

WESTERN RECORDER

Faith, Hope and Love, these three.

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WESTERN RECORDER.

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If you wish to be borne with yourself, bear with others.—Thos. a' Kempis.

THE Episcopal Bishop Potter has no sympathy for the grief of the "high" churchmen over the Pope's contemptuous refusal to acknowledge their ordination. He is profoundly thankful the pope did so, and hopes "its effect upon those whose fatuous and unmanly procedure have invited and provoked it may be deep and lasting."

MRS. ELLIOT in the *Outlook* says: "The Christian Endeavor Society—I say it with bated breath, well aware how many thousands bristle with indignation at the slightest criticism of that organization—is training up a generation of young women who are carefully instructed that they must say something whether they have anything to say or not." Where is Paul.

The *Watchman* says: "There is an increasing conviction that great evangelistic services, by which multitudes are attracted for days and weeks to some central point, results in imperfect work and weakens the essential force of the church, while it seems to stimulate it."

THE Northern Methodist Conferences are again voting on the question of admitting women into the General Conference. The vote shows a decided falling off in the number of those who favor the admission of women. And this is the more marked in that the falling off is in the Western Conferences.

ACCORDING to the last statistics the Wesleyan Methodist church in England decreased last year 2,275 members. The Methodists increased in North and South Wales, and have steadily increased in Scotland. But since 1891, the decrease in England, in many places, has been steady, being quite evenly distributed in 24 out of the 34 districts. The causes do not appear.

But the Baptists make a different report. Forty-six new churches were reported, and a gain of 4,279 in membership.

The *Watchman* says: "Whether the trustees, boards and professors of theological seminaries like it or not, the whole matter of the constitution, curriculum and aims of these institutions is coming up for searching discussion in all of the Protestant denominations."

MR. R. L. STUART has given large amounts to the Princeton Theological Seminary. But he has so arranged his gifts that if ever there is any different doctrine taught in the Seminary from that of the Westminster Confession, the American Bible Society can come in and claim the money.

The tide of rationalism seems to have been stayed in Berlin at least. A writer in Berlin writes to a London paper that not for two hundred years has there been so much good preaching in Berlin, and that the people flock to the churches where the preaching is orthodox. Let us rejoice at this change in the heart of Germany.

AS ONE HAVING AUTHORITY.

BY THURSTON.

Jesus manifestly disclosed to those who heard him speak and who saw his works, many and most striking peculiarities of person and of character which marked his difference from common men. One was that he knew what was in man and needed not that any one should tell him. Peter said, "Thou knowest all things." Nicodemus said, "We know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him." Another was the fact that he spoke in his teachings as one having authority, and not as the scribes. This fact arrested attention, and is noticed by the narrators more than once. Matt. 7:29, Mark 1:22, also Luke 4:36, where we have this record after casting out an unclean spirit: "And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out." The word rendered *authority* is in the Greek very expressive, and implies more than to speak in an *authoritative* manner. The word is used more than an hundred times in the New Testament, and implies the exercise of *power* as well as the assumption of authority. It is not to be presumed that Jesus ever spoke in an imperious or an overbearing manner, nor can we infer that when he commanded even devils and they obeyed, that it was in any other than a calm, serene, but determined and explicit way. But there was power in his word as well as in his work. And that is what is meant by *authority*. The force of the word may be gathered from its use in the following cases: "But that ye may know that the Son of man hath *power* (authority) on earth to forgive sins;" "all *power* is given unto me in heaven and on earth;" "his word was with *power*;" "I give unto you *power* to tread on serpents;" "to them gave he *power* to become the sons of God;" "I have *power* to lay down my life, and I have *power* to take it again;" "have thou *authority* over ten cities;" "by what *authority* doest thou these things;" "I have *power* to crucify thee, and I have *power* to release thee."

