

WESTERN RECORDER

Faith, Hope and Love, these three.

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EDUCATION is our only political safety. Outside of this ark all is deluge.—Horace Mann.

WE are rejoiced to know that the collections for our Foreign Board are increasing, and that for the last month they were greater than for the corresponding month last year. Let the good work go on.

PUBLIC speakers should not forget, as the *Sunday-school Times* puts it, that "Overdoing is undoing. A cake burned to a crisp is as much a failure as a cake half baked." Those who arrange programmes for public meetings and put on too many addresses, need greatly to be reminded of this truth.

REV. E. P. MARVIN, a Presbyterian, in speaking of the introducing of responsive readings into some Presbyterian churches, asks this pertinent question: "Is not this spirit among us akin to that in the Episcopal church which runs toward ritualism, formalism and Rome? Does not the desire for these ornate forms evince a decline in spirituality and an increase in worldliness?"

THE *Interior* says with much truth and force: "The church cannot stand the present condition of our Home Mission work, and 'something has got to be done.' This cut of 10 per cent. on our home missionaries draws blood. It is the foundation of all our boards. If it weakens, all the rest weakens." We commend these words to our Baptist churches.

THE *Congregationalist*, in commenting on the recent order for 1,000,000 of Spurgeon's sermons, says: "Except the Sermon on the Mount, no sermons have ever had so wide a circulation, nor, indeed, can any work of secular literature compare with them in the number of probable readers in a single generation. And the power is not in style, which is of the simplest, or thought, which is neither deep nor subtle, but in adaptation of evangelical truth to the heart and conscience of plain people."

It will be a new idea to some that an audience owes something to the speaker. The *Sunday-school Times* says: "A public speaker has the same right to be critical of his audience as his audience has to be critical of him. If an audience has the right to expect from a speaker the best that he can do, there is no reason why a speaker has not a right to expect from an audience the best that it can do."

In his address before the Bar Association at Saratoga, Lord Russell, Chief Justice of England, gave a definition of civilization that at least shows what it ought to be: "It is not dominion, wealth, material luxury; nay, not even a great literature and education widespread—good though those things be. Its true signs are thought for the poor and suffering, chivalrous regard and respect for woman, the frank recognition of human brotherhood, the love of ordered freedom, abhorrence of what is mean and cruel and vile, ceaseless devotion to the claims of justice."

THE PEACE ANTHEM.

BY HENDERSON.

The earth had grown hoary in sin. War and strife had abounded during twenty centuries. The little rill of blood that flowed from Abel's wounds had swollen to a mighty crimson flood and flowed athwart the earth. Ages ago, bitter, scalding tears had blighted all the fairest flowers in the garden of God. Groans, and cries, and bitter lamentations had rent the air during all the centuries. Piercing shrieks and wailings of woe were uttered ceaselessly around the premature dead. But bitterer than all, hot human passions, cursed of God for man's sin raged, a quenchless fire, and kindled deadly war and never-ending strife. With aching hearts, and weary limbs, and burning brain, men sighed and prayed for peace and rest. But rest nor peace ever came. A Deliverer had been promised, and men had hoped long and ardently. Yet hope grew faint, and they began to say: "Where is the sign of his coming?" But at last the sign appeared.

Darkness rested down on Judea's plain where shepherds watched their flocks by night. Suddenly a messenger from heaven appeared. The glory of God dispelled all the gloom. Then the angel delivered his message: "Behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day, in the city of David, a Savior which is Christ the Lord." Then a multitude of the heavenly host gathered about the messenger, and sang this sublime anthem:

"Glory to God in the highest,
And on earth peace—
Good will toward men."

Earth had received no such message before, and great gladness filled the hearts of those who heard. They understood that, instead of cursings, and blasphemies and filthy idolatries, holy songs and devout prayers would glorify the God of heaven. They looked that strife should cease, and the nations should learn war no more. Neighbor should not seek his neighbor's hurt, and good-will should bind all men in bonds of holy love.

The delusion was soon dispelled. When only three decades were passed, the promised Christ the Lord appeared. But not to make at once, a paradise of earth. "Think not," he said, "that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against the mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household." How different seemed this declaration from the anthem prophecy. The angel came with an olive branch in his hand, and proclaimed peace on earth. Christ the Lord came with a sword girt upon his thigh, and declared war even at the hearthstone. This seemed a contradiction; but it was only a paradox. The angel announced a prospective peace at the end of the ages; Jesus came to raise an army of volunteers and conquer a peace. The message of peace and the declaration of war will meet at the millennial dawn and harmonize.

Ours is the period of the sword. Every true follower of Christ is engaged in the war, and will ultimately come off more than conqueror. Doubtless there are many hangers-on to the Lord's army, who have donned the uniform merely in the hope of sharing the spoils of victory. But let none deceive themselves. None shall be rewarded except those who enter into the battle. Every man shall be rewarded according as his works shall be. To the faithful soldier who loves his Lord, most weariness of mind, and heart, and arm shall come. The life-long strife against the powers of darkness and of sin, will cause the faithful war-

rior's breast to heave with many a sigh for peace, and rest, and sweet repose. But he shall not despair nor faint. For words of cheer, from lips he never distrusts, shall oft renew his flagging strength. He that shall to the end endure shall wear the crown. "And I will wipe his tears away, and give to him, to freely drink, the water that gives life and health."

To our impatient zeal and courage, half inclined to yield, the war against the powers of sin appears to progress all too slow for our hope. The anthem of peace on earth, to men good will, was sung by heaven's enraptured host ages ago. But still the sign of his approach does not appear. No peace on earth has come. Ill-will, not good, prevails. Brother against his brother rises up. Around the hearthstone strife is seen, and, as of old, man's foes are those of his own house. Wrangling and debate and strife continue still in all the earth. The nations still engage in war. The soldier's fields at home are left untilled, and widowed matrons weep in woe, and orphaned children cry for bread. The servants of the living God, too few to reap the whitened fields, toil on in weariness and pain, and sick at heart, but never quite despair. For he who bade them reap, and cannot lie, has promised succor to the end. Forgetting things that are behind, they press to those that are before, when blighted Eden, fairer than of yore, shall bloom again; and Christ shall come, and triumph over death; and earth and heavens shall be renewed, and righteousness and peace shall reign.

But even here and now, while tribulations in the world oppress, in Him the sons of God shall have their peace. When overborne with toil and care, and vexed with strife, the gentle voice of him who sent them to the field to reap, shall bid them come apart and rest awhile. Soneath the arbor built for pilgrims' rest, or at the hearthstone, or the house of God, where love divine has bound in one the hearts of all; or in the closet, with the door shut, the care-worn toilers hold communion with their Lord. But faith, and hope, and love wax strong, and fill their souls with foretastes of the peace and joy to come. And once again falls on the ear of faith the anthem chanted long ago by angel tongues:

On earth renewed comes holy peace
To all th' enraptured sons of God:
Anger and strife forever cease,
Good will towards men redeemed by blood.

ETERNAL THINGS.

BY JOHN WATSON, D.D.

"The things which are not seen are eternal."—2 Cor. 4:18.

No one was ever more devoted to his religion than St. Paul; no one was ever more convinced that religion to worldly people must be an enigma. The world could see the Apostle's immense sufferings, the world could not appreciate the Apostle's certain hope. Every man could see the runner stripped and panting in the race, but not the prize that was held out before his eyes. Every one could see that scale which on earth was weighed down with all kinds of affliction, but not the other scale inside the veil loaded with an exceeding weight of glory. St. Paul, therefore, was accustomed to reinforce his own faith and to establish the faith of his fellow Christians by magnificent references to the position and glory of the unseen world. There are two spheres, he was forever arguing—the sphere of the things seen, and those things pass away; the sphere of the things unseen, and those things forever remain. And, therefore, if a man is to live the religious life, or if apart from religion he is to live a high and noble life, he must forever have his eyes fixed upon the unseen world—the world of spiritual goodness and beauty

which lieth just outside the range of flesh and blood, but is forever open to the vision of the soul.

Now the first thing that these words suggest is that the unseen is eternal, and that this is really a fact which people ought to understand and firmly grasp. We begin life with a number of illusions which are beautiful and innocent—which may be even necessary and helpful; one of them is that the seen is the substance. We look round this beautiful world, we find ourselves in the kindly circumstances of our first home, we catch the faces that smile upon us, and touch the hands that are warm in ours; we receive some joys and successes in life—if those things are not substantial, what is? And beside them, what other things are worthy to be mentioned? By and by we begin to be doubtful, because a person by our side, whom we love, rises and passes within the veil. That person was real yesterday, that person is somewhere to-day, and where that person is a portion of my heart also has gone. Voices, also, speak to us from the other side of the veil, regarding things that cannot be explained if there be nothing else except the seen, and we conclude that there is the seen, and there is the unseen; but still, the seen is the substance, and the unseen is the shadow. Step by step, as life goes on, sometimes by the pressure of sorrow, sometimes by the allurements of the Divine goodness, our souls are brought to this further stage where we stand and say, "Seen there is, and unseen, but the seen is the shadow and the unseen is the substance." And then the soul enters into her inheritance, and possesses the land of promise.

Wherefore, let us remember to keep our eye on the things that are unseen, and not be taken too much with the things that are seen. There are people to whom the world has been very kind, and has given them everything; we hear of them, we envy them, and when we pass them in the street in their glory, we say, How fortunate! They have the world at their feet, we say. On the contrary, the world has often gripped those people's hearts and made them slaves. There are other people, and we say, How hardly they have been used! And behold, they took hold of the world, and used it like a chariot, and made it bring them the faster to the heavenly kingdom! Such a man was St. Paul. He did not only use his birth, parentage, education and nationality, but he used his sufferings, his immense and unparalleled sufferings wherewith to enrich and strengthen his soul.—Watchman.

Let him who has been persecuted, slandered, and spitefully used by any one pray for his enemy. The very unpleasantness of the suggestion ought to be a revelation of its necessity and use to these Christians who nurse their injuries, talking of forgiveness without good-will. He who cannot forgive his enemies, in the sense of thinking less of his injury than of their good, in the sense of desiring with a helpful love, to see them delivered from their wrong disposition, from the guile of sin, or from the error which has led to injustice, is not a Christian. Till he learns to forgive in this sense he is in bondage to hate, which is hell. It is perfectly safe to say no one learns and acquires this grace of forgiveness except in prayer for his enemies, for he cannot acquire it of himself, but of God only.—The Helper.

MORALITY rests upon a sense of obligation; and obligation has no meaning except as implying a divine command, without which it would cease to be.—J. A. Froude.

EXCITEMENT is not enjoyment; in calmness lies true pleasure. The most precious wines are shipped, not bottled at a swallow.—Victor Hugo.

CHURCH COVENANT.

FOUNTAIN RUN, KY.

WESTERN RECORDER: Will you please publish in your columns the Church Covenant found in J. M. Pendleton's church Manual? By so doing you will oblige a number of our members.

Yours respectfully, R. H. Spillman.
Pastor Fountain Run Baptist church.

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this Church, in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the Gospel through all nations.

We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the Kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offence, but always ready for reconciliation, and mindful of the rules of our Saviour to secure it without delay.

We moreover engage that when we remove from this place, we will as soon as possible unite with some other church, where we can carry out the spirit of this covenant and the principles of God's word.

ETERNAL LIFE.

BY REV. A. B. MILLER, D. D.

An Arminian preacher in a recent sermon to the unconverted held out very forcibly as an inducement to come to Jesus that eternal life is given to every one that truly believes on him, which was certainly in perfect accord with the teachings of the sacred Scriptures. But, how can one preach that doctrine, and then say that a true believer, one in possession of everlasting life, may fall away and be finally lost? Is eternal not eternal, but only conditional; that is, the eternal life promised will not be eternal unless the one receiving it makes it so by his holding out to the end? How much better is such a doctrine than Thomassism, which teaches that immortality depends upon what one does, or becomes by doing what is claimed to be the will of God? Thomasism, and some others known by different names, teach that such as have not attained immortality by doing the things required are to be utterly and eternally destroyed. Arminianism teaches that one may become a child of God, being in possession of eternal life; and then if that one fails to do the things required he will perish world without end. How much better is the latter than the former doctrine? Surely, neither is taught in the Word of God!

The Scriptures plainly teach that he that believeth on the Son of God has everlasting life—is passed from death unto life—and shall not come into condemnation. Eternal life is the gift of God, and the gifts of God are without repentance—without change—and because He is God, and changeth not, therefore the sons of Jacob are not condemned—not destroyed. One of two things is certainly true, viz: that salvation is wholly of grace, or it is wholly of works. It cannot be partly of grace and partly of works, according to the plain and undesirable teachings of the inspired Scriptures. Which is it? "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God—not of works, lest any should boast." Here the divinely inspired apostle plainly says that the whole work of salvation is by grace, and that it is the gift of God, not of

works. Surely, the matter cannot be made plainer!

But, someone will ask, if we are not plainly told to work out our own salvation? And my reply is this: Most assuredly we are to work out our salvation, when God works in us both to will and to do. One cannot work out a field unless he has a field. Nor can he work out salvation until God works within, and because he works in us, we work out salvation. Eternal life is the gift of God to us, and that life is manifested in our works. "Show me thy faith without thy works, and I will show thee my faith by my works." The apostle does not say that he will obtain faith by his works, but that he will show, or prove his faith by his works.

An Arminian preacher once said that Jesus was not the Son of God until he was baptized, and every intelligent reader of the Bible is ready to say that such teaching is absurd, even monstrous, and so it is; but how much better is the teaching that the children of God become such by their own works? How utterly absurd! Can children of God be manufactured? or can eternal life, which is the gift of God, be purchased by good works?

Yet, some will say, professors of religion, even zealous workers do fall away, go back to walk the ways of God no more. To be sure they do. But we are plainly told that such go out from among us, because they are not of us, and that they go out that it might be made manifest that they were not all of us; also, that had they been of us they would have continued with us.

Such is the teaching of the Bible as every one must plainly see. So why not teach the precious doctrine of salvation by grace just as we find it in the word of God, and which the experience of every Christian so fully attests!

Bonham, Texas.

CAUSES OF UNREST IN THE MINISTRY.

BY GEORGE E. HERR, JR.

It is hardly necessary to dwell upon the facts which go to show that there is much unrest in the relation of ministers and churches. Many settled pastors are quietly on the lookout for other fields of labor; many churches are quite willing to have a change of pastors; there are many pastorless churches, and there are many churchless pastors. What are some of the causes of this state of affairs?

Among the first to be named is a mercenary conception of the ministry and of the work of the churches. Churches want ministers who will "draw" a congregation that will pay the bills; and ministers want churches that will give them salaries sufficient to support their families in comfort, enable them to educate their children and provide some of the refinements of life. When the minister ceases to draw goodly sums from the outside community into the treasury of the church, so that the burden becomes harder upon the members, there is an inclination to look around for some one who will reverse this. There are many ways of making things uncomfortable for a minister—short of directly requesting him to resign; and as soon as a general conviction prevails in the congregation that some one else would make the finances run more smoothly, it often happens that some of these methods are put in operation.

It is easy to discern the fault of the churches in this matter. It goes back to rest upon the erroneous assumption that a church should be supported, in part at least, by the community and not by its own members. But the expenses of a church should be met by the church. The pastor should not be expected to draw money from the world into the church. It is the business of the whole church, pastor and people working together, to seek to draw men into the Christian fellowship; to work for their conversion; and when you get men, you get their money and influence. But churches are tempted to look at the money exclusively. The position is practically taken that if the pastor does not draw a large congregation, so that the pews are all rented, or the weekly offering amounts to a handsome figure, he is a failure. Perhaps some one else could do this. In direct opposition to this theory and practice, church budgets should be arranged with absolute independence of the outside community; churches should not ask a cent for the support of public worship

from the community at large, and the pastor's position should be absolutely unaffected by the amount of money he draws from the outside world. If one thing operates more than another to lower the tone of the influence of the churches, it is the common practice of seeking financial support from the whole community, instead of from those only who are in fellowship with Christian ideals and standards. It is a noble thing for any church to say to a community: "We have sought not yours but you; we propose to sustain this church by our own resources; we are not beggars or suppliants for assistance." In many places the influence of churches has been seriously weakened, they do not utter the clear witness against evil and for Christ that they should; simply because the pastor has succeeded in drawing a great deal of money from unconverted men into the church.

A second cause of this unrest is to be found in the unwillingness both of churches and pastors to work in faith along long lines. Everywhere the demand is for immediate results, and popular evangelism has intensified the demand. The processes of manufacture are rapid; of growth, slow. But in the world, as it is at present constituted, some things cannot be manufactured, they must grow. It is so in spiritual results; in the influence of a church; in the development of character. It is very unjust to call a pastor, and, if in a few months everything is not spiritually flourishing, to begin to agitate for a change! If he is a true man, competent for his work, faithful, studious and honest in service and intention, a church cannot do better than to tie up to him; support him in every way possible, work and pray with him, rally about him and wait. From such co-operation something good is sure to come. This truth was illustrated in a well-known ministry; for two or three years nothing special was accomplished; but pastor and people worked along together; they had faith in each other, and faith in God. At last the harvest came, and the community was reconstructed. And that ministry has gone from strength to strength. Business men often put their money into an enterprise without hope of immediate returns. They calculate on having to wait. If they trust their manager and are in accord with his general policy they do not discharge him but support him, and wait until the harvest comes. We need a great deal more of that spirit in church work.

The same fault exists on the side of ministers. A man who scamps his preparation for his work, rushes into the ministry half-educated, or thinks that an ordination sanctifies ignorance, or gets discouraged because everything does not go at once, and in a fit of disheartenment looks around for another place, is working along short lines. One of the qualities that a horseman looking for a roadster is always particular about is what he calls "bottom." By it is meant capacity for standing a long drive, and coming in after a hard day's work in fair condition so that he can eat his grain and rest, and then next morning be ready for fifty miles more. One of the great qualities in a minister is "bottom." There are ten men who can preach show sermons, and do gloriously, as long as things move, to one who has the courage and grit to plod along and believe in himself, and believe in his people and trust in God—and just stick.

Still another cause of unrest in the ministry is the tendency to appraise ministers by other than spiritual tests. The acceptability of ministers to their congregations is too often regulated by their social graces, by their business capacity in managing the secular affairs of the church, by their success in managing countless organizations, by their activity in purely secular reforms, instead of by their power in presenting and impressing Christian truth. These demands react upon the ministers, and they spend themselves in labors secondary to the real purpose of their lives.

Nothing will build up a church and hold a congregation, and fructify every department of Christian work like the preaching of a man of character, of brains, of spiritual insight, and of power of expression. But for such preaching a man must have prolonged periods of retirement, of meditation, of arduous study. This kind cometh not forth by hurrying hither and yon in many engagements. It cometh forth by reading, by quiet observation, by prolonged reflection and prayer. Every minister knows this, but the people do not know it. They

want him to preach well, but they want him to do so many other things that he does not have a chance to preach well, and he is judged by his failure in the pulpit and his failure in everything else.

The result is that the people are glad to have him resign, and he is glad to resign if he has a call to another place. The minister of to-day does not have more than half a chance. You do not expect your lawyer to repair your carriages or paint your house. But churches expect ministers to do things that have as little relation to their proper work, and they judge them by their necessary all-around failure.

We need a great revival of faith in preaching. Not the dull, commonplace utterance of familiar truth; but the delivery of a message from the upper realm, born of spiritual vision, packed with thought, and suffused with spiritual energy and passion. There is nothing that people are so hungry for as such preaching. A service of song or a stereopticon show may draw larger audiences for a few weeks, but there is nothing that will hold men year in and year out, and satisfy the imperious craving of the immortal soul, like the voice of a true prophet of the Most High.

Now and then you find a man of independence who will hold himself to his work; people may call him unsocial; they may say that he does not look after this or that; but if his congregation have sense enough to give him his liberty they will find that he is beginning to grip the minds of men. They will find that, while he may not be the life of the social party, he is the kind of a man to whom men turn in the great crises of personal history, when bankruptcy threatens, when they are under the shadow of household losses, when they are on their death-beds. One such a man, whose God, who can interpret Him, and speak to the conscience, is worth, to any church, a hundred shallow, flashy, sensational pulpiteres.

But congregations will not, like MacLaren's noble congregation in Manchester, England, let their ministers do their work. Ministers do not stand up against the demand as they should, and the result is that the minister does not make the spiritual impression that binds him with hooks of steel to his people.—Watchman.

WITHOUT COST.

It may not be generally known that there are quite a large number of devoted workers in the mission fields of the world who are serving without any cost to the church. The impression prevails that all missionaries receive salaries from the Boards which have commissioned them. But this is not the case. There are volunteer missionaries who are working gratuitously, who pay their own expenses, who cost the church nothing, and who are doing faithful and efficient service for the Master. For example, the *Witness*, of Belfast, reports that "sixty-three of the missionaries of the Church Missionary Society serve it without pay." Having money of their own, they choose this method of consecrating it to the Lord, with their persons. We have no doubt that many more who are deeply interested in missions and have large means, would in like manner give themselves with their money to the active work if they were not debarred by circumstances over which they have no control. And how many missionaries, if they had sufficient means of their own, if they were not dependent, would gladly relinquish their salaries for the sake of the cause in which they are so earnestly engaged and which they so dearly love. If a higher type of Christian consecration be possible, surely it is not easy to conceive of it.—Christian Intelligencer.

We sometimes tire of the rather stale boast of "breadth and liberality" on the part of those who choose to be counted out of the ranks of the orthodox faith. One is tempted to reply that breadth is not always an indication of depth. Indeed, it is often quite the reverse. Rivers are deepest in their narrowest channels, and as they broaden they become shallow.—Sabbath Recorder.

The love we have to God is realized in our love to men. It cannot abide alone. They who have thought to gain it by retirement and meditation have found it only a will-o'-the-wisp, save as it has issued in the love that seeks men and tries to do them good.—Herman Packard de Forest.

WHY DOES NOT CONVERSION IMMEDIATELY FOLLOW CONVICTION?

BY REV. B. T. TAYLOR.

It generally did in apostolical revivals. Three thousand on Pentecost, five thousand a few days later. Nicodemus was likely an exception. David went "mourning all the day long."

Then the witnesses were one—"of one heart and one mind." Now their crowds differ by hundreds of degrees. Then they were organical, one, and in spirit. Now they are diverse as is the position of Christians.

Perhaps none doubt that conviction precedes conversion. My argument is that true conviction produces sadness, dread, anxiety, in degrees as different as the temperaments affected by it.

So will a convicted one when assured that his pardon and justification are connected with an act, feel sure, when he performs that act, that his pardon then took place. It is true he does not experience the joys and comforts of salvation; but he has never known what they are, and he is easily deluded.

DANGEROUS ADVICES TO THE CONVICTED.

1. To try the mourners' bench. Our most trustworthy pastors and evangelists give this. To the thousands of Pentecost no such advice was given. A convicted person, at the Conviction lull, to indifference is fatal to the soul.

2. Another class advise the convicted to try church membership. Many Presbyterians urge that regeneration is to be found in the church, and that need at the end of life. There is nothing of it in the Westminster Confession of Faith.

alon or pardon are as sure as possible. Now one may argue that it is possible for sinners to go to Jesus when they have first tried the mourner's bench, the church, or the font, but it is quite as easy to urge them to Jesus at once, and so hazard in so doing. One who believes he has an object of desire is seldom so foolish as to seek it.

Men reject salvation because it is a free gift. They would be glad to buy it. Nothing they can do or give is taken in exchange (Rom. 11:16). "Even so then at this present time also there is a remnant according to the election of grace. But if by grace, it is no more of works; otherwise grace is no more grace. It is another Gospel which salvation by grace and works combined. How do the three plans just now exposed do that? The mourner's bench is said to intensify conviction. Of what is one convinced by going there? Nothing. But it is said to humble the one who tries it. It does the very opposite—inflates with an undue consciousness of doing a good deed. Prayers trusted to do the same, and are abominable before God. Till conviction in them is destroyed, they are never answered. We never show a sinner that he is destroyed or lost, till his confidence in all his efforts is radically renounced.

I would not affect any great wisdom, but will say that my best makes me expect to see every sinner induced to believe any of his things helpful to his ruined case, so soon as he tries them, relapse into indifference, likely to be moved no more. I therefore always wish my helper in revival work to leave out the mourner's bench. Smithland, Ky.

WAS CHRIST A BELIEVER?

BY REV. C. H. WETTERBE.

Perhaps this seems to be a singular question to ask. Such a query, with related ones, recently arose in my mind, and I was led into thinking whether or not there was anything in the New Testament which showed that Christ ever said that he believed in God, and in the truth, and in history. So far as I am able to discover, I find nothing of the kind. There appears to be nothing which could be attributed to Christ as saying, "I have faith in God, and in the truth, and in prophecy." The words "faith" and "belief" are used by Christ as expressions of the exercise of his own mind and heart. He never said that he believed in anything. He very often told his disciples and others to have faith in God, to believe on him, and to believe on himself. Why is it that he did not say that he had faith in that which he believed? Was he not because he was in God? Was it not because he knew all things, and therefore did not need to exercise faith in anything? His knowledge was absolute and eternal. He himself was and is the truth. And what is prophecy but the truth told in advance? If any prophecy was ever declared or penned, Christ knew all the truth which was involved in the prophecy. He did not need to exercise any faith in his own prophecies. He did not need to believe in future events. All these were to him as present actualities. There was nothing of an accidental nature in him in anything that he could undergo surprise himself at. All there were no peripetia in his life. Faith and belief are simply accommodations to the weakness and limitation of sinful human nature. If Christ were simply a man, he would have needed to exercise faith and to have believed, as other men always have been obliged to. Since, though, Christ was, yet he had been only a mere man he would have had to believe, to have exercised faith in God, truth, prophecy and history. But being God and man combined, he did not need to be a believer. He was thoroughly independent of faith. His absolute knowledge, his infinity of personality, his supreme divinity, far transcended all necessity of his believing in anything. It is this that he stands as the unique personality among men.

You bow low in sorrow when death has touched a loved one of yours, and the circle is broken. The loss seems irreparable. The grief appears too deep ever to receive comfort. But the Comforter comes, the consolations of divine love are given, and the sorrow is turned into joy. The sense of loss is not taken away. The friend is not given back. The keenness of the grief is not softened. But the love of Christ is revealed. The truth of immortal blessedness becomes a window through which faith's eye sees into the heavenly glory, beholding, not death, but radiant life. The will of God, that seemed to crush the heart's joys, appears now as the very hand of love, blessing and doing good. The sorrow becomes deep joy. In every life that has passed through such experiences, and has kept its faith, the sweetest, richest joys are always transformed sorrows. The best things in any life are not things born of summer days, the things that come without cost or effort.—Selected.

A MAN who has been redeemed by the blood of the Son of God should be pure. He who is a heir of life should be holy. He who is attended by celestial beings, and is soon—he does not know how soon—to be translated to heaven, should be holy. Are angels my attendants? Then I should be holy. Am I to go and dwell with my companions? Then I should be pure. Are these feet soon to tread the courts of heaven? Is this tongue soon to unite with holy beings in praising God? Are these eyes soon to look on the throne of eternal glory and the ascended Redeemer? Then these feet and eyes and lips should be pure and holy, and I should be dead to the world and live for heaven.—Albert Barnes.

LITERARY.

New Books.

(All the books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, post-paid to any address, on receipt of price.)

GRANDPA'S DESK: OR WHO WINS? By Howe Benning. New York: American Tract Society, 10 East 23rd St.

Daisy, Bab and Robin ask their mother for Grandpa's desk which was in the garret. There were pigeon holes enough in the desk for each one to have two. Mamma Rose granted their request, saying that each might have two, one for his or her own things and one for others. And at the end of the summer the one who had done the kindest and noblest thing for others should have as a prize a silver star of hers. How they strove, and who was successful at last, is well told in the story.

LITTLE NIN. A Story for the Young. By Virgo R. Phelps. Boston: A. I. Bradley & Co.

Little Nin was the baby daughter of a minister who lived in a large city of the North, then went to Charleston and afterwards to Baltimore. The book is the story of her doings and sayings. We confess that we were not much interested in the rehearsal of these. But the book is entirely innocent, and that is what cannot be said of all. And others might find it very entertaining.

BEN ABBOTT. A Temperance Story. By Fannie Long. Cincinnati: Curtis & Jennings. New York: Eaton & Mains.

A story in the main interesting, and much above the average of temperance stories. Mr. Abbott dies leaving a large family of children. John, the oldest son, is married and living near his father. Jo, the second son, is wild and dissipated. Ben, the third, is a noble boy and makes a noble man. He is the hero of the book.

The evil which Jo brings not only upon himself but on his family, is clearly shown. The defect in the book is that incidents are brought in which have no bearing on the story, lead to no results, and are not in themselves interesting. The other begins, for example, to tell of Ben's attention to other girls than his true love, and intimates that one young lady had her eye upon Ben, and then drops the whole thing. Still the story is well worth reading, and is a strong plea for temperance.

BAPTISM BY IMMERSION, as practiced in England. 14th, 15th, 16th centuries. From the Colonial Mus., British Museum.

BAPTISM BY IMMERSION, as practiced (in the sea) at Great Yarmouth, Norfolk, England. 16th century.

BAPTISM BY IMMERSION, as practiced (in the Thames), London, England. From Dr. Peatly's book in British Museum, published 1642. Printed and Published for Private use only; not for public exposure.

LONDON. A Chart showing the Baptist Churches in London, W. C. C. Crutched Friars, Morefields. 1641. Also Baptist churches in 1841. Apart from the controversy, this map is good.

Price 25c each. The set of 4 for 75c on toned paper. Published by E. O. White, 351 Dupont St., Toronto Canada.

FIRE SIDE STORIES OLD AND NEW. Collected by Henry T. Coates. This interesting series will be published in three sixteen mo volumes with photographic frontispieces, in attractive binding. Henry T. Coates & Co., Philadelphia.

It has been the purpose of the editor to make a collection of short stories that will be representative of the best of the new and old schools of story writers. A number of modern favorites will be met with in the volumes, and there will be many old classics that are far too good to be forgotten. There has been late a tendency to doubt the claims of the old story-tellers, but several of them whose efforts have been rescued from Blackwood's and other famous old magazines will doubtless give the reader as great pleasure as the latest piece of work by Barrie or Kipling. Then, too, there is an old-time flavor about them that adds to their charm.

Four new publications, in the "Small arms Series," come to us from the American Baptist Publication Society as follows: "The Teachings of Christ Concerning the Future Life," by C. H. Pendleton. 16mo, 31 pp., price, 5 cents.

"Keep Sabbath," by Henry F. Colby, D. D. 16 mo., 64 pages, price 5 cents. "Moab, Balaak's Petition," by Rev. G. P. Mitchell. 16mo, 24 pp.; price 5 cents. "The First Text Book in Comparative Religion," by William Ashmore, D. D. 16mo, 22 pp.; price 5 cents.

The Publication Society also issues three tracts by Dr. Ashmore, as follows: "Baptism and the Lord's Supper; not the Lord's Supper and Baptism." "What Does the Word 'Baptize' Mean?" "Mistakes about Baptism." Of course these are all good, and can be made abundantly useful by pastors and others.

SELECT NOTES. A commentary on the Sunday-school lessons for 1896, by E. N. and M. A. Peloubet. Illustrated. Cloth, 31c. W. A. Wilde & Co., Boston.

Every student appreciates the pleasure and profitableness of having within easy reach and in condensed form accurate information, striking illustrations, and convincing arguments regarding any subject he is studying. It is because the Select Notes furnishes all this and

very much more regarding each and every Sunday-school lesson that it has become the most popular book of its class in the world. Every annual issue is an improvement over the preceding volume from every standpoint, and the 1897 edition just at hand fully sustains its old reputation.

THE READER'S SHAKESPEARE. Vols. I and II. \$1.50 per volume. By David Charles Bell. Funk & Wagnalls. New York.

Prof. Bell has done the public a real service in preparing these volumes. The works of Shakespeare are here "condensed, connected and emphasized." The first volume contains the historical dramas, English and Roman. The second volume gives the tragedies and the Tempest. The third volume will contain the rest. The best parts are given quite fully, and the connecting comments are all that is to be desired. Of course the careful student will want the full edition, but even he will be glad to have this material "condensed, connected and emphasized" ready to hand. These books will serve to stimulate interest in Shakespeare, as well as to happily refresh the memories of those who "have read Shakespeare" in past years, but seldom read him now. The volumes are well suited for use in schools and literary clubs.

We are glad that Prof. W. J. McGlothlin's address, "The Contributions of the Monuments to Old Testament History" has been published in pamphlet form. He is a young man of splendid ability who has already made his mark. This speech is crowded with interesting facts in regard to recent research in Eastern lands, and will interest all Christians who will read it. It will be difficult to fit so much information in so short a space as in this little pamphlet. We advise everybody to get a copy. Published by C. T. Dearing, Third and Jefferson Sts., Louisville.

PEOPLE'S COMMENTARY ON THE ACTS. Edwin W. Rice, D. D. American Sunday-school Union. \$1.25.

This is an interesting commentary written in the light of the most recent researches. Both the received and the revised versions are given with maps and illustrations. The comments are practical, and the book will prove of special value to Sunday-school teachers in studying the International lessons. The introduction and the appendix give much information as to the setting of the book, such as will help to its right understanding. And the price is very low for such a book. A good index puts the contents at the easy command of the reader.

A HISTORY OF THE BAPTISTS IN THE Western States, East of the Mississippi River. By Justin A. Smith, D. D. Philadelphia: American Baptist Publication Society. \$1.00.

It is fortunate that Dr. Smith completed this book before he was called home. No finer man could have been chosen for such a service. The first Baptist church of the Northwest Territory was established five miles from where Cincinnati now stands in the year 1790. The whole story of Baptist growth and progress in the West is of thrilling interest. The chapter headings give a very good idea of the book, viz., Early Times in the West; First on the Field; Church Beginnings in General; At the Chief Centers; Conflicting Elements; Church Growth; On the General Field; Home and Foreign Missions; State Organization; Sunday-schools and the Young People's Education (a full account); Journalism; The Later History. The work is well done, and we thank the Publication Society for publishing the book.

THE INSPIRATION OF HISTORY. James Mulchahey, S. T. D. New York: Thomas Whitaker. \$1.00.

A very vigorous, interesting and timely discussion. Our author vindicates the credibility of history in general, and of the Bible history in particular. The inspiration of the Scriptures is insisted upon in a spirit of friendliness to the "higher criticism." The witness of history to the divinity of Christ is set forth with much power. In connection with the study of living, conscious communion with God, as "the present need of the church and its true inspiration."

BIBLE SELECTIONS FOR DAILY DEVOTION. Arranged and Selected by Sylvanus Stall, D. D. New York: Funk & Wagnalls. \$1.00.

The purpose of the author is to facilitate having family prayers in the homes of our land. A commendable purpose truly, and his work in this book has been well done. He has arranged three hundred and sixty-five selections, one for each day of the year, of suitable length and character for family worship. It has also indicated passages especially suitable to various occasions, as funerals, marriages, thanksgiving, sickness, etc. It is better, of course, to be familiar enough with the Bible to be able to turn readily to appropriate passages; but the majority of people are not thus familiar with Scripture. If this book shall help in the erection of family altars, we will be glad.

Magazines.

The Ladies' Home Journal for November has among its best things an account of Jenny Lind, the greatest singer at least of modern times. Singers since her day have received as the highest compliment paid them that some of their notes resembled hers. D. L. Moody's page is a great addition to the Lady's Home Journal.

Lippincott's for October has for its long finished story, "An Interrupted Career," by Howard M. York. Lippincott's was the first magazine to give an entire novel in one issue instead of having two or three continued ones. This plan must have proved popular, as other magazines and papers have thought best to follow its example. The solid has place also in the magazine and poems, etc.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons, 1896.
FOURTH QUARTER.
SUNDAY, NOV. 22.

REWARDS OF OBEDIENCE.
Prov. 3:1-17.

MOTTO TEXT.—In all thy ways acknowledge him and he shall direct thy paths.—Prov. 3:6

"My son, forget not my law."—The wisdom of God is personified and represented as speaking. There is tenderness in "My son," but there is no relaxation in the authority to command. The law of God must be remembered, it is no excuse for disobedience that one forgot the law. "But let thy heart keep my commandments."—Out of the heart are the issues of life. A man's intellect may assent to the truth of God's word; but as long as his heart is unregenerate he will not obey God's commandments.

"For length of days and long life and peace shall they add to thee."—Length of days and prosperity were two of the blessings which were promised to the faithful under the old Dispensation. Under the New we have a blessing which outweighs them both. "I am with you all the days."—Peace with God is the greatest of all blessings. Without it long life is a curse. God is angry with the wicked every day. The only way to have peace with God is to be reconciled to Him by the blood of Christ.

"Let not mercy and truth forsake thee."—The inference is that, owing to our natural depravity, it will be hard for us to hold firmly to mercy and truth. We must, as it were, bind them securely about our necks, as ornaments in which we delight, as jewels we would guard from loss. No one can take them from us unawares when we look upon them as precious jewels to be worn and guarded.

"Write them upon the table of thine heart."—The reference is probably to the law and commandments referred to in the first verse, as well as to mercy. What is written upon the heart will not be forgotten, but will control the life. When the law is engraven on our hearts we will be indeed living epistles seen and read of all men.

"So shall thou find favour and good understanding in the sight of God and man."—Lange says that good understanding here means good reputation. Men, no matter how wicked, in their hearts honour the man who fears God and keeps his commandments. Such an one has the favour of God. But let us never forget that only the regenerate heart can keep the commandments.

"Trust in the Lord with all thine heart."—It shows the terrible nature of human depravity that this exhortation is needed, needed even by God's elect. Why should his creatures not trust the Infinite One who has never failed once to keep his promises, and to show himself omniscient and omnipotent? "And lean not on thine own understanding."—What is the understanding of the wisest man compared to the unerring wisdom of God who knoweth the end from the beginning? It is a great sin to which we are prone to trust our own strength and wisdom rather than God's.

"In all thy ways acknowledge him and he shall direct thy paths."—All thy ways, whether public or private—in every action acknowledge his right to rule. And whoever makes God supreme sovereign over all his life will be

guided by Him. He will give to all such grace and glory, and no good thing will He withhold. "Be not wise in thine own eyes."—Humility becomes a fallen and finite race. He who has right views of God will abhor himself in dust and ashes. "Fear the Lord and depart from evil."—Only from fear of God will any human creature ever depart from evil. "It shall be health to thy navel and marrow to thy bones."—Health of body was one of the blessings of the Old Dispensation. It is still a blessing given to those who reverence God by obeying his physical laws. The blessing is spiritual as well as physical. The whole being is blessed when one fears God truly.

"Honour the Lord with thy substance."—With thy wealth. Note that it is with all thy wealth. We are not stewards merely of the tithes, but God will hold us responsible for the last jot and tittle entrusted to us. In all the use which we make of our means be our wealth great or small, the first thought must be the glory of God.

"And with the first fruits of all thine increase."—These were to be given to the temple service. This did not mean that the first fruits were all to which God's right was unquestionable, but they were given as an acknowledgement that all was His, and that what was retained was consecrated and would be used in ways that were well pleasing in His eyes. "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Showing the fruitfulness of the vineyards. This promise of blessing is to those who not only give God the first fruits of their increase, but also honour him with all their substance.

"My son, despise not the chastening of the Lord; neither be weary of his correction."—"They despise correction who do not learn the lessons it is intended to teach." This failing to learn the lesson makes one no longer correction and more severe. A wise father will give to a loved son all the chastening which is necessary to correct his faults.

"For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."—No father would take the time and trouble to correct another man's son for whom he cared nothing. We are told in the New Testament that to be left without chastisement is proof that we are not sons.

"Happy is the man that findeth wisdom and the man that getteth understanding."—The word translated find does not mean happened upon, but rather indicates careful searching as for a hidden treasure. The fear of the Lord is the beginning of wisdom we are told, and only the regenerate can fear God rightly. "For the merchandise of it is better than the merchandise of silver."—The beginning of wisdom is in the new life given by the Spirit. But growth comes afterward. Men must strive for wisdom as traders strive for silver and gold. "She is more precious than rubies."—And should therefore be sought more diligently than all precious stones, nay than all the things which can be desired.

"Length of days is in her right hand"—as a more precious thing than the riches and honour in her left. Honour here meaning rank or standing with the people. "Her ways are ways of pleasantness and all her paths are peace."—What is it which prevents all of us from seeking the wisdom which brings such blessings?

A new factory at Passaic, New Jersey has recently been put in operation, that turns out two car loads of BRAMMELINE per day.

SEVERAL THINGS FROM ALABAMA.

Perhaps a few notes from Alabama, would not be without interest to your readers.

At this time of the year it is natural that our colleges should claim our special attention. Howard College opened on Tuesday, Sept. 22nd, with 125 names on the roll. This is not a bad opening. In fact it is better than the friends of the institution had dared to hope. It is now believed that 200 or more students will be enrolled during the session. If this expectation is realized the college will be more than self-sustaining; and when our people see that the institution can pay its own way they will come to its support with more of confidence, and therefore of more unanimity and liberality than ever before.

The Judson Female Institute, and Alabama generally, sustained a great loss in the death of Dr. S. W. Averett which occurred in Marion on Sunday Sept. 20th. For nine years Dr. Averett had been president of the Judson, during which time he came in contact with many of our people. He had won all hearts and was regarded as the prince of educators. Dr. Averett's death is regarded all the more seriously because it occurred so near the beginning of the session. College opened Monday Sept. 29th.

The trustees of the Judson promptly met and arranged with Rev. R. G. Patrick, pastor of the church at Marion, to move into the college and act as president until Dr. Averett's successor can be secured. Our people feel that the trustees have acted wisely, and that the arrangements they have made will reduce the injury to the Institution, resulting from Dr. Averett's death, to the minimum. Among the churches much work is being done and some changes are taking place. Evergreen, pastorless for some months, has just called Rev. L. A. White of Orville, Alabama. This excellent Brother will find in Evergreen a field worthy of his splendid powers. The First Church of Huntsville is left pastorless by the removal of Rev. Oscar Haywood to Westpoint, Miss. Huntsville is no mean city and the saints of that place will not be long without an undershepherd.

Rev. A. J. Dickinson of Selma has accepted an invitation to supply the Second Church of Richmond Va. for the month of Oct. Dr. E. B. Teague who, many years ago was the beloved pastor in Selma, will supply for Dr. Dickinson during his stay in Virginia.

Rev. W. M. Blackwelder goes from Furman to Woodlawn, an out-point of Birmingham. One would hardly know where to go to find sweeter spirit or a more lovable character than Bro. Blackwelder. No Doubt he will be vastly useful in the Birmingham district.

Reports from all parts of the State indicate that many of our churches have had great refreshings from the presence of the Lord during the protracted meeting season. Your correspondent has been preaching day and night for eight weeks. The Lord has graciously blessed his efforts in winning souls to Christ.

During these weeks I had from 50 to 200 persons reading the Bible with one, sometimes two, sometimes three, sometimes five, sometimes per day.

Just before preaching I would find out how many had read the chapters assigned for that day and then five minutes was spent in

answering questions on the scripture lesson for the day. In this way great interest in reading the Bible was aroused and great and lasting good resulted therefrom.

W. A. WHITTLE

WEST VIRGINIA BAPTISTS.

This is the State of coal and oil and gas, and you would reasonably expect the people to be warm and enlightened. There is much religious enthusiasm and gospel light is spreading, and best of all it is not all "gas." Solid work is being done by the Baptists. Much has been achieved in the last quarter of a century and yet much remains to be done. We are passing through an era of church building. Some handsome houses of worship have been erected in the last two or three years. Notably at Clarksburg, Fairmont, Morgantown, Sistersville, Huntington and a number of country places.

The General Association has just closed one of the very best meetings of its history. This body is thirty one years old, having been born in the first hours of peace after the storm of war swept by.

This year we met at Wheeling and there was a spiritual uplift from first to last. The climax of the sessions was reached on the second day when the last dollar of an embarrassing debt against the State Mission Board was provided for. The Association joined in a song of praise to God who had delivered us from the grasp of debt and given us courage to enlarge the work. This happy condition of our finances is due largely to the efforts of our Superintendent of Missions, Rev. John S. Stump. Plans are being matured for vigorous work during the next year in the way of planting new Missions and urging the churches to make larger offerings for the Lord's cause.

The educational work is receiving special attention and brighter days are coming for higher education among West-Virginia-Baptists. The education Society which devotes itself to aiding men in their preparation for the Ministry, has a warm place in the hearts of our people and its work is well supported. This year about a dozen young men are being helped. Some in college and some in the Seminary.

The largest wealth of the State does not consist in the timber on the mountains or the deposits of nature under the earth, but in the throngs of young men and women found all through the hills and valleys. The greatest need is that these be trained for service in their day, so they may leave the heritage of a noble life when they are gone. Thus each generation should rise to grander things for God and humanity than the one preceding. All honor to the WESTERN RECORDER, in its heroic stand for truth. Fraternally,

A. G. LOVING.

Huntington, W. Va.

AN IMPORTANT DIFFERENCE

To make it apparent to thousands, who think themselves ill, that they are not afflicted with any disease, but that the system simply needs cleansing, is to bring comfort home to their hearts, as a restorative condition is easily cured by using Syrup of Figs. Manufactured by the California Fig Syrup Company only, and sold by all Druggists.

Personally Conducted Excursion.

Leave Chicago every Thursday, Council Bluffs or Omaha every Friday via the Union Pacific. No change of cars to Ogden, San Francisco or Los Angeles. Special attention paid to ladies traveling alone. Ask your nearest agent for Central Route folder, or address:

JAN. F. AGLAR, General Agent, St. Louis, Mo.

TEXAS CONVENTION RESOLUTIONS.

We have been requested to publish in full the following resolutions introduced by Dr. B. H. Carroll into the Texas Baptist Convention at its recent session in Houston, and passed by that body:

Whereas, Dr. W. H. Whittle, president of the Southern Baptist Theological Seminary, at Louisville, Ky., has published in the *New York Independent* and in *Johnson's Encyclopedia* and in a letter to the *New York Examiner*, certain statements concerning Baptist history, very generally regarded as both offensive and unjust by our people, and which, as we think, are at variance with the generally accepted history; and

Whereas, He has also published more recently in the *Religious Herald* and in a small book issued by him, other statements on the same points, very much modifying the impressions naturally and fairly made by his original statements; yet

Whereas, Our people are not yet satisfied with the case as it now stands, and are willing to get before them all facts ascertainable within a reasonable time before reaching a final judgment; therefore be it

Resolved, That we respectfully and lovingly, but very earnestly, refer this whole matter to the trustees of the Seminary having jurisdiction over the case, as worthy of their most serious consideration and do earnestly request from them, assembled the annual session at Wilmington, N. C., next May, a clear cut deliverance on the merits of the whole case, according to all the facts, and that this deliverance be submitted to the Southern Baptist Convention then and there in session for such action as may be lawful and right.

In the meantime loving as we do the Seminary as a precious institution, a legacy devised to us by those who founded and cherished it, and whose memories are precious; therefore

Resolved, That with the exception of the aforementioned teaching on Baptist history, we commend it most heartily to the esteem and patronage of our people.

ITEMS FROM OHIO RIVER ASSOCIATION.

The writer assisted pastor J. S. Henry in a meeting held with Woodland church, Union county, Kentucky, in September, which resulted in 15 or 20 professions of faith in Christ. This church is surrounded by Catholic and Campbellite influences, but under the efficient leadership of the pastor and the hearty co-operation of his people the church is moving grandly on. It is pleasant to be with such a pastor and among such a people.

I also assisted pastor C. E. Perryman in a meeting with Rocky Ridge church, Trigg county, Kentucky, in October. We had a good meeting, a definite report of which was made by the pastor. The Lord has greatly blessed the pastor here in his work. Two years ago in April he took charge of the work, and under the blessings of God and by the help of a noble band of brethren, he has succeeded in erecting a beautiful church house, and thirty have been added to their number.

Pastor J. S. Henry has just closed a successful meeting with Union church, Crittenden county, fourteen baptized.

Pastor T. C. Carter had an excellent revival with Good Hope church, Livingston county. Fourteen baptized, others awaiting baptism.

Pastor A. J. Sills, assisted by Rev. I. W. Oliver, had a fine meeting at Friendship church, Livingston county. Thirteen baptized.

The writer had the assistance of Rev. L. M. Wise, of Princeton, Ky., in a meeting with Pinkneyville church, Livingston county, closing Oct. 30th. The preaching was fine, attention good and many gave evidence of repentance.

Fraternally,

J. S. MILLER.
Smithland, Ky.

COMFORT.

O, heart distressed,
Bow'd down, oppress'd,
Fear not God's help will come too late.
The treasures at His command
Are full and rich; great armies stand
To do His word; He can create
A paradise from desert land;
The chafing force of wind and sea
He can subdue to His decree:
All earth's deep-hid resource and might
Lie in His grasp, to crown or smite:
This royal and majestic power
Ours, at His will—in one brief hour—
He summoned forth to help and bless
One troubling soul in heaviness—
One of His own.
—Helen F. Morris, in The Christian Intelligencer.

OUR PULPIT.

THE EVERLASTING ARMS.

BY C. H. SPURGEON.

Underneath are the everlasting arms.—
Deuteronomy 33:27.

This short passage is found in the midst of a mass of gold, sentences containing the richest treasures of truth. All this spiritual wealth is the heritage of the people of God,—not only of his typical people to whom these words were spoken, but to his real people, the true seed of Abraham, those who are the believing children of the father of all believers. If you are trusting in the Lord Jesus Christ, you may take these precious words home to yourself, and you may live upon them; you may eat the fat, and drink the sweet, and rejoice in all the refreshments that they bring to your spirit.

In the four verses, from the 26th to the 29th, notice how near God is said to be to his people. He is described as being above us, arching us over with his divine power: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and his excellency on the sky." Faith can hear the tramp of the celestial cavalry above our heads. We who trust in the Lord are always safe, for the angels of God are looking down upon us from the battlements of heaven, ready to show themselves strong on our behalf as soon as their presence is needed by us. Then, our text tells us of God beneath us. As he is above us in the heavens, so underneath us are the everlasting arms. The next sentence shows God before us: "and he shall thrust out the enemy from before thee; and shall say, Destroy them;" and the remaining verses of the chapter represent him as being all around us, so that we are encompassed with God; not only with his presence, with which he fills heaven, and earth, and all deep places, but with the glorious presence of his mighty love. He is above, beneath, before, and all around us; he never forsakes us, for in him we live, and move, and have our being. Let us rejoice, therefore, in our Lord's nearness.

Do you not think that this word "underneath" also relates to the place of perilous descent? There are times in a man's life when he has to come down. It is not a very easy matter to go down the hill safely. Some persons have proved that it is difficult to grow old gracefully; but to the Christian it ought not to be impossible or unusual to grow old gracefully.

Still, there are difficulties about that coming down the hill of life,—coming down is a very material sense, perhaps, from competence to real poverty; coming down as to your mental powers, being conscious of losing your former influence over your fellows; coming down in general repute, through no fault of your own, but through circumstances of which you are not the master. All is very trying in human nature. You know that, on the way to heaven, there are many difficulties; and

brave spirits rather enjoy climbing to the top of them. We like a craggy path, hard and rough, where we can keep on looking upward all the way even if we have to scramble on our hands and knees. There is something pleasant in going up in that fashion; but it is when going down into the Valley of Humiliation that we are apt to slip. We do not like going down; and, as many horses fall at the bottom of the hill, so I believe that many people trip at the end of a trial when they think it is nearly over, and they have no need to look so carefully to their feet. Well now, dear friends, if any of you are going down the hill, I think the text comes in very sweetly: "Underneath are the everlasting arms." You cannot go so low but that God's arms of love are lower still. You get poorer and poorer; but "underneath are the everlasting arms." You get older and feebler; your ears are failing, your eyes are growing dim; but "underneath are the everlasting arms." By-and-by, unless the Lord speedily return, you will have to die, and you will come down very low then; but still it will be true "underneath are the everlasting arms."

Further, I think we may use the text as referring to a matter of intense concern. Sometimes, we say to one another, "Is our religion real? We trust we love the Lord; but do we love him? We think we are reposing in Christ; but are we really doing so? We have a measure of joy and peace; does it come really through believing in Jesus, or is it a delusion of the flesh or of the devil? We have come forward so far in the heavenly way; but we are really going towards heaven, or is it all a mistake?" It is a good thing, occasionally, brothers and sisters, to look underneath; he who never sees what is under him may have great cause to do so. Examine your foundations, see what your corner-stones are, for if you should be building on the sand, then, in the time of storm, your fine building will be all swept away. It is a grand thing if we can find this text to be true: "Underneath are the everlasting arms." I dig through my experience, and "underneath are the everlasting arms." I question my joys, I examine myself about my sorrows; but do I come down to the purposes of God, the immutable faithfulness of the Most High, the eternal verities revealed in the Scripture; do I come down upon the everlasting arms?

The everlasting arms are there; and that means, first of all, that God himself is close to us, guaranteeing the eternal safety of all those who trust in him. Of course, where anyone's arms are, there he is, and God is not divided from his own arms. This is our joy and comfort, that God is with us. What strength it gives to faith to believe that God is present! Even the false prophet, Mahomet, had a strong faith in God,—in Allah,—and when he fled for the first time, and hid in a cave with only one friend, his companion said to him, "Our pursuers are after us, and there are only two of us." "Stop," exclaimed Mahomet, "there are three, for Allah is here!" It was the utterance of a brave and grand faith; would that his whole career had been in harmony with it! Wherever there are two of God's people, there is another with them, for God is there. We do not count him in as we ought to do; yet, if we were wise, we should put ourselves down as only ciphers, and say, "Nobody is there till he is there; he is the one true, personal numeral that multiplies all these ciphers indefinitely." Mr. Wesley said, as he died, "The best

of all is, God is with us;" and that is the best of all, is it not? Underneath is God himself. He who made the heavens and the earth cannot forsake those who do not forsake him. If thou lovest him, if thou trustest in him he might as soon cease to be as fail anyone who is relying upon him. This is the glory of Jehovah that, while the gods of the heathen are worthless idols, our God hears prayer, and answers the cry of his people. Try him, and see if it be not so. Blessed are they who trust in Jehovah, for they shall find in the living God help in every time of need, and strength sufficient for every day of trial. So, then, we see that what might appear to us as the dark abyss, dreary, mysterious underland, is all guarded by Jehovah himself: "Underneath are the everlasting arms."

Our text also means that the Lord's immutable purpose is being fulfilled. Where God's arms are, he is at work, and he is at work accomplishing his purposes of grace. The text speaks of everlasting arms: that is a strength that never fails, and never turns aside from the purpose to which it has bound itself. O child of God, down deep where thou canst not see it, the divine power of the Eternal Godhead is always at work for thee! The arms of God are busy on thy behalf; he hath made them bare to show himself strong in thy defence. Be thou sure of this, God hath a purpose of love to all who believe in him, and that purpose of love shall stand fast to all eternity. Whatever changes there may be in the appearance of this world, and in the great universe of which it forms a part, there shall be no change in the infinite resolve of God to bless his people, and preserve them even to the end. Wherefore, believe, be of good comfort, and say to yourself, "At the bottom of everything that happens to me, there is the immutable purpose of God and God himself working it out."

Beside the Lord's immutable purpose, and infinite power by which God is at work for you at all times, our text means that his inexhaustible patience is waiting its time. "Underneath are the everlasting arms," bearing up thy load, sustaining it with long endurance, while he keeps on working for thee,—invisible, yet ever active on thy behalf. Dost thou expect to see thy God on this side heaven? If so, thou wilt be disappointed. Art thou willing to walk by faith, and not by sight? If so, thou shalt have a double blessing; for, "Blessed are they that have not seen, and have believed." Oh, that the Holy Spirit of God would bring you to this point! Having trusted God in the person of his dear Son, having laid the whole weight of interests upon him whom God hath revealed to be your Saviour, you may leave them there in perfect safety, without a moment's care or anxiety. God's everlasting arms must carry out God's eternal purposes. Not one of his promises can fall to the ground, for "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" It is God himself who undertakes to bear thee up, and bear thee through, therefore, rest thou assured that he will do it.

I must not speak longer upon this matter, for I must say just a little upon the third point. There are times when this text is very precious to believers: "Underneath are the everlasting arms."

One of these times is, I think, when we are very sick and very feeble. The pillows have been beaten up for you, and made as soft as they can be; and the bed,

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which is so apt to grow hard, has been tenderly smoothed by kind fingers; yet you sink back as if you were about to die of very exhaustion. Sink back, then; be not afraid, for "underneath are the everlasting arms." Perhaps there comes a faintness over you, and you seem to be sinking, sinking,—you know not where; still, "underneath are the everlasting arms." You try to rise, but cannot; you would clutch at something by which you think you might get back to activity, but you fall back into the same state of weary languor and pain. Well, but still, "underneath are the everlasting arms." It is delightful to feel that our feebleness impinges upon Omnipotence; that, just when there is nothing left to us, then God comes in with all his fullness, and bears us up. He is ever faithful, and full of compassion; he doth not afflict willingly, or grieve the children of men; so, when he must grieve them, it is then that he displays his special power to strengthen and sustain them. Go home to thy bed, if so it must be with thee; if there be wearisome months of sickness and disease waiting thee, go home, and carry the text with thee; "Underneath are the everlasting arms."

Is not this word very sweet, too, when burdened with sore troubles, or oppressed with heavy labours? You feel that you need double strength, and you say, "I cannot keep on any longer, there is too much for mortal powers to endure, I cannot bear up under these repeated trials. The last time I felt thus, I thought that I had no strength left, and now this feeling comes over me again; what shall I do? I am thrown down, I am crushed, as though men were riding over my head; I seem to be cast out like a mire in the streets." Yes; but still, "underneath are the everlasting arms." We sang, just now,—

"As thy day, thy strength shall be."

Is that truth or fiction? Ask God's people as to their past experience, and they will set to their seal that God is true; and you, too, shall find it true. Oh, how wondrously God's saints have been borne up under persecution, and cheerful and glad under oppression! The sweetest songs that ever were heard on earth, were sung behind prison bars. Peradventure I shall not be wrong when I say that the most wonderful joys that ever were felt by mortal hearts, have been felt by men who, on the morrow, were to be burned at the stake; but whose very souls have danced within them, because of the unspeakable delight which the presence of God has given to them. I think it was Socrates who said that "Philosophers could be merry without music." I take the statement from his mouth and alter it, and say, Christians can be happy without happy circumstances; they can sometimes, like nightingales, sing best in dark nights. Their joy is not mere outward mirth. Sorrows fall upon them; yet from the deep that lieth underneath, wells up yet more exceeding joy. Yes, "underneath are the everlasting arms;" and when we can no longer stand, it is a blessed thing

to lean or fall back on them. I have already told you that another time when this text is very sweet is when you are going down hill; and some of you may be going down hill pretty fast just now. Never mind; "Underneath are the everlasting arms." When you come down the hill of old age, you know what lies at the bottom; why, then, you go up again, higher than ever you went before, renewing your youth, and being forever with the Well-beloved.

So, dear friends, I may change the application of my text, "Underneath are the everlasting arms," and pass it on to those who are all trembling and shaking. Some of you, perhaps, know what I mean. That young man has begun to preach a little, but he says, "I fear that I shall break down." Dear brother, if you get a message from God to tell, then tell it, and do not be afraid, for "underneath are the everlasting arms." You are seeking to gather a few young people together, and you are trying to bless them; but you feel your own weakness so much that you say, "I know I shall make a failure of it." Do not say so, for "underneath are the everlasting arms." He who helps us when we go down, down, down, is equally ready to do so when we are going up in his service. When our ardent zeal is bearing us forward to do something more for the Lord than we are quite equal to, then, "underneath are the everlasting arms." And if you are seeking greater loneliness, daring to indulge a loftier joy, if you are trying to sing some of those hymns which, a few months ago, you thought were pitched in too high a key for you, be bold and daring. Your wing-feathers will grow by your very attempt to fly; the possibilities of grace are boundless; leave yourself to them. Be not always weak and trembling; God help you to become as a David, and you who are as David to become as an angel of the Lord!

Once more, the hour will come when everything will begin to melt away beneath your feet. Earthly comforts will fail you, friends will be unable to help you; they can wipe the clammy sweat from your brow, and moisten your lips with a drop of water, but they cannot go with you on the great voyage upon which you are about to be launched. When heart and flesh fail, then may the Lord speak to you the sweet words before us, "Underneath are the everlasting arms!" It will be a sinking to the flesh, but a rising to the spirit. Underneath dying saints there is the living God. Be not afraid, therefore, even to die; for, to the Christian, "to die is gain." I recollect, at a funeral, when we laid the body of one of God's saints in the grave, a dear minister prayed, "Lord we thank thee that, though our dear friend has come so low as to be in his grave, he cannot go any lower, for underneath are the everlasting arms," and in due time thou wert bringing him up again in those everlasting arms, raised in the likeness of his Lord." That is true of all believers; therefore, let this text come sweetly home to your heart: "Underneath are the everlasting arms." I must conclude with just this

remark. There are some here who are not yet saved. I would illustrate the way of salvation to you by this text. You are hoping to save yourself, you are depending upon something that you have felt; I want you to let all that go, to give up every hope you have that comes out of yourself. "Oa!" say you, "but I shall fall." Yes, you will; and that falling shall be your salvation, for "underneath are the everlasting arms." There you are, up at that window, and the flames are raging behind you, so that you cannot escape; but one stands below, he is strong enough to catch you in his arms, and he says, "Drop into my arms. Do not hesitate." Jesus Christ never yet allowed any soul to be injured that dropped into his arms. Let go, man, let go! Let go everything, and drop into the arms of Jesus. That is the saving thing,—to let everything else go, and trust alone to Jesus, depending wholly upon him who lived, and died, and rose again, and is the everliving Saviour of sinners. Drop into his arms; they are everlasting arms, as strong to save now as they were 1,800 years ago. Drop into his arms. God help you to do so, for his name sake! Amen.

SOME of our contemporaries are just finding out that Prof. Schmidt, who has just gone from Hamilton to Cornell, is a great and good man, "one of the most accomplished of all scholars in the field of Semitic languages," and they are convinced that there ought to have been a great deal of trouble—a heresy trial a la Briggs and Smith, or something of that sort—before he could be removed or persuaded to vacate the chair which he was holding. The fact that the Baptist denomination has no creed is thought to complicate the question, and it is supposed that, in such case, no professor can be removed from his position without a great "heap of trouble." But we are at a loss to understand how a professor can hold a chair any more firmly than a pastor can hold a pastorate. So far as we are aware, there is no law governing the one case more than the other. We know of no contract between the Board of Trustees and a professor in college or seminary which compels a trial in the courts, or a trial or heresy, before a professor can be removed from his place. If there is such a law it is time it were repealed. In every other position in life, places are held during a set and defined period, or during the continuance of mutual satisfaction between the parties; and it does not appear that there is any reason why a teacher in a school should have any special advantage over men in other positions.—Journal and Messenger.

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Arrive St. Louis... 5:55 p. m.	7:01 a. m.

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Leave St. Louis... 7:40 a. m.	8:35 p. m.
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" Huntington... 2:31 p. m.	4:40 a. m.
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No. 1	No. 2
Lv Louisville 8:05 a. m.	5:05 p. m.
Lv Hunt'g 10:40 a. m.	8:05 p. m.
Ar Evansville 12:35 p. m.	10:00 p. m.

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T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, NOVEMBER 12, 1896.

High churchism in England has received an unexpected blow in the face. Application was made, or rather an earnest appeal was made, to the Pope to recognize the validity of Anglican "orders." More and more has high churchism prevailed in the Church of England. The clergy got higher and higher until they went over to Rome, at first singly and afterwards in squads. It was expected ere long there would be the greatest exodus of all. It was thought that if the Pope would only recognize the validity of the Anglican orders, the Anglicans might recognize the supremacy of the Pope, and thus the Church of England and the Roman Catholic church could be reunited. These high churchmen had already swallowed everything Romish except the papacy, and now an effort was to be made to swallow that also. If only the medicine could be sugar-coated with Papal recognition, it was believed that the dose could be successfully administered.

So the Pope was earnestly appealed to. He was begged to say that the ordinations of the Church of England clergy, however irregular they might be, were valid. One of the main points insisted on by the high church people is the validity of orders. Sacramental grace can come only through duly appointed channels, is the belief. If the channel be wrong, no matter how good it may be, the grace cannot be received; while if the channel be right, no matter how impure it may be, the grace is received. A drunken debauchee of a priest can administer the ordination and convey grace, while a Spurgeon cannot—this is the doctrine. Now if only the Pope will recognize the validity of Anglican orders, all will be lovely. So even Mr. Gladstone thought, for he wrote a personal letter to the Pope on the subject.

But "his holiness" knew too much history. He recalled that the prayer-book of Edward VI. said: "From the Bishop of Rome and his detestable enormities, good Lord deliver us." He would not forget the attitude of the Church of England during the Reformation and after. Thus, in his view, the Anglicans had lost the Apostolic succession, and could recover it only by unconditional submission to Rome. So he refused to admit the validity of their orders. Under Edward VI. and after, the ordination of the Church of England clergy was with the idea that they should be preachers rather than priests. A Roman Catholic priest is only secondarily a preacher. His chief function is to administer the sacraments, and it is believed that through them grace is imparted, rather than through the preaching of the Gospel. The Romish idea is that "it has pleased God through the sacraments" "to save them that believe." That squarely contradicts Paul, to be sure, but are not the Church and the Pope infallible?

What will be the effect of this Papal decision on high churchism in England remains to be seen. Some think it will carry the high church party over to Rome, in order to get valid orders. Others think it will solidify the Church of England along Protestant lines, and check the tendency Romeward. We think it will lull up the current talk about the "reunion of Christendom," and give a new direction to the discussions in regard to Christian Union. It will also give a new emphasis to the differ-

ences between Protestantism and Romanism, and between preachers and priests. We are heartily glad the Pope answered as he did. How anybody could have expected any different answer, we are at a loss to understand. This answer clears the air, and lets high churchmen see just where they stand. It seems to us that they must go forward into Romanism, or go back into Protestantism. It is well to have the line sharply drawn.

In a recent lecture before the Episcopal Theological Seminary in Virginia, Dr. Morgan Dix, of New York, said: "The pulpit has lost the light, the sweetness and the power of the great doctrine of atonement." This is not true of all the pulpits in the land, thank God. Only where "advanced" views insinuate themselves, and preachers want to break away from "traditional views," and "re-state" the doctrines of theology, only then do we see the vision of sin dimmed and the light of the cross obscured. If sin be slight, then atonement need not be great. It is quite "old foggy" for a man to regard himself as a guilty, helpless sinner in the sight of a holy God. The "advanced" notion is that a man should regard himself as a slightly imperfect child in the sight of a dotting Father. Let all the preachers learn Spurgeon's three R's—"ruin, redemption, regeneration"—and the olden power of the pulpit will assert itself. A diluted Christianity in the pulpit leads to diluted Christian living in the congregation.

Dr. T. T. Eaton:

DEAR SIR AND FRIEND:—Please answer through your most valuable paper, the Recorder, the following questions. In your issue of Oct. 29th inst., you had quite a number of hymns given as favorites for the Baptists. There is not a psalm among the whole list.

(1) Why is it that the Baptists claim to be nearly right in doctrine and adhere to the teachings of the New Testament and not sing a psalm in their churches? (See Matt. 26:30; Eph. 5:19; Col. 3:16; James 5:13)

(2) What did Christ and the apostles sing when they ate the last supper? If there were any hymns of human composition at that time, we have no record of it.

(3) Do you not think you would be fulfilling the Scriptures if you take the middle ground and sing both psalms and hymns?

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PAINT LICK, KY.

(1) Baptists claim to be right and to observe what God has commanded. There is no command in Scriptures to sing psalms, and yet Baptists often do it.

(2) We are not told what Christ and the apostles sang at the Supper, except that they sang a "hymn," as our version has it. "And when they had sung an hymn, they went out into the Mount of Olives." (Matt. 26:30.) The oldest Christian hymn is mentioned in Acts 4:24 ff. This is not a psalm, though it includes a quotation from the second Psalm. A part of another hymn is given in 2 Tim. 2:11 ff. "For if we be dead with him we shall also live with him," etc. This is not a psalm nor does it contain a quotation from any psalm. Again we find a fragment of a hymn in Eph. 5:14: "Awake thou that sleepest," etc. This is no psalm.

We are to use hymns and spiritual songs in our worship as well as psalms. Colossians 3:16: "Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." And in Heaven we will sing the song of Moses and of the Lamb.

(3) Yes, we think it well to sing both psalms and hymns, and Baptists do both, though they sing hymns chiefly, although they have not the slightest objection to singing psalms.

Dr. A. H. SAYCE, of Oxford University, England, the great Assyriologist, in a recent article in the *Expository Times*, says:

We have seen that the resemblances between the Babylonian and the Biblical accounts are not confined to the so-called Elohistic and Jehovistic parts of the Biblical narrative, but extend to the whole of it. We cannot suppose, however, that two Hebrew writers set down to copy the same Babylonian original, the one agreeing to select what the other omitted, and that their versions were afterwards dovetailed together, nor can we assume that the author of the Babylonian Epic, who flourished in the time of Abraham, had the Biblical version before him in its present shape. The only other alternative seems to be that the division of the Biblical text into an Elohistic and a Jehovistic document is a philological mirage. And if it is a mirage in the account of the Deluge, where the marks of separate authorship appear to be clearer than anywhere else in the Pentateuch, it must be still more a mirage elsewhere. With the collapse of the literary analysis of the narrative of the Deluge, the whole fabric of the literary analysis of the Pentateuch falls to the ground. And yet there seems no escape from the archaeological conclusion.

This utterance has brought upon Prof. Sayce the wrath of the destructive critics, who parcel out the Pentateuch between various writers whom they style "J," "E," "P," etc. They call this divisive process a "scientific analysis," "the historic method," etc., when the right name for it is subjective conjecture.

We are glad to learn that Prof. Hommel, who agrees with Prof. Sayce, is preparing an elaborate and exhaustive reply to Wellhausen & Company.

BEFORE trying to explain things it is well to make sure they are really true. The *London Truth* has the following:

Women pin from left to right, men from right to left. Women button from right to left, men from left to right. Women stir from left to right (their tea, for instance), men from right to left. Women seldom knit. The difference between a right and a left shoe, and if a housemaid brings up a man's boots, she will, nine times out of ten, place them so that the points will diverge. Can these peculiarities be explained?

Before we would venture any explanation we would like to see some evidence that these things are true of women and men. It is said that Charles I. asked a company of savants to explain why, if you put a dead fish into a pan of water, the weight will be increased by the weight of the fish; while if you put in a live fish there will be no increase of weight. A number of very learned and very elaborate explanations were offered. But one man, of a practical turn of mind, offered a simple account of an experiment he had tried, in which he found that it made no difference in the weight whether the fish were alive or dead.

THE bodies of two large whales were recently stranded on the Ligurian coast of the Mediterranean; so Madam Bompiani writes to the *New York Observer*. It has been objected to the Bible account of Jonah, that there were no whales in the Mediterranean. It thus appears that there are whales there, and the objection is false for to day; and how much more must it have been false in the days of Jonah. Indeed whales have been seen at various times in various parts of the Mediterranean, though they have long been scarce there. But even if there were no whales there in Jonah's time, that does not militate against the Bible record at all, for we read that God prepared "a great fish" for Jonah's case. Whether there were any whales or not in the neighborhood makes not the slightest difference.

When in Joppa last spring, we looked at the rock to which it is believed Andromeda was bound

and from which Perseus rescued her by slaying the sea-monster that sought to devour her. The thought occurred to us, may not this monster, which found its way into ancient Greek story, have been the same as the "great fish" that swallowed Jonah and vomited him up somewhere along this coast? Is it not likely that such a "great fish" the only one of its kind, would have made an impression on the ancient Gentile mind, and have found its way into myth and story? It is no answer to say that having been sickened by Jonah this fish would not want any more human flesh; for do not boys want a second chew of tobacco although the first has sickened them? It is likely Andromeda was beautiful even in the eyes of this fish, and seeing her bound to the rock he naturally wanted to devour her.

We therefore venture to advance the theory that the "great fish" which swallowed Jonah, and the sea monster that wanted to swallow Andromeda were one and the same. If we should adopt the tactics of which examples have recently been furnished us we would answer any one who objected to our theory by calling him a "heresy hunter" and insisting that a man can be a sound Baptist and at the same time believe our theory. If that did not finish him, we might, according to such tactics, charge him with being dominated by "tradition," and with trying to suppress investigation. Should that leave anything of him visible to the naked eye, we might, pursuing the same tactics, charge him with trying to boss, and with conspiring to put us out of the RECORDER, in order that he might get our place. Such is the course prompted by the tactics recently exhibited in other matters. But we do not believe in such tactics; and no brother's motives will be assailed because he rejects our theory of the "great fish."

NOTA BENE.

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

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

His library contains many of the original editions of books in regard to German and Dutch Anabaptists, many of which have never been translated into English.

All his quotations can be relied upon as absolutely trustworthy. We hope all Baptists will buy the cloth bound copy that they may preserve the book for their children and their children's children. But the paper bound copy is in the same type and contains exactly the same pages.

After reading this book our Baptist brethren will sing with great heartiness and renewed satisfaction that favorite old hymn.

"We are travelling home to God, In the paths our fathers trod." For sale by Baptist Book Concern.

We are pleased to learn of the prosperous condition of Howard College of Alabama. Much credit is due to the successful efforts of Pastors B. D. Gray and P. T. Hale of Birmingham, whose churches relieved them to make a vigorous canvas, which we hope will result in relieving the institution of its burdensome debt.

Editorial Varities.

Dr. Henry M. Field, seventy-four years old, has taken to the bicycle. Who, then, is safe? Newly married daughter:—"Mamma, how long does the honeymoon last?" Mother:—"Till you ask your husband for money, my dear."

In some of the Chinese Baptist churches the question was recently put to the members, "Have you paid your debts?" How would it do to put that question in churches in this country?

We have received a neat pamphlet containing a sketch of the history of the Third Baptist church of Danbury, with lists of the pastors and members and a good likeness of their pastor, Dr. F. D. Hale.

The Rev. Malcolm McGregor, D.D. of Atlanta, Ga., has entered upon the work of an evangelist. He is one of our strongest, best and most efficient preachers. We hope he will be greatly blessed in his labors.

The Rev. J. W. Millard, of Baltimore, on Wednesday last week, was married in Shelby county to Miss Mary Francis Weakley. He was accompanied by the Rev. T. A. Johnson, pastor at Lexington, Va. We extend congratulations.

The net gain in the fifty-three Baptist churches in New York City for the past year was only \$6. Twenty churches reported no gains and sixteen reported actual loss. The greatest gain was in Dr. Edward Johnson's church, in which there were 73 baptisms.

President Cleveland has issued a proclamation calling upon the people to observe Thursday, Nov. 28th, as a day of Thanksgiving. The Baptists of Louisville unite in a Thanksgiving service in Chestnut-street church. Dr. J. T. Christian will preach the sermon.

The Baptist Pastors' Conference of Hickmond, Va., extended a special invitation to Dr. Whitsett to attend the meeting of the General Association of Virginia, which meets in that city. The *Atlantic Baptist* (Norfolk) protests against his coming. He will attend, however.

Dr. Wm. H. Hillman, of Livermore, Ky., had a prominent Baptist as well as a leading physician, died Oct. 28th. He was a cousin of Rev. Dr. Matthew Hillman, of Tennessee, and the father of Wm. P. Hillman, Esq., of this city. We tender our condolence to the bereaved.

The *Philadelphia Times* tells of a fourteen-year-old girl who recently died at New Brighton, after a sickness of three weeks, who drew the attention of the attending physician. When she was taken sick, she was five feet, two inches tall. When, three weeks later, the body was laid out, it was five feet, nine inches in length.

The Disciples of the United States recently held their annual Missionary Convention at Springfield, Ill. The women's societies raised during the year \$60,000 for the country contributions for missions amounted to "something over \$60,000," which was a gain of \$10,000 over the year previous. They raised \$24,000 for church extension.

Drunkenness is increasing in France. It is decreasing in the United States. Dr. Troudot, of Rouen, has been making special investigations into the condition of the working men of that city, and he says they are degenerated by the use of alcohol and are old at forty. Blaudine Conant tells the sad story for other parts of France.

We are sorry the Southern Presbyterian General Assembly have endorsed a contract whereby the city of Lynchburg, Va., aids the Presbyterian Home and School in that city. And we are glad the Charleston, S. C. Presbytery protests against such endorsement. We are surprised at these Presbyterians. How about it, Bro. Ouerster?

We wonder that so little has been said in the papers in regard to the death of the Rev. Dr. Erasmus of Baltimore. We hope the interesting story of his life will be told. He did not mingle much in denominational councils, outside of Baltimore, and he seldom wrote for the papers. But he was a man of great worth and his book on "Wealth" deserves to be read by everybody.

At the recent Episcopalian Congress at Shrewsbury, England, there was, the *Outlook* tells us, "the open advocacy of co-operation between the church and the public house, or saloon, in the interests of good morals." How can good morals be promoted by the co-operation of churches with saloons? But let it be remembered that some of the Bishops of the Church of England own drinking saloons. The present Archbishop of Canterbury owns some, unless he has recently disposed of them.

Text books should be free from moral and doctrinal objections. If there be no text book on your shelves, this free text book can save your people study the good parts and leave out the bad, or that you can "heavily counteract" any effect the bad part may have. Do without a text book at all until you can make one. Dr. Barnes Sears used to say: "A teacher who cannot teach without a text book, cannot teach with one." It was of Webster's blue-back spelling book: "It taught millions to read and not one to sin."

We have been struck with one feature of the Presidential campaign just closed. We have not heard of anybody's saying of any of the campaign orators, "He spoke entirely too long." "He kept us there till we were worn out," or "Why does he not know when to quit?" The crowds listened hour after hour often to the broadest platitudes, the most fallacious arguments and the windiest nonsense. Yet if a preacher talks more than thirty or forty minutes on the subject of all subjects, "he talks too long," forthwith.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Two baptized since last report. Bro. D. I. Purser, of New Orleans, is preaching daily at 3 p. m. and at 7:30 p. m.

Broadway—Pastor Pickard preached as usual.

Chestnut street.—Pastor Weaver preached at both hours. East—Pastor Christian preached. Two baptized and two received for baptism.

McFerran Memorial—Bro. H. Harris preached in the morning and Pastor Jones at night. Two baptized, two received for baptism and two by letter.

Twenty-second and Walnut—Pastor Hunt preached as usual. Franklin-street.—Pastor Edwards preached. One received for baptism.

German—Pastor Ritzman preached as usual. Highlands—Pastor Dawes preached. One joined by letter.

Logan-street—Pastor Ewing preached. Parkland—Pastor Nowlin preached in the morning and Bro. A. V. Sizemore preached at night. Two joined by letter.

Southgate-street—Pastor McFarland preached. One baptized and one received by letter.

Third-ave.—Pastor Taylor preached as usual. Bro. B. M. Bogard will aid in a meeting to begin next Sunday.

Twenty-sixth and Market—Pastor Thompson preached. Since last report three have been baptized and five received for baptism. Average attendance at prayer-meeting 166. Mission contribution increased.

Thirty-sixth and Bismark-avenue—Bro. J. B. Rounds preached. Clifton—Pastor Masters preached. One baptized.

SEMINARY NOTES.

Dr. Kerfoot is in Baltimore. Dr. Harris is in Nashville. Dr. Whitsett is in Virginia attending the State Convention.

Bro. O'Kelly, of Georgia, has been called home because of the severe illness of his brother.

H. W. Provence is assisting Dr. Caperton in a revival at Millwood.

T. H. Plemons has returned from North Carolina, where he has been visiting his mother (?)

Prof. McGoethlin and three of the students are attending the Inter-Seminary Missionary Alliance.

Brethren Love and Shelton spent Sunday at the hospitable home of Dr. B. F. Stalker in Borden, Ind.

"Missionary Epochs in China" was ably discussed by George E. Burlingame at the mission band Monday night.

B. F. Franklin has accepted the call to Glenview and G. W. Hill the call to Eight Mile.

Bro. Mack Stamps of last year was ordained last Sunday at East Lake, Ala. He has accepted the call to Sheffield, Ala.

Bro. Ben M. Bogard, of Charleston, Mo., who has many friends in the Seminary, will begin a meeting with the Third-avenue church next Sunday.

We all sympathize very much with Prof. Carver, who has been called to Heintze, Tenn., on account of the death of his brother.

Thos. A. Johnson, of last year, now pastor at Lexington, Va., was among his many friends at New York Hall this week.

The students are all cordially invited to attend the Purser meetings that are now in progress at Walnut-street church. Dr. Purser is deeply spiritual and his preaching is of a character to help young ministers very much.

Brethren Mosely, Weaver and Reddish held a missionary rally at Ballardville last Sunday. The church responded with a very liberal collection—more than for several years before. Bro. Reddish is very enthusiastic on missions.

Dr. Dargan, treasurer of the Students' Aid Fund, and his very assistants, Messrs. Wright, Burris, Reddish and Finch, have almost succeeded in revolutionizing the management of New York Hall, much to the enjoyment and comfort of the students. System is the key-word of the new regime; white cleanliness is the watch-word of the dormitory. From the early morning prayer-meeting before breakfast, until the lights are turned out along about ten o'clock at night, everything is managed with business and dispatch. The halls are clean, the ventilation system is high perfect, while all boldness and ungentlemanliness is nipped in its incipient. Much credit is due to Miss Taylor for the excellent management of the Hall, who as matron spaces neither time nor

Blood... Bubbles.

Those pimples or blotches that disfigure your skin, are blood bubbles. They mark the unhealthy condition of the blood-current that throws them up. You must get down to the blood, before you can be rid of them. Local treatment is useless. It suppresses, but does not heal. The best remedy for eruptions, scrofula, sores, and all blood diseases, is

Ayer's Sarsaparilla.

trouble in arranging for the accommodation of the students. Specially is this true where any of the students are taken ill, and here it is that Miss Taylor plays the all-important part of the good Samaritan, carrying comfort and cheer where ever she goes. The management as a body are all competent, obliging and faithful to the extreme.

THE STATE.

