

WESTERN RECORDER

Faith, Hope and Love, these three.

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WESTERN RECORDER.

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When a man walks with God, he is not dismayed by the fact that so many are walking in other directions.

Back of the evils of which so much complaint is rightly made is a loss of the feeling of responsibility to a just and holy God.

This would be a pleasant world if people would only give the same name to the same quality in others as in themselves. But we will call ours firmness and that of others obstinacy, and so for many other qualities.

The *Richmond Advocate* gives good advice: "If it ruffles you because men will not agree with you, sit down and try to imagine what an insipid, flat, unpalatable world this would be if all the people in it were just alike."

Many with all reverence, but God this seems so contrived person. Has the brother had a special revelation? There is no such assertion in the Bible, nor one from which that is a logical inference. Elijah under the juniper tree was discouraged, and David was so at times.

The *Christian Intelligencer* in commenting on a Presbyterian church which pays its choir \$1,200 per year says: "This is a heavy price to pay for satisfying a morbid desire for aestheticism in the worship of God, when, after all, the tendency of such musical performance is to convert the church into a sacred concert hall."

DR. PATTON, of Rochester, who is the American correspondent of the *London Freeman*, in a recent letter speaks of the dead line in the ministry, and thinks the Young People's Society "is probably responsible, in some measure, for that impatience with age which is reserved for the ministry." It is well for pastors who encourage these Societies to consider this thing.

A BROTHER having said that a S. B. Y. P. U. was a necessity for the self-preservation of Southern Baptists, the *Baptist Helper* answers him: "Baptists are preserved in Jesus Christ, and held by the power of God, and have been for these eighteen centuries, and we doubt the propriety of their undertaking at this late date to preserve themselves, seeing they have made such a signal failure in that business hitherto."

THE *Interior* says: "A series of Monday lectures by President Harper is in course of delivery in Steinway Hall, this city. It may count for nothing—as emotions usually do—but we must confess to leaving the lecture hall with a feeling of sadness. There were, he said, two unknown prophets of the period of the first Isaiah who wrote the 'stories' of the Old Testament, the stories of Joseph, of Saul, etc., for the purpose of showing the penalties of sin and the rewards of righteousness. These stories were laid in periods antedating the telling of them, of from a few hundred to thousands of years, and therefore, humanly speaking, all ideas of historicity vanish."

For the Western Recorder! IS IT TRUE OR FALSE?

BY W. S. RYLAND, D.D.

Must we indeed believe that the Redeemer, Christ, came into the world many times before his birth in Bethlehem, in human form or angelic guise? There are some who have assumed to teach this. In phrase, more suggestive than explicit, they have declared that the "angel of Jehovah" and other august or mysterious personages, who appeared on earth accompanied by manifestations of divine power or glory, and bringing words of promise or commands from Jehovah, were not merely angels, or ambassadors, nor even the same angel, but the very Son of God, manifested in the angelic office. Not one word of evidence in support of this view has been adduced from Holy Writ, so far as the writer has discovered. To him it seems a dangerous form of error. The very audacity of it sets at defiance the doubts of the timid, the resistance of the humble student, who would not be found denying his Lord, like Peter, or doubting, like Thomas, if possibly his Lord were here or there. The stronghold of all such fallacies is the subtle fact that one may not easily discover them, for how could one prove that any angel was not the Christ? Fortunately we are not obliged to do this. Hence I venture, in protest against this insidious and false doctrine, a few simple propositions.

1. The principles and practices of Baptists are chiefly, if not wholly, derived from the teaching of Christ. His own method, as distinguished from that of his other "sects," is inductive, truly scientific and, consequently, simple and safe. It is not enough for theologians to invent, or ecclesiastics to put forth forms of doctrine, or interpretations of God's Word. We believe and teach only what it plainly declares. Baptists are strict constructionists, therefore, holding only the literal and obvious to be the true significance of any passage, unless obliged to the contrary by the requirements of common sense, of usage, consistent with the general teachings of Scripture, and of allied, tributary passages. This doctrine of Angel-Christ apparitions is mere guess-work, assumed in utter violation of Baptist methods of interpretation.

2. There is imminent, if not actual, heresy in this interpretation. Suppose the angelic visitants referred to were not the Christ, and not well certified by inspiration so to be, then is it not very like idolatry to call them so? The fact that Gideon Manosah and even John, "the beloved disciple," offered undue homage to angelic "men," may be accounted for easily enough on the score of human weakness, overawed by supernatural visitations, but cannot be justified by Scriptural sanction, nor excused by an enlightened Christian sentiment. However pleasing to a devout imagination, or dear to the loving heart of his worshippers this doctrine may have become, it does not honor the Son nor the Father, unless plainly taught by his Spirit in his Word. Only divine authority, explicitly asserting the fact, could entitle us to believe that the eternal Son of God was ever a visitant to his saints on earth before his incarnation as the Son of Mary. Such a doctrine would then, but not until then, compel our reverent and joyful faith.

3. Vigilant watchmen on the walls of Zion do well to challenge the contentions of the Higher Criticism. If peering through the fog of Ethical Monism they see nothing, still they should stand alert for the foe. But it may be seriously questioned if any recent venture of criticism, or menace to conservative and orthodox principles of interpretation, can equal the assumption that the Savior of men performed his ministry in part under Mosaic dispensations. There have been many antichrists, many who said, "Lo here, or lo there," of whom the Master doubly cautions us, "Believe it not;" and so it is not strange that some should please themselves with the discovery of the Christ in the Holy Narrative in other than this, his proper and unique relation to our race. It is true that Jesus, as was foretold in Mal. 3:1, is spoken of as the "Angel of the Covenant," or "Messenger of the Covenant," and it is, doubtless, John the Baptist who is referred to in the same verse as the messenger to "prepare the way." Both are messengers, and each in a different sense an angel, for Jesus declared that the Father sent him. Angel or Missionary he was. But it must not thence be inferred that all, or any, of the heavenly messengers bearing words of mercy or wrath to men were, therefore, manifestations of Jehovah in the person of his equal Son. Have our masters in Israel been asleep that such false teaching has been allowed to creep into our theological or Sunday-school literature?

4. Every circumstance of supernatural visitation or divine manifestation by angels is as easily accounted for without the theory in question as with it. Whatever force attaches to the words of the Scripture, or of the angels themselves, binds us to accept the declaration (1) that they are called "men," and that various incidents of their coming to earth agree thereto; (2) that, whenever they gave any account of themselves they declared they were "men," revolting, too, at the thought of receiving divine honors; (3) that, as in the case of Barnabas (Acts 14:11-14), and contrast the description of the glorified Christ (Rev. 1:13-18).

5. After all, of what real value is such a doctrine? What peculiarity of his office as the Lamb of God, the second person of the adorable Trinity, is set forth in such an angelic ministry as is thus claimed for our Lord? No place is apparent in Scriptural theology for any such view no demand for such an interpretation of the Sacred Record; and if not, the doctrine is superfluous and supersentimental, and the principle of interpretation on which it stands is dangerous. Something might be said to show how abhorrent to the plain facts of the case, and to the character of our Lord's ministry it is to confound it with that of even the highest angels. But until some attempt is made to do this, enough has been said by way of protest.

Bethel College.

It is really wonderful how much driven hymn writers do manage to put into so-called verses, when they choose to roll up their sleeves and give their (alleged) minds to it. But sometimes they out-do themselves; sometimes there are mountain peaks which tower above the table-land of average imbecility, and which shine afar, an inspiration to ordinary feeble-minded folk. Dr. Charles S. Robinson, writing in *The Sunday-school Times* upon hymns, cites the following from "a first-class and costly volume" to be sung by the children of the Sunday-school:

"If the wife of thy bosom grow false and depart,
Look aloft unto Jesus with undimmed heart."

Now, apart from the poetical quality of this couplet, and apart from the query whether it is best to accustom the tender minds of the Sunday-school children to dwell upon this class of topics, there is the moral bearing.—*Rambler in Examiner.*

It is the fruit of good works, and not the mere blossom of good thoughts and good feelings, which God requires.—*Peter Young.*

Hope is the ruddy morning of joy; recollection is its golden tinge.—*Richter.*

"STUDY TO BE QUIET."

This most wholesome injunction of the apostle, when observed, becomes a method of deliverance in not a few of the trying experiences of life.

"Study to be quiet" when sickness and bereavement come to your home. God takes no pleasure in pain or sorrow, but he will impose both if thereby he may bring us to love him or make us more like himself. At such a time it is unselfish, unbelieving, to complain and murmur—very wicked to find fault with God. There are medicines which, taken with wisdom and in moderation, battle disease and restore health; but abused, they weaken and destroy. So with sickness and sorrow, as we please to use them. To some they are what God means them, for all, a savor of life unto life; to others, a savor of death unto death. At such a time it is only wise to be very considerate, very humble, very submissive. Think of God's wisdom and goodness, of his fatherhood, of your own ingratitude, unfaithfulness, and worldly-mindedness. Go alone and let the Lord speak to you in the silence, let him unravel what seems a mystery, let him offset your pain or loss with his own loving presence. Say, "It is the Lord; let him do what seemeth good." At such a time "study to be quiet."

"Study to be quiet" when your feelings are wounded. Feelings are a very sensitive brood, especially when they nestle in pride and have been much potted. Perhaps there is no time when it is so necessary. We rather like the old law, "an eye for an eye." In this day of a larger, nobler manhood and womanhood it is not good. Jesus never struck back; he answered not reviling with a like base weapon. How quiet he was amid almost brutal provocation! Herein was his greatness. He that conquereth his own spirit is greater than he that taketh a city. When any one says an unkind thing about you, don't fuss and hunt up an equally unkind thing to say about your enemy. That is not brave nor noble. It is selfish, weak, a blot on a character which might be beautiful but for that. One dead fly will spoil the sweetest ointment. Sometimes unkind, untruthful suspicion will be laid upon you; you will be charged with wrong hatched in the imagination of the accuser. Hasty, prejudiced people, with only one side of the case before them, without a shred of proof, will believe and circulate what is wholly untrue to sacred reputation. It is hard to bear, I own, but remember Jesus and other good people have borne far more. What is the wise course in such a case? Keep your temper sweet; don't let kindness wander from your heart. Take this thing to the Lord, not publicly, but in the secret place. Be very quiet; if you speak, do it with charity. If you are innocent, have not the slightest fear; the time of vindication is coming, provided you have not foolishly fanned the spark into a great flame. From this on will we not pray for grace to give hearty, loving consent to this good word, "Study to be quiet!"—*M. Rhodes, D.D., in the Lutheran Observer.*

LIFE is a building. It rises slowly, day by day, through the years. Every new lesson we learn lays a block on the edifice which is rising silently within us. Every experience, every touch of another life on ours, every influence that impresses us, every book we read, every conversation we have, every act of our commonest days adds something to the invisible building.—*J. R. Miller.*

A good deed is never lost. He who sows courtesy, reaps friendship; he who plants kindness gathers love.—*Basil.*

SOME TRUTHS IMPLIED IN CREATION.

BY R. M. RABB.

There was once nothing of what we now call creation. Back of all we now see and know as creation, before anything which belongs to creation had its being, we must think of God alone. The earth which appears to be so solid and enduring, which seems to be such a large mass of material, once had no existence. This is true of all that dwells on the earth, as well as all we behold apart from the earth. As we run back in our thoughts to the eternity before creation-day, we find God dwelling solitary and alone, the same blessed God, perfect in holiness, wisdom and love. But even there God was thinking upon creation; and there was in his mind a perfect plan of creation, all whose members were written in his book.

Though the earth has much which makes her glorious, she cannot claim eternity of existence. Her existence is one of time; she had her birthday. I know there are many at this time who, rejecting the Bible doctrine of creation, would make us believe that the heavens and the earth have existed from all eternity. "Not," they say, "in the form and arrangement in which we now behold them, but in other forms." This is not the teaching of the Bible—far from it. The Bible teaches us to look back into an eternity when not one atom of this universe was in existence, when only God existed in the Father, Son and Holy Spirit. There was once nothing of what we now call creation.

What must we think of creation as an act of God? Here we shall limit our view to the teachings of the Scriptures, or we shall wander in confusion; for it is "through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear (Heb. 11:3)." If the question is asked, How did God create? there is just one answer, and that is, He created through his omnipotence. It is because he is all-powerful that he did create and could create the worlds.

The essential idea of creation is that God brought into being that which had no existence, in any way, before he created it. The great mass of matter which we see constituting this earth and all the heavenly bodies once had no existence. By creation God called all this into being. So we must not think of creation as a working over and a shaping into form that which was already in existence. The mason and carpenter who build a house do not create a house; they use only material which they find at hand and shape it for the building. But God has built this universe, not out of something which he found ready at hand, but out of that which he first created and then brought into order. Is the thought too wonderful for you? Think of your own mind; there is going on in it something like creation. The mind seems to create thought of itself; it brings about that which had not been before. Yet we cannot, I think, call thought an absolute creation; we can only do so by comparison. Creation was a miraculous act by which God absolutely brought into being what did not exist.

We must think of creation as a sudden act. "He spoke, and it was done; he commanded, and it stood fast." When God gave the world, creation took place. The whole mass of the worlds came at once into existence when God called for them.

Let us also think of creation as a free act of God. God was not bound to create; he could have left it off had he willed to do so. His own happiness did not demand that he create the worlds with all the beings who dwell upon them. God is sufficient unto himself.

God is independent of and separate from creation. Let us not mix up, in our thoughts, God with creation. Some people talk of nature as though nature were a being of intelligence; so they confuse God with creation. This is a great mistake; God is everywhere in creation, but he is even more distinct and separate from creation than your soul is from your body. God created the world freely; and though he is present in all parts of creation he is separate from and independent of creation.

Let us ask why God created all things.

It was certainly not that he needed creation to make him more happy. For, regarding him as absolutely perfect, we cannot think of his needing anything to complete his happiness.

Neither can we imagine that God created all things for their own sakes. As one has said, "The rose in my garden exists more for me than for itself;" so we may say that all things exist more for God than for themselves. You and I exist more for God than for ourselves. God did not give us being simply and solely for ourselves, however much he bestows his blessings on us. God has made us for himself. It is easy for us to see that the one great reason why God created all things is his own glory. If we fail to give glory to God in the life and by the life that we live, we miss the very purpose of our creation. Looking upon the sweet heavens, the Psalmist said: "The heavens declare the glory of God and the firmament showeth his handiwork;" again, "And in his temple everything saith, Glory." The apostle took pains to say to the Christians at Rome: "For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." It was for his own glory that God created all things, and not because he was in need of creation to complete his happiness.

REACHING THE MASSES.

BY QUESTOR.

Why have the churches not been able to decide on ways and means of reaching the masses? They have been broadly and loudly instructed thereto from the very infancy of our Young Men's Christian Associations. Was it not to gather in the multitudes, and to show the churches how to evangelize them, that our Y. M. C. A.'s were organized? At their first conventions, whether State, national or international, the one theme on which ardent-tempered laymen, surcharged with zeal, were wont to dwell, was how to gather in the masses. Well do we remember how vigorously they pitched into the prosy preachers, and how incautiously they charged upon the sleepy pulpitoes told how to preach "as to fill the pews. The churches were heroically admonished to awake and lift up their eyes and behold how these Y. M. C. A. organizations would attract and leaven the multitudes.

These all-promising instructions, so frequently given with a Napoleonic dash and a smack of Pauline authority, were received by scores as the prophetic announcement of a better and brighter era for Christianity. By countless numbers, in cities, towns and hamlets, have we been favored with these associations. With no little expenditure of time and money, and with ample array of strategic committees, have we labored in them, lo! these many years; and yet the masses—where are they, if not as far away as ever from the doors of the churches and the "open rooms" of these associations?

Why this signal failure? Many ingenious plans were proposed. Some of these embraced all-conceivable lines of action, from the Bible and the latest novel in the open library, to the billiard table and the baseball field. Prayer and preaching were to be supplemented by pyrotechnic displays of that worldly wisdom of which some wise-aces think the churches are ever in need. With what vehement unction were we told to put the work of the church on practical business methods and push it. Our hearts bowed within us. We sang, and sang, and vowed we would "hold the fort."

As we went our way, how our souls soared aloft at the thought of what victories we would achieve by putting several of the methods suggested in speedy operation. How we expected Zion to arise in her strength and put on her beautiful garments and shine as the brightness of the morning while the multitudes should flock to her doors as doves to their windows.

How have we been disappointed! Were the methods proposed impracticable? Were there too many of these? Or, were they but ill suited either in tone or form to the spirit and robust dignity of the gospel? Somewhat of each of these three—to say nothing of other reasons why they have failed to bring anything like the measure of success predicted of them.

In the East some few pastors of ample

gifts of speech, add the "prelude," a talk on some live topic which serves to point a moral, or a real Boanerges broadside at obnoxious persons or customs. Others utilize the gifts and graces of the youth and children.

In a recent issue of a leading daily of one of our central cities we met the following announcement for the next Sabbath:

The church is greatly helped in maintaining its interest and attracting large congregations by the variety given to the services and the work assigned to different members. The coming Sunday eight little girls will usher and take the collections. The following Sunday the same duty will be assigned to the same number of little boys. For a few weeks the Sunday evening lectures, which have been such an interesting part of the services, will be omitted.

Many years ago a few devoted men and women, longing to reach more of the non-church-goers, organized themselves into a church and built a house of worship. It was located in the midst of large numbers of those indifferent to their eternal interests. Having chosen as pastor a devout, able, but no wise sensational preacher, they prayerfully planned for their work. Some members went from house to house visiting and discreetly conversing on religious matters—never failing to invite these neighbors to attend their services, and to make known the interest both pastor and church cherished in their religious welfare. Their deacons were richly endowed with spiritual gifts—full of the Holy Spirit and of faith. Perceiving the great service that such men could render in the capacity of ushers, they assigned them to that duty. The pastor in the pulpit was not more careful in preparing, or anxious in delivering his message than were these wise and godly men in devising and expressing fitting remarks to strangers and other attendants to whom a personal word might be as a nail driven in a sure place. Besides the courtesies of seating them, they stood at the door at the close of the service to say a timely word to these strangers and neighbors—assuring them of a cordial welcome to the prayer meetings, as well as the Sabbath service, and learning their residences, would endeavor to prepare the way for or get an invitation for the pastor or themselves to call on them. These methods were blessed in a most gratifying degree, and the church became the strongest and most efficient of the Baptist churches of New York City.

Instead of endeavoring to "draw" or allure the masses, they went to the people and from house to house made known their message. When the people came to them, their older and more experienced members greeted them in behalf of the church, and prepared the way for the personal work which has been and ever will be essential in saving souls.

We are not disposed to criticize adversely those pastors and churches who are trying to do something more to win souls to Christ. Better this than indifference. We are assured that pastors of the churches resorting to the methods named, in hope of alluring some to their services, preach the gospel in all faithfulness to those who come. That is well. Better be awake to duty and sufficiently alive to do something than to be dependent or careless. Woe to them that are at ease in Zion!

But if ever the masses are reached and won to Christ—and this is the question—it will be by taking the gospel to them, to their homes; and not by alluring them by artful means to come to hear and see. The old methods will most assuredly succeed in filling the pews with hearers and the churches with members. Try them. It will require, praying, consecrated, working members; but given these, pastor and people will not be perplexed as to methods.

Try the old, old ways, with the older folks in front every time.—National Baptist.

For the Western Recorder.

BLESSEDNESS OF CHASTENING.

BY C. H. WETTERBE.

Without any hesitancy David writes, "Blessed is the man whom thou chastenest, O Lord." Wherein does the blessedness consist? In the believer made happier by the chastening? Not while enduring the process. The experience is grievous, it is painful. It lacerates the heart. It brings groans and tears and unutterable anguish. Under chastisement one is greatly tempted to complain. He says that his sufferings are greater than he can bear. And yet it is

true that the chastened one is blessed. He does not realize it, perhaps, at the time of its endurance, but afterward he does. The chastening removes faults, blemishes, hindrances. The heart is made purer by the process. It is made fit for serving the great chastiser. The believer can do better work than he could before he was chastised. God can use him to greater, more blessed advantage than he could before. The chastened Christian is worth vastly more to God, to Christ, to the church, to the world, than is the unchastened believer. The chastened diamond is infinitely more superior in value and beauty to the rough, native diamond. If the rough diamond could speak, during the process of its chastening, it would send out a sharp cry against such treatment. It would weepingly protest against its harsh experience. But afterward, while sparkling to the glory of the chastiser, it would say, if it could, "Blessed!" The well chastened Christian is the best Christian—best prepared to live, to labor, to sympathize, to cheer other hearts. And such Christians are generally the happiest Christians. From their hearts have been chastened away those impurities and obstacles which had made them unhappy. And let us be very thankful that it is our Lord himself who does the chastening. He knows just how to do it, and he does it tenderly, carefully, wisely, and stops when it is the time to quit.

CHRIST IN THE HOME.

That which spoils domestic life, when love is there, is petty quarrels. I do not speak of differences of opinion upon subjects worthy of discussion. Plenty of those intellectual minds within the household keep its atmosphere fresh, and enliven and stimulate the intellect, heart and conscience of the family. But I speak of quarrels. Familiarity of life with one another gives room for unchecked development of temperament, and when opposed temperaments do not care to play gently in and out among one another, ungracious disturbances ruffle the surface of our happy lake of life. Love remains, but it is not so frequent, never let.

Let the music of these words enter into your spirit, and keep them with you till you learn how to make their meaning into daily acts: "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Take one or two examples, out of many, of how this may be done. If you have been in the wrong from impetuosity or heat of temper, and for the moment have been betrayed into sharp words or rude manners, follow without false shame the guidance of your heart; say that you are sorry, not with the haughtiness that contradicts your words, but with the courtesy of love. To apologize for ill-doing or harsh speech is not ignoble. It is the offended isolation, it is the selfish sulkeness, which is unworthy of man or woman. The apology may be difficult at first, but difficulties of this kind we are bound to overcome if we seek to rise with Christ. At each successive time it becomes easier, and the doing of it prevents the recurrence of the temper which rendered the apology necessary.

Again, if blame has to be given, wait till your personal irritation is over. It often comes in just as well a week or a month after, and when all your own anger has fled. But blame must sometimes be given directly. There are times when principle is involved, when one must speak at once to wife or husband or child or friend. But be natural in it; let your heart speak and not your intellect alone; and, moreover, let all blame be rapid and never repeat it. And when you have considered all, remember that in these things love is not, when unguarded, all in all. It must be accompanied by the right reason of justice; for justice is the only element in which love can act without the danger of falling into weakness, favoritism, even folly. Indeed, justice is the other side of the shield of love.—Stopford Brooke.

An employment, the satisfactory pursuit of which requires of a man that he shall be endowed with a retentive memory, quick at learning, lofty minded and graceful, is the friend and brother of truth, justice, fortitude and temperance.—Plato.

For the Western Recorder.

THE PARABLE OF THE UNJUST STEWARD—LUKE 16:1-18.

BY THE REV. G. P. BOSTICK.

Perhaps no other parable of our Lord has so troubled Bible students as this one. Commentators differ widely in their interpretations of it, but many of them do agree that this parable and the other one, given in the same chapter, are meant to teach the right use of wealth on the part of Christians, and eternal reward for the same.

This teaching has always seemed to me inconsistent with the general tenor of the New Testament, and hence I have never preached from either of these parables. I know one good Christian who has always skipped verses 8 and 9 on the ground that it seemed so inconsistent with Christ's general character and teachings.

I have recently heard an exposition by our venerable missionary, Dr. T. P. Crawford, that so cleared up the difficulties in Christ's application of the unjust steward for me and several others, that I am constrained to call the attention of the readers of the RECORDER to it. He sees in the parable an entirely different lesson from that usually taught by the commentators, and sees no similarity of thought in it and the following parable. He says: "That the great thought Christ meant to teach in the unjust steward is: 'God approves righteous dealings in business, while the Pharisees and the world generally approve shrewdness. So highly did they esteem the shrewdness of the unjust steward that even his lord, who suffered by it, as well as all the creditors and the Pharisees, when he saw that they were incensed by his teaching: 'But God knoweth your hearts; for that which is exalted among men (worldly wisdom or shrewdness) is an abomination in the sight of God.'"

But the great stunning difficulty in the whole passage is in what is generally understood to be Christ's teaching in the application of the parable in verses 8 and 9: "For the sons of this world are for their own generation wiser than the sons of light. And I say unto you, make to yourselves friends by means of the mammon of unrighteousness; that when ye fail they may receive you into everlasting tabernacles." There are many and various objections to the ordinary interpretation of these words.

1. It encourages the use of wealth with selfish purposes in view.

2. It seems to make our reputation into the next world depend, to some extent at least, on the use made of our money here.

3. It makes the friends, made by means of this money, appear to have control over the future world.

4. Many come very near to teaching a salvation purchased by a right use of wealth. All this seems so contrary to the general spirit of the teaching of Christ and the apostles.

5. The parable seems so badly chosen, if its chief lesson is to emphasize our duty in the use of money.

Now Dr. Crawford understands that the parable is aimed especially against this shrewdness on the part of the Pharisees, and that verse nine is the very decisive view of it, and that all the difficulties vanish at once. Christ did certainly on no other occasion indulge in strong irony when he said to the Pharisees: "Fill ye up the measure of your fathers" (Matt. 23:32). Christ's own further comments seem clearly to prove that what he was emphasizing was faithfulness in the use of means, whether little or much, whether our own or another's. Study carefully with this thought in mind verses 10-13. Furthermore, that the Pharisees felt themselves condemned by this parable, and Christ's application of it is very clear from verse 14: "And the Pharisees, who were lovers of money, heard all these things, and they scoffed at him." Now if Christ really approved and commended to his disciples a distinguishing Pharisaical trait of character, why would they not have felt complimented rather than condemned?

Now a word about the rich man and Lazarus. His teaching seems to me exactly the opposite of that generally taught from the parable, in the clear light that whether a person is a prince or a beggar in this life does not at all affect his estate in the next; but that whether he heeds or rejects God's message in his word, to repent is the important point.

The rich man himself is made to tell indirectly why he is in torment in saying: "Nay, Father Abraham; but Abraham, that Lazarus had heard and repented, and was therefore happy, is plainly implied.

Besides, I believe that the rich man gave Lazarus all, or even more, than he begged for. That Lazarus should have been laid at his gate implies that he was a man of charity. Many wealthy people in this country, who hear all these things, and they scoffed at him." Now if Christ really approved and commended to his disciples a distinguishing Pharisaical trait of character, why would they not have felt complimented rather than condemned?

Will brethren kindly study afresh these two parables and see if there is not much erroneous interpretation of this chapter of God's Word? It does seem to me that the mistake of the commentators of our best commentators about these two parables is greatly dishonoring to him, who first spoke them. Consider Luke 16:9 deep irony, and all the difficulties are closed up.

I trust that some may be as greatly helped by this light as I have been.

NARROWNESS is not necessarily folly. We prefer that the engineer should be narrow and keep close to the four-foot-eight-inch track than he driving his ponderous train at forty miles an hour. We desire our druggist to be narrow, and stick close to the text of the physician's prescription, as he is compounding the medicine for our sick child.—Ex.

A LOST HOPE.

BY REV. THEODORE L. CUTLER.

There are some losses that are never advertised in the newspapers. Yet they are far more serious losses than if a government bond were stolen, or a casket of jewels were purloined. Many professing Christians—many of them we suppose—have lost their hope of salvation. Some are in this sad plight through despondency. As if a person had lost a precious keepsake and was looking about for it with a lighted candle, such troubled souls are crying out sorrowfully, "where is now my hope?"

Probably this sad-hearted brother has overlaid it beneath a pile of his own doubts. He is a chronic doubter. It is a wretched habit with him to distrust nearly all the exceeding great and precious promises in his Bible. Like Bunyan's "Mr. Fearing," he says, "Oh, all these promises are so many, and so close, they do not belong to me. He never seems to know what it is to grasp a Bible truth strongly and feed on it as his hungry body feeds on his daily bread. How can he wonder if his "assurance of hope" gets buried up under a rubbish-heap of doubts—doubts of God's love, doubts of Christ's promises to sinners, doubts of his own conversion, and sometimes most horrible doubts of the very basal truths of Christianity? All the skeptics are not to be found outside of the church—and these "Mr. Despondencies" and "Miss Muchafraids" belong to the pitiable collection.

Where this spiritual despondency is born of the constitutional temperament we should regard it with tender sympathy. Some Christians live "by fits," and are as changeable as the weather. Fogs and clouds are the usual condition of their spiritual atmosphere; but these baleful vapors are relieved by sun-bursts of peculiar joy and gladness. Then the barometer rises, and the skies clear. The lips open, the heart sings, promises are fed upon like honey and the "valley of Achor" is changed for the Delectable mountains and the body of the heavens in its clearness. This happy condition lasts for awhile, and then alas! the poor brother is down in the dust and the sky is dark again. His barometer falls to the stormy quarter. The harassings of business, household cares or disappointments, bad news, bad sleep, or bad digestion have completely upset him. His songs have turned to sighs and his head is down like a bulrush. "Where is now my hope?" is his pitiful outcry as he looks up through the driving mist and sees no star of promise in the huddled skies.

Is this poor brother a genuine child of God? Yes; but he is the victim of a very unhappy temperament, and is a subject for sincere condolence. How true it is that excessively nervous people and confirmed dyspeptics need a ten-fold supply of divine grace. Their temperament is their trial, and they run the Christian race heavily handicapped. It is as much the duty of those constitutionally despondent Christians to fight against these gloomy moods, as it is the duty of a passionate person to fight down an unruly temper—or the duty of a man of strong animal appetites to resist sensual lusts. Care of bodily health is a Christian duty with all of us, but especially of those whose spiritual feelings are the prey of bodily disorders. It is a blessed comfort when a genuine Christian hope is sometimes lost behind the clouds, it is not lost forever. Heaven is still the more delightful to those who reach it through dark nights, cloudy days, head winds and hard weather.

But there is an infinitely more serious loss of a hope of salvation than the kind we have been speaking of. The great majority of church-members who have no "assurance of hope" have signed it away! They are back-sliders, who have lost their first love. Just as a mariner, sailing in sight of the headland at the entrance of a harbor by drifting away with the tide, so do backsliding professors drift away from the great lightning-beams that beam on Calvary. When they lose sight of Jesus Christ, they lose sight of their hope of heaven! Spiritual declension is death to all aspects of church-membership who neglect his Bible, his closet and the house of prayer—who pursues crooked paths in his business—who sits idly behind the door—who grieves the Holy Spirit and violates his or her vows to Jesus Christ, has any right to expect the full assurance of salvation. His iniquities like a thick cloud separate between God and his soul. He may not realize at once what he has lost; but when sudden disaster comes upon him or an awakening blow from God's Spirit, he cries out in anguish "where, where is now my hope?" Poor man, it is to be found only where backsliding Peter found it—where he "went and wept bitterly." His vessel has been careened over toward worldly lusts and worldly living, and his "hope" has rolled out of the portholes and gone down into the depths! Timely repentance only can right the ship. "Repent and do thy first works," is the divine command to all backsliders, for a lost vessel may be found again by coming back with contrition and faith to the forsaken cross of Christ. A blessed re-conversion will restore to thee thy hope, and set thy feet upon the rock and put a new song into thy mouth.

"Man-like it is to fall into sin, Fiend-like it is to dwell therein, Saint-like it is for sin to grieve, Christ-like it is all sin to leave."

Brooklyn N. Y. —Occident.

NO WAVE on the great ocean of time, when once it has passed us, can be recalled. All we can do is to watch the new form and motion of the next, and launch upon it to try, in the manner our best judgment may suggest, our strength and skill.—Gladstone.

OUR chief want in life is somebody who shall make us do what we can. This is the service of a friend.—Emerson.

THE BLESSEDNESS OF NOT KNOWING.

BY J. R. MILLER, D.D.

It is one of the mercies of our life that we do not know what shall come to us. In the unopened years there may be waiting for us trials, disappointments and losses. None of us know what chapters of sorrow will be written ere our life story is finished. Would it be a blessing if the veil were lifted to-day, showing us all, down to the close, that will be painful or sad?

There are old people now, well through life's journey. They have had many cares and trials. Friends have failed them. Children have been taken away. They have had struggles and hardships. They have endured sickness and loss. They have not found what they hoped to find in life. Suppose they had known all this when they set out from some bright spot in sunny youth, would it have been a blessing to them? Would it have made their life a happier, richer, better one? No; it would have cast a tinge of sadness over it. It would have taken out of it much of that zest and interest which have been such inspiration to them through all their years.

If a man had known, for example, that after all his struggles and self-denial, a certain great undertaking would fail, he would not have undertaken it. Yet, perhaps, that very labor of years, though it proved in vain at last, has been the richest blessing of his life. It drew out his soul's energies. It developed his strength, it taught him lessons of diligence, patience, courage, and hope. It built up in him a splendid manhood. The mere earthly results of our work in this world are but a means to a higher, nobler end, and are of small importance in comparison with what our work does in us. But if a man had known in advance that nothing permanent would come out of all his toil, economy and self-denial, he would probably have said, "I may as well have an easy time. What is the use of working like a slave for forty or fifty years, and then have only weariness and emptiness of hand at last? Not knowing, however, that his efforts would fail in the end, he labored, and he succeeded, he lived earnestly, laboriously, and his whole soul into what he did. His work failed, but he did not fail. There is no material result to tell men of any achievement, but there are imperishable results in the man himself, in his character, in his manhood, results far nobler than the material results of his achievement in mere material forms. It was better he did not know that all would fail, for if he had known it, he would have missed all this good.

It is better, too, that we should not know the time of our death. If we knew, it would take out of our life one of the strongest motives for earnest and noble living. If a young man knew, for example, that he would live to be eighty years old, he would be strongly tempted—human nature being what it is—to live leisurely, not to be in haste to begin his life work, to postpone important duties, even to delay his preparation for death. The fact that he does not know how long he will live, that he may die even to-morrow, that he really has but to-day, and must put into the swift passing hours the best he can do, acts as a constant pressure upon him in all duty. He dares not loiter, or something will be omitted that ought to be done, and the end may find him with his tasks unaccomplished.

If, on the other hand, a young man knew that he would die at thirty, while it would make him intensely earnest if he were a true-hearted man, and eager to crowd his brief days with noble living, it would tend to keep out of his life plan all things save such as he could hope to finish before death. The fact that he does not know how long he will live, that he may die even to-morrow, that he really has but to-day, and must put into the swift passing hours the best he can do, acts as a constant pressure upon him in all duty. He dares not loiter, or something will be omitted that ought to be done, and the end may find him with his tasks unaccomplished.

Not knowing what is before us, teaches us trust in God. If we could see all our paths open in advance, and know just what is coming, what temptations, what rough places to be gone over, what heavy burdens to be carried, what enemies to be encountered, what duties to be done, we should grow self-confident, should try to direct our own life, and should not feel the need of God's guidance, help, shelter and wisdom. One of the blessings of not knowing is that we must walk by faith, and we might as well be fools as this. Self-confidence is the bane of Christian life. It is through faith we are saved.—Evangelist.

MRS. AMELIA E. BARR, writing to the editor of the *London Home Journal*, says: "I want a minister who will preach the Gospel, and not politics, prohibition, sanitary science, etc. Ministers who think to draw people by preaching everything but the Gospel, make a great mistake. There is nothing that draws like this old-fashioned Gospel. People may be temporarily attracted by these outside subjects, but many more are grieved and disappointed. It is always safe to preach the preaching that is spiritual and old-fashioned. It is the only thing that satisfies."

WHILE high thinking does not always prevent low living, it is also true that there can be no high and holy living without high and holy thinking.—Rev. James McLeod.

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Rev. Dr. Davidson, President of Georgetown College, writes:

"My wife bought a Bible as a Christmas gift for our daughter, and paid five dollars for it. After examination I find it no better book than the Bible you offer as a premium with the RECORDER."

Rev. Z. T. Cady, Pastor, Georgetown, Ky., said at Union Association recently: "I paid \$5.00 for a Bible no better."

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THIRD QUARTERLY REPORT.

To the Brethren of the Southern Baptist Convention:

Another three months has slipped away, and time has come for me to give you another report of the progress of the cause of Jesus on the Campos Baptist mission. Praised be the Lord, we can give you a good report. Verily, the psalmist's words can be repeated: "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they cannot be reckoned up in order unto thee; if I would declare and speak of them they are more than can be numbered" (Ps. 40:5).

Not to weary you with a long introduction, I will first enter into the Campos work. Campos is a city of about 50,000 inhabitants—an important center of commerce, possessing five railways, a sixth being in project, placing the missionary in contact with over 2,500,000 souls who know not the Lord Jesus. We closed last quarter with 110 members. During these three months we have received by baptism 9, showing a total of 119. You can imagine how we are all crammed up in our small hall that will not hold more than 100 persons. Oh, if we had but a larger hall! How the work would have grown and spread. We have a fine piece of land in the center of the city; will you not help us to build our chapel?

Speaking about the work in Campos, the help received from the young men must not be over-looked. We have a little band of day to a neighboring place to preach the Word of Life in any house that is offered to them. Every Sunday we have preaching in five places and sometimes in more. Besides these meetings, these young men also preach every Friday night in some Catholic house that is offered to them in this city. The work thus carried on is becoming one of the most important branches, for there is not a place in the city, nor perhaps a man, who hears not of the gospel invitation.

The *Boas Novas* (Good News), our periodical, is also helping us. It is our forerunner, going into places where we could not very well enter, preparing the way for the truth that gives life. Lately a man called to buy a Bible who had heard about it for the first time when one was reading the *Boas Novas* to him. This paper, to support itself, is in need of a printing press.

We reported at the end of June the existence of 31 members at San Fidelis; to-day we can add to it another 13, the number baptized last quarter. The cause of Jesus in this place is spreading marvelously. Bro. A. Campos is working with great success, and is accomplishing great things. Beside the meetings held in the city there are also irregular meetings in the following places called Retiro Sandoz, Palmital, Collegis and Cambuco. The believers are tried and proved. They have withstood stoning and many other kinds of persecution. Their faithfulness is something to be admired. They are working hard to buy a plot and build a chapel of their own.

The Guandic church is composed of little farmers who live in the interior of this county. Every Sunday they unite in worship, and some brother from the Campos church goes there to preach. At the end of the last quarter they had 30 candidates. To-day, thank God, they can count up the number 16 more who were baptized during the last quarter. This young church is soon going to have a daughter, for 11 of its members live in Santa Barbara,

and as soon as they will be more instructed they will be organized into a separate church.

Now, please look over the field we are trying to occupy. Besides our regular preaching at the three churches mentioned above, we have many other places where the word of God is being heard.

Santa Barbara is a new place. We have only visited it three times, and we have already eleven members living there—all strong and faithful believers. You should see these men working for Jesus. They seem to be full of zeal and fire from above. They are nearly all well-to-do farmers, and are projecting the building of a house of prayer which they desire to use also as a school. They are praying for a man who would preach to them and teach their children. They are willing to help to support him.

Gwoisy—of course you remember Gwoisy. We have several believers living there, and from Campos every Sunday a man has been sent to preach there. But I am afraid that the malarial fever will finish up our work there. The sister who offered us the 100 square palms of land for building the church is going to move away, and wants to pay the worth of the ground into the Campos church fund.

Travassas is another place at which we have been at work, and where we have already reaped some results. One family accepted the gospel and some have been baptized. In this place, as in nearly all others, we make haste slowly. "Slow but sure" is our motto.

Triumphs and Conceicao are two places that were visited for the first time last month and with good results. At each place lives a family of believers where meetings can be held. The first meetings were marked with great success. The first night I preached at our brother's house the attendance was extraordinary and the attention most excellent. The next day a committee of the place came to ask me to preach in the public school room, the largest hall in the place. You can imagine what a meeting we had! I preached for two hours to an attentive congregation, and when finishing I thanked them for their invitation and kind attention. They answered, "Nas, senhor!" (No sir "we owe you thanks for coming here and teaching us these things." I expect to continue our meetings at these places.

Santa Levis is a place where one of our San Fidelis members has been living for a good while. Of course, he could not hide his light, so lately he came and asked me to go and preach at a place called Alto do Joquetiba, where the whole community is studying the Bible. I am expecting to go there on the 8th inst. Brethren, pray for me.

SOME OF OUR GREAT NEEDS.

A decent house of worship in Campos. This is our greatest need. The longer you delay in helping us to compass this difficulty, the more will the work in Campos suffer. Campos is the heart of our work. Do not let it go down, brethren. Help us to get our little chapel. We need \$5,000, but any little will help. We want to begin next year. Will not some good brother send \$1,000 to Dr. Willingham for the chapel in Campos? Dear reader, will you not send something? Oh, that our heavenly Father would but touch your heart to give what you can spare. You would easily enable us to build our chapel, and the cause of Jesus would go forward.

An evangelical school. The need of a school on this mission field is coming more and more to the front. The children of our

believers—the future of our churches—are growing up in ignorance. Mrs. Ginsburg has her hands full. We need one or two teachers. In less than a year the school would be self-supporting. Who will volunteer? Who will support some scholars? Brethren, the children are the hope of our churches. Help us to save the children. Your missionary,
SOLOMON L. GINSBURG.
Campos, Oct. 1, 1895.

INDIANA BAPTIST CONVENTION.

The Indiana Baptist State Convention was held in Terre Haute, Oct. 28-31. A change in place and time of meeting materially reduced the attendance, but in many respects the work of the Convention was above the average.

The introductory sermon was preached by Rev. W. T. Van Cleave, recently of Delphi, but now pastor at Toledo, O. It was a splendid sermon. The sermon by President W. T. Stott, D.D., of Franklin, on Wednesday evening, was very able. This evening is given to what is called the Convention sermon, and is usually preached by some man from abroad. This year President Stott was selected, and he ably came up to all expectations. He grows more into the hearts of Indiana Baptists every year.

The finest address of the Convention was by Rev. D. J. Ellison, the new pastor of the First church, Indianapolis. It was on the inspiration of the Bible. It gave forth no uncertain sound. Ably, eloquently, clearly, it showed how the old book was the Word of the living God. Bro. Ellison has been in the State less than a year, but he has greatly endeared himself to the brethren in the State, as well as lifted the old First church higher than it has ever been before.

Probably the greatest interest was aroused by the report of the committee on new organization appointed at Lafayette last year. It had been felt by many that a better organization was necessary for the most harmonious prosecution of the work in the State. The committee assumed that two things were necessary: one the elevation of the work in the State above the broader work of the national societies; and the other, that all lines of work should be brought into one organization. The first was not in antagonism to the national work, but in harmony with it. But it seemed that as the Convention is the only place for free discussion of State work, and as the broader societies have their anniversaries, State work should take precedence.

The result is an organization of boards, one each for State Mission work, State educational work, State B. Y. P. U. work and State Sunday-school work, with a managing committee for each of the other interests represented by the national organizations. The idea of the organization is the idea of the local Baptist church enlarged and modified to conform to conditions. The convention parallels the idea of the church, and the boards and committees the church committees. In this way the B. Y. P. U. and Sunday-school work are no longer distinct, but are a part of all just the same as State Mission work, etc. The young people are no longer separated from the older people, but the Convention is composed of all classes, ages and sexes, exactly as the local church, and all have equal rights and privileges, and all delegates are delegates to all. The State Sunday-school Convention and the State B. Y. P. U. Convention each accepted the new plan and adjourned *sine die*, and united with the Convention proper. The president of the Convention is ex

officio president of the State Mission Board, the first vice president is president of the Educational Board, the second of the B. Y. P. U. Board and the third of the Sunday-school Board. If the Baptist Old Peoples' Union is ever formed and becomes a distinct line of work, it can be added as another board with a fourth vice president, etc. Or if the B. Y. P. U., for example, ceases to be a distinct organization or line of work, it will cease to be a distinct part of the Convention. The plan is simple when once understood, and probably unique. It certainly meets the objection against the B. Y. P. U., that it tends toward separation from the church. The plan went at once into effect on its adoption and seemed to work most smoothly and satisfactorily to all.

The officers of the Convention were Rev. C. M. Carter, Lafayette, the author of the new plan of organization, president; Rev. W. T. Stott, D.D., Franklin, first vice president; Rev. U. M. McGuire, Anderson, third vice president—each of these being at the head of a board, as suggested; Rev. R. E. Neighbor, Indianapolis, secretary; and Mr. J. J. W. Billingsley, Indianapolis, treasurer.

The reports on State Missions and Franklin College showed gratifying progress. The various addresses were above the average in ability. Rev. L. L. Henson delivered the final address on young people's work, and it was masterly.

The Convention meets next year at Bluffton. Rev. B. F. Cavins, D.D., of Peru, will be the preacher.

A Great Chance to Make Money

Mr. Editor:—I read how Mr. Jones made \$15 a week by having a better job taking orders for the new specialties and fancy articles in aluminum, rein books and rigs for harness, sign cases, and fixtures for houses and vehicles. They are simply elegant, light at night, aluminum is a great talker. I sell for the M. C. Co. of New York, and my family fire proof cases, electric goods and many good sellers for agents. I make \$7 firm weekly \$50 second first month \$175. Goods as catchy; good, honest firm, light easy work. Any one can get a job by writing them.
J. EVANS.

A Boon to Embroiderers.

It is hardly more than a year ago that a progressive concern hit upon an ingenious way of putting up its justly celebrated "ASIANIC DYE" for holders in such manner that embroiderers are saved the trouble of unwinding the skein and rewinding it again on card-board, as was customarily done with the old-fashioned skeins to prevent them from roughing and snarling. The Hainard & Armstrong Silk Co., New London, Ct., which holds the exclusive right to put up its silk in this manner, has again demonstrated its originality by the recent publication of a "Doyles and Centerpiece Book," which has chapters on Embroidery Stitches, Centerpieces, Doyles, Ideal Hosiery, Luncheon and Tea Cloths, Cut Work and Table Spreads in denim. It contains over seventy engraved illustrations of patterns, and full information as to where they can be obtained, and the proper stitches and threads to be used in working each individual part. In a word, the book deals so completely with the subject that every lady who embroiders cannot fail to find it useful.

You picture to yourself the beauty of bravery and steadfastness. You let your memory wander over in memory of martyrs who have died for truth. And then some little, wretched, disagreeable duty comes which is your martyrdom, the lamp for your oil, and if you will not do it, how your oil is spilt! How flat and thin and unilluminated your sentiment about martyrs runs out over your self-indulgence! —Phillips Brooks.

DR. PARKHURST says: "We hear a good deal about 'Blue Laws'. That is a nickname with which we brand a law that rubs us where we happen to be sore. In the South Sea Islands a statute discouraging the consumption of broiled missionary would be a 'Blue Law'. To ex-Fire Commissioner Scannel the Sixth Commandment is a 'Blue Law'." This hits the nail on the head with accuracy and vigor. Whatever hinders misbehavior of any sort is called "Puritanical," "Blue Laws," etc. There are still people in the world who have never found out that there were never any "Blue Laws" in Connecticut or elsewhere. The whole thing was a satire and a hoax.



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FROM MISSOURI.

It may be of some interest to some of your readers to hear from this part of Missouri, and especially from a Kentucky boy. The Recorder makes its weekly visits to our home and gladdens our hearts. I expect to be a reader of the WESTERN RECORDER, the Central Baptist and Ford's Christian Repository as long as I live, if they are still in existence. I cannot do without them. Brethren Harvey and Harris met with the Baptist host in St. Joseph. We were glad to see them and shake their hands. As you are aware, it always does us good to see persons from home. One feels like he is in old Kentucky when he looks into the faces of the ministry in Missouri, for many of them grew on Kentucky soil.

The work for the Master is in a prosperous condition all over the State.

J. C. Pollard has resigned at Milan and has gone to the Seminary. Some good church would do well to have him preach for them while he is there.

I have just closed my first year's work as pastor at this place, with very flattering prospects for the future. This is a summary of my work: 35 accessions, without a revival meeting; 115 sermons preached; 80 prayer meetings held; 2 couples married; 12 funerals conducted; 4,020 calls made, offices, stores and schools excepted. The pastor spends the forenoon in his study. We have one of the most important fields here in the State. The State normal of the first district is located in our city with about 700 pupils. The music and language school, conducted by Prof. Goldberg, with about 100 pupils; the business college with 150 pupils; Dr. Stills' school of osteopathy with 50 pupils, making not less than 1,000 students in our city, to say nothing of our excellent graded schools. Beside these we have from 500 to 700 patients here attending Dr. A. T. Stills' infirmary, coming from all parts of the world. He is performing wonders. It is no humbug, but truly a science. One needs to come and see to know. He treats successfully all diseases.

We hope to have a new church house during the coming year that will accommodate the throngs who come. Our young people's society of 150 members is doing a grand work.

Phoenix, Ariz., wants a wide awake man as pastor—a married man who will live with them. They have a good house of worship; can pay \$1,000 or \$1,200 per year. Write to Bro. P. T. Burtis, 522 E. Monroe street, Phoenix, Ariz.

May the Lord bless the REORDER. S. H. MORGAN. Kirksville, Mo., Nov. 4, 1895.

THERE is nothing so sweet as duty, and all the best pleasures of life come in the wake of duties done.—Jean Ingelow.

Awarded Highest Honors—World's Fair, 'DR'.

PRICES' CREAM BAKING POWDER MOST PERFECT MADE. A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

A GOOD MEETING.

It was my happy privilege to spend ten days recently at Adairville, Ky., assisting Pastor P. I. Lipsey and his noble church in a series of meetings which closed Nov. 1. I preached twenty times and attended two prayer meetings daily, one at 8:30 A. M. and the other at 7 P. M. I have never seen a more consecrated pastor and church. The pastor was called to his home at Guthrie by the sickness of one of his children before the meeting closed, and we greatly missed his faithful labors and earnest words. The difficulties and obstacles were many and peculiar, but God blessed the faithful labors and earnest prayers of the faithful pastor and his devoted people. The congregations were never very large, nor were there many present at any time who were not members of some church. There were many requests for prayer in the aggregate and six or seven who confessed their faith in Christ publicly during the meeting. The pastor thinks that several others will unite with the church. At the close of the meeting the church called the pastor for all of his time, doubling his salary, with the understanding that he might preach one Sunday in the month at some country church if desirable. The writer was most delightfully entertained by Bro. M. L. Fugate and his charming wife, to whom he is greatly indebted for courtesies. I have never known a more courageous and faithful church than the noble little band at Adairville. CHAS. HARRIS NASH.

FROM VIRGINIA.

Yes, you have "come regularly" to my home, and I have greatly enjoyed your visits; but this little reminder you sent out intimates that I have not exactly done the fair thing by you. Well, you asked me to let you come for one year, and as I had learned to love you at your own home, I consented. But you did not stop at that; you have been coming for several years. I was glad that you liked me so well. I never "promised" you anything that I did not perform. If you want \$2 to help pay your expenses, most gladly will I send it. You are worth more than that to any one who will listen to what you have to say. I thank you for the reminder. You must not blame me for not lingering long at the label when he remembers what fare you serve.

The Portsmouth Association held its annual session in October. The statistics showed marked progress among the churches. Some claim that this is the best association in the State. There are some strong men among them. Dr. M. B. Wharton has done grandly at the Freemason-street Baptist church, Norfolk. Dr. J. J. Hall expects soon to have one of the prettiest houses of worship in Norfolk. One would come to the conclusion that he is the man for that place. How can one keep from loving him?

E. B. Hatcher has made things move since he went to the First church, Norfolk, and they are not done moving yet. You will hear more from them. Since H. N. Quisenberry went to Berkley avenue great has been the increase in membership. In fact, all the Norfolk pastors seem to be doing good work.

Portsmouth has taken on new life. Dr. A. E. Owen still leads the brethren of Court street. For nearly a quarter of a century he has been preaching Christ to them, and they appear to love him better now than ever before. His locks are whiter now than when some of us first knew him, but that is about the only sign of length of

service. He sometimes tells "how to succeed in life," but his own spotless life is an inspiration itself. Brethren Kennard, Martin and Mitchell are very active in their respective churches.

The First church of Petersburg will entertain the General Association next week. She has fixed herself up in handsome style for the occasion. The brethren of the First think they have the best preacher in the State, and Dr. Battle talks as though he had the best church. This will be an important meeting. There was a committee appointed at the last meeting of the Association to consider, among other things, the advisability of consolidating the Sunday school and Bible Board and the State Mission Board. This committee will bring in two reports. The majority favor consolidation. A warm discussion is expected. May the Lord direct the brethren.

Pastor J. A. Barker, West End, Petersburg, needs a larger house. His congregation is getting too large for the present house.

Rev. A. J. Fristoe has built a beautiful house, and in this the saints of the Second church are sounding God's praises.

A little more than a year ago a large part of our town was in ashes. The Baptist church narrowly escaped. Finer buildings have gone up, and we have again the marks of prosperity.

G. Y. BRADLEY, JR.

Emporia, Va.

WHAT SAY YOU TO THIS?

Six months of our conventional year have passed. During this time God has graciously blessed our missions in foreign lands. Our people at home are rejoicing in returning prosperity in financial affairs. Bro. E. Y. Mullins has recently written you of how sorely we need funds for our Foreign Mission work. Let me press upon you to consider this matter. After the increased offerings of last spring many seemed to think that they would wait awhile without giving for this work, but expenses continued to go right on. Our missionaries had to be provided for. The contributions have thus fallen far behind the expenses. Every State is short of what was asked of her. We all know that there is money and plentiful supplies in our country. I write this to ask each pastor and deacon to see that a collection is taken in your church and sent forward promptly. I ask each lover of God's cause to help. Appoint a day in your church for each member to bring a gift for Foreign Missions. If you have not money give of your substance—give cotton, corn, cows, sheep, horses; give of such as you have, and let the deacons turn all of these gifts into money and send it forward.

What better way to praise God on Thanksgiving Day! May earnest brethren and sisters take hold

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Works wonders in curing torturing, disfiguring diseases of the skin, scalp, and blood, and especially baby humours.

of this matter in their churches. November and December can thus be made joyous and glorious with gifts to our heavenly Father who has so abundantly blessed us, and whose cause just now so very much needs help. If you like this plan, try it; if not, try some other—but be certain you give yourself and try to get others to give also. Let us thankfully praise God and earnestly pray for his blessings.

R. J. WILLINGHAM, Cor. Sec. Richmond, Va., Nov. 1.

BRETHREN and sisters—in Christ, you and I keep praying such prayers as these: "Teach me thy way," "Not as I will, but as thou wilt," "Perfect that which concerneth me." How are these prayers to be answered? Our blessed Master takes us at our word. He puts us into his training school, gives us our Bible as our text book, and appoints the lesson for us; when it is best for us he administereh the rod. The more thoroughly we learn the lessons, the more our graces are developed, and the richer will be our reward when we graduate into glory. Accept these great truths; believe them; act on them, and you will rejoice to find how many mysteries will be solved, and how many puzzles will become plain to you. With these truths in your hand as a luminous lantern you can find your way through the darkest path without stumbling until you reach the gates of pearl.—Cuyler.

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and have been built up in health. It cured my stomach trouble and my weight has increased from 112 to 140 pounds. Try it ye sufferers from Maine to California and from the North to the Gulf. Hood's Sarsaparilla will do you good." D. P. SMITH, Justice of Peace, Mountain Creek, North Carolina. Ft; six for \$5.

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AN UNKNOWN PATH.

BY MISS KATIE A. CLARK.

I cannot see the years that lie before me,
I know not whether they be brief or long,
Darkened with clouds, and weary, rough, and
lonely,
Or bright with sunshine and the voice of
song.
I only know that Thou, my King and Savior,
With surely guide me in the path that's right.
I am so sinful, wandering, willful, wayward,
Make me will Thine, and lead me into light.
I cannot see the work that lies before me.
The past is marred with failures and with
fears;
So much undone that might have been accom-
plished.
I mourn my faithlessness with bitter tears.
Help me, dear Lord, strong in Thy strength
almightly,
To do each task Thy love sees fit to give,
So patient be in waiting or in waiting,
And only for Thy glory henceforth live.
I cannot see the mansion Thou art building,
The golden crown awaiting me above,
I only know that I some jewels yet may gather
Wherewith to crown my Lord and prove my
love.
O, teach me, Lord, to make Thy will my pleas-
ure,
And in Thy service find my joy complete,
Abiding in Thee, fruitful and triumphant,
And in sweet communion sitting at Thy feet.
I cannot see the joy that lies before me,
The bliss when I shall see Thy face to face,
I only know the rest of Thy salvation,
The riches of Thy free and boundless grace.
The peace that passeth human understanding
In but the earnest of the life to come,
When earth's dark maze with glory is illumined
In the clear sunlight of the Father's home.
—Advocate.

OUR PULPIT.

THE UNJUST STEWARD.

Notes of a sermon by the late Rev. H. Stowell Brown, of Liverpool, by A. Constant Hearner.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.—Luke 16:9-12.

The parable of the Unjust Steward is confessedly one of the most difficult parables to explain in the Gospels. To harmonize it in all its parts with the precepts and principles taught by our Lord is harder than any that are therein recorded; nor do any of the commentators, so far as I have read them, satisfy my mind as to its real meaning and intent.

The usual explanation is that we are so to imitate the unjust steward as to make our present means productive of the greatest possible benefit in the future; that Christians are to act with the prudence of the steward, but not to imitate his cunning and fraud; in other words, that we are to sink the rationality and imitate the prudence.

Another interpretation is that, as the unjust steward by the use of his lord's money provided for himself friends and habitations in the time of need, so Christians should, by helping and relieving the poor, secure by their prayers and thanksgivings, in some mysterious way, their eternal salvation. If this be the correct interpretation, the doctrine of salvation by almsgiving and good works is manifestly laid down; but is this the doctrine of Jesus Christ? Most certainly not; it is worse even than that of salvation by obedience to the laws of Moses. If this were the teaching, we could, by a cold, heartless, selfish investment of our money, without a particle of love to either God or man, secure the heavenly possession.

Another difficulty, though it be the usual method of interpretation, arises from the discordance in the advice given in verse 9 with that in verse 12. In verse 9 we read, "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." But in verses 11 and 12, "If therefore ye have not been faithful in the unrighteous mammon, or riches, 'who will commit to your trust the true riches' and if ye have not been faithful in that which is an-

other man's, who shall give you that which is your own?" The import of all these explanations appears to me unsatisfactory, for I cannot think that we should be recommended to imitate the cunning of a fraudulent man, nor that we should receive future reward simply by almsgiving.

The question therefore arises, May not the parable mean something else rather than the inculcation of Christian prudence? I think it does. I think it was intended to explode a grievous error which was taught by the Jewish scribes. By their writings and teaching we find that almsgiving was considered so righteous an act that it was said to make atonement for sins and would not only save their bestowers from hell, but gain for them even heaven itself. Righteousness was not understood by them to mean the whole circle of goodness, but merely the giving of alms. But this virtue was much abused, for we find that this Jewish almsgiving was combined with much extortion and excess of evil. It was a striking exposure of this kind of almsgiving which our Lord characterized as "the devouring of widows' houses," with other epithets equally as strong.

In the original the indicative and imperative are frequently interchangeable, so here Christ may mean, "You make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." In other words, "You think to rise to heaven just in the same way as the fraudulent man tried to secure his future security," or He may speak ironically, "You yourselves find a very facile method of securing the heavenly possession whilst the children of light can find no such easy way."

It may be objected that it was beneath Christ's dignity so to speak, but some of His sayings can be interpreted in no other way. For instance, when He said to the Pharisees: "Fill ye up, then, the measure of your fathers," because they built the tombs of the prophets, and garnished the sepulchres of the righteous, and did other such acts. He cannot be understood but as speaking ironically. Then, in the Garden of Gethsemane, when, at the time of His betrayal and apprehension, He said to His disciples: "Sleep on now, and take your rest; the hour is at hand, and the Son of man is betrayed into the hands of sinners," the same method of speech is adopted. We also find Him using it at the feast at Matthew's house. In reply to the remark of the Pharisees, "Why eateth your Master with publicans and sinners?" He replied: "They that are whole need not a physician, but they that are sick: I came not to call the righteous, but sinners, to repentance." In like manner, then, He says here: "Go; imitate this man, for that is what you are doing; make to yourselves friends of the mammon of unrighteousness; but remember he was put out of his stewardship in the end." He is not, therefore, giving us an injunction to act as this fraudulent man did, but rather a solemn warning against adopting such a course. So when our Lord said to the Jews, according to the Authorized Version, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me," He may be either enjoining or commanding or stating a fact. "Ye do search the Scriptures," which interpretation is the more probable. So in this parable He is evidently emphasizing a fact, and drawing out from it a resemblance between the Jews' notions of sal-

vation and that of the fraudulent man who sought to provide himself with a house by dishonest means. By giving away their alms they thought to avail themselves of the everlasting habitations provided by God.

Understanding it so, there is an intelligible connection between verses 9 and 12. To his Jewish hearers he says: "You think in this way you can be saved, but you cannot; it might suit the steward's purpose, but it will not suit yours." In his conduct we see that prudence and cunning was everything, but on the contrary Christ says: "Fidelity in the scrupulous discharge of duty is everything." This one grand thought is well brought out in verse 10: "He that is faithful in that which is least, is faithful also in much, and he that is unjust in the least, is unjust also in much." If, therefore, it be read according to the rendering suggested, which is quite in accordance with grammatical principles, we see the clear train of thought throughout: "And I say unto you, ye make yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations"—that is, a home for the last days. "But do not you act thus, for you are stewards; and think not that you can cover your faults by the giving of alms, for if ye have not been faithful in the unrighteous riches, who will commit to your trust the true riches? If ye have not been faithful in that which is another's, who shall give you that which is your own?"

In the parable of the talents fidelity is rewarded by a corresponding portion in the world to come; it is through being faithful in the mammon of unrighteousness that the servant is counted worthy of the higher trust. If there be no preparation for the higher trust here, there will be no place for us there. We are being proved here and tried. If we fail in this inferior trust, if we do not fulfill that which is entrusted to us on earth, no true riches will be given us in heaven.

A lesson of great importance may be learnt from this by every youth who is serving his apprenticeship or is out of his time. He may learn the unspeakable advantage of being faithful in little matters, of being scrupulous, honest and truthful with everything entrusted to him by his master; for no man is so fitted to command as he who has faithfully obeyed. The parable of the talents shows us this principle, that a life well spent is rewarded by possession in mastership.

This parable, however, is presented to us to remind us that we are not our own, but God's; that whatever is given to us, whether health, wealth or influence, is committed to us in trust for a time; if discharged well, the trust will never be taken away—it is ours forever. If we faithfully fulfill our duties here, it is a proof that we are fit to be entrusted with inalienable possessions forever. What we have committed to us here is a trust, but the blessings of the future are the absolute and irrevocable gift of God.

Taking this view of the parable, we see that it does not regard our Savior as pointing out as an example of prudence the practice of a knavish man, nor that by making the poor our friends we shall in some way or other secure for ourselves reward in a future state; but an exhortation to the faithful discharge of duties and responsibilities that devolve upon us while acting as the Lord's stewards upon the earth.—Freeman.

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FROM COLORADO.

As the WESTERN RECORDER goes everywhere, and is, or ought to be, read by everybody, a bit of news from the far-away "Rockies" will not feel a stranger in its columns.

To a Southern-raised man, some customs appear different, with very few that are indifferent, yet there are many things to make his heart glad.

The Colorado Baptist State Convention has just convened and it has made an epoch in Baptist affairs in the state. For many years the state convention has staggered along under a great burden of debt; but herculean efforts have been made to relieve the board of its burden, and right happily, indeed, was "Praise God from whom all blessings flow" sung, when the secretary of the state, Rev. Geo. P. Wright, announced that "our state debt is zero."

This scribe has never witnessed a state convention marked with more happy times during his little short ministry. The "big" visitors were numerous and every one made him or herself welcome by encouraging words.