To speak with authority, therefore, in the sense in which Jesus spoke with authority, is to speak with power. A preacher may speak in a dictatorial way, with an assumption of official authority and the right to dictate and dominate because he is a recognized minister, or because he is the pastor of those to whom he speaks. Or he may command or confound the judgment by his arguments, or captivate the senses by his eloquence, or move the feelings by his pathos, or please the fancy by his conceits. But in neither will be speaking with authority in the sacred sense. And yet it is the preacher's privilege to speak also with authority in the same way if not to the same extent as Jesus did. Indeed this is the privilege not of the preacher only, but of every saint. And all in the right moral and spiritual conditions, not only can, but will do this. The seventy disciples returned from their mission and declared to Jesus that the very devils were subject to them through his word. When the hearers of Peter were "pricked in their hearts," the word was with power to convince the judgment and to touch the heart. Paul declared to the Corinthians that his "speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." How impotent and unavailing is all preaching without that sacred endowment, ages of practical experience have shown, and was foreshadowed when Jesus told his disciples to tarry at Jerusalem until they received *power* from on high.

If now we may venture to search a little

for the secret of that authority and power with which Jesus spoke to the people, so unlike the scribes, we may find our inquiry satisfied somewhat without attributing it directly to his divine nature. Jesus spoke to the consciences of the people and to their moral and spiritual necessities. The scribes spoke to their bigotry, to their religious pride and vanity, to the carnality of their minds. They felt that the words of Jesus fitted them and were true, however sorely they were condemned by them. Every moral and religious teacher must have the consciences of the people accept and say "amen" to his teaching in order to succeed. If he preaches to please their fancy or gratify their taste he must fail, however they may seem to be pleased with him at the time. When Jesus on two occasions cleansed the temple, scourged the mercenary traders from the house of God and overthrew the tables of the money changers, they submitted to it, because they knew and felt that he was right. So also when he called their religious leaders whited sepulchres and a generation of vipers. The corrupt accusers of the woman taken in adultery shrank abashed from his presence convicted by his words of their own corrupt hearts and lives. He did not justify the woman in her sins, but he condemned her accusers for their sins. It was the same when afterwards the apostles charged the Jews with the murder of "the holy one and the just," preferring a murderer in his stead.

Another reason why his words were with authority was that he spake for God, whom he claimed as his Father, and whom they claimed to be their God and the God of their fathers. He said, "This commandment have I received from my Father." "But the Father which hath sent me he gave me a commandment what I should speak. Even as the Father hath said unto me, so I speak." "And as the Father gave me commandment, even so I speak." There is a solemn impressiveness even to unbelieving men when the Herald of the Cross declares that he speaks for God, and what God has commanded him to speak. The scribes and Pharisees preached traditions and trifles, talked of mint and anise and cummin. So do many preachers of the Gospel. Therefore their preaching is not with power. They do not make the people feel that God with his awful authority and his tender mercy and his matchless love is behind them, and that they are speaking from him and for him. Jesus said, "As he hath commanded me so I speak." To the Jews he said: "When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things." The Christian teacher must make it apparent that he does not speak of, nor for himself, but as a messenger and an ambassador for the King Eternal. Then will his words have power and not be as idle tales to those who hear. Many preachers have yet to learn that lesson.

And yet another reason why the words of Jesus were with authority and power was that he spake out of a personal experience of fellowship with the Father. In that holy communion he had learned the truth and the importance of what he taught. As the Son of Man, he learned it not by intuition, not from books, not by the study of theology. What he had learned as a boy in the schools of the rabbis was of a different kind of knowledge. They taught the traditions of men in place of the commandments of God. He said to Nicodemus, "We speak that we do know and testify that we have seen." He said to the Jews, "Not that any man hath seen the Father save he which is of God; he hath seen the Father." "The living Father hath sent me, and I live by the Father." "I speak that which I have seen with my Father." "He

that sent me is with me. The Father hath not left me alone." "As the Father knoweth me even so know I the Father." "That ye may know and believe that the Father is in me and I in him." "The Father himself which hath sent me hath borne witness of me." No man can address others with words of authority in the name and on behalf of God unless he has had a personal experience of communion and fellowship with God. He who would preach the Gospel with power to men, whether to the conversion of sinners or the upbuilding of saints, must preach out of a personal experience of its truth and power. And herein it comes to be true that some men who have much native ability, much learning, much eloquence, have little power in reaching the hearts and consciences of the people, while others much their inferior in all those qualifications having greater power with men, because they have a large endowment of the Spirit, and have great familiarity with the throne of heavenly grace. Other mental forces can be obtained from other sources, but heart power and spiritual authority can be obtained only in the school of Christ, waiting and learning at the feet of the Great Teacher.

THE DEGRADATION OF THE SERMON.

Another and kