raw wool at \$1 50 per 100 lbs. and 1 1/2 for 100 lbs. and 1 1/2 for 100 lbs.

FLOUR.—We quote white wheat flour at \$1 50 per 100 lbs. and 1 1/2 for 100 lbs. and 1 1/2 for 100 lbs.

FIELD APPLES.—Common grades, \$1 00 per bushel. We quote 100,000 bushels at \$1 00 per bushel.

FRUIT.—We quote medium to good apples at \$1 00 per bushel. We quote 100,000 bushels at \$1 00 per bushel.

GRAIN.—We quote wheat at \$1 50 per bushel. We quote 100,000 bushels at \$1 50 per bushel.

MEAT.—We quote beef at \$1 00 per bushel. We quote 100,000 bushels at \$1 00 per bushel.

OLIVE.—We quote raw and bottled, 100,000 bushels at \$1 00 per bushel.

PEAS.—We quote raw and bottled, 100,000 bushels at \$1 00 per bushel.

RYE.—We quote raw and bottled, 100,000 bushels at \$1 00 per bushel.

WHEAT.—We quote raw and bottled, 100,000 bushels at \$1 00 per bushel.

BARLEY.—We quote raw and bottled, 100,000 bushels at \$1 00 per bushel.

OATS.—We quote raw and bottled, 100,000 bushels at \$1 00 per bushel.

BUCKEYE BELL FOUNDRY.

MANUFACTURERS OF BELL FOUNDRIES.

THE OLDEST, THE LARGEST AND MOST COMPLETE MUSIC HOUSE IN THE SOUTHWEST.

MUSIC EMPORIUM
D. P. FAULTS,
523 Fourth Ave., Louisville, Ky.
Having an immense stock of the following magnificent world-renowned PIANOS:



ORGANS! ORGANS!

MASON & HAMLIN, SMITH AMERICAN, NEW HAVEN. THE ORGANIA
is the gem of musical wonders—the instrument and musician combined. A little child can operate this wonderful instrument, producing songs, psalms, hymns and all variety of music. See them in their best, and you will have one for the little folk.

TEACHERS' LIBRARY, ENGLISH REWARD BOOKS, \$100 LIBRARY FOR \$6.75, REWARD BOOKS, \$1.30 TEACHERS' BIBLES, REVOLUTION & ORGAN.

KENTUCKY AT FARMERS', F. O. FRANKLIN CO., FRANKLIN CO., KY., SIX MILES FROM DANFORTH, KY.

IMPROVED SILVER \$15 WATCH
We send this NEW Silver Hopping Anemometer, Lever Key-winding Watch, chronometer balance, extra jeweled, patent pinion, dust-proof cap fully warranted as to quality and set a correct time-keeper, by mail to any address, at our usual price of \$15 for the watch and \$2 extra for postage, or by express with bill to collect on the delivery of the watch, subject to examination on receipt. We send this watch with Stem-winding and Setting attachment, one receipt of \$20 for the watch and \$2 for postage, by mail, at our risk. Our extra watches at the same price. This watch weighs 5 ounces, the case weighing 2 ounces. Money may be sent by mail, or by registered letter. Address: C. P. BARNES & BRO. Jewelers, 622 Main St., Louisville, Ky.

F. D. JOHNSON, THE SOUTHERN MANUFACTURING JEWELER

FOUNDER OF LOW PRICES. Wholesale and Retail Dealer in DIAMONDS, WATCHES, JEWELRY, SILVER AND PLATED WARE

Orders filled for two months, for same quality of goods than any other house. The only house in the State that makes any kind of Fine Gold Jewelry. All kinds of new Diamond Goods, and all Stone reset in new styles. Any kind of Watch work and Jewelry repaired. Plain, Fancy and Ornamental Engraving. New Watches that are sold or repaired, regulated perfectly. The largest and most Illustrated Catalogue and Price List published in the South, sent free on application.

Money saved and Satisfaction Guaranteed in Every Instance. Special discounts to ministers of the gospel. COMMUNION SETS at wholesale and engraved free. See list and forget the Name, Number and Place.

Mr. F. D. Johnson—Dear Sir: The "Conductor" ALEXANDRIA, VA., March 3, 1882. We are the best time-keepers we ever saw. The hands have never been so true. Yours truly, Wm. M. King, Va. M. Railway.

WIDE-AWAKE GLEE BOOK, By J. H. ROSECRANS.



Wide-Awake Glee Book, by J. H. Rosecrans. Published by Rosecrans, Cincinnati, O.

TO MINISTERS AND THEOLOGICAL STUDENTS. Ten Per Cent. Discount.

It has always been our custom to allow a special discount of ten per cent. to Ministers and Theological Students only. We provide an excellent stock of the best Clothing for their use. Our variety in Shirt and Underwear is also complete.

H. A. WITHERSPOON, OAK HALL, ONE PRICE CLOTHING HOUSE, 107 1/2 N. E. Corner Fourth & Jefferson.

OUR BUSINESS IS CLOTHING & HATS.

Large Increase in Our Business. The More We Have the More We Want.

Notwithstanding our immense trade, we are making extra exertions to increase it this season. We have purchased larger than ever this fall. All of our salerooms are full of new and stylish CLOTHING, HATS & CAPS, FOR Men's, Youths, Boys and Children's Wear.

We went to the market with cash, bought for cash, and we will sell you Clothing and Hats 25 per cent. cheaper than any dealer in our line.

ONE PRICE HOUSE. MAMMOTH CLOTHING, HAT & CAP HOUSE. TOWER PALACE, 424 to 430 W. Market St., bet. Fifth and Sixth, LOUISVILLE, KY.

THE KEYSTONE WASHER. OVER 300,000 IN ACTUAL USE. AGENTS WANTED.

Illustration of a clothes washer.

KEYSTONE WRINGERS AT LOWEST WHOLESALE PRICES. Catalogue Free. Write to our office: Adams, P. O. Adams & Co., 312 N. 2nd St., Louisville, Ky.

WHAT WILL THE WEATHER BE TO-MORROW? Pool's Signal Service Barometer

Illustration of a barometer.

READ WHAT THE PRESS HAS TO SAY ABOUT IT. The Signal Service Barometer is the most perfect and reliable of any ever made. It is the only one that gives a true and accurate forecast of the weather for the next 24 hours. It is the only one that is used by the Signal Service, the Navy, the Army, and the Government. It is the only one that is used by the most distinguished and successful weather forecasters in the world. It is the only one that is used by the most distinguished and successful weather forecasters in the world. It is the only one that is used by the most distinguished and successful weather forecasters in the world.