The first to speak was the ever-welcome, everywhere, Dr. C. C. Biting, representing the Publication Society. If he were not such an excellent secretary, it were a pity to rob the pulpit of such a man. Several visiting ladies, representing various departments of woman's work, were present. Prominent among the visitors was Miss Mary Burdette, sister of the inimitable Bro. "Bob," or it might be more appropriate to say he is her brother. Witty, wise, wary, a veritable "chip from the same block," full of fun and religion, her heart aglow with zeal for the Master's kingdom and doing a great work in the "training school for women," fitting them for mission work.

The convention itself was noted for many good things. Besides paying off the state board debt, many encouraging reports came from all quarters. One of the unique things of the convention was a 15 minutes' speech from each of the new pastors of the state; some eight or ten responded, with

speeches witty, wise and otherwise. Among the papers read and essays, not an inferior paper was presented. Colorado probably has as well an educated ministry, taking all together, as any state in the union. Among all who were present, all were college graduates and all but three graduates of some first-class theological institution.

Last, but by no means least, was the devout and prayerful tone of the entire meeting. I have never witnessed as spiritual a meeting anywhere as this sitting of both Ministers' Meeting and State Convention. It appeared to be as devout as the most deeply spiritual protracted meeting. But how our hearts sank within us, when a large sheet was spread before us on the wall, showing that there are 28 entire counties, 35 county seats and 417 cities and towns entirely without the Gospel in the state of Colorado.

Prayer was proposed at once, and while we knelt not less than twenty or twenty-five prayers ascended to God, amid sobs and "groanings that could not be uttered," and the burden of all prayers was "Oh, God, help us and send us help that we may send the Gospel to these destitute and darkened cities."

After forming a "tithing society," in which each joiner promised to pay to God one-tenth of his income, we separated and we all "thanked God and took courage."
D. Y. BAGBY.

Leadville.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

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ern Points.

The Union Pacific are now running special fast trains, leaving Kansas City daily at 10 P. M., arriving at Denver at 1:40 P. M. the following day. St. Louis passengers can leave St. Louis at 9:30 A. M. and arrive at Denver at 1:40 P. M. the next day, only one night en route. The time to San Francisco is reduced ten hours via this route. For full particulars, address Jas. F. Aglar, General Agent, St. Louis, Mo.

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1895. FOURTH QUARTER. SUNDAY, NOV. 24.

THE WOES OF INTEMPERANCE.

Isaiah 5:11-23.

MOTTO TEXT.—"Woe unto them that rise up early in the morning that they may follow strong drink."—Isaiah 5:11.

This chapter seems to be a most powerful sermon which Isaiah preached at some time to the recreant people of Israel. He begins, as all ought to begin, with God. He tells what God had done for Israel, under the parable of a vineyard. There was nothing left undone for his people, the question is asked: "What could have been done more?" and there could be no answer.

The fruits God looked for were "judgment and righteousness." These He did not find. He sends the prophet with words of most solemn warning, and with scathing denunciation of their sins. Of these sins six are mentioned, and a woe threatened with each one. The first is the sin of eager striving for money and property. And the woe is that they shall not receive the gain from their lands which they expected. And their houses should be left desolate. This woe is specially suited to these days when men make themselves mere money-making machines.

The lesson begins with the second sin, that of drunkenness. "Woe unto them that rise up early in the morning that they may follow strong drink."—The great banquets among the wealthy began at an early hour and continued all day (Eccles. 10:16). Besides the wine they used another stronger drink, "made of dates, pomegranates, apples, barley and honey." They drank all day, and were indeed inflamed with wine at night.

"And the harp and the viol, the tabret and pipe and wine are in their feasts."—The tabret is the same as the "timbrel," a sort of tambourine. Music has always been an accompaniment of feasts. These men were seekers of pleasure and forgetters of God. Even in our pleasures God must be first—is he thought of in your feasts?

"Therefore my people are gone into captivity."—The ten tribes had already gone, and Judah was soon to follow. It is probable Isaiah was speaking of Judah's captivity as if it had already begun, so sure was it. "Because they have no knowledge."—Unawares, without foreseeing it. They had befuddled their minds with drink and forgotten the judgments of God. Punishment for sin always takes men unawares. "And

their honourable men are furnished."—They had given great feasts—in captivity they should suffer hunger. "And their multitude dried up with thirst."—The noisy crowd, it means, who frequented the feasts of the nobles to drink.

"Therefore hell hath enlarged herself."—A graphic way of saying that many from strong drink should die and be lost who otherwise might have lived for years. "Their glory"—is rather her glory, meaning the glory of Jerusalem. What right has this nation, if it imitate the sins of Jerusalem, to hope for any less punishment? Is God a changing God?

"And the mean man shall be brought down."—Even the lowest shall be humbled by the captivity which was so near the prophet speaks of it as present. "And the mighty man shall be humbled."—Pride is a great sin and is the parent of many vices. All from the highest to the lowest shall be punished, shall be brought down into the very dust of humiliation. We see around us every day how the highest and the lowest are brought into the depths by strong drink.

Verse 17.—And while the nobles and the mighty are suffering with hunger in captivity, their estates shall be given over to desolation. The cities shall be so desolate as to be pastures for lambs. "And the waste places of the fat ones shall strangers eat."—The estates of the great men should lie waste, and the wandering tribes consume what little was produced.

The first sin was an eager desire for money getting. The second was drunkenness. The third is presumption—scorners mocking at God's judgments. "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope."—They laboriously bring guilt upon themselves as though they were drawing heavy weights towards them by words and cart-ropes.—Green. They heap sin upon sin.

Threatened with God's punishment for their guilt, they scoff at it. They say, "Let him make speed and hasten his work"—they are not afraid of God. "Who cares for his words?" They have the most complete unbelief that the punishment will come. In their awful blasphemy they dare the Almighty to do his worst!

"Woe unto them that call evil good, and good evil."—This is the fourth sin for which the punishment should come. Men are given to glossing over sin with some good name, as when they call cowardice "prudence," and they denounce goodness, giving it the name of sin. They thus seek to stifle conscience, but they do not deceive God. Light and darkness are used through the Scripture to denote good and evil, as though more rarely, are sweet and bitter. Jeremiah calls wickedness bitter (2:19 and 4:18).

"Woe unto them that are wise in

their own eyes."—This conceit is the fifth sin denounced by the prophet. "Self-conceit is the antithesis of humility; and as humility is, in a certain sense, the crowning virtue, so self-conceit is a sort of finishing touch put to vice. While a man thinks humbly of himself there is a chance that he may repent and amend."

"Woe unto them that are mighty to drink wine."—The second woe was for drunkards who gave themselves to revelry and feasting. This is for the moderate drinker who dim their vision with drinking, but who go on with the business. It refers chiefly to judges and rulers who take their wine, but who would be indignant if they were called drunkards.

"Which justify the wicked for a reward, and take away the righteousness of the righteous from him." They decide in favor of the wrong doer because he has bribed them, and declare that the righteous are wrong by deciding against him. Judges are not alone in this sin. Other men side with the evil-doer because of his influence or the favours he can bestow. The lesson ought to include the judgment upon these sins which follows in the next verses. God is an unchanging God, and these sins shall be as severely punished in every generation as they were in those to whom Isaiah spoke.

THE WHOLE ARMOR.

Many are the reasons for taking the whole armor of God. One of these reasons named by the apostle is "that we may be able to withstand in the evil day." Is this note of warning necessary at the present period? Are we all living, in a spiritual sense, in a day of peril? Is evil as deeply rooted in the natural heart, as defiant in resisting God's righteous law, as subtle in its approaches, as it was in earlier ages?

Some declare that the age in which we live is truer, is more actively benevolent, and therefore is less perilous to the Christian. We do not so understand it. The whole armor is needed just as much as ever to resist foes that lurk in ambush along our path. Watchfulness is still the price of safety; watchfulness while the armor is on and we are prepared for the conflict. The girding must be scriptural, not of this world. Every part of the armor must be familiar to us by our constant use of it. No part can be safely omitted. Should any one part be wanting we may be assaulted by concealed foes at any time, to our great injury. No earthly battalions in an enemy's country need be more alive to the situation than the spiritual hosts of the Lord in their perilous way toward the kingdom of eternal blessedness.—Exchange.

A CHILD ENJOYS

The pleasant flavor, gentle action and soothing effects of Syrup of Figs, when in need of a laxative, and if the father or mother be costive or bilious, the most gratifying results follows its use; so that it is the best family remedy known, and every family should have a bottle on hand.

Of all combats, the sorest is to conquer ourselves.

Utah Hot Springs.

Located nine miles north of Ogden, on the Union Pacific, at the foot of the Wahsatch Range, are the Utah Hot Springs. They have an elevation of about 4500 feet above sea level, and are far superior to the celebrated Hot Springs of Arkansas. The flow is about 150,000 gallons of water per day, which is conducted into the hoting from the springs in pipes, for private bathing and for the great open bath. The bracing air of the Wahsatch Range, mingling with the saline breezes of the Great Salt Lake, with the pure water of these thermal, balsamic springs, nowhere excelled for drinking or bathing purposes, produce a natural combination of many salutary curative properties, and many cases of rheumatism have been cured here when other remedies have failed. Reached only by the Union Pacific. J. F. Aglar, Gen'l Agent, St. Louis, Mo.



"To Remove Paint.

"Sit down on it before it is dry."—(Texas Siftings.) That's a good way—easy, too. And another way is to do your cleaning in the old-fashioned way with soap; the necessary rubbing takes off the paint along with the dirt, but this is very tiresome work.

You ought to do your house-cleaning with Pearline; that's the modern way—easiest and most economical way—takes away the dirt easily and leaves the paint. Saves rubbing, saves work, saves time, saves whatever is cleaned. Use Pearline (without soap) on anything that water doesn't hurt.

Millions NOW USE Pearline

CLOAKS AND FURS.

Intensely stylish are our Jackets, Fur Capes and other Wraps we are now showing. Never so handsome in design, and certainly never so cheap. We are offering special values in Ladies' Black Coney Fur Capes. Write for prices and description.

J. BACON & SONS,

IMPORTERS,

425, 427, 429 E. Market St., Above Preston, LOUISVILLE, KENTUCKY.

Advertisement for Dr. J. H. McLean's Liver and Kidney Balm. Includes illustration of a woman sitting at a table and text describing the medicine's benefits for various ailments.

Advertisement for Beaumont College, formerly Daughters College. Text describes the college's location, curriculum, and faculty.

Advertisement for Baptist Book Concern, featuring the slogan 'DO WE SELL' and 'WE DO'. Lists various religious books and supplies available.

Advertisement for 'Genuine Orford' Teachers' Bibles. Includes details about the 64 full-page illustrations, 100 styles, and contact information for Thomas Nelson & Sons.

Advertisement for the 'Orford' Bible, highlighting its 64 full-page illustrations and 100 styles. Includes contact information for Oxford University Press.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY.....NOVEMBER 14, 1906.

We learn, and we are glad to learn, that our missionaries in the region of Hwanghien, China, were not disturbed during the recent troubles, although we own mission property there. On the other hand, the massacre at Ku tien "was local," Bro. Pruitt writes, "and had nothing to do with the fact that missionaries owned property." Bro. P. thinks it was "a scheme to get the Chinese government involved in trouble with foreign governments, that the schemers might the more easily foment their rebellion." He adds: "In this city the fact that we own this house has acted as a safeguard. The deed was stamped by the official. While during the war they tried very hard to get rid of Mr. Jeffries, an American Baptist who is here living in a rented house."

This shows that so far at least as that region is concerned, the foreign ownership of property was not an element in the disturbance. The accounts published in various foreign papers, however, represented that the Chinese were particularly embittered at the idea of the "foreign devils" owning property among the "celestials." Probably different forces were active in different regions.

Bro. Pruitt questions the accuracy of our statement that Minister Denby has done all he could in behalf of the missionaries, and has urged them all to come to the treaty ports for protection. Bro. P. says: "Minister Denby's request that we return to the port has not yet reached us, and there seems no reason why we should have any such orders, as the people are quiet and treat us quite as civilly as I have ever known. Such orders may have gone to the Ly Tawan missionaries, who for that or prudential reasons have left their stations and come East to the ports."

Perhaps the reason that Minister Denby's request to the missionaries to come to the treaty ports did not reach Bro. Pruitt was because there was no disturbance in that region, and there was no occasion for sending those missionaries word to leave their work; while there was such need in the case of the missionaries of Ly Tawan. We have seen no evidence to show that Minister Denby has been remiss in his duty in looking after the welfare of United States citizens in China. His business with the missionaries is simply with them as citizens of this country. With the work in which they are engaged he has, officially, nothing to do. Missionaries are entitled to precisely the same protection given to other American citizens in China.

Bro. Pruitt also says of the Chinese officials in his region: "So far as I can see, the officials around here are doing all they can for our protection. The magistrate of this place is decidedly friendly." We are glad our missionaries in and around Hwang-hien have the good will of the officials and of the ruling class. This fact gives them open doors which else would be closed.

But at the best, mission work in China, and especially in the interior, is difficult and toilsome. The life of the missionary is monotonous and but for his faith in God, would be insupportable. Let us do all we can to strengthen their hands and cheer their hearts. We suppose there is no more difficult, as well as no more important, mission field in the world than China,

and we believe that the outcome of the recent war and troubles will be for the furtherance of the Gospel.

The following incident, told by Miss Olive Blunt, in Japan, speaks well for the work of the missionaries:

One nurse-girl to whom we were speaking one day, said, "Yes, I have heard something of Christianity." "Indeed, and what have you heard?" "I eagerly asked, 'I heard,' said she, 'that Christians do not go to theatres, or spend money in safe-drinking, or card-playing, or in any self-indulgences, but instead pay that money to the church and to help spread the knowledge of Christianity in places and countries where it is not known. Is that so?'"

Every now and then some one starts up and asks whether the converts from the heathen really amount to anything, anyhow! Suppose that heathen girl lived in one of our large American cities, it is likely she would have heard "that Christians do not go to the theatres, or spend money in drinking, or card playing, or in any self-indulgences, but instead pay that money to the church and to help spread the knowledge of Christianity in places, and countries where it is not known!" Alas!

We hear a great deal about "the present crisis," and we are told how we must meet it, how old ideas must be changed and old methods laid aside "to meet the present crisis," etc., etc. The notion has been caught up in various directions, until every crank has gotten hold of it, and urges it as a reason for adopting the nostrum he has invented. Every agitator cries out that his views must be accepted in order "to meet the present crisis."

Now we deny flatly that there is any present crisis. Ever since we were a seven-year-old boy, we have heard about "the present crisis." Every year it has been the same. We must do this or that "to meet the present crisis." In the last few years, since cranks have increased, the cry is a little louder than before—that is all.

In June, 1872, we heard a masterly address from Dr. Palmer, of New Orleans, on "The Present Crisis." That was 23 years ago. Before the war there were books, tracts, sermons and addresses in abundance about "the present crisis." And this runs back to before the Revolution. So there has not been a day for the past 125 years when there was not a call to do something "to meet the present crisis." There is no more of a crisis now than there has always been, and the talk about "the present crisis" has become stale and should be laid aside. The "present crisis" will take care of itself, if the people will simply do their duties to God and to their fellow men. Whenever you hear a man talking about "the present crisis," kindly, gently and lovingly suggest to him to hush up.

We are much obliged for the hearty words of commendation, from all parts of the country, for our position in regard to the proposed Southern B. Y. P. U. The claim now is that the Washington Conference was not the right sort of a body, anyhow, and therefore those who called it are not bound to submit to its action. But let it be remembered that it was exactly the sort of a body these brethren called. It met at the time and place they designated. It was organized by them. AND AFTER THEIR PLAN WAS VOTED DOWN, THEY OFFERED NO PROTEST, AND MADE NO SIGN THAT THEY WOULD NOT SUBMIT. It is too late for them now to discover that the Conference "was not the right sort of a body."

J. B. H., in the Christian Index, speaking of Dr. Wharton's

opposition to the proposed Southern B. Y. P. U., says: "He knows that nine-tenths of the members of the Southern Baptist Convention who were in the Conference, voted for a Southern organization. He knows that if that measure had been before the Southern Baptist Convention, it would have been adopted by an overwhelming majority." Now since there was no record taken of how individuals voted at Washington, J. B. H. must draw on his fancy for his facts. We do not believe half of them so voted. Then if the sentiment be so overwhelmingly in favor of a Southern B. Y. P. U., why have these brethren been so careful to avoid all opportunity for testing the sense of the denomination? The representatives of 31 churches in Georgia assumed to decide the matter for all the Baptists of the South. They chose representatives (?) from all the states of the Convention, thus denying the right of the Baptists of these states to choose their own representatives. They missed their men, however, in several instances, notably in Texas. These alleged representatives decided that a Southern B. Y. P. U. should be organized, and called a meeting to organize it. No opportunity of a hearing has been given to those opposed to forming such an organization. This is very strange conduct on the part of those who believe the vast majority of the Baptists of the South want such a body. Once only did these brethren submit their plan to a vote, and, moreover, to just such a body as they themselves called, located and organized, and they were voted down. They have learned the danger of taking votes. To claim everything but carefully avoid a test vote, seems to be the present policy. But such a policy never yet succeeded among Baptists.

It is proper to add that we have reliable information from the meeting in Macon, that the representatives of the 31 churches were by no means unanimous. There were a good many who were not in favor of taking any steps toward forming a Southern B. Y. P. U., but they acquiesced "for fear of a fuss," as one of them told us, when they saw these B. Y. P. U.ites were determined to have their way.

We notice that those who attend the Atlanta meeting are expected to pay their own board while there. The chairman of the local committee notifies the public to that effect.

DR. J. B. GAMBRELL, in an article in the Texas Baptist Standard, copied in the Christian Index, discusses the WESTERN RECORDER and its editor, and flings at us a choice lot of adjectives. It seems that adjectives are more plentiful than arguments with the good doctor.

Replying to what we said of the hindering force of the action of the Washington Conference, Dr. G. says: "The effort to make it appear that an open conference could take this or any other matter out of the hands of the churches is beneath serious argument." Here he is fighting a man of straw. We never heard of any such effort, and never heard of any one's doing so. If our good brother had shown us the fairness of giving his readers our language, they would have seen the groundlessness of his charge. Our point in this regard was, and ever will be, that the brethren who called and organized that Conference and allowed it to adjourn sine die, without any protest against its action, are bound to submit to that action.

We never said or thought of saying

that this Conference took anything out of the hands of the churches. It is these brethren who are bound in this case, for they did what bound them. The churches have in no way bound themselves, and so are free, but these brethren are bound. Let Dr. Gambrell, or any one else, show that men who call and organize a meeting to consider a given question, and who make no protest at the time, are free from all obligation to submit to the action of that meeting. Our columns are, and have all along been, open for such showing.

It is Dr. Gambrell and his associates who have "taken out of the hands of the churches" the subject of having a Southern B. Y. P. U. They have assumed to decide for the churches that such a body shall be organized, and they have summoned the churches to fall into line and obey their behest. Is this "beneath serious argument?"

The correspondence between the Northern Presbyterians and the Episcopalians as to union has come to an end. The Presbyterians appointed a commission to treat with the Episcopalians on a commission. The latter offered the "Lambeth quadrilateral" as a basis of union. The Presbyterians said "mutual recognition and reciprocity" were the first step toward union. According to the "Lambeth quadrilateral," every body must be Episcopalians. According to "mutual recognition and reciprocity," Episcopalian pulpits must be open to Presbyterian ministers. Neither side were willing to make any concession, and so the correspondence ceased.

Good has been done, however, in clearing the air, and making it plain just what is meant when people talk about "Christian union." That people desire Christian union is a good thing, only they must not seek it on the mutual concession, give and take principle. The universally recognized authority among Protestants is the Bible. Let, therefore, the proposal of the Baptists be acted on, viz.: that representative scholars of different denominations meet and consider what the Bible really teaches concerning the points of difference; and let the results of this conference be widely published.

Even if these scholars failed to agree, as it is likely they would fail, yet the effort would do great good. It would emphasize the authority of the Bible, it would set people to thinking about what the Bible teaches on the points involved, and it would show that the only union possible or desirable is upon the one basis of Scripture teaching.

The other denominations have not responded to this Baptist overture, made in 1890. Is it because they do not believe the Bible teaches their doctrines so strongly as we Baptists believe it teaches ours? If that is not the reason, who will give us the true reason?

A BROTHER asked us recently whether our view of the obligation of the promoters of the Southern B. Y. P. U. to submit to the action of the Washington Conference was not a denial of their "liberty as Baptists." "Baptists are free," this brother said, "and no conference can take away their liberty. We can do as we please." We reminded this brother that when men (even Baptists) commit themselves they are bound. A man who signs a note for \$100 cannot claim, "I am a Baptist and am free to do as I please about paying that note; to say that I must pay it is to deny my liberty."

Nor to know more of Christ as the days go is to know less of him.

Editorial Varieties.

The Northern Baptist Anniversary is to be held in Portland, Oregon, next May. The Northern Presbyterians held their General Assembly in Portland, and now the Baptists for the first time hold a great general meeting on the Pacific coast.

We call special attention to the suggestion of Dr. Wittman in this issue. We hope it will be generally heeded. The work of the Foreign Mission Board needs and deserves the prompt and hearty support of the denomination. Brother, sister, see to it that your church does her duty.

Our church at Jackson, Ga., have taken an advance step and have called Dr. G. W. Gardner indefinitely. Heretofore the call has been annual. We congratulate Dr. Gardner and the church on this advance. The church has grown under Dr. G.'s pastorate, having had 26 additions in the past year, many of them valuable ones.