Pastor N. M. Carlisle writes: "We have just closed an 18 days meeting with my new Ebenezer church, in Christian county. It is said by those that know that it was the best meeting they ever had. There were about 35 professions, 33 additions to the church, 21 baptisms, 9 Methodists joined us. It was a glorious time with me to lead them in the water and hear them after they were baptized praising God for the answer they had never received before. Some of them stated that they had lived in the Methodist society for 18 years and had never been satisfied with their baptism or sprinkling. There are others who will join us. The membership has doubled since I began to preach for the church, 11 months ago and has tripled in wealth; my prayer is that we may yet have one of the best churches in the association. We were ably assisted by Bro. C. W. Freeman, of Livermore, Ky., who did some of the best preaching I ever heard. He won many friends both with saints and sinners. He is one of the best helps I ever saw to take the burden of Pharaoh's hands. He was with us 11 days. We had with 20 anxious ones on the seats. All hands up in praise of God who gives all this and the WESTERN RECORDER."

Pastor J. B. Wheatley writes from Wheatley: "On Monday, Oct. 2, we closed a meeting of two weeks' duration at Bethel church. Bro. Edward F. Hurd, of Glencoe, Gallatin county, did all the preaching. Although the election was so near at hand, the people came out reasonably well, and were blessed and encouraged under Hurd's preaching. Both pastor and people were glad. Bro. Hurd is an earnest and faithful brother in Christ. Four were added to the church by experience and baptism, others are expected soon. On Sept. 26th I began a meeting at Stewartville church, Grant county, with my member, Bro. Hensley. We had good congregation, and in fact, had good results: By experience and baptism, 11; by letter, 2; by relation, 2. Pastor Hensley is loved by his people and doing a good work at Stewartville. We recently closed a two week meeting with Greenup Fork church, Owen county. Rev. George Guirly, of Peimry, Mo., was with us and did the preaching to the satisfaction and profit of the large congregations that attended day and night. The church was strengthened in the faith of the Bible and resolved to be more faithful in church work. This church has alive evergreen Sunday-school and a good prayer meeting. There were added to the church by experience and baptism, 5; by letter, 1, 2."

Pastor L. M. Wood writes from Mill Creek church, Co. Cora Crook, at the October 1st meeting, by unanimous vote called brother J. S. Satchell for one fourth time and call has been accepted. The members and pastor appear to all be of one mind, therefore we feel that we are ready for work in the Master's cause.

Bro. J. W. Vance writes from Indian Creek church, "Rev. C. T. Roberts of Dillsboro, has been with us for nine nights. His preaching was very effective, and by his great earnestness and excellent preaching earnestly endeared himself to the church. There were five additions by baptism. We were sorry that Bro. Roberts had to leave to meet other engagements just when the meeting began to widen in influence. This church has no pastor."

Pastor B. F. Taylor called at our office. He was in the city visiting his son, who is a student at the Southern Baptist Theological Seminary.

Pastor W. L. Ramsey writes from Buffalo: "William T. Parrish was ordained to the Gospel ministry at Bolling Spring church, Hart county, Oct. 23rd, 1896. And the following program was carried out. The candidate related his conversion and call to the ministry; after which he was examined on Bible doctrine by W. L. Ramsey; all of which was satisfactory. The sermon was then preached by W. J. Pickett, and the prayer was offered by J. A. Veach, followed with laying on of hands by the council. The charges and presentation of the Bible by Marshall Ferrill, and charge to the church by W. E. Fuiks, and benediction by W. T. Parrish. Bro. Parrish is a fine musician, and is well qualified, and seems to be adapted to missionary, and evangelistic work."

Pastor J. F. Williams, of Harrodsburg, is highly esteemed. He preaches the gospel with power to large congregations. The church under his able ministrations is growing in spirituality and efficiency. Five additions last Sunday.

Pastor B. F. Shacklett, who preaches in Meade and Hardin counties, while in the city called at our office.

Pastor S. Wilson writes: "I have recently closed a meeting with the following churches. At Mt. Vernon, Shelby county, Bro. W. E. Powers assisted me in an eight days meeting, which resulted in 23 for baptism, and some will bring their letters soon. His preaching was decidedly instructive. Christians were edified and a wide interest prevailed in the community. Bro. B. B. Bailey, pastor of Winchester Baptist church, assisted me at Mt. Olive, Clark county. The result of which was eight for baptism. Bro. Bailey's preaching was of the highest gospel order and was enjoyable and beneficial to all who heard him. The churches feel that much good has been accomplished and their pastor thinks them to be a noble people."

Pastor H. P. Hensley writes: "We closed a very interesting meeting on Sunday night, Nov. 1st, with Dry Ridge church, Grant county. This is a good church with a good pastor, Rev. J. A. Davis, of Georgetown, Ky. A meeting was held at this church the first day of the meeting and caused his absence two days in the latter week of the meeting. The village is of sufficient size and importance, immediately on the Q. & C. R. R., so as to attract considerable attention from politicians, who spoke at the meeting. The first two weeks of the meeting. This interfered with the interest of the meeting. But the Lord gave us a blessing and very great crowds attended regularly. The membership was very much revived, 17 happy souls were received for baptism and membership, 4 were received by letter, and I came under the watchcare of the church until a letter can be obtained."

Pastor T. J. Davall writes from Vine Grove: "I have resigned my work at White Mills, and have accepted the call to Sandy Hill church. I am very well pleased with my new field. Bro. Dowden spent several years of his ministry preaching to these brethren. White Mills church is a very faithful one and with many regrets I gave it up. But I had to do so on account of distances. The brethren are in good working order and expect soon to extend a call. The many kindnesses received will never be forgotten through a very long life."

Pastor G. W. Hill writes from Williamsport: "I have just closed an excellent meeting with my church at Mt. Zion, Grant county. We had the assistance of Rev. R. C. Hubbard, of Christians, Harrison county, who by his faithful and earnest preaching greatly edified and blessed our people. The church was much revived. We had 17 accessions to the church, 15 by experience and baptism and 2 by letter. At the close of this year I will have been the pastor of this church for thirteen years, and twelve years of that time I have been preaching for them twice a month. I went of the 2nd to Bellview to assist Bro. T. L. Utz in a meeting."

Pastor J. M. Roddy writes: "Please send the RECORDER to me at Midway, Ky. I enter the field there with good prospects; a good meeting is in prospect."

Bro. J. P. Jenkins has taken hold well as pastor at Brandenburg.

Pastor J. A. Lee writes from Covington: November 8th I preached my fourth anniversary sermon as pastor of Third church, Covington. Without any special meetings we have received 43 by baptism, 21 by letter and eight by relation; total 74 during the year. Our contributions have been larger this year, notwithstanding the hard times, than any year previous. When I came here four years ago we numbered 72. We now have a membership of 285, having received during the four years' pastorate 214. Our church has built this year a beautiful mission chapel at a cost of \$1,000 at Milldale."

OTHER STATES.

A twelve days' meeting in the Lebanon church, Tennessee, closed with 16

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

professionals of religion, 19 additions, 17 of them by experience and baptism.

A meeting in the Mt. Olive church, near Knoxville, Tenn., closed with 42 professions of faith, and 49 additions to the fellowship of the church.

A church has been constituted at Luray, Tenn. It has 30 members, 15 of whom were received by baptism.

Pastor Holtzlaw has closed his first year at Fairmont, W. Va. There have been 39 additions to the church during the year. The pastor preached 113 sermons, 83 addresses and made 511 visits. The contributions amount to nearly \$10 per capita.

Pastor R. T. Foster, Alabama, has held meetings in his four churches: 4 were received by the Mary church, 34 by the Friendship, 11 by the Rock Spring and 9 by Mt. Zion, Chambers county.

REV. R. G. PATTER, formerly pastor at Maysville, Ky., and recently at Marion, Alabama, has been elected President of the Judson Female Institute during the year. The position is one of great responsibility and usefulness, and we congratulate the Baptists of Alabama in securing a successor to the late Dr. Averett, that in every respect is worthy and well qualified.

PRESIDENT WHITSETT of our Southern Baptist Theological Seminary attended the Alabama Baptist State Convention at Huntsville in the interest of the students fund. He delivered an

address of great interest in behalf of Judson Female Institute at Marion, Ala. He preached in Birmingham on Sunday for Dr. Hale, and from there he goes to North Carolina Convention, and then to General Association of Virginia.

REV. J. S. COLEMAN, D.D., is our general agent in Davies County Association for the WESTERN RECORDER and the Baptist Book Concern. He has now at work twenty active canvassers, who are selling Bibles and religious books, and taking subscriptions for the WESTERN RECORDER. Dr. Coleman is a man of great influence, and we rejoice that he enthusiastically enlisted in the great work of disseminating religious literature.

MORPHINE Optum, Cocaine and all home. Remedy for Whisky Habits cured at home. Remedy for Opium Habits. Endorsed by physicians, ministers and others. Book of particulars, testimonials, etc. Free. Tobacco, the tobacco cure. H. East, 162 O WILSON CHEMICAL CO., Dublin, Texas.

Now is the Time To plan for your winter trip to California, beginning Nov. 14th the Washburn & Co. in connection with the Santa Fe Railway, will inaugurate a line of vestibule sleeping cars between St. Louis and Los Angeles, Cal., without change. These sleepers will leave St. Louis every Wednesday and Saturday nights at 8:15, arriving at Los Angeles Saturdays and Tuesdays at 6:30 p. m. In addition to this through sleeper, a free reclining chair car, two magnificent sleepers and dining car will be attached at Kansas City, running through without change, beating all competitors with through service by over twelve hours. It is the finest train on earth. For full particulars rates, etc., write to L. S. McCLELLAN, D.P.A., Louisville, Ky.

Our Silk Department

- Looks singularly bright and refreshing, radiant with rainbow colorings, and beautiful in its solid blacks; and it's no fault of the fabrics themselves that we ask such little prices; the story is we simply succeeded in buying when the market was overloaded and the prices low. Those who buy silks now buy wisely. Those who buy any of the following of us, buy both wisely and well: All-silk and Wool Moire Velours, the very latest fad for elegant gowns, both street and evening shades, and also in blacks, per yd..... \$1.25 All-silk and Wool Figured Moire Velour, in handsome black, per yard..... \$1.00 Black Satin Beau de Sole, extra heavy and very high finish; special bargain, per yard..... \$1.00 Black Brocaded Dress Silk, gros grain grounds, warranted all silk yard, only..... 70c Black Brocaded Satin, for elegant skirts, 22 inches wide and all silk, per yard only..... 98c Satin striped Taffetas, for evening wear, in pinks, Nile, sky blue, maize and cream, only..... 90c

Buy Your Infants' and Children's Cloaks and Caps Here.

- Our assortment of stylish Cloaks in Rough-Moires, Plain Cloths, Broad-cloths, Fancy Mixtures, Eiderdown and Astrakhans are the latest styles in the city, and our prices are low, considering qualities. Stylish Astrakhans Cloth Cloaks, brown, red or blue, with large collar, trimmed with braid..... \$2.50 Pretty Eiderdown Cloaks, large collar, trimmed with Angora fur, cream, red and grays..... \$2.75 Fine Broadcloth Cloaks, with large collar, trimmed with braid and velvet ribbons..... \$3.98 Latest Empire effect in Astrakhans Cloth, large collars, trimmed with astrakhan..... \$5.98 Infants' Long Cloaks, in cream cashmere, elaborately embroidered, at \$2.75..... \$3.00 All prices for the Finest Silk Dress Cloaks. Stylish Hats, Caps and Bonnets, for Infants and Children, very newest ideas for the season: Velvet and Silk Hats, "Granny" Bonnets, stylish Round Caps, Curtain Caps, Astrakhans Caps, Tam O'Shanter Caps; complete line of Cream Silk Caps for Infants.

Dress Goods Inspiration. Dress Fabrics have always been a leading department in this house. We made special efforts in selecting materials for this fall, and to-morrow we will offer a collection of rich and rare stuffs, gathered from foreign looms, at the absolute possible prices; making this a memorable Week in Dress Goods affairs and incomparable to any previous Dress Goods sales. Changeable Bulbs English Cloaks, Silk Mixtures, Covert Twills, French Plaids, Bourrettes, Scotch Suitings, French Serges, English Serges, Etonnes, Two-toned Cashmere Cloths, French and English Broadcloths; making the grandest collection ever offered. We will start extraordinary bargains at 3:00, 4:00, 5:00, 7:00, 8:50, and 54-inch wide Cloth Suitings at 98c.

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

FAMILY CIRCLE.

THOMAS KEEP OF BATTERSEA.

An Incident of Hatakava.

BY PRES J. E. HANKIN, D. D.

Thomas Keep of Battersea. The third battalion of grenadiers. Was only a boy—just, look at me!

At Hatakava a hundred guns. With shot and shell rained out of the sky. The air was full of the bursting guns.

A little lad of scarcely ten— You'll not believe it, though I tell— Was just as cool as the broadest sea.

English, French and Russians there. A groaning mass of dying and dead. While some were cursing, and some in prayer.

He carried himself like a bearded man. He kindled a fire, and made them tea. He filled each cup, he filled each can.

This Thomas Keep of Battersea. The colonel went in full his name. Despatched it home for the queen to see.

To Battersea, across the foam. This blue-eyed boy of only ten. He lived to wear a medal home.

—Independent.

THE LONG PACK.

BY SAMANTHA WHIPPLE SHOUPE.

Grandfather's well-kept vegetable garden lay rejoicing in the hot lilt of the sun and the virgin soil. For fifty years since his marriage Grandfather had risen at four o'clock every summer morning to hoe in his garden for an hour before the rest of the world could be expected to get up.

Grandfather had been heard to remark that they were ripe now, and the children must shell them soon; and they were brown and withered, even crusted with dirt on the under side. The job was given to the children—fastidiousness and, besides, it looked intolerable.

Grandma came out on the back porch, her saintly face framed in thick masses of silver hair. When I read in the Bible that Enoch walked with God, I always knew how Enoch looked—just like Grandma, of course!

—Independent.

THE LONG PACK.

There was an English gentleman who owned a big old stone house in a very wild and lonely part of the country. He only lived there for a few months each year, in the season for hunting.

house in charge of a careful and tidy old servant, named Pedro, with his wife, Catherine, as housekeeper. For helpers, Catherine and Pedro had a pretty young woman named Alice, and an orphan boy, about fifteen years old, whose father and grandfather had both been brave soldiers in the wars that England was fighting everywhere in the latter part of the last century and in the first part of this one.

"Alice lived in constant terror of possible robbers; Edward only hoped they would come. He was sure that he and old Copenhagen were equal to driving off any robbers. As for old Pedro, he thought indulgently of Alice and Edward as a couple of silly children for whom he could make every allowance, but who would certainly do something very careless and imprudent and give the robbers a chance, if he were not there to take charge of things.

"One wild, gloomy, blustery day, when Catherine had been called away to take care of a sick child who lived some miles away across the hills—for she was a good nurse and a nice old woman, and the few people who lived in that wild country were sent for her in cases of sickness—and Alice felt as if she should go crazy from loneliness, and Edward could do nothing but polish and load old Copenhagen and long for a chance to use it, while old Pedro kept his fat face every day and self-satisfied as ever; so it came toward nightfall Alice looked down the path and almost screamed for joy to see a peddler coming.

"Take off your pack and rest yourself, and let us see what you have," said Alice, eagerly. "Gladly, my pretty maid, if you will give me some supper and let me stay all night."

"You may have your supper and welcome; but we are not allowed to keep any one overnight." "But I am too tired to go any further!"

"I am sure a good old man like you and a pretty girl like this will never turn a poor, tired fellow out into the storm," whined the peddler. "But we must. We have the strictest orders not to let any one stay overnight in the house."

"Then let me leave my pack. If I don't have to carry it I may be able to get to the next house." "Why, certainly, you may leave your pack."

"Well, of all the fools!" laughed Pedro. "Come here, my good fellow, and I'll show you a room where you can put it; and no one will touch it until you come back for it. I'm sorry we can't keep you; but orders is orders, you know." "Thank you," said the peddler, gratefully. "May the saints bless you for your kindness to a poor, tired fellow—creature!"

rows facing each other, and let his pack on them very slowly and carefully. This done, he seemed in a hurry to get away, refused to eat anything, and hurried off, as if to find the next house.

"But Alice felt too uneasy to rest in peace. "It is such a long pack," she said again. "I've seen packs that were as wide and as thick, but never one so long. How do I wish you'd examine it, and see if it's all right!"

"It's all right," he declared. "There's nothing here but ribbons and laces and gawgaws, such as silly girls like Alice fancy."

"But Alice could not help feeling that something was wrong, and she kept going into the room whenever she could spare the time from her work to watch the pack.

"I saw the pack move!" she gasped. "Nonsense!" said old Pedro; but Edward cried, "I'll soon find out whether there's anything wrong; and before any one could stop him, or even guess what he was up to, he fired old Copenhagen right into the pack.

"Torrified as they were, they made haste to undo the pack; and there, doubled up as small as possible, and skillfully packed round with little boxes, lay a man—quite dead. He was richly dressed, and round his neck hung, by a chain, a fat iron collar. A whistle, and call is a kind of whistle," said Grandma, in parenthesis.

"Then you may believe they were frightened. Of course, they knew now that the peddler was a robber, that the man hidden in the pack was one of the gang—perhaps, from the richness of his dress, the leader—and he was expected to get up in the night, unbar the door, and call his men with the silver widdical.

"You're a likelier boy than I thought you were, Edward," said old Pedro, solemnly. "You've saved us all from being murdered in our beds. You shall have the widdical and chain for yourself, for sure you deserve them. But we must look sharp for what is coming next."

"So, clinging to each other for comfort, they went all over the house together, and in a minute every door and window with the utmost care. Then they stationed themselves behind a loop-holed shutter that opened on to a balcony from one of the upper rooms, and watched and waited. This watching through long hours for they knew not what, in a future every day, however, when he had got over the first shock a little, began to feel glorious. He did not care so much that Pedro had praised him; the thing that made him so glad was the thought that now old Copenhagen was justified. She had shown her worth, and there would be no more talk of looking her up. So he marched proudly back and forth behind the window, with the old gun on his shoulder, playing that he was a soldier on guard.

"Finally, about two o'clock in the morning, he could stand the suspense no longer; and with a boy's recklessness he threw back the shutters, stepped out on to the balcony, and blew the silver widdical.

"Sweet and far away another widdical answered it, and almost before Pedro could jerk Edward back into the house and refasten the shutters they heard the distant sound of galloping horses, and in a few minutes more a troop of fifteen or twenty men rode up to the house and halted. They seemed to be puzzled and dismayed because there was no light and no open door. They waited a few minutes, then one of them shouted:

"Hullo! Why don't you open?" "What's no answer; because they drew back a little and fired a volley at the house. But its stone walls and oak shutters were proof against musket balls, and the volley did no harm.

"Then Edward thrust old Copenhagen through the loop-hole and fired at the group of robbers. They looked sharply around it, then, seeming to be satisfied, he arranged six chairs in two

cries and curses, and with another useless volley from their guns, they gathered up their wounded men and rode away.

"That as they were, Pedro, Alice and Edward were so frightened that they could not sleep, and they watched all night; but nothing more happened. "In the morning they sent word by a passing traveler to the nearest town, and the police there did all they could to track the robbers. Their master also came post-haste from London; but nothing could be found of them, although they tracked them for a way by the blood from the wounded men. It was believed they had been frightened out of the country, which now was found quite free from the highway-men that had infested it before.

"Their master praised their courage and faithfulness, and gave them all handsome presents. When Alice married, not long after, he gave her a handsome setting out of a nice little cottage and garden patch. Alice, Edward, finding that he was a bright boy, as well as a brave and faithful one, he had him educated; and he became an army surgeon, who showed as much courage and presence of mind in saving life as he had, when a boy, in taking it."

The seed peas were all shelled; we plied up the dry vines for a bonfire, while Maria the capable swept up the scattered litter. "We had had such a good time that I, for one, felt quite conscience-stricken at a reward so far beyond my deserts, when Grandma, for a treat to complete her bee, brought out some of the precious store of maple sugar and buttermilk from the old home in New York State.—The Independent.

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In the New York Weekly World of Sept. 10th, the Pedro, solemnly. "You've saved us all from being murdered in our beds. You shall have the widdical and chain for yourself, for sure you deserve them. But we must look sharp for what is coming next."

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Gleaner Department.

J. N. HALL, FIELD EDITOR, 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.]

No man can be found who is hardy enough to urge a word of defense for the maintenance of the liquor traffic or the cigarette trade on their merits. Their only excuse for another hour of life is in the cash they make for their proprietors and the indulgence of the basest appetites of the basest men.

SPAIN is evidently becoming tired of the war in Cuba. With her invincible gun-boats, her thousands of drilled and well equipped soldiers, and the possession of the ports and towns of Cuba, she has indignantly failed to subdue the half-fed, half-clothed, half-armed insurgents. The present administration of this government is friendly to Spain, and is preventing the shipment of men and supplies to the insurgents; but the next administration will be friendly to Cuba, and Spain had better conquer a peace before the high seas are thrown open to filibustering expeditions, else the Cubans will secure their liberty. I am in favor of the freedom of Cuba.

DEAR BRO.—Can you tell me how many different sermons C. H. Spurgeon preached during his ministry?

Your brother, J. P. NEVINS.

Nevins, Ky.

Answer:—I cannot tell how many sermons this remarkable man did preach. All his sermons seemed to be new sermons. I see Fleming H. Revell, of Chicago, is announcing a collection of volumes of Spurgeon's sermons embracing over 2,500 distinct discourses. I have also seen the statement that a great many of his sermons have not yet been published. The RECORDER is giving us a new one every now and then that has never been published before. It is doubtful if the world ever saw Spurgeon's equal as a sermonizer amongst uninspired men.

THE Graves County Association met at Wingo last Wednesday, Oct. 28th. All the churches but two or three were represented. Bro. W. F. Lowe was re-elected Moderator, and S. Elmore, Clerk. The mission reports elicited considerable discussion, and received a larger share of attention than anything else. Clinton college received a good degree of endorsement as the best school in all the region round. The hospitality of the community was very good, and the interest in the meetings was fine. The introductory sermon was preached by Bro. A. S. Pettie, President of the Clinton college, and it was a masterly sermon. Several visitors were at the meeting, and took active part in the discussions. The churches in this association are capable of large development, and there seems to be a spirit of holy emulation in that direction.

BRO. HALL: Please give us your explanation of Acts 2:23. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." What "counsel" did Peter refer to.

J. C. ROGERS.

Pecan Gap, Texas.

Answer:—The word "counsel" refers to the special knowledge, consent, plan or purpose that God had in the salvation of the race from the beginning. The Jews and Romans probably thought that they had kinder "stole a march" on the Lord by taking the one he had sent to redeem the world, and crucifying him on the cross. But Peter dispels their

delusion by assuring them that they were only carrying forward the very plan, and doing the very things, that God had purposed should be done. Their wickedness was rendered the more aggravating because they did this work with murderous intent, and designedly to thwart God's purposes in saving the world through Christ; but their folly becomes painfully apparent in the fact that with all their hatred and malice they were only carrying out God's purpose, and doing the very thing they were trying to prevent, that is, give to the world a redeemer. It is not possible for wicked men to circumvent the Lord's purposes, or thwart his designs. "He maketh the wrath of man to praise him, and the remainder of wrath doth he restrain."

DEAR BRO. HALL:—I call on you for information on the following points:

- 1. Does Campbellism teach regeneration, or the new birth?
2. What is the Campbellite position on church government?

J. D. ALLEN.

Bonham, Texas.

Answer:—Campbellism is in a divided condition in reference to regeneration, or the new birth. Such leaders as Garrison, Jones, Loos and a few others insist on a regenerate condition of the sinner before baptism; but the bulk of the advocates of Campbellism repudiate any distinct work of regeneration save that that is accomplished by the hearing of the word, and baptism. Regeneration with them is simply the resolution of the heart to quit doing mean, and do better. They repudiate the work of the Holy Spirit as the direct cause and power for the regeneration or renewing of the heart. Speaking from a Bible and Baptist standpoint they have no regeneration or new birth. But from a Campbellite standpoint they have what they call the new birth, for they consider that baptism is the birth.

2. The Campbellite church government was patterned after the form of Presbyterianism. Mr. Campbell was reared in the Presbyterian church, and it was natural for him to prefer their form of government. The preachers decide who shall be baptized. After baptism they are received into the local church by the hand of fellow-ships. They have a plurality of elders that have the oversight of their business. These elders have power to call a pastor, discipline a member, or do any other business. They usually report their work to the body of the membership, but are not bound to do so. They tell no experience when baptized, and make no apologies when restored, and carry no letters when transferred; by any common rule amongst them.

If there is any man I love above another, it is the man who is a straight-out, up-and-down unfinching, uncompromising, unapologizing Baptist.—J. N. Hall.

You ought to love a Christian better than a Baptist. If you love Christ better than you love John the Baptist, you ought to love his people better than you love John's people.—Burnett's Budget in the Gospel Advocate.

The reason I love that sort of a Baptist so intensely is because he is a Christian, a genuine Christian, not merely a religious blow-hard who makes a great parade over the name, because that is all he has. No man can be a genuine, true Baptist without being a Christian. John the Baptist was a preacher of Christ, and a believer in Christ. He it was who said "Behold the Lamb of God that taketh away the sin of the world." Of him it was said "He was not that light, but was sent to bear witness to that light." Paul said that John told the people to believe on the Christ that should come after him. As a true, real,

straight-out, up-and-down, unfinching, uncompromising, unapologizing, ready-to die, model, courageous Baptist, John was also a Christian. The like of him had not been born, and Christ was the theme of his life, his preaching, and his prayer. No man can be a true Baptist who is not a Christian; and no man can be all that a true Christian ought to be until he becomes a Baptist.

THE Christian church numbers fully 1,000,000 members. According to the United States census of 1890 the figures were \$21,523, an increase of more than 50% in the last 50 years. It is dedicating three church houses every two days. It has 6,000 ministers, 40 colleges and universities, and has over 500 general State and county missionaries. It is raising \$1,200,000 per year for missions and church buildings and has had an increase since 1890 of nearly 200,000 members.—Winchester D. moorax.

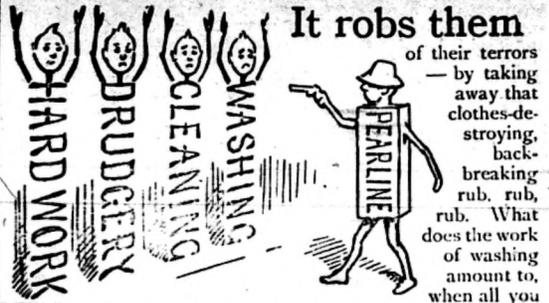
BRO. J. I. WILLS, of Georgetown, Ky., sends me the above clipping and desires to know if the statements are true. As the Campbellites have issued no year book for ten or twelve years there are really no reliable figures that can be had as to their numbers. It is possible that the census reports are in the neighborhood of the correct figures for the total number of Campbellites in the world, but the assumption that this church is increasing more rapidly than any other church in the country is mere brag. The fact that the clipping puts their increase at 200,000 since 1890, even if it was correct, give them away, for the Baptists increased about that much last year, and have been falling but little below that every year since 1890. By our method of computing statistics we know what we are doing, but by their method it is nothing but guess work.

REV. J. N. HALL:—I enclose you a piece on infant baptism, the thing the Baptists so much detest. You are a good reasoner. Now can you answer all these arguments? I know you can to your own mind, but can you to mine? Let me tell you who I am. I am a lay member of the Associate Reformed Presbyterian church of the South. We are a small fry as to numbers, but hold to the good old doctrine of the blue line of Presbyterianism. We sing David's Psalms. Now you and your church hold that you follow the Bible in everything. Why don't you sing the Psalms? The New Testament says very plainly, "Sing Psalms." Your church don't do it. What songs did Christ and the apostles use at the last supper and during his journey on earth? They sang anything else than the Psalms, we have no record of it. My wife was a Baptist, but like a good, Christian, considerate woman, came over into my church. Doubtless you will say she did a very wrong, almost a wicked deed, but I think she did right, if her conscience permitted her to do so. I did not force her to do this, she came of her own accord. She can't swallow infant baptism.

As we have no children we will never be worried about that. Give an answer to these questions and article on infant baptism in your column of the WESTERN RECORDER, as my wife still takes what she calls the Gospel Banner. I am yours sincerely, HENRY L. WALLACE.

Paint Lick, Ky., Oct. 11.

Answer: I wish to assure Bro. Wallace that I have no particular quarrel with either himself or his wife on account of their "blue stocking" Presbyterianism. My mother came of that stock and stayed in that fold until I was large enough to remember her baptism when she came into the regular and proper line. If a man or woman is determined to live in some human society rather than in the Lord's church, I believe Presbyterianism is about as good as any of them, if not a little better. If your wife left the church to join your society just because you were in that society, and she wanted to be with you, she did a real wicked thing. Our Lord very positively teaches us that we must forsake husband or wife for his sake. Luke 14:26. And when we forsake him or his



have to do is to put the things in to soak and boil—and then just rinse them out? That's the Pearline way of washing—easy for women and easy for clothes. In all kinds of cleaning, too, you get rid of that tiresome rubbing. Any one can see what it saves. And remember, no matter how you use Pearline, it's absolutely and entirely harmless.

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institutions for the sake of any earthly friend we are denying him. But if she joined the Presbyterians because she thought they were right, then I have no further contention with her act, but I have with her faith.

As to the singing of Psalms allow me to say that any song of praise, contrition or confession is a psalm. We are nowhere commanded to sing the psalms of David in our worship. Where Paul said for the people to sing psalms he said more than that "Speaking to yourselves in psalms, hymns and spiritual songs, singing and making melody in your hearts to the Lord." Eph. 5:19. Also in Col. 3:16, "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." From these scriptures it is clear that a spiritual hymn or song is of the same divine appointment as a psalm, because they are all mentioned as on a par. The truth is these "blue stocking" Presbyterians are making themselves ridiculous in their rejection of all spiritual hymns and songs, and confining themselves to the psalms as a denominational peculiarity, when no such restriction is required in the inspired volume. If your people were as zealous in keeping the law of Christ in the appointment of the ordinances and membership in the church he instituted as in this invention of psalm-singing, we would see you and your wife back in the fold pretty soon.

As to the article of which you speak allow me to say I have read it carefully and in my estimation it is exceedingly weak. But such an opinion you really anticipated. The question of infant baptism has been settled, brother. The author of the article agrees that the Bible makes no mention of such a rite. The only hope that anybody has to make an impression on any one in its favor is by some inferential argument. God never ordained such a rite, nor did Christ or any apostle ever perform it. It would be an easy matter to set aside the oft-explored arguments your author introduces if space would permit. They are the same old excuses, and have been answered many times.

FROM BRO. BRITTON.

As missionaries of the Southern Baptists, we had hoped to be on our way to China at this time; and, until the middle of September, the Board of Foreign Missions fully expected to send us back this fall according to our request. But as they are absolutely unable to undertake any more expense than they now have, there is nothing left for us but to remain a while longer.

The condition of our Central China work seems most deplorable, as we think of the fact that the mission houses and chapels at some places are closed, and the scattering Christians without a leader, while other stations have only one, sometimes two, workers. How can we bear the idea of letting our Lord's work suffer thus! What will be the effect upon our people of the sin of such a procedure! And that too, when they can so easily pay off all obligations and send out all whom God calls. I do not believe that they are going to allow it to continue as it is. The Lord is opening the hearts of many of His servants in this subject as never before, and they are coming up to His help in this crisis.

It is a time that calls for serious thought and courageous action on the part of all, so that the work already done may be saved from wreck, and that we may go for-

ward according to the commands of our Master. Brethren, though we are unknown to you by face, will you not join us in prayer and efforts, that we may not have to give up another year of our missionary lives, but that the Board may be enabled to put us on our field the last of this year or the first of next.

Fraternally,
T. C. BRITTON.
Bethlehem, N. C., Oct. 22nd, 1896.

PROGRAMME.

- The following is the programme of the Ministers and Members' Meeting of the West Union Association, to be held with the Antioch church, Ballard county, Ky., beginning Friday before the fifth Sunday in November, 1896.
- Introductory sermon.—J. R. Stewart, E. B. Sullivan.
- Repentance.—L. B. Dunkin, J. H. Ballance.
- Faith.—E. B. Sullivan, L. G. Graham.
- Work of the Holy Spirit in Regeneration.—J. H. Giles, J. R. Stewart.
- Sanctification.—T. B. Rouse.
- Baptism, action, subject and design.—W. K. Penrod, T. B. Rouse.
- Communion.—B. F. Hide.
- Characteristics of a Scriptural church.—T. M. McGee.
- Missions.—J. H. Ballance.

T. B. ROUSE,
T. M. MCGEE,
Committee.

PROGRAMME.

- The following is the programme of the Missionary Circle Meeting of the Blackford Association, to be held with the Cane Run church, Ohio county, Ky., on Saturday preceding the fifth Sunday in November, at 10 A. M.
- 1. A Scriptural mission work commanded.—G. W. Lawrence, J. F. Day.
- 2. Is missionary work directed by the Holy Spirit?—W. R. Oldham, Bluphard Cummings.
- 3. Is missionary work to be prayed for.—P. M. Whitlow, Wash Richards.
- 4. Is Scriptural missions exemplified by the Word of God?—J. L. Acton, H. W. Morton.

P. M. WHITLOW,
WASH RICHARDS, } Com.
I. L. RICE,

A NEW BAPTIST ASSOCIATION.

The Gordon County Baptist Association which was organized at Bethesda church was a success. Nine churches joined. Bro. T. A. Roe was chosen moderator and Bro. J. Putney was made clerk. Rev. W. A. Nix preached the introductory sermon and Rev. Sigmond Ragowsky, of Louisville, who preached in the various churches and associations in this state, preached the missionary sermon. He urged the necessity of self denial in order to sustain missions. Bro. Ragowsky also dwelt on the need of an educated Gospel ministry. A collection of \$21.75 was taken towards presenting Pastor W. A. Woody with an Encyclopedia Britannica. The brethren also aided Bro. R. liberally of their substance. CARL H. LEWIS.
Red Bud, Ga., Nov. 2, 1896.

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invites you now. Rich western lands can now be bought at reasonable prices and great bargains secured in the mineral, agricultural and grazing regions reached by the Union Pacific System. The opportunity of a lifetime for investment! Send for the Union Pacific publications on Wyoming, Colorado, Montana, Idaho, Utah and other western states. J. A. P. AGLAR, General Agent,
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W. P. H.

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This firm is reliable.—Western Recorder.

Free For Distribution.

The Cotton Belt Route has had published a series of attractive pamphlets, beautifully illustrated, which set forth in a clear and concise manner the wonderful resources of the States of Arkansas, Louisiana and Texas commonly known as "The Great South-west." The information contained in these pamphlets is thoroughly reliable, being compiled from the best sources and each one is complete in itself. Much interest is being taken in them, and the general good they are doing in upbuilding the country served by the Cotton Belt Route is commendable.

The pamphlets are entitled "Home in the South-west," "The Truth about Arkansas," "Glimpses of South-east Missouri, Arkansas and Louisiana," "Lands for Sale Along the Cotton Belt Route."

These books are for Free distribution and will be cheerfully sent to any address free upon application to E. W. LeBoucq, Gen'l Passenger and Ticket Agent, St. Louis, Mo.

TIMES OF REFRESHING.

With the country pastor the last four months have been "times of refreshing from the presence of the Lord." The writer has been in three meetings in the last month—one at Pleasant View, in Montgomery county, Tenn., C. A. Barnes, pastor; one with the Locust Grove church, in Christian county, Ky., no pastor, and one with the Orinda church, in Robertson county, Tenn., the writer pastor. In these meetings the Lord blessed his people, converted sinners, and "the saved" were added to the church. Rev. C. A. Barnes, known as the church builder, is doing a noble work in Montgomery county, Tenn.

Locust Grove is in one of the finest agricultural districts that I ever saw. The people are intelligent, industrious, refined, liberal and devout. They need a wise, consecrated man, with preaching ability, located among them to lead them to a realization of their wonderful possibilities. It was my privilege to preach for them a week, and my visit there is one of the many bright experiences of my ministry. May the Lord send those noble people the right man.

Bro. J. P. Gilliam, of Watertown, Tenn., aided in the meeting at Orinda. There were nine professions, five additions and five

baptisms. Bro. Gilliam's preaching was excellent, and I think strengthened the church very much.

Bro. Editor, I find that the WESTERN RECORDER is growing in favor. Among the Baptists over the country I think that nineteen twentieths stand by the WESTERN RECORDER, and the brave, noble and brilliant editor, Dr. T. T. Eaton, in the very able defense of Baptist doctrines and practice. He simply demolished the little book called "A Question in Baptist History." A very scholarly gentleman, president of a female college, and no partisan of Dr. Eaton's either, told me several weeks ago that he considered Dr. Eaton's editorials in the Whitesitt matter the strongest writing that he had ever seen from Dr. Eaton's pen. May he live long to advocate the Baptist faith, and may subscribers pour in by hundreds to one of the ablest papers in America. The pastor extends to Drs. Eaton and Harvey a cordial invitation to visit his churches at any time.

J. H. BURNETT.
Auburn, Ky., Oct. 29.

T. San Francisco.

In less than three days from Kansas City is accomplished only via the Union Pacific. Any agent can sell you a ticket via this route. J. A. P. AGLAR, General Agent, St. Louis, Mo.

The Dawn of Prosperity is Here!

The political question is settled, and NOW is the TIME to BUY. We are on the eve of the long-wished-for GOOD TIMES, and nowhere in the Southwest can you find a larger stock, better selection and lower prices than we have in

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Items of Interest.

Among the dead of the week are Prof. H. N. Martin, formerly of Johns Hopkins who had his great reputation as a biologist, aged 64; H. S. Stotsenburg, who during the war was a leading diplomatic agent of the Southern Confederacy; Commander F. W. Crocker, United States Navy, who died in the Naval Hospital, Chelsea, Mass.

Give the Turks all the abuse they deserve, but do not forget that more than one instance the disturbance was begun by the Armenian revolutionary committee. These revolutionists recently attempted to assassinate the Armenian patriarch, the head of their own church, because the Sultan likes him.

Paul Kruger and his Boers have made the most liberal grants for the free education of the children of the foreigners who have come among them to work the mines. But these foreigners have the cool efficiency to complain that the language of the Transvaal is used in its public schools.

The Duke of Orleans was married on the 6th, to the Archduchess Dorothea of Austria. Before the marriage the Archduchess formally renounced for herself and her descendants all rights to the Austrian throne.

Edward Preyer R. A. has been elected President of the Royal Academy of England, a successor of Sir John Millais who died 18 August. He is sixty years old, was born in Paris and has been a member of the Royal Academy for twenty years.

The election resulted in a Republican victory, Mr. McKinley receiving 294 electoral votes, and Mr. Bryan 167, with 16 in doubt, thirteen of those in doubt are those of Kentucky which is so close the official count will be necessary to decide it. Congress is also Republican. Mr. McKinley, as is known by everybody, is the apostle of high tariff, and it is already announced that he will call an extra session of Congress in order to raise the tariff higher.

A young Russian officer grossly insulted some Jews in a restaurant, and was whipped as he deserved. He gathered twenty other officers who ordered out two hundred soldiers and with them looted and burned the house, and the Jews resisting a fight ensued in which ten were killed. The Czar has banished the officer to Siberia, although he was a Baron, has degraded the other officers to the rank of privates and dismissed the colonel of the regiment from the army.

The returns of the railroads in England have been published for 1896. They show 21,007 miles of road in operation. Only about 300 miles were constructed, the island being pretty well covered. There was increased traffic with lower rates for passengers and freight, and a 25 billion of capital invested, and the net receipts show the per cent. made on the investment was 35.

Lady Henry Somerset has undertaken to override the laws of the United States. She collected a lot of refugees from Armenia and instead of taking them to her own country England, sent them to the United States, to demand admission although payers, because she was sorry for them. But Secretary Carlisle refused to admit them all the same. Four who had relatives in this country who could support them were received.

A despatch from Adelaide says that the drought has caused the crops in the southern part of South Australia to be an entire failure, and many farmers there are in a destitute condition. More than half the land and cultivation was in wheat. A despatch from India says that no rain has yet fallen in the drought-stricken regions.

For Indigestion

USE HORSFORD'S ACID PHOSPHATE
Dr. G. H. Leach, Cairo, Ill., says: "Of great power in dyspepsia and nervous prostration."

NOTICE.

Every subscriber of the WESTERN RECORDER afflicted with catarrh, should send to Dr. E. J. Worst of Ashland, Ohio, for his new Aerial Cattarrh Inhaler which he will mail you with medicine for one year, free. He will allow you 10 days as a trial, then if perfectly satisfied send him \$1.00, if not return it to him in the original package. Try it.

Have You Read

"Sights and scenes in Colorado"
"Sights and scenes in Idaho and Montana."
"Sights and scenes in California."
"Sights and scenes in Oregon and Washington."
"Sights and scenes in Alaska."
This is a set of six books, beautifully illustrated, full of new and valuable information for the tourist, published by the Passenger Department of the Union Pacific Steamship System. Sent free on application and the receipt of 2c for each book to cover postage.
G. P. & T. A. U. P. System,
Omaha, Neb.

A man is relieved and gay when he has put his heart into his work and done his best; but what he has said and done otherwise shall give him no space.—Ralph Waldo Emerson.

PURPOSES, like eggs, unless they be hatched into action, will run into decay.—Samuel Smiles.

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TO KENTUCKIANS.

Dear Brethren of Kentucky: In looking over the list of our missionaries, I see that Kentucky is represented on the foreign fields by three consecrated sisters, Mrs. Peyton Stephens and Miss Julia Mackenzie in China, and Mrs. J. J. Taylor in Brazil. It seems like a pity that none of the stalwart, noble sons of Kentucky are among those who are "at the front." But since some of her daughters are there, let sons and daughters who have remained at home to enjoy one of the most favored and beautiful portions of the earth, prove faithful to those who have gone. Kentucky alone could pay what any four of our states are paying for Foreign Missions.

We are much in need of funds. Will you not give liberally and promptly for the work. Please examine carefully this table:

STATES.	Amount raised for Convention '97.	Given to Nov. 14th SIX MONTHS.
Alabama	\$ 8,400	2,207
Ark.	2,490	615
W. Ark. and Ind. Ter.	900	72
Dist. Columbia	1,800	339
Florida	1,800	387
Georgia	16,000	7,544
Kentucky	16,000	4,768
Louisiana	2,400	461
Maryland	9,900	3,298
Mississippi	7,200	2,843
Missouri	9,000	3,014
N. Carolina	9,000	1,402
W. N. Carolina	600	348
S. Carolina	12,000	3,246
Tennessee	7,800	2,363
Texas	12,000	2,565
Virginia	21,000	6,951
O. Ind. S. Indies	1,400	428
Total	\$138,400	\$42,856

You can see from this why we are in "debt." Let each church and each member help us to charge the figures in the last column. Fraternally,
R. J. WILLINGHAM.
Richmond, Va., Nov 4, 1896

GOOD MEETINGS.

I held a two weeks' meeting at Loanoke church, Hart county, in September, where I had the assistance of Rev. A. W. Richardson, of Era, Texas. Bro. Richardson was formerly pastor of this church, and his many friends were delighted to have him with them again, and enjoyed his preaching which was excellent. As the visible result; I baptized five into the fellowship of the church. I also held a meeting in October, with my church at Hiseville, Barren county, where I had the efficient services of Rev. R. C. Kimble, whose preaching was very acceptable to all. There were two or three professions of faith in Christ, and expect them to unite with the church. I went to the assistance of R. C. Kimble, at Barren Run church, Larue county, where I remained eleven days. Bro. Kimble left me after the first week, and went to fill an engagement with Bro. Robertson in Breckinridge county. As a result, and at the request of the church, I baptized ten into the fellowship of the church, the 30th ult.

W. L. RAMSEY.
Buffalo, Ky. Nov. 4th, 1896.
\$75 MONTH AND EXPENSES; expert (once unnecessary); position permanent; self-seller. Please Mfg. Co., Cincinnati, O.

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... AT THE ...
YOUNG MEN'S CHRISTIAN ASSOCIATION.
Classes begin Nov. 16th in New Building, Fourth and Broadway.

1. Penmanship.
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 3. Bookkeeping.
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 7. English.
 8. German.
 9. French.
 10. Civil and Municipal Government.
 11. Political Economy.
 12. Vocal Music.
- Any young man of good character may secure the benefits of these classes by the payment of \$1 in addition to the membership fee in the Y. M. C. A. which is 50c.
- *The admission into these classes is 25c.
- ADDRESS:
T. L. MCGILL,
Membership Secretary, 431 W. Walnut St.

THE MARKETS

Report for the Week Ending Saturday, Nov. 7, 1896.

Cattle—The receipts of cattle to-day were very light and market features. Prices are steady and unchanged. All sold early. Calves—Good calves were in strong demand the best selling at \$5.25. Others sold at quotations.

Hogs—Liberal offers for shipment and favorable reports from other points pushed prices up to \$3.10 for desirable hogs. The demand was brisk and all were disposed of.

Sheep and Lambs—No sheep or lambs were on sale to-day. Commission men expressed the opinion that good stock, if offered, would sell at quotations.

GATTLE.

Extra shipping cattle, 1,400 to 1,800 lbs.	\$4 00 to 4 25
Light shipping, 1,200 to 1,400 lbs.	\$3 00 to 3 25
Best butchers	\$3 00 to 3 25
Fair to good butchers	\$2 00 to 2 50
Common to medium butchers	\$1 50 to 2 00
Thin, rough steers, poor cows and calves	\$1 00 to 1 50
Good to extra extra, 1,500 to 1,700 lbs.	\$3 00 to 3 25
Common to medium extra	\$2 00 to 2 25
Stockers, 900 to 1,200 lbs.	\$2 00 to 2 25
Bulls	\$1 50 to 2 00
Veal calves	\$2 00 to 2 25
Choice milk cows	\$3 00 to 3 50
Fair to good milk cows	\$1 50 to 2 00

HOGS.

Choice packing and butchers, 225 to 300 lbs. strictly corn-fed	\$5 45 to 5 50
Fair to good packing, 180 to 220 lbs.	\$5 00
Good to extra light, 140 to 180 lbs.	\$4 50
Fat hogs, 120 to 150 lbs.	\$4 50
Fat hogs, 100 to 120 lbs.	\$4 00 to 4 50
Stockers	\$3 00 to 3 50

SHEEP AND LAMBS.

Good to extra shipping lambs	\$2 50 to 3 00
Fair to good sheep	\$1 75 to 2 00
Common to medium sheep	\$1 00 to 1 50
Bucks	\$1 00 to 1 25
Extra shipping lambs	\$3 00 to 3 25
Fair to good lambs	\$2 00 to 2 25

BUFFALO LITHIA WATER

NERVOUS DYSPEPSIA.

DR. WILLIAM A. HAMMOND, Washington, D. C.—Surgeon-General U. S. Army (retired): "I often prescribe BUFFALO LITHIA WATER in cases of General Dyspepsia, in which the condition called Nervous Dyspepsia exists—and generally with marked benefit. This Water certainly acts better than any extemporaneous solution of the Lithia Salts, and is, moreover, better borne by the stomach."

Sold by druggists. Pamphlets free.

PROPRIETOR BUFFALO LITHIA SPRINGS, VA.

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Sizes 3 to 16. Prices \$2 50 to \$6.



The Reefeer is again the universally popular Overcoat for the boys. And never before has THE MAMMOTH had so many, or had them for such low prices. We sell a GOOD one for \$2 50; and the VERY BEST for \$6. They are dark, blue, heavy Chin-chilla; with heavy woolen linings; bound with wide black braid, and have either black or brass buttons. The sizes 3 to 8 have large sailor collars—the larger sizes, wide velvet roll collars. Our scale of prices is 50c and \$1 lower than the prices sold any of the other Louisville stores. And notwithstanding this, we give a fine foot ball, or a regular 50c knife free with every overcoat (also with boys' suits, at any price). Send cash MAIL ORDER—money promptly refunded if goods fail to please.

Kleinbans & Simonson,
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424 to 434 West Market.

REMEMBER OUR
MATTHEW HENRY COMMENTARY
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ONLY \$6.00.

SALER, WITH COMPANIONS.
Following were the sales for the week and year to Nov. 7, with comparisons:

LEAF TOBACCO MARKET.

Report for the week ending Saturday, Nov. 7, 1896.

BULLY—1896 crop.

	Red.	Colony
Trash, gross mixed	\$1 00 to 1 25	\$2 50 to 3 00
Trash, sound	\$2 50 to 3 00	\$3 00 to 3 50
Common lugs	\$2 00 to 2 50	\$2 00 to 2 50
Medium lugs	\$2 00 to 2 50	\$2 00 to 2 50
Good lugs	\$2 00 to 2 50	\$2 00 to 2 50
Common leaf, short	\$2 00 to 2 50	\$2 00 to 2 50
Common leaf	\$2 00 to 2 50	\$2 00 to 2 50
Medium leaf	\$2 00 to 2 50	\$2 00 to 2 50
Good leaf	\$2 00 to 2 50	\$2 00 to 2 50
Fine and selections	\$4 00 to 5 00	\$4 00 to 5 00

BAWK—1896 crop.

Trash, gross mixed	\$1 00 to 1 25
Trash, sound	\$1 50 to 1 75
Common lugs	\$1 50 to 2 00
Medium lugs	\$1 50 to 2 00
Good lugs	\$1 50 to 2 00
Common leaf, short	\$1 50 to 2 00
Common leaf	\$1 50 to 2 00
Medium leaf	\$1 50 to 2 00
Good leaf	\$1 50 to 2 00
Fine and selections	\$3 00 to 4 00

RECEIPTS.

Receipts this week	600
Receipts same time in 1895	500
Receipts same time in 1894	600
Receipts since Jan. 1 to date	10,440
Receipts same time in 1895	10,440
Receipts same time in 1894	11,010