The Bookman says that the rage for bicycles has seriously injured the book trade. Ladies have been the chief buyers of books of fiction, and now in the cities they are so busy bicycling they have no time for reading books. The same is true of many men. Time they would have spent reading they spend on their wheels. This is a phase of the subject which had not occurred to us.

When you cannot answer a man's arguments, an easier way to win is to charge him with saying what he did not say and what you can answer, and then proceed to answer that. By carefully refraining from giving any of the language of your opponent, you can make your readers think you have answered him. Of course, in this one needs to lay aside his conscience.

Mr. C. Quick, a layman at Weston, Michigan, writes to the Christian Herald protesting against views of the Old Testament advocated by Prof. Foster, of the University of Chicago, at the recent Baptist state convention at Marquette. After expressing his mind, he adds: "It is to be regretted that the session was closed against the products of universities that bear such fruit." This is needed warning. Churches need to be increasingly careful that their pulpits are filled with men who hold to "the faith once for all delivered to the saints," and who tremble at God's word.

We admit that "Believer," whose article we publish in this issue, does give some "new reasons" for the formation of a Southern B. Y. P. U. At least, he gives reasons (?) that have not till now been publicly urged. We hope our readers will give these reasons (?) their due weight. Dr. McConnell gives notice in the last issue of the Christian Herald that he will in Atlanta state his views on the subject of union. We hope that, if such an officer is chosen, the claims of "Believer" to the place will be duly considered. He is certainly a "deserving brother" and would appreciate a good salary. What those who are expected to contribute the salary will think of is another matter.

We have been asked to recommend some books to be read by those who expect to go on our Baptist Pilgrimage to Bible lands. We suggest "Manual of Bible History," by Prof. Blaikie, Prof. McGarvey's book on "Bible Lands," Sir J. W. Dawson's "Egypt and Syria," Thomson's "Land and the Book," For Italy, Hudson's and Huxley's works furnish the best material. For Europe there is very good, and the "Legends of the Rhine." We recommend especially reading of the Bible with a good map before you. Smith's History of Greece and Liddell's History of Rome will be very good. The little volume on The Crusades in the Epochs of History series is very good. There are a great many books, and which ones to read will depend largely on one's tastes. But be sure to read the Bible with maps before you.

"P. K., in the Bookman, speaks thus: 'What a rare and wonderful thing to say and do is his first book! How he works over it and carresses it, and gives it a million little touches, and dreams of it, and wakes up in the night and pictures its coming triumph! How thrilling are the proof-sheets when they first come to him! When the first complete copy of it actually arrives, he wants to dance a war dance. He has fledged out into authorship, and he walks on air—he is a god. And then when he finds that no one reads it, and that even his next door neighbor has never heard of it—then he falls so far from his golden heights that he never quite climbs up to them again.' But is it not better to have written and been disappointed, than never to have written? It is conceded to be "better to have loved and lost than never to have loved." Nothing takes the egotism out of a man more than writing a book, or writing a thesis to write books for this, if for nothing else."

The Texas Baptist Standard does not stand back in the use of words when it is opposing what it thinks is wrong. It calls those who opposed the mission methods in Texas last year, as well as the Baptist Helper and those who favor the "Gospel plan"—it calls all these "the Judea family," "disorganizers, kickers and splitters." It says the efforts of the Helper in behalf of the "Gospel mission plan" is to so befog the minds of its readers as "to bring about a hopeless condition of anarchy and general demoralization." The Standard also says: "To help Martinism in treason and to help the helper of Martinism is to become particeps criminis in all the injury such treason may be able to accomplish." Now we admire courage and frankness, and we have no apology to offer for either the "Gospel mission plan" or "Martinism," but we believe that an argument better than demoralization and that every one has the right to have his motives respected.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Deeply impressive revival work in Sunday-school. One received for baptism and four under watchcare.

Broadway.—Pastor Pickard preached in the morning and Bro. C. R. Hempill at night. One received by letter.

Chestnut-st.—Pastor Weaver preached in the morning. Two received under watchcare. He preached at night at the Broadway Methodist church.

East.—Pastor Christian preached. He has gone to Providence, R. I., to address the Baptist Congress.

McFerran Memorial.—Pastor Jones preached.

Twenty-second and Walnut.—Pastor Hunt preached in the morning and Bro. Biederwolf at night. Nine received for baptism. Great interest.

Franklin-street.—Pastor H. C. Roberts preached. Wonderful meeting in Sunday-school. One received for baptism.

German.—Bro. Kasseman preached in the morning and Bro. Ragoway at night. Congregation unusually good. He did not get to work in the City Hospital.

Highlands.—Pastor Daves preached in the morning and Bro. Hawes at night.

Logan-st.—Pastor Ewing preached in the morning and Bro. James Boyce at night. One joined by letter.

Parkland.—Brother W. D. Nowlin preached. Two received by letter. Bro. Nowlin becomes pastor.

Portland-ave.—Bro. Irvin preached. One received for baptism.

Third-ave.—Pastor Taylor preached as usual.

Twenty-sixth and Market.—Pastor Inlow preached. One received by letter and one for baptism.

Clifton.—Pastor Roddy preached. The second anniversary. Brethren Wright, Reed and Coad spoke. Two professions.

Point.—Bro. McCann preached. Very deep interest. Many professions. Bro. Farrer preached in the Gospel Wagon to the fallen and 40 asked for prayer.

Eleventh and Market.—Bro. Wilkins preached. Very deep interest.

City Mission.—Bro. Wilson preached. One hundred and fourteen in Sunday-school. Considerable interest.

Glenview and Eight Mile.—Pastor Martin preached. One received for baptism and three baptized.

NEW ALBANY.

Tabernacle.—Pastor Balyon preached. Two received for baptism.

Bro. Ewing presented an interesting and helpful paper to the Pastors' Conference.

SEMINARY NOTES.

Dr. Harris is in Alabama this week.

Dr. J. S. Sowers and Brethren Street and E. T. Moberly visited friends in New York Hall the latter part of last week.

Bro. E. V. Cook, of Missouri, has been employed as musical instructor for the Seminary for the present session; a good selection.

Bro. C. L. Anderson has again been compelled to leave the Seminary on account of failing health. He entered last year, but had to give up his studies in a few weeks.

Bro. J. W. Porter dropped in to see how things were progressing while in the city Sunday. He was on his way to Decatur, Ill., to aid Pastor Jordan in a meeting.

Never was there a time when religion was so powerful as it is now; never a time when there was so much danger of its becoming unwholesome and unhealthful.—W. H. T. T.

Bro. Forrest Smith reports a good time at the ordination of Bro. Lewis at Irvington Sunday. Dr. Dargan preached the sermon and Bro. Smith says he turned himself loose. Bro. Cullom also assisted in the ordination.

Supplies for Sunday were: Dr. Sampson, Masonic Home, city; C. W. Daney, Creek, Co. Ky.; Tull, Wirt, Ind.; E. S. Reaves, Bullitt's Lick, Bullitt county. H. B. T.

THE STATE.

Bro. J. N. Wallace writes from Pierce: "Tramway" church No. 1 closed out two weeks' meeting Nov. 3d, in which there were 15 conversions; 15 joined the church, 13 were baptized, 10 by experience, 20 from the Presbyterians, 1 from the Methodists, 1 returned, 1 wants approved for baptism. The meeting was conducted by Bro. W. L. Pierce, of Pierce, Ky., and J. M. Pierce, of South Cumberland Association. They did the preaching, telling the old gospel story in a forcible way that it had a good effect on the church and also on the unconverted.

Bro. E. B. Caldwell writes from

Waynesburg: "Bro. A. B. Anderson, pastor of the Baptist church at this place, closed an eight days' meeting Sunday night with 9 additions and a revival among the members."

Pastor R. W. Morehead writes: "Our annual protracted meeting at New Bethel, Lyon county, continuing 16 days, closed last Sunday, the 3d inst., resulting in 7 professions of faith in Christ. Four of these were baptized, two joined by letter and one was restored to the fellowship of the church. Elder J. S. Miller, of Smithland, aided the pastor, preaching twice a day for eleven days, edifying and comforting the saints and awakening sinners by faithfully declaring the counsel of God. I have served this church 21 years, preaching two Sundays in each month."

Pastor W. McMillan writes: "We have closed the most pleasant and successful meetings of the season with the Ten Mile church, Gallatin county. The church was greatly revived and the whole community brought under the influence of the Gospel never before. There were 17 baptisms, 2 by relation, 1 by letter and 1 restored. Bro. J. B. Crouch, of Ludlow, was with us and proved himself a 'workman that needeth not to be ashamed.' His preaching was plain, clear and forcible, with none of the claptrap machinery of the modern evangelist. The need of repentance and faith as a condition of salvation was a prominent feature of this meeting. The Lord seemed to honor his Word thus presented, as the principal part of the converts were males past middle life. The drought and another meeting at Glenoe militated against our meeting some, but the Spirit of the Lord was with us. The outlook for this old church is brighter than for years. We have secured three as pastor for two years once per month, and have received into the fellowship of the church 55 members. To the Lord be all the glory and praise."

Pastor B. F. Hagan writes from Hodgenville: "We closed yesterday a very interesting meeting with Nolin church. There were 15 additions, 12 baptized, most of them in middle life. The church was very much strengthened and encouraged. Bro. T. J. Duval was with us and was blessed in his preaching. We feel that the old church is in condition for work again."

Pastors P. V. Bomar and I. B. Timberlake made pleasant calls on us last week. They are in some of the Mills meetings. They are in fine health and spirits.

Bro. J. A. Booth gave us a pleasant call on Monday, on his way to Trenton, where he is to aid in a protracted meeting.

Pastor W. H. Felix is holding a protracted meeting in the First church, Lexington, on his own preaching. The prospects are good.

Pastor L. H. Voyles writes: "I hope you will give me space in your good paper to express our thanks to my churches for their tender care for us during our sickness. The ladies of Scottville sent us a rich box of everything good to eat. No better Christian women can be found than in Scottville Baptist church. Mixpah and Bethany came with wagons filled with everything a family needs. And my salary promptly paid and more than paid, as if I had no appointments. (Will not God bless such churches? His promises cannot fail. I think those two churches among the very best in the land. May the good Lord bless his dear people."

OTHER STATES.

Bro. J. M. Street, De Witt, Ark., writes: "Please send my RECORDER hereafter to Bedford Springs, Campbell county, Va. As I expect to spend a while in that part of Virginia, I want to have the most approved RECORDER to come to me each week."

Bro. S. O. Mitchell writes from Crockett, Texas: "We held our services at Hearne in a tent, seating 2,500, and it was full at every service. Christ and his cause has been elevated in Hearne and Baptist truth so emphasized that the 'Whippers' (W. I. H. Indels) were converted and Bro. Whipkey baptized them last Sunday with a dozen others. A score received by letter, squads of backsliders restored to fellowship and the whole town rejoicing over the revival for Jesus and Baptist truth. We are now here with Pastor W. M. Gaddy in a glorious meeting, crowded every service, hundreds asking for prayer, town stirred up, business men who never yielded before, crying and asking for light."

Bro. W. B. Reed writes from York, Pa.: "We are ready for you anywhere God and the churches may call us. My address will be Galveston, Texas, for the present."

A meeting in the North Fork church Bedford county, Tenn., closed with 40 professions of religion and 25 additions to the fellowship of the church.

Pastor D. Y. Bagby writes from Leadville, Colo.: "Last Sunday was happy day with us all. After a sermon on the Lord's Supper two came forward for baptism, one of them my son, Cheeny. At night I preached a special sermon to young men and afterward baptized the two candidates. A number have joined recently, and the church is almost at a point of a revival. The other one baptized besides my boy will very likely go to preaching. His conversion was so remarkable that I have been requested to write it up for publication. It would make very interesting reading, indeed. Never was this preacher so busy or so happy as at the present time."

Pastor O. L. Hailey of Memphis has accepted the call to Fort Smith, Ark., and writes: "We begin our work in a most promising field the first Sunday in Arkansas."

Those wishing to attend the Atlanta meeting on November 21st and 22d are requested to send their names to Mr. W. W. Gaines, 161 East Alabama street, that they may obtain reduced rates of board. Boarding houses will take visitors at from \$1 to \$2 per day, and hotels at from \$2.50 up.

The Antioch church, S. C., has set apart Bro. J. W. Davis to the full work of the Gospel ministry. We regret exceedingly to see such a thing as this coming from noble old Tennessee, where Paul's words are wont to be recalled in the hearing of the Holy Spirit. On Sunday morning in the Linneton church, 'Mission Day' was observed and an address made by Miss _____.

Seventeen have been added to the Mount Pleasant church, Tennessee, as the result of a recent meeting.

Thirteen have already been baptized, 12 are waiting baptism, 4 have been received by letter in a meeting still going on in the Watrace church, Tenn.

Pastor R. H. Harris has resigned the care of the Troy church, Ala., to accept a call to the pastorate of the Thomasville church, Ga. The Troy church passed resolutions expressing their great regret in losing such a pastor and commending him most lovingly to the Thomasville brethren.

The Mills Creek church, Tenn., has set apart Bro. I. S. Baker to the full work of the Gospel ministry.

Fifteen were baptized into the fellowship of the First church, Roanoke, Va., on Sunday, and there will be about 50 additions to the fellowship of the church as the result of the meeting just held.

Pastor A. B. Dunaway, assisted by Bro. H. A. Bagby, has just closed a meeting in the Churchland church, Va., which resulted in the baptism of twelve.

We are glad to learn from the Herald that a gentleman is reading the young lad's essay at the meeting of the B. Y. P. U. Her name was on the programme, which said nothing about the gentleman.

Sunday of last week was the twenty-third anniversary of the pastorate of Bro. J. B. Hutson with the Pine Street church of Hampton, Va. In these days of restlessness it speaks well for church and pastor that Bro. Hutson has been with them so long.

Bro. W. J. Holtzclaw has taken charge of the church at Fairmont, W. Va., with good prospects.

The Baptists near Otter Hill, Bedford county, Va., put up a house of worship and have organized a church.

A meeting in the Timber Ridge church, Bedford county, Va., continued fifteen days and closed with about 50 professions of religion, number of additions to church not stated.

A recent meeting in the Spring Creek church, Va., closed with 11 additions to the fellowship of the church.

A meeting in the Sharon church, Va., closed with 25 professions of faith. Four DeWeyes baptized, 22 in Sharon church, and 4 in Pisgah church. A meeting held in the Pisgah church resulted in 21 baptisms.

A week's meeting in the Mount Heron church, Va., closed with 35 professions of religion, the majority of whom were baptized.

A meeting in the Cook church, Texas, closed with one restoration, 2 received by letter and 9 by baptism.

We had one valuable member join yesterday by letter, the principal of our school. We had good conversions at each service. The meeting will be continued during the week. Bro. Jenkins, of Whitewright, will assist me in the meeting. My time closes with this meeting as pastor. Have had three calls, and am asking the Lord to direct me to the right field. The church at Aubrey has extended to me a unanimous call, and doubtless will want me for full time. This is an important field, and I trust I'll go there will be able to do a good work. I trust the church will secure a good man, as there are some

Fits, Spasms, Epilepsy, The most frequent cause of these frightful nervous disorders, is chronic headache. The attacks vary in intensity from a sudden dizziness or partial loss of consciousness, to the severer form of convulsions and insensibility. Dr. Miles' Nervine will cure them. Sold by all druggists on a positive guarantee that the first bottle will benefit money returned. Book on Nervous Disorders free. Dr. Miles Medical Co., Elkhart, Ind.

Dr. Miles' Nervine Restores Health good people, good brethren and sisters here. May the Lord send them the right man. I preached the dedication sermon at Willow Springs last Sunday (27th ult.) to a very large congregation. Success to the WESTERN RECORDER. Yours fraternally, J. H. MYERS, Belts, Texas, Nov 4.

SEVERAL MEETINGS.

By request of Pastor R. W. Morehead, who was away in a series of meetings with his New Bethel church, I occupied his Donaldson pulpit last Sabbath. Such visitations to brother ministers' churches are always a treat, especially when we find the membership at peace and thoroughly united in their esteem of their pastor as is the case in this instance. Elder W. H. Moore and the venerable Elder W. M. Gregston are both members of Donaldson church and very valuable accessories, albeit Bro. Gregston is notable for anything except to exert the force of his pious interest in the Master's cause. Bowled down with the weight of years and affliction, his labors are ended and he can only glorify God now by patiently enduring until his summons to go up higher shall come. This he is nobly doing and God is verifying his promise to supply him with all-sufficient grace for his trial.

A note from Elder A. J. Sills, dated Oct. 25th, says: "I closed my meeting at Rockcastle, Oct. 1st. This place has long been famous for uncleanliness of all kinds. It had been fifteen years since a sermon had been preached in the town and the first protracted meeting ever held there. We held the meeting in a tobacco house. An old man professed faith and they now hold weekly prayer-meetings at his house. The meeting lasted one week and closed with a good interest."

I held a meeting of twelve days with my Friendship church, Livingstone county. The church was greatly revived and eleven were added into them by baptism, one by letter and one restored.

I am now in a meeting with my Bethany church, assisted by Bro. A. Kaath. Interest increasing. I will be with your people of Fairview church as soon as I can get there.

The building erected by the Princeton people is nearing completion and will be the very best and neatest church building in the town. To the ceaseless and untiring efforts of Pastor

A lamp with wrong chimney is like a man with another man's hat on—what is he good for? Geo A Macbeth Co, Pittsburgh, will send you the "Index to Chimneys." Pearl glass, pearl top, tough glass. Christian Entertainments!

No church ought to be without facilities for furnishing pure recreation. With a Stereopticon the interesting places of the world can be shown; inspiring moral and temperance stories illustrated; humor made realistic; choicest statuary and artistic gems flashed upon the screen. Do you know of anything better? We don't.

Write for free literature. Large illustrated catalogue 50 cents. RILEY BROTHERS, 16 Beckman St., New York. Branches: 244 Washington St., Chicago; 101 So. Main St., Boston; 25 East 10th St., Minneapolis; 116 Broadway Ave., Chattanooga; 205 Market St., San Francisco; 226 Kearny St., Portland; 211 Cook St.,

I. M. Wise, seconded by a faithful building committee, is due the gratitude of the church and community for the noble work performed. As much may also be said for Bro. Wise regarding the splendid office just about to be dedicated at Sturgis for school purposes and known as Sturgis Academy. This institution will be one of the greatest blessings to Union county within its borders, and indeed to all the surrounding country. It is operated under the auspices of Ohio Valley, Ohio River and Little River Associations, and, indeed, is the property of these three bodies, the trustees being members of all of them. The building will be dedicated to the cause of higher education Monday, Nov. 11th, when all the trustees, their families and friends of the schools are expected to be present. Appropriate exercises will be held in the "Liberty Chapel" of the main building, and then President Wise, the teachers and happy pupils will formally take possession. Dinner will be furnished by the people of Sturgis. Let everybody be there who can. T. E. RICHKY, Princeton, Ky., Nov. 1st.

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will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c., ten days' trial. Regular bottle \$1 by mail. Small bottle, but 100 doses in each. Concentrated, Prompt, Powerful. Formula, descriptive pamphlet, full directions, testimonials, etc., to any address. I. O. Woodruff & Co., Managers for America, 106-108 Fulton St., New York City. Formula on Every Bottle.

GEORGETOWN. Our church and community have been greatly afflicted in the death of Mrs. Carrie Robinson. She died at her home, "Cardome," Thursday evening, November 13th. She was a fine, well-developed, excellent quality of mind and heart. These were wisely used in advancing the interests of the church and the College and in helping the poor. The news of her death will make sad the hearts of many who have been helped by her kind words and her liberal contributions. The funeral services were conducted at her home Saturday afternoon by Dr. A. C. Davidson and Rev. Z. T. Cody.

The Baptist church here has had four additions by baptism during the fall. We were favored with a visit by Rev. Robert N. Barrett of Ashland last week. He came by invitation of the young men of the College to deliver his lectures on Japan. The evening was threatening and another entertainment in town prevented many from attending. Still the attendance was fairly good and every one greatly enjoyed the impressive and beautifully illustrated lecture. We now know much more about the island and its people than before Bro. B. came. The College work moves on finely this fall. A few more than 340 have been enrolled up to date. The faculty and young ladies have kept quite well. Some of the young men have been sick, but now all are improving and will soon be ready for work. J. K. N.

It is said that the Christian natives of the South Sea Islands prepare their Sunday food on Saturday. The food is lighted, neither fish, nor food in a canoe, nor a tree is climbed, nor a cask seen on the water, nor a journey by land undertaken on God's holy day.

A YOUTH to fame and to fortune unknown sent down the manuscript of a new play, asking the great dramatist to become his collaborator. Dumas was for the moment petrified; then he seized his pen and replied: "How dare you, sir, propose to yoke together a horse and an ass?" The author by return of post wrote: "How dare you, sir, call me a horse?" Dumas by next mail: "Send me your play, my friend." —Chicago News.

We regret to learn of the death of Mrs. Governor F. Robinson, of Georgetown, and of Mrs. Wm. Burrus, of Hotchkiss, Colo. They will both be sadly missed, as they were widely known and loved.

FAMILY CIRCLE.

THE GALLANT BOY IN GRAY.

AT FREDERICKSBURG.

Fredericksburg had had her fray, And the armies stood at bay; Back of wall and top of hill Union men and men in gray Glowered at each other still.

In the space between the two Many hapless boys in blue Lay face upward to the skies; Many another, just as true, Filled the air with frantic cries. "Love of God!" with pity stirred, Loved a rebel who heard: "This is more than I can bear; General, only say the word. They shall have some water there."

HOW FANNIE BULLITT WAS LEAD.

BY HARRIET S. MATHEWS.

"He leath me, Oh, blessed thought, Oh, words with heavenly comfort fraught, Whate'er I do, where'er I be; Still 'tis God's hand that leadeeth me."

saug Fannie Bullitt one afternoon early in May; and as she sang her bright face seemed in perfect keeping with the day. Fannie had just mailed a story to the editor of a leading Sunday-school journal, which she was "most sure" would be accepted, for had she not confided in her "chum," Ruth Whiteman, to whom she read her neatly-written MS., and had not Ruth pronounced it "too lovely for anything?"

"What does your sister think of it?" asked Ruth. "Oh, I didn't tell mamma and Kate anything about it," was the reply. "Kate would only laugh and if my horrid tease of a brother heard of it, he would tease me. He noticed that I was doing a great deal of writing lately and asked me if I was writing a paper for Harper's Magazine, and mamma has always said she had little faith in home-talent, and I do just hate to be discouraged."

"Well, if I could write as good a story as that, I wouldn't let anybody discourage me," said her friend as she bid Fannie, upon whom she had been calling, good-bye. "I asked the Lord to lead me, and surely he is," mused Fannie, after Ruth had gone. The Lord was leading her, but in a way she knew not. To insure publication of her article, Fannie had written a long letter to the editor telling of straitened circumstances, of the mortgage on their home, of how their only source of income was the salary earned by her sister Kate, who was a teacher in the public schools, of how she had just graduated, but failed to obtain a situation because the school-board had made it a rule not to employ two members of a family to teach at the same time.

His sister, who had heard the postman's whistle and her brother calling, hurried downstairs.

"Here, Fan, is a letter for you—it's an awful big one," said Hugh, as he handed her a large envelope. She almost snatched it from him and ran hastily back upstairs, going to the room occupied by herself and Kate, flung herself into a chair and tore open the envelope. She gave a little cry of pain as she caught sight of her own handwriting. Then, seeing a printed paper within, she drew out a form which stated that the manuscript was returned with thanks, not being available for use.

"I know my story is just as good as some I've read," said Fannie angrily. "It's because my name is unknown and I've no influence to help me."

"She forgot, or perhaps didn't know, that literary merit wins its own way, and that an editor is ever on the alert for first-class matter."

"If I could only do something else," moaned the poor girl, "it wouldn't seem so hard, but I can't secure a school, nor teach music, have not the means to take lessons in stenography and type-writing, besides half the girls that have taken courses have failed to obtain positions; so what am I to do? And I prayed for the Lord to lead me, was so anxious to be led as to understand how you are led," said a still smaller voice.

And Fannie was forced to acknowledge that this was true.

"I'm afraid now the Lord is not leading me at all," she thought sadly. Just then strains of music from the organ and the clear sweet voice of her sister Kate floated up from the parlor below. At another time who would have enjoyed listening, but to-day her heart was full of bitterness. Strange so much talent should be given to some people and so little to others. (Fannie couldn't read a note, although she had the same chance to learn music as her sister.) But, in spite of herself, she heard the words of the song Kate was singing; it was one they often sang in Sunday-school—

"God will take care of you safe to the end, Oh, what a Saviour, Redeemer and Friend; Jesus will save whate'er you call, Him will take care of you, trust Him for all."

As she listened better thoughts came. Glancing at the table, she noticed a card lying upon it; mechanically picking it up, she saw it contained a few verses suggested by the messages sent to Canon Wilberforce by that noble English soldier, General Gordon, just as he was leaving England for the Sudan. The closing words of the message were: "Am now calmly resting in the hands of His will." As she read the lines, one stanza especially impressed her—

"I'm resting, calmly resting, in the current of His will, Not a struggle, not a murmur, in the whirlpool O, delightful, sweet submission, O, enjoyed and perfect rest, Till I reach the boundless ocean and His loving peaceful breast."

"That's not what I've been doing," said Fannie. "I've been in a whirlpool of passion, but I'll stop rebelling against His will; surely the Lord will provide. But I've almost forgotten to read my morning lesson," she said, picking up her Oxford Bible; "hope there'll be a message of comfort for me." The selection assigned for the day was Matthew 6:24, 34. As she read the first few words—"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"—her tears fell fast, and no wonder, for it was the third time that morning her unbelief had been rebuked. Closing her Bible, she snuggled up upon her knees and asked if a witness and help. As she prayed, a sweet peace came into her soul. Upon rising, she bathed her tear-stained face and brushed her hair; then taking the envelope containing her letter to the grade, she wrote it in and lighting a match, set fire to it. "So perhaps my literary ambition," she said, turning to leave the room.

One morning, about two weeks after the return of the rejected manuscript, Kate entered the room where her sister sat busily engaged in re-trimming her last summer's hat. Kate held in her hand the morning's Courier Journal. "Fannie," she said, "there is a chance for you. Mrs. Browne, the milliner, advertises for an assistant. You know, Sis, you are the milliner of the family; if I know you, I would apply instantly."

"Have I finished my hat first; can't go bare-headed."

"You needn't wait for that; you can wear my toque; it's more becoming to you than to me, anyway," replied Kate. "That's because I'm so much prettier than you," said her sister with a saucy smile; "but I'll not stand on the order of my going, but go at once."

She left the room and in a few minutes re-appeared dressed for her walk. Mrs. Browne had but slight acquaintance with Fannie, but always admired her pleasant manners and tasteful dress. Their conference was short; the outcome being that Fannie was engaged to begin her duties on the following Monday.

"Good success, Kate," she cried, entering the room and showing her gladness by hopping on one foot.

"That's something I can do myself," said Hugh, and, sulking the action to the word, he too began to hop around the room.

"Why, Fannie Bullitt, what are you carrying on about?" said their mother, coming in just then.

"Why, mamma, I've been to see Mrs. Browne, and I'm to begin work next Monday."

"I'm glad for you, daughter; I know Mrs. Browne when she was a girl, I believe she is a good woman, and will do well by you, but do be more dignified."

"Guess I'll have to be—I'm tired," answered Fannie as she seated herself in an easy chair.

We pass over a period of one year from the time our story opens. Fannie is still in the employ of Mrs. Browne, and has given perfect satisfaction. It is not just the work she would have chosen, but she has learned to obey the injunction: "Whate'er thy hand findeth to do, do it with thy might." She has entirely given up her dream of a literary career, and instead of becoming a writer, bids fair to become a first-class milliner. And now, in the chair, and with the spirit and the understanding, "He leadeeth me."

HOW THEY DIFFER.

BY MINNIE J. CONRAD.

A man is a creature of cast-iron habits; woman adapts herself to circumstances; this is the foundation of the moral difference between them.

A man does not attempt to drive a nail unless he has a hammer; a woman does not hesitate to utilize anything, from the heel of a boot to the back of a brush.

A man considers a corkscrew absolutely necessary to open a bottle; a woman attempts it to extract the cork in the absence of the chair, and confides her thoughts to paper, changing from pencil to pen and vice versa from time to time, nor does she care if the children romp or the cook comes to speak to her.

When a man writes, everything must be in apple-pie order; pen, paper, and ink must be just so, a profound silence must reign while he accomplishes this important function. A woman gets any sheet of paper, tears it perhaps from a book or portfolio, sharpens a pencil with the scissors, puts the paper on an old Atlas, crosses her feet, balances her chair, and commences her thoughts to paper, changing from pencil to pen and vice versa from time to time, nor does she care if the children romp or the cook comes to speak to her.

A man storms if the blotting paper is not conveniently near; a woman dries the ink by blowing on it, waving the paper in the air, or holding it near a lamp or fire.

A man drops a letter unhesitatingly in the box; a woman rereads the address, assures herself that the envelope is sealed, the stamp secure, and then throws it violently into the box.

A man can cut a book only with a paper-cutter; a woman daintily inserts a hairpin, and the book is cut.

For a man "good-bye" signifies the end of a conversation and the moment of his departure; for a woman it is the beginning of a new chapter, for it is just when they are taking leave of each other that women think of the most important topics of conversation.

A woman ransacks her brain trying to mend a broken object; a man puts it aside and forgets that such there is no remedy. Which is the superior?—Lippincott's.

CHRIST came to minister, not to be ministered unto. The follower of Christ will be willing to enjoy his religion all by himself, has failed to catch the significance of Christ's example.

A CHRISTIAN man's plain duty is not so much to answer the question, "How can I get the most out of my religion?" as "How can I conduct myself so that others may get the most out of my religion?"

A HIGHER end no creature in any world, however exalted, can propose to itself than the glory of God; and a lower one the humblest believer in all God's family should never seek.—J. A. James.

"WHY NOT?"

BY CHARLES M. SHELDON.

"Yes," said the minister, as he drew near the end of the sermon on "Good Citizenship," "every Christian should take an active part in the affairs of the municipality. It is time that the so-called 'good citizen' asserted himself positively. No man has a right to be excused from the duties of government. The best men should be nominated for office, and every office of the city should be filled with moral, honest men. The 'good citizen' should be ready to sacrifice something even if the duties of citizenship are irksome and distasteful. How shall we ever have the affairs of our own city administered with any degree of purity with the men who are at present in power continued there? On all the best men in the community, it is our chief action at our coming election as shall give us the best and most honorable and able citizens to fill all the positions which are now disgraced by incompetent and untrustworthy officials. We need the best men in the city for these offices. Let us go to the primaries and nominate them, and then go to the polls and elect them."

The minister's sermon made a profound impression upon the people in his own church and throughout the city. No one was astonished at the best men he was. He was not accustomed to having people pay such strict regard to his preaching. He had not been looking for it.

It was not the minister's fault, either, that he was not present at the primaries of the party who were nominated, of course, fully intending to go, but he had been detained by a wedding. A wedding is something which cannot be put off, even for a primary. And so the minister was obliged to forego that duty of citizenship.

It was, therefore, with the utmost regret that the minister opened the morning paper and read the result of the city primaries. We quote briefly from the account in the paper:

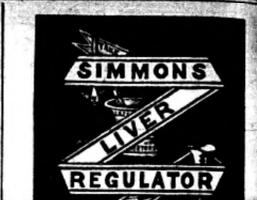
"Last night the city primaries were held, and nominations were made in accordance with the wonderful sermon of the Rev. John Smith of the Congregational church, which made such a profound impression on the community last week. "Every one who went to the primaries remembered the eloquent appeal of the reverend gentleman to nominate the best men in the city for all the offices. We believe this has been done. All that is necessary now is to elect the men who are nominated, and we shall have the finest administration in this country. We present below the names of the parties who were nominated last night, and we call on all good citizens to ratify the primary at the polls. "For Mayor, the Rev. John Smith, of the Congregational church. "For City Clerk, Bishop Brown, of the Episcopal church. "For Register of Deeds, Deacon William Johnson. "Police Commissioners: Prof. James Greene, of Cloister College, City; the Rev. George Robinson, of the Presbyterian church; the Rev. Philip Burns, of the Methodist church. "For Chief of Police, the Rev. Henry J. Williams, D.D., LL.D., President of Cloister College. "For Constables: the Rev. Caleb Windom, of the Baptist church; the Rev. Joshua Powers, D.D., of the Lutheran church; the Rev. Moses Jones, of the Christian church. "For Justice of the Peace, Prof. Cecil Montague, F.R.S. "We print the list of Councilmen nominated in another column. Not one of them or the men nominated for the city offices ever held office before. But they are our 'best citizens,' and in accordance with the Rev. John Smith's sermon we feel sure they will assume the duties of office, even if they should prove to be irksome and distasteful. The fact that good citizens never held office should not prejudice any voter against them. They are fully as competent as any of the citizens who have held these offices hitherto. We are proud to think that at last we are to have a city government administered by the best citizens of our municipality. The millennium is at hand. With the Rev. John Smith for Mayor, and President Williams for Chief of Police, with the other able and honest citizens for the rest of the ticket, we feel sure that the city government administered with ability and inconspicuity, which has characterized our fair city for years, is at an end. Let all good citizens rally to the polls next week and elect the 'best citizens' to the office."

If a dynamite bomb had exploded on the breakfast table, the minister would not have been paralyzed with astonishment and perplexity.

"What's the matter, John?" asked his wife.

"Matter! Why look here! I have

[Continued on eleventh page.]



GOOD FOR EVERYBODY

and everyone needs it at all times of the year. Malaria is always about, and the only preventive and relief is to keep the Liver active. You must help the Liver act, and the best helper is the Old Friend, SIMMONS LIVER REGULATOR, the RED Z.

Mr. C. H. Hiram, of Lancaster, Ohio, says: "SIMMONS LIVER REGULATOR broke a case of Malarial Fever of three years' standing for me, and less than one bottle did the business. I shall use it when in need, and recommend it."

J. H. Zellan & Co., Philadelphia.

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Gleaner Field Editor.

J. N. HALL, Proprietor, FULTON, KY.

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

Sin never looks in a glass.—Exchange. But that should not be taken to mean that sin is ashamed to look at itself, but, rather, that sin is so prevalent that it is not necessary to have a glass to see its reflection.

The devil does not like a mirror or a street lamp.—Exchange. I rather think he likes both. His Satanic majesty has not yet become so affected with notions of modesty as to be ashamed of himself in the light or before a mirror. He loves to pose as an angel of light, and make people believe he is an open-breasted fellow.

The best way to rid a field of weeds is to sow it thick with good seed.—Outlook. That would be poor farming in this country. The best way to rid a field of weeds is to root the weeds out vigorously and constantly, and when your land is clear sow the good seed therein. So the best way to rid a heart of false doctrines is to root out the false ones, entirely and radically, then implant the truth. God takes away the stony heart before he gives the heart of flesh.

In one of the Western schools the lady teacher requested each child to bring along a Bible, so as to study some of the features of that book in connection with the other studies. One of the children had a father who was an infidel, and instead of sending his child with a Bible he furnished her with that travesty on common sense and truth, called "144 Contradictions of the Bible." Of course the child felt odd and humiliated, but the infidel heart of her father thought he had done a smart deed.

Nothing so pleases satan as to have the churches quarrel about baptism and keep still about whisky.—Exchange. Yes, one thing pleases him better, and that is to have the churches keep still about both baptism and whisky. If he can get us to hush up about baptism the people will soon learn that it makes no difference whether we obey God; and if we say nothing of whisky we encourage practical sin. Those who belittle the subject of baptism, and those who indulge in the liquor habit, are both alike making the devil laugh.

I was rather struck with the oddity of the suggestion of a secular paper in commenting on the needs of city councilmen in maintaining good municipal government. Said paper very solemnly declared that they did not need any prohibitionists or very religious persons on such councils. Its objection to this sort of people was that they would give too much attention to the moral and impractical side of a city's interests, and not enough to downright business. In other words, it is understood that if you get real religious or prohibition men in office you will hardly have as much of the gambling and liquor drinking and devilment generally going on as if you have officers who like that sort of thing. But my observation rather prompts me to believe that the great need of municipal governments to-day is a little more of the moral and religious in their make-up, and a little less devilment in their execution.

"The Baptists are a peculiar people. They still, as when Paul first entered Rome, comprise the sect every where spoken against.

They alone contend for the whole truth of Christ's Gospel, and keep the ordinances as he instituted them. Baptist peculiarities are the very vitals of christianity, and are of infinite importance to the welfare of the human race, as well as to the glory of God among men. The Baptists owe it to the Lord, to mankind, and to the memory of a long line of ancestors, stretching back over more than centuries, to maintain without compromise, their peculiar doctrine and practice. It were a bitter and shameful reproach to them to be courted and flirting with the daughters and grand-daughters of that old debauched mother of harlots, whose garments are foul with spiritual adulteries, and crimson with the blood of millions of Christ's martyrs."—J. H. Spencer, in Baptist Standard. "Them's my sentiments" and I need to add no comment.

I would respectfully call the attention of Drs. Whitsitt and Jones to the fact that it might be wise to call a council of the Baptist hosts of Kentucky to consult together as to the best disposition to be made of the Grand Council of the Ancient Arabic Order of Nobles of the Mystic Shrine of North and South America, which august body has recently closed a general session in Washington City, and has resolved to press its work in this session. Will it not be very unwise to let this society press itself upon our people without an effort to get our "young people" properly enlisted and organized, (under the control of the churches, of course,) so as to keep them from being swallowed up by other folks? I hope these worthy brethren will be appointed by the next Georgia Convention to attend to this matter.

A few weeks since I staid over Sunday in Murphysboro, Ill., and as I had occasion to pass through town I took note of the matter of business that was unblushingly carried on during the day of rest. I saw fruit-stands, meat-shops, lunch-stands, grocery stores, dry goods stores, silver-ware houses, drug-stores, saloons, and every other house of business on Main street wide open, except the banks and one dry-goods house. Clerks and proprietors were behind their counters, and customers in front, and trade was openly conducted as it was on the Monday following. I suppose that Murphysboro is not alone in this matter, but as a general thing the same may be found true in almost any of our cities or large towns. Does it not show a very distressing condition of public morals when the Lord's day is thus defamed and outraged in this so-called Christian land? What has become of the public conscience in our executive officers? Why should our laws remain a dead letter on our statute-books, while crime holds high carnival all over the land? When wickedness sits on the throne we may expect the people to mourn, and virtue to be stripped of its glory.

I see that the infidel Truth Seeker, of New York, has been prohibited from passing through the mails in Canada, The Post Master General pronouncing that sheet an obscene production. In this decision it occurs to me that the over zealous official is likely to make friends to the publication he seeks to suppress. Now, I read this sheet every week, and am entirely frank to say that there is no moral good whatever in it. It is indeed the most bitter and unreasonable sheet in its opposition to Christianity that I ever saw; but it is not obscene. It is a burlesque, a caricature, a sneer at things sacred and good, but the

language is not vulgar, nor lacking in a degree of refinement. It is a pity that men should so bitterly oppose what has stood the passing centuries under the scathing opposition of foes and faggots, and waste their energies and genius on the rotten funk of infidelity; but to charge that the thing is obscene, and institute a series of persecutions against its publication will only put a premium on the zeal of those who are infidels. Religion don't need the arm of the secular power in order to stand in the fray with the gainsayers. Let the thing go on its merits, so far as it has any, and let religion meet it in an open field. The truth will triumph.

SOMETIMES I hear it said that infidelity has given religion its death-blow, and that Christianity is now on its last legs. But such statements only advertise the ignorance of the party who asserts them, and show that with him the wish is father to the thought. It is a fact that there is at this time more Christian activity in the various departments of work and life than at any other time in the world's history. There are more missionaries in heathen and destitute lands than ever before; there are more church buildings, and finer ones, than the world ever knew before; there are more Sunday-schools, with more pupils in them studying the Word of the Lord, than has ever been known; there are more well-supported preachers, who are giving more of their time and talent to the work than ever did before; there are more converts and baptisms reported every year now than was ever the case before; there are more Christian schools and more students in them and better endowments to support them than were ever possible before; there are more papers, books, tracts and such like that are being scattered broadcast over the earth to tell the story of a Savior's love than any one ever heard of before; there are more debates and doctrinal sermons, making prominent the great and fundamental issues of Christianity than formerly; so taking all together I think there is very small comfort to infidelity in the present outlook of Christianity. Besides, if in some things there seems to be a wanting of interest and efficiency on the part of Christian men, it is the result of their own indifference and not an achievement of infidelity.

THE Texas Baptist Standard makes the modest claim (?) that it has the largest circulation of any Baptist paper in the South, if not in the world. If that is even in the neighborhood of the truth, and it can be no further along than that, I think it ought to feel itself responsible to its readers for a proper spirit and fair treatment toward those of us who do not see through its glasses. In its issue of October 31st, the Standard calls those who believe in Gospel Missions the "Descendants of Judas," and proceeds to do us up in the following unloving style: "For our part we are unable to see why these kickers and splitters ever assume the name of Missionary Baptists. Their arguments and attacks are essentially Hardshell and so are their efforts at missions. For one we have no patience with these descendants of the apostolic economizer. They are at cross purposes with all creation and are never so happy as when in a quarrel with their brethren. May God's Holy Spirit cause them to see their foolishness and behave themselves." If the hysterical and impatient brother won't allow his nerves to become too much disturbed by the breaking of the news to his benighted mind, I

would like to inform him that the Gospel Missioners have at this time three times as many missionaries actually on the foreign field as were sent out for the first quarter of a century of the mission movement under Carey, more than a hundred years ago. There are now fifteen missionaries in China, one in the Indian Territory, and two under appointment to South America. They are being supported, and the denominational press is not burdened with appeals for funds to help pay their salaries. Does that look like Hardshellism? It has got to be the fashion when a man meets with a state of facts and arguments that he is unable to meet, to just slurringly call the thing "Hardshellism" and it is supposed that every body will then drop it. But this great mogul of the Baptist press will discover that such idle treatment of his brethren who are paying out their cash to have the Gospel preached to the heathen does not really dispose of the case. Gospel-Missions have come to stay, and a holy rivalry in striving to exceed all others in sending missionaries to the lost will not mark them as Hardshells or Judases either, the Standard to the contrary notwithstanding.

SOME NEW REASONS.

Editor Western Recorder:

In an editorial last week you said: "No new reason has been urged for forming this Southern B. Y. P. U. that was not urged last spring." There are reasons that have weight with me that I have never seen published, and I ask space to mention some of them. I am heartily in favor of a Southern B. Y. P. U., and would like to have it organized as soon as possible. I agree with you that those who took part in the Washington Conference are bound by what that conference voted, but I was not there, and there are plenty more who were not there. Let those who were there stand aside while the rest of us organize, and then they can come in.

The first reason I mention is that such a body will give some of us a better chance to get before the public. Every year there will be a great gathering with many

speeches. I have long felt a want of enlarged opportunities in this respect. Several times I have gone to the Southern Baptist Convention with a speech all ready, but somehow there was no time when my speech seemed to fit in, and I had to come away without making it. Had I made all the speeches I wanted to make at the Convention I am satisfied I would now have a wider reputation, and would be occupying a better position, and would wield a wider influence for good. We need more opportunities for making speeches before large meetings, and this Southern B. Y. P. U. will meet a long-felt want.

Another reason is that it will give opportunity for more of our brethren to be honored. Officers will have to be elected every year, and these honors will have to be given to somebody. As it is many of the brethren get no honors, though they deserve them just as much as those who do get them. I do not want to be understood as complaining about this, but every one who has thought about it knows that more honors are needed to supply the brethren. There never has been enough to go round. I favor this movement because it offers new honors to be awarded.

My third reason is that there will have to be a salaried secretary, and this will provide for some deserving brother who finds it hard to get a church that will give him a good support. Now, I want it understood that I am not a candidate for secretary, though if it is forced on me I will not refuse it.

Then if the paper published by the Southern B. Y. P. U. succeeds it will have to have a salaried editor, and that will provide for another deserving man. Really, I believe I had as soon be editor as secretary. But if I get neither of these positions, I will not on that account withdraw my support from the organization. Let somebody else should think that I am pushing myself forward for one of the positions I will simply sign myself

BELEVER. [We publish the above because we have opened our columns, and it is fair that all sides should have a hearing.—Ed.]

ULSTERS,
\$2.50 to \$12.



One particular thing is an All-wool, Black Cheviot Ulster for \$6. They are for boys 8 to 19 years old, and are the best garments in America for the price—\$6. We'll send one on a mail order, express prepaid, to any point in Kentucky or Indiana. Money refunded if goods fail to please.

MAGIC On receipt of 25 cents we will send one of the greatest sleight-of-hand tricks known to the profession. The "Vanishing Handkerchief." Any boy can learn to perform it to the complete mystification of an audience. Or we will send one of these tricks free with every mail order for Boy's Suit or Overcoat.

Mammoth
Shoe & Clothing Co.,
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FROM MONTGOMERY.

It has been rather a frequent... of the Montgomery denizen... the city's growth was steady...

Our Baptist cause is advancing... this city. After years of toil... labor, four churches have been...

The only disturber of men, of... families, cities, kingdoms, worlds... is sin. There is no such traitor...

Literary.

MAGAZINES.

THE ATLANTIC MONTHLY maintains its high standard. It has never yielded to the fashion of publishing pictures...

THE CENTURY MAGAZINE is as usual equal to the best. Perhaps the articles of greatest interest...

SCRIBNER'S MONTHLY for November spreads the following rich bill of fare: Landmarks of Manhattan...

Scribner's Sons, New York. \$3.00 a year.

REVIEW OF REVIEWS. To read this live monthly is to be posted. If you want to know what the Armenian question is...

HOMILETIC REVIEW. This sterling monthly has become indispensable to ministers. The review section contains, The Preacher and Preaching for the Present Crisis...

In the Sermon Section, we have sermons on Carnal Christians, Self-Renunciation the Law of Self-Preservation...

THE TREASURY OF RELIGIOUS THOUGHT for November is full of interest. Dr. Noble tells of the McAll Mission; Dr. Hulbert gives a ringing Statement of Belief...

THE NEW ENGLAND MAGAZINE has an unfortunate name to interest Southern readers, but it is a magazine which they can enjoy if they will read it.

SECOND QUARTER REPORT.

WOMAN'S MISSIONARY UNION OF KENTUCKY.

Table with columns for location and amount. Includes Auburn (\$5.50), Bloomfield (\$3.00), Bowling Green (\$5.00), Carrollton (\$2.50), Columbus (\$7.00), Cane Run (\$5.00), Cyrtiana (\$5.00), Flemingsburg (\$5.30), Flag Spring (\$2.00), Ghent (\$7.15), Hopkinsville (\$5.85), Lewisburg (\$9.60), Lebanon (\$8.00), Locust (\$4.00), Lexington, Fifth-street (\$10.00), Midway (\$5.00), McFerran (\$7.60), Mt. Pleasant (\$12.40), North Fork (\$8.00), Providence (\$10.00), Smith's Grove (\$4.00), Shelbyville (\$18.00), Twenty-Second and Walnut (\$2.35), Walnut-Street (\$25.20), Creston (\$7.68), Auburn Sunbeams (\$1.25), Smith's Grove Yoke Bearers (\$1.10). Total \$284.32.

MRS. HAMET CARY, Cor. Sec. and Treas. W. M. U. of Ky.

Our Dressmaking Departments on the second and third floors.

Bridal Trousseaux a specialty.

UNPARALLELED UNDERSSELLING.

The straightforward dealing and reliability of this house is a guarantee that bargains here enumerated are worthy of the attention of every lady shopping in Louisville.

This week will be a revelation in silk selling. The unparalleled character of our Colored and Black Silk Sale enables you to buy more high standard Silks and more stylish Silks than for many months.

- 44 and 48 inch Chiffon and Mouseline de Soie, all colors, only 75c. real value \$1.10.
Fancy Brocades, handsomest line of evening tints in Louisville, \$1.05 to \$1.50.
Fancy Plaid Velvets, new Scotch effects for fancy busts, only \$1.75 per yard.
Black Cloaking Velvets, Lyons make, 28 inches wide, at \$3 per yard.

Colored Dress Goods.

Our sale this week will be unparalleled from more than one point. The variety, quality and price will all answer that description.

- 44-inch Scotch Cheviots only 75c.
44-inch French Tweeds only 75c.
48-inch French Cheviots only 75c.
34-inch Tufted Suitings 65c.

504-506 E. B. NUGENT Louisville, Ky.

HO! FOR ATLANTA. Don't fail to see our splendid exhibit at the great Exposition. The same class of goods that took the highest prizes at the World's Fair.

Electro-Poise

The ELECTROPOISE is such a reality, is such a potency, that, for the good of human-kind, it deserves and demands to be manifested.

It proves its virtue and its power by its work. It works powerfully to destroy disease, promote health and prolong life.

The ELECTROPOISE comes forth with a claim to universal recognition on the ground of merit only, and, unless something better can be produced, it has, in itself and in its extraordinary power over disease, a destination which cannot stop short of a universal diffusion throughout the habitable parts of the earth.

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513 Fourth Ave. Louisville, Ky. Wedding Invitations Engraved by us are of the most APPROVED FORMS AND STYLES. We do only the best work.

Our Mail Department is under the supervision of one of the firm. Estimates and samples by mail.

Silks and Velvets.

- Black Cloaking Velour, extra heavy and 32 inches wide, at \$2.75 per yard.
Persian and Cashmere effects, in 27-inch Velvets, for fancy vests, at \$1.50 per yard.
27-inch Chira Silks, full line evening shades, only 50c per yard.
Satin Brocades, the latest fall for visiting gowns, complete assortment, \$1.50 per yard.

SPECIALS IN BOYS' WEAR.

- 45c Boys' Knee Pants. Heavy Cashmere double seams, double seat and knee riveted but, with a crack a crack.
\$2.50 Boys' Gray Suits. Twilled Cashmere sizes 7 to 15 an extra good double suit for school.
\$4 Boys' School Ulsters. Cut long with large collar. The fabric is a Melton and it's a splendid looking and warmer. Sizes 9 to 16.
\$5 Young Men's Suits. of Dark Oxford Mixed Cashmere, substantial warm and guaranteed fast color. Other houses would ask at least 6 for them.

LEVY'S, 3RD & MARKET, LOUISVILLE, KY.

WHY IS THE VARIORUM TEACHER'S BIBLE THE BEST? This question is fully answered in a 12-page leaflet which will be mailed free on application to E. A. & J. B. YOUNG & CO., Cooper Union, Fourth Ave., New York.

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Over Half a Century Old. Why Not Get the Best?

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JUST LOOK!

- \$3 For a nice Jardiniere and Pedestal.
- \$3 For a 6-inch heavy Cut Glass Salad Bowl.
- \$3 For one dozen of handsome Cut Glass Tumblers.
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- \$16.50 For a 118-piece extra nice English Porcelain Dinner Set.

The above are only a few of the many GOOD BARGAINS we offer.

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Fancy Novelties, Rich Cut Glass, Lamps and Tables, Chamber Sets,

Is the largest in the City.

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Meliorist Battery & Optical Co., Chicago, Ill.

IRON FENCE

Very cheap to enclosed Certificate.

Catalog free.

J. W. Price, Atlanta, Ga.

The Farm

Two hundred barrels of corn sold in Clark county last week at \$1.50 per barrel, delivered.

S. P. Kerr, a Winchester miller has bought 30,000 bushels of wheat in Garrard at 61 and 62 cents.

In Bourbon county, W. T. Parker sold to Joe Franks a lot of sheep at 3 cents a pound.

H. A. Marksbury, of Lancaster, bought several car loads of wheat in Lincoln county at 62 cents per bushel.

county, bought forty head of 1,000 pound steers from Robert Young, of Cumberland county, at three cents per pound.

J. H. Stewart, of Bourbon county, sold to Smith & Turney, of Cynthiana, a lot of yearling mules at \$44.50 per head.

About 200 cattle of all grades at Cynthiana on Court day. Feeders 3 1/2 to 3 3/4 cents; yearlings, 3 to 3 1/2 cents; calves \$10 to \$15 per head.

At J. T. Woodford's sale of fine saddle horses at Mt. Sterling, 39 head brought an average of \$79. The highest price paid was \$225.

Ferris & Whitley, of Boyle F. W. Spreen, of Trimble county, sold his entire apple crop, it is said, for ninety cents a barrel, taken on the tree. His crop is estimated at from 10,000 to 18,000 barrels.

J. H. Baughman & Co., bought 250 barrels of corn at \$1.25 delivered and have bought other lots at that. They are paying 60 cents for No. 2 wheat delivered.—Danville Advocate.

Seventy-two head of short-horn cattle valued at \$34,000 sold for \$9,355 at the auction sale of the property of the late Thos. S. Moberly in Madison county.

At the sale of Shorthorn cattle by E. L. Hutchinson, assignee of J. C. Shropshire, sixty head of the herd were sold at an average of \$40.50, the highest bringing \$95 and the lowest \$15.

Col. Ben Campbell bought Monday from Kavanaugh Woods for Gentry Bros., of Boyle, a bunch of 1,200-pound cattle at 4c. These cattle were contracted for in July.—Harrodsburg Democrat.

At the sale of Wm. Woods, in Fayette county, fat hogs brought 3 1/2 cents, cattle shoats 4 cents; cows \$12 to \$10; sheep \$1.35 per head; horses, work and unbroke, from \$50 to \$140; five yearling mules \$23.50 each.

The Lexington Leader says that Mr. Coben, the cider and vinegar king, is having remarkable success this year with the apple crop on his farm on the Georgetown pike. He has already sold 1,200 bushels of apples, and put away 100 barrels of sweet cider for vinegar.

At the B. B. Peck's sale on Thursday, horses sold from \$75 to \$135; fat hogs at \$4.65 per cwt.; corn \$1.15 in field; hay \$14 per ton; oats 25c per bushel; potatoes 55c. . . . Wm. Kenney bought in Woodford county 85 hogs at \$3.50 per cwt.—Georgetown Times.

W. M. Lackey shipped 22 cattle to Cincinnati and got 3 1/2 cents per pound. By crowding them into one car he saved freight, but one died en route and five were so badly injured they were hardly saleable.—T. J. Hill sold to J. C. Johnson, of Boyle, 70 shoats, averaging 100 pounds at 3 1/2 cents.—Stanford Journal.

About 700 cattle at Winchester on Court day, and many left unsold. A bunch of good 1,100 pound feeders brought \$3.75, which was the top price. Feeders weighing 900 to 1,000 pounds, brought 3 1/2 to 3 3/4 cents; lighter butcher stuff 2 to 2 1/2 cents; heifers of 800 to 700 pounds, 2 to 2 1/2 cts. Mule colts could hardly be given away. A few were sold at from \$10 to \$30.

FOR THE CAKE BASKET.

ORANGE CAKE.

Cream together two cupfuls of sugar and the yolks of four eggs, add the grated rind and juice of one orange, then one half a cupful of cold water; next, two cupfuls of flour with two teaspoonfuls of cream of tartar and one of soda; lastly, add the whites of two eggs beaten stiff. Bake in layers.

Filling for Cake.—The whites of two eggs beaten and made stiff with frosting sugar, add the juice and rind one orange.

If the orange used in the cake is very large and juicy, it may require a little more flour. It is well to bake a tiny bit of the cake dough in a small tin before baking the whole cake to ascertain if there is enough flour in the cake.

LEMON CAKE.

Cream together two cupfuls of sugar and one cupful of butter, add two-thirds of a cupful of milk, then the stiffly beaten whites of six eggs, and four level cupfuls of flour in which two teaspoonfuls of baking power are mixed; flavor with two teaspoonfuls of the extract of lemon. One-half of this recipe makes a nice cake.

Frosting for Cake.—The stiffly beaten white of one egg made thick with frosting sugar, add the yolk of one egg to color the frosting yellow. Flavor with lemon.

VANILLA CAKE.

One cupful of sugar, one-half a cupful of butter, and the yolks of four eggs beaten together, add one-half cupful of milk in which one-half teaspoonful of soda is dissolved, and one and two-thirds cupfuls of flour in which one teaspoonful of cream of tartar is mixed. Flavor with one teaspoonful of vanilla.

If this cake is baked in a square pan, frosted with vanilla frosting, marked in squares, and each square ornamented with an English walnut it is very nice.

MARBLE CHOCOLATE CAKE

Cream one-half cupful of butter and one cupful of sugar together, add two eggs and beat thoroughly, next one-half cupful of milk in which one-half teaspoonful of soda is dissolved, one and two-thirds cupfuls of flour in which is mixed one teaspoonful of cream of tartar. Take out two-thirds of a cupful of this dough and add a rounding tablespoonful of cocoa. Put one-half of the yellow batter in a cake tin, then put in the chocolate batter and the remainder of the yellow batter on top. Frost the top with chocolate frosting.

RIBBON CAKE.

One-half cupful of butter and one cupful of sugar creamed together, add one-third cupful of milk and the beaten whites of three eggs, next two cupfuls of flour in which one rounding teaspoonful of baking powder is mixed. Bake in jelly tins.

Dark part.—One-half cupful of sugar, scant one-half cupful molasses, one mixing spoonful (a spoon a little larger than a tablespoon) rounding full of butter, yolks of two eggs, three tablespoonfuls of sour milk, one and one-third cupfuls of flour, one-half teaspoonful each of cloves and cinnamon, and a little nutmeg, one-half cupful of chopped raisins, one tablespoonful of flour (this is not a part of one and one-third cupfuls of flour) mixed with the raisins; bake in one layer. Put the cakes together, the dark one in the middle, with jelly or frosting as one prefers, and frost the top.

EXCELLENT SPONGE CAKE.

Four eggs well beaten, two cupfuls of sugar, two cupfuls a little more than level full (about two and one third cupfuls) of flour, two teaspoonfuls of baking powder; lastly, add one cupful of hot milk. Flavor as you wish.—LEONORA ALLEN, in Good Housekeeping.

STEWART DRY GOODS CO

Louisville, Ky.

New goods in every department. New Silks, New Dress Goods, New Cloaks, New Furs, New Styles in Shoes, New Gloves, New Carpets, Trimmings, Laces and Embroideries, Corsets, Underwear and Hosiery. LOW PRICES in every department. Our stock is always complete—filled with Newest Ideas—all goods of Best Qualities, and marked at Lowest Prices.

Silks for Dresses. Silks for Waists. Silks for Lining.

We have a beautiful line of fancy Silks that we have marked at prices that will astonish Louisville shoppers. We show Taffeta Faconne at 55c. Taffeta Stripes, Taffeta Chameleon, \$1.00. We have marked all our dark fancy \$1.25 Taffetas \$1.00. We show Taffeta Warp Prints, evening shades, for \$1.25, \$1.75 and \$2.00.

Black Brocade, Black Satin, Duchesse, Black Pekin Stripe.

There is great demand for Black Brocades, Black Satins and other fancy Black Silks for skirts and full dresses; but, with our superb stock of these goods, we are able to supply the demand. Our prices on them are as attractive as the goods. We show Pekin Stripes at 85c, 90c, \$1.00. Black Brocade, 90c, \$1.00, \$1.50, \$1.75, \$2.25.

Novelty Dress Goods in Single Patterns and by the Yard.

Notwithstanding the enormous sales in this department during October, we are able to show as fine an assortment now as at any time this season. We have been fortunate in securing several lots—from Eastern importers—of exclusive styles, at nominal prices. Bourrette Mixtures, 85c. Scotch Effects, \$1.00. Boucle and French Fancy, \$1.25. Vienna Chameleon, \$1.75. Novelty Suit Patterns from \$8.00 to \$25.00.

SPECIAL VALUE: 46-inch Broad Wale Serge, Navy and Black, 60c.

We are sole agents for LAIRD, SCHOBBER & CO.'S FINE Shoes. Our Fall Stock of Shoes, containing all the latest ideas, is now in, and anything man, woman or child may need in Footwear can be had in this complete department.

Underwear and Hosiery for Men, Women and Children.

We are the Agents for JARO'S Fleece Underwear and for STUTTGARTER'S Normal Sanitary Underwear. We also carry a full line of Ribbed Goods in heavy Cotton, Cotton and Wool and All-wool.

Carpets Are Going to be Higher.

Wool is higher, labor costs more. The panic prices of a year ago won't last. We tell you this so you can save by buying now. We will have to make the advance when the time comes. So will every one else, whether they say so or not.

Mail Orders Given Prompt Attention.

The Stewart Dry Goods Co. (Incorporated)

NEW YORK STORE

LOUISVILLE, KY.

MANGLES FOR FAMILY USE.

MY HUSBAND said he would get me one of your No. D Mangles for Christmas, and I assure you I am delighted with the prospect of having a Mangle and can think of no gift I would so joy more. Many of my acquaintances have your machines, and they say they would not be without them for many times their cost. They do their week's ironing with their Mangle in twenty minutes, and without heat or fuel. Their table linens always look like new. The figure and design is brought out prominently and the gloss and finish so much better than flat-iron work. Their bed linens and underwear are kept pure, white and wholesome, and they say they wear twice as long as where hot irons are used. One lady told me her Mangle saved her look in three months, and it lightens her household labor twenty per cent. We will send you the order to-morrow, as you wrote orders must be placed soon for Christmas delivery.

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THE RACINE MANGLE CO., Racine, Wis.

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Are cheaper than they were ever known to be before. We have a large stock and sell at the lowest market prices.

W. J. Hughes & Sons Co.

14th & Maple Sts., Louisville, Ky.

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Items of Interest.

The Watchman says that a European delegate attached to the Commission of Inquiry, which is investigating the Sassoon massacre, denounces the statements of the press correspondents as groundless. He says that instead of 30,000 Armenians having been driven into exile the entire number of inhabitants of the disturbed district did not exceed 4,000. The London Times says editorially that the Armenians by their revolutionary tactics have forfeited the sympathy of the English Government.

Eugene Field, the poet and lecturer, died in Chicago on Nov. 4th, suddenly from heart disease. He was born in St. Louis in 1850. He has been connected with various newspapers since he left college, and was on the staff of the Chicago Record when he died. Mr. Chicagoan Clergy died in Paris on the same day, Nov. 7. He was a member of the Academy of Sciences, and was the author of several books, chiefly historical.

Lieut. Leonard M. Prince, of the Second United States Infantry, died in Chicago on Saturday of injuries received in a game of base ball, a player having fallen with both knees upon the small of his back. The injury was received some time ago.

Col Albert W. Johnson died on the 6th at his son's residence in Cleveland, Ohio, aged 83. He was born in Scott county in this State, was great grandson of Robert Johnson, one of the distinguished pioneers who came from Virginia in 1779. He was an officer in the Southern army during the war, serving on Gen. John C. Breckinridge's staff. His son, Tom L. Johnson, develops up the reputation of the family for brains and tenacity.

There has been another earthquake in Rome, but it was slight. One in Dalmania near Ragusa, was much more severe. Several houses were thrown down, and wide fissures appeared in the ground, extending over a large territory. Germany is having Pharaoh's problem re-visited to the Hebrews over again with the Poles. The Poles have very many more children than the Germans, and so many do not emigrate. Considerable numbers are increasing rapidly and are crowding the Prussians out of some of the provinces. It is impossible in these days to resort to Pharaoh's drastic measure of drowning baby babies. And the repression which Bismark tried proved a help to the Poles.

Fannie Quinn, a coloured woman, sued the L. A. N. R. because a white man was allowed to ride in the coloured people's car, and was insulting to her. The Court of Appeals has decided in her favor, because the railroad kept the separate coach law. Otherwise she could only have recovered damages from the man himself.

Elections were held in several States on Tuesday last week, the day we go to press. In Ohio and Maryland the people had a chance at two of the Senators who "held up" the Wilson bill in the latter because the railroad kept the separate coach law. Otherwise she could only have recovered damages from the man himself.

In New York "Dave" Hill is relegated to the rear. The Legislature is overwhelmingly Republican, and will elect a Republican to succeed him. In New York City Tammany triumphed, the people being disgusted with the pretensions of "reformers" who had showed themselves eager for spoils, and after loud pretensions made a "barren" with the Platt Republican machine.

In Kentucky 90,000 Democrats either refused to vote or cast the head of the ticket and part out the remainder, so that although the Republican vote is no greater than it has been for several years, the Republican State ticket was elected by 10,000 majority. A party which is divided against itself is sure of defeat. The other States were as usual. Kansas is overwhelmingly Republican, as of old.

The question of giving municipal suffrage to women was voted on in Massachusetts, the women being allowed to vote upon it. Only one woman in ten took the trouble to register. The leading ladies in the State sent petitions numerously signed by the intelligent women of position, protesting against even that degree of suffrage, and the result against it almost amounted to a unanimous one.

There was a fire of unusual extent in New York City, at Broadway and Bleeker. The loss is \$1,000,000. Two banks were burned, but the contents of the vaults were not injured. The insurance carried by one of the banks was light, as it was supposed that the building was "fireproof."

It is a shame when our famous progress is not content with putting up houses which fall down before they are finished, but puts up poorly-built monuments. The Lincoln monument at Springfield, Ill., which cost \$300,000, has crumbled away so that the Legislature has been compelled to have it taken down, as it was beyond repair.

A bomb was exploded in a monastery at Carpieto, in the province of Biella. No one was hurt by the explosion directly, but several monks are said to have been frightened to death! Beautiful specimens of manhood they must have been.

In June, 1894, Dr. Donaldson Smith, of Philadelphia, entered Eastern Africa to push across the country of the Gallina, a part of Africa was ever still represented by blank space on the map. He now sends a dispatch, dated from Aden, a port in Arabia, of one word—"Successful."

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 what the charge will be. Money accompanying the notice, it will be brought down to 100 words.

GARDNER.

Eugene Gardner, born July 6, 1862. Died Sept 19, 1896, professed faith in Christ in 1874 and joined the Baptist church at Cave City Ky. He was married to Miss Mattie Brashear Nov. 9, 1892. He died at his mother's surrounded by his loving wife, mother, mother-in-law and loving hands and tender hearts until death. He died in the triumph of a living faith. After appropriate funeral services by the writer he was laid to rest in the I. O. O. F. cemetery at Glasgow, Ky., to await the resurrection.

JAMES CURRANT

GREGORY.

Bro J. D. Gregory was born in Virginia in 1830, and came to Kentucky in 1845. He spent 60 years in Cloverport, Ky., where he died Oct. 19, 1906. Bro Gregory joined the Baptist church in 1852, and was one of its warmest supporters to the day of his death. He was one of the Old Guard, having been a subscriber to the HARPIS BANNER and afterwards to the WESTERN RECORDER as long as he kept house. Even after this he aided his daughter, Sister Deliah Steel to pay for the paper up to within four years of his death. So devoted was he to bringing up his children in the nurture and admonition of the Lord that he spared no pains in supplying them with religious literature, such as the Christian Repository, Grace Trumen Spurgeon's sermons, etc. Bro Gregory leaves nine living children, before him he was an example of a pious Christian life. He was a true father, as was clearly seen from the devotion of his children in the feebleness and suffering of his old age. He was a friend to the needy. It was a peculiar pleasure for the pastor to visit this aged veteran and hear him speak of his hope of future blessedness. His sufferings only drew him closer to the Lord. His Christian faith triumphed victoriously over death and his spirit waited itself to the throne of God there to await the resurrection when he will be clothed with a spiritual body. W. B. RETZELER.

McCANN.

Hezekiah McCann died at his home near Muir Ky. Oct. 26, aged 60 years. He was born Oct. 19, 1845 on the Winchester pike and lived all his life in Fayette county. He served four years in the Confederate army. In 1874 he married Miss Ellen Gools. September 1, 1906 he was baptised by Elder J. Freeman and united with the Bryant's Station Baptist church, in which he was treasurer, and grew in usefulness until his death. He had two sons and two daughters, who with many friends mourn his loss, but look for comfort to the Lord of life. C. M. TRILEX.

THOMAS.

Adah Harding Fant, daughter of Fidelity and Francis Fant, was born March 6, 1842, in Culpeper county, Va. When our departed sister was but a small child the family moved to Allen county, Ky. She was married to Isham Thomas September 19, 1858. The year after their marriage she and her husband were converted and were baptised together in the Rock Creek, Bay's Fork Creek by the pastor of the Bethlehem Baptist church, Zachariah Emerson. There were born to Isham and Adah Thomas six children. Three of the children died in infancy and two after reaching manhood and womanhood, leaving only one surviving, the son who so tenderly cared for her in her old age, Capt. W. H. Thomas.

In Wm. H. Thomas moved to Texas in 1882, and through his influence his parents followed two years later. There being no railroad facilities at this time, the trip was made overland. The family settled in Dallas county. Mrs. Thomas and her husband united with the old Spring Creek church, later they transferred their membership to the Antioch Baptist church in 1872 their son, W. H. Thomas, persuaded his aged parents to break up housekeeping and move to Dallas, making their home with him. The church letters were then put in the old first Baptist church, the church of which deceased was a member at the time of her death. Isham Thomas, the husband of our beloved sister died Feb. 4, 1878.

As will be seen from this sketch, Sister Adah Thomas had been a member of the church 65 years. One who has known her from his earliest recollection who was with her at the time of her death, and who has seen her reach the good age of 71 years, says she was ever a faithful attendant on the regular meetings of the church. He remembers her voice always raised in prayer and praise, testifying to the saving grace of the Lord Jesus Christ, its comforts and consolations. As long as she was able it was her chief delight to give up to the work of worship. Since last February she has not been strong enough to attend the worship at her church, but she enjoyed hearing sermons read to her from the WESTERN RECORDER, her dear old home paper—the paper that has been read by the family since 1842. Her feeble voice was often heard in our meetings, as she sat by her fireside and sang softly to herself the old songs of Zion. After the death of her daughter-in-law, seven years ago, it was a great joy to this mother to feel that she was housekeeper for her devoted son. She welcomed his homecoming with a smile, and was ever painstakingly in the care of his wants. Her grandchildren in the home were tenderly loved and watched over by this dear

old mother. The neighbors were always fond of dropping in for a quiet chat with "Grandma." Perhaps no one in the community was more loved and petted. Many hearts are bowed down with grief over the loss of this precious mother in Israel. She was sick but one week, though suffering intensely at times, she was thoughtful and considerate of those around her. Her next door neighbor nursed her with all a daughter's loving care. "Grandma" knew from the first of her sickness that it was her last, and she spoke often of the Great Physician who would soon be hers. She talked beautifully of that land where all tears are wiped away. A loving good-bye and parting admonition were given the loved ones about her bedside and with a smile she distinctly spoke her last words. I will soon be where sickness, sorrow, pain and death are felt and feared no more. At midnight, the last day of October, she fell asleep in Jesus. The closing hour of her peaceful, happy life in Christ was but a reflection of what her whole life had been. Truly did she in life and death declare her faith in the Scriptures. Her grave will be saved through faith and that not of ourselves, it is the gift of God. The funeral service was conducted by Pastor C. L. Neasholes. The number of sorrowing friends present overflowed the house and yard. HELEN HANPKR, Dallas, Texas.

Christmas Music. CHRISTMAS SELECTIONS for 1906. Contains 400 of the most popular Christmas songs, etc. Price, 50 cents. CHRISTMAS TIDE. The Christmas songs of the world. THE PALACE OF SANTA CLAUS. By Williams. A charming little book for children. Price, 50 cents. OTHER X-MAS CANTATS. Dorothy's Dream, "Santa Claus" Mission, One Christ, etc. A CHRISTMAS REVERIE. Price, 50 cents. A CHRISTMAS BAZAAR. Price, 50 cents. BETHLEHEM. Price, 50 cents. ANTHEMS. Price, 50 cents. A CATALOGUE of Christmas Music. Price, 50 cents. CASH or REFERENCES.

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SHIRLEVILLE, KY., Sept. 25, 1905. Dear Sirs: I covered a large tarp with the paper I bought of you. It was very good, as has a roofing. A big storm of rain and wind came on it before I got the point on and it did not leak a drop. Thank I will need more after a while. Yours truly, JAMES JESSE.

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Baptist Sunday school Superintendents will please send all orders for Baptist Sunday-school Literature to Baptist Book Concern, Louisville, Ky. MEN'S

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Items of Interest.

A prisoner guilty of some offense was recently brought before a magistrate in Pennsylvania. The man frankly told the judge he preferred being in prison to being out of it because he had to labor to support his family! Whereupon instead of sending the man to prison, the magistrate took him into his private office and gave him a good whipping, all he promised to work for his family and behave himself. That magistrate would vote for the establishment of the whipping post.

The latest cure for all the ills that flesh is heir to is deep and regular breathing. Among the things accomplished in deep breathing, according to a recent writer, are: the cure of aggravated cases of insomnia, fever stricken patients have been quieted, stubborn forms of indigestion made to disappear, seatickness surmounted, and a tendency to consumption entirely overcome.

It will be sad news to some who wish the United States government to involve itself in the Nicaragua canal, that thousands of men are again at work on the Panama canal, and that the present plan of work, if too much stealing is avoided, promises to be successful. At any rate till the Panama canal is given over as a failure not even the most foolish of Congress will put millions into the Nicaragua canal.

The court at Rotterdam has rendered a final decision in the case of the collision between the Elbe and the Orathie. The Orathie is found wholly responsible for the disaster and the court condemns her owners to pay full value of the Elbe. The Orathie is sequestered pending the payment.

According to the dispatches there is a neat little scheme to enable England to use the United States as a catstep to pull her Chinese chestnuts out of the Russian fire. The United States, England and Japan are to form an alliance to keep Russia from getting hold of China. That plan will not work.

Dr. Hunter Wells is in Seoul, the capital of Corea. He writes that in one month this summer there were 200 deaths from cholera in that city alone. Dr. Wells insists that salin is a very efficacious remedy in cholera.

The report is "confirmed" that King Maselek, of Abyssinia has been killed by a stroke of lightning. But it generally takes sixteen reports and forty confirmations of same to kill a man in Africa. If he is dead, the Italians will take possession of his country.

The W. C. T. U. in their recent annual convention gave instructions to all the world and the rest of mankind with beautiful impartiality. They adopted a political platform in which they declare for the free coinage of silver, at 16 to 1, for government owning nearly every thing in sight etc., denounced lying, advised the churches in regard to the communion, and received the Jewish and Catholic societies into full fellowship. When they received the Jews one would think they should have dropped the "C" from their name.

It would be a good thing if all the judges would take the position of Judge Chapin of Detroit. He announced on the bench that he would not fine any more liquor sellers who violated the law but would send them all to jail. One who had sold liquor on Sunday he sent to jail for thirty days.

The Commissioner of Pensions, Judge Lochren, in his annual report says there are now 770,824 pensioners on the roll, an increase during the year of 1895. He thinks \$16,000,000 will pay the pension bill for the year.

England has "demanded" of China, the degradation of Chang Chih Tung, the viceroy of Nankin. He is a great man and has been a great ruler, being thoroughly honest and having made a strong fight against the political corruption, which is the curse of China. But in all his building railroads and establishing manufactures he has kept all in Chinese hands and the English could not have a finger in his pie.

The Legislature of Massachusetts, worried past endurance by the strong-minded, agreed to leave the question of female suffrage to be settled by a vote. The greatest efforts were made to get the women over the State to register, but only one-tenth of them could be induced to do that. Probably about one-tenth of those registered will take the trouble to vote. But if the Legislature is fondly dreaming that it will let alone in the future, it does not understand the nagging powers of the party of the second part.

Pittsburg is talking of building a canal from Lake Erie to Allegheny county, and of doing it herself, too, without asking for aid from government. Owing to the greater cheapness of the freight of iron and steel when carried by water, such a canal will be a great thing for Pittsburg.

If Your Food Distresses You
Take **Hovener's Acid Phosphate**. It aids the stomach to digest the food, and goes away with that full feeling after eating.

HEED THE WARNING.

Most every one will remember how the Keely Bi-chlorate of Gold, for the cure of cancer, was initiated by frauds all over the country. So it is now with the Oil Cure for Cancer. Many imitators are advertising to cure with oil, with the hope of making money from the reputation our Oil has made. We send a book free, which tells all about our discovery and price of Oil. Address:

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170 N. Illinois St.
Indianapolis, Ind.

HIGH GATE, MO., Sept. 1, 1896.

DEAR SIR AND BRO—The place where the cancer came out on my face is healed up nicely, and there has been quite a number of people that have come to see me and look at the place, and I am doing all I can for you. I am so thankful to God and to you for the cure of my cancer that I can not express my feeling as I wish; but God knows my heart, and may God's blessing rest on you and family, and may you live long to cure cancers and other diseases, and if I never see you on earth I hope to meet you in heaven. Your sister in Christ, LOURAY NEPPA.

HELMETA, N. Y., Sept. 23, 1896.

DEAR SIR—I am now very happy that I can say to you that my face is entirely healed; it commenced healing soon after I wrote you last. I feel very grateful that I learned of your Combination Oil Cure. Now, in regard to my recital trouble, I used the last of the Oil you sent for recital trouble August 19th, and I feel that what I did use helped me, and perhaps cured me for nearly so. I have not had any discharge of pus since. Do you think I wish; but God knows my heart, and may God's blessing rest on you and family, and may you live long to cure cancers and other diseases, and if I never see you on earth I hope to meet you in heaven. Yours respectfully, Mrs. Wilson Hibbard, 65 Park Place.

MARSHFIELD, MASS., Oct. 1, 1896.

DEAR DOCTOR—The cancer on my face, I am very thankful to write, has healed. It healed very slow but very nicely. I should have written to you sooner. Very gratefully, Mrs. JOHN MAWSON.

TOO LATE

MARIANNA, FLA., March 15, 1896.

DEAR DOCTOR—Since I heard from you I have parted with the nearest and dearest friend on earth—my mother. I feel satisfied you did all you could; but, alas, it was too late. She has gone to her home with her God, free from all this world of trouble. Her last request was that I write to you thanking you for the case she received while she lived. O if we only had known of your Oil sooner, I feel sure that I could have had a mother. I think it one of the greatest medicines on earth, and do truly hope that every other sufferer may get it before it is too late. Many thanks for the large portion of Oil you sent; it did me good to have plenty to use, even when I knew death was near. May God bless you, and ever be your true friend. Yours in grief, ANNIS VICKERY.

PROGRAMME.

Ministers' and Deacons' Meeting of Sulphur Fork Association will convene with the Campbellsburg Baptist church on Friday night before the fifth Sunday in December. We hope to have a good representation of ministers, and especially deacons.

Introductory Sermon—Jeff. D. Ray; alternate, J. S. Gatton.

Mission of the church—W. W. Forsee, J. M. Eaton.

How to secure greater interest in missions—W. C. Pierce, H. C. Pulliam.

Work of the Holy Spirit in the churches—J. S. Gatton, D. N. Porter.

Purpose and importance of church discipline—J. B. Tharpe, H. B. Taylor.

Duties of deacons—E. B. Moore, J. T. Sampson.

Need of Christianity in the home—L. S. Chilton, C. L. Anderson.

Observance of the Christian Sabbath—Amos Stout, R. L. Tidrick.

Exegesis of Matt 18:15, 16, 17—J. M. Fowler.

Should Christians go to law for the adjustment of difficulties?—Jeff. D. Ray, L. M. Theobald.

J. S. SATCHWILL.

Campbellsburg, Ky.

faith pleases God, and brings the blessing which would never come to the Pharisee, though he stood on the street-corner till the crack of doom. Let us never be so foolish as to think that it makes no difference whether we believe or not. Faith is the soul of conduct; faith is the bloom, the breath, the vital power, of religion; without it, virtue is the alabaster box, empty; faith is the precious ointment whose fragrance fills the house. Therefore, without faith it is impossible to please God.—Henry Van Dyke, D.D.

MARRIED,

On October 13, 1895, in Eddyville, Ky., Mr. W. P. Hobgood and Miss Cassie Wilson, by Elder R. W. Morehead.

I have lived to thank God that all my prayers have not been answered.—Jean Ingelow.

THE MARKETS.

Report for the Week Ending Saturday, Nov. 9, 1896.

Cattle—Receipts of cattle were very light. There was comparatively nothing doing. The market closed firm. Prospects steady under moderate receipts.

Hogs—Receipts of hogs to-day were light. Market slow and lower, tops selling at \$2.60. The outlook is not encouraging.

Sheep and lambs—Receipts were light

and market steady.

CATTLE.	
Extra shipping cattle, 1,400 to 1,600	\$4 00/25
Light shipping, 1,300 to 1,500 lbs.	\$3 50/25
Best butchers	\$3 50/25
Fair to good butchers	\$3 25/25
Common to medium butchers	\$2 00/25
Thin, rough steers, poor cows and sealwags	75c/1 25
Good to extra oxen, 1,500 to 1,700 lbs.	\$3 50/25
Common to medium oxen	\$2 50/25
Feeders, 900 to 1,100 lbs.	\$2 50/25
Stockers	\$1 50/25
Bulls	\$1 50/25
Veal calves	\$2 00/25
Choice milk cows	\$5 00/25
Fair to good milk cows	\$3 00/25
HOGS.	
Choice packing and butchers, 225 to 300 lbs.	\$3 00
Fair to good packing, 180 to 225 lbs.	\$2 00
Good to extra light, 160 to 180 lbs.	\$2 00
Fat shoats, 120 to 150 lbs.	\$2 00
Fat shoats, 100 to 120 lbs.	\$2 00
Roughs, 150 to 400 lbs.	\$2 00
SHEEP AND LAMBS.	
Good to extra shipping sheep	\$5 00/25
Fair to good sheep	\$4 50/25
Common to medium sheep	\$3 00/25
Bucks	\$1 00/25
Extra Kentucky lambs	\$3 00/25
Fair to good lambs	\$2 00/25
Common to medium lambs	\$2 00/25
Tail-ends or culls	\$1 50/25

Common leaf, short	
Common leaf, short	8 00/25
Common leaf	8 00/25
Medium leaf	10 00/25
Good leaf	13 00/25
Fine and selections	17 00/25
DARK—1896 COMP.	
Trash, green railed	81 00/25
Trash, sound	1 25/25
Common lugs	1 75/25
Medium lugs	2 75/25
Good lugs	3 75/25
Common leaf, short	3 50/25
Common leaf	3 75/25
Medium leaf	4 75/25
Good leaf	7 00/25
Fine and selections	7 00/25

Following were the sales for the week year to Nov. 9, with comparisons:

Year	1894	1895	1896
Total new crop sold to date	1,125	1,079	1,912
Sold to date in 1894	400	400	400
Sold to date in 1895	1,200	1,200	1,200
New crop sold to date, orig. inspec'n	1,125	1,079	1,912
Sold to date in 1894, orig. inspec'n	400	400	400
Sold to date in 1895, orig. inspec'n	1,200	1,200	1,200

REJECTIONS.

Year	1894	1895	1896
Rejections same time in 1894	112	112	112
Rejections same time in 1895	112	112	112
Rejections since Jan. 1 to date	112	112	112
Rejections same date in 1894	112	112	112
Rejections same date in 1895	112	112	112
Rejections same date in 1896	112	112	112
Percentage of rejections to actual sales, '94	9%	9%	9%
Percentage of rejections to actual sales, '95	9%	9%	9%
Percentage of rejections to actual sales, '96	9%	9%	9%

RECEIPTS.

Year	1894	1895	1896
Receipts same time in 1894	112	112	112
Receipts same time in 1895	112	112	112
Receipts since Jan. 1 to date	112	112	112
Receipts same time in 1894	112	112	112
Receipts same time in 1895	112	112	112
Receipts same time in 1896	112	112	112
Good lugs	6 00/25	6 00/25	6 00/25

LEAF TOBACCO MARKET.
Report for the week ending Saturday, Nov. 9, 1896.

BURLY—1896 COMP.		
	Red.	Color.
Trash, green mixed	\$2 00/25	\$4 00/25
Trash, sound	3 00/25	5 00/25
Common lugs	4 00/25	7 00/25
Medium lugs	5 00/25	8 00/25

CARPETS!

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No charge for waste in matching figures—that's one of the reasons why our cutting and making department has been working night and day during the past two weeks. Lots of people buy here and pay CASH for what they get—because prices are LOWEST—but they are just as welcome to CREDIT. We are bound to do a little better by you than any one else—want you to feel at home here—get all the furniture you want—pay for it a little at a time—if you wish to—no notes—no interest... We have a new consignment of Onyx Tables and Rich Mahogany Furniture, including seven standard makes of Upright and Square Pianos from a busted Boston music house, viz: Two Steinways, two Chickering's, one Emerson, one Hardman, one Harrington Standard; aggregate value is \$4,275. They are the best, reliable and durable pianos made, possessing superior qualities of tone, touch and workmanship, and talk for themselves. If you want one come a-running. They are only nominally second hand and slightly shoptorn.

Freight paid on all goods within 200 miles of Louisville, except on Mirrors, Show Cases and goods bought at auction.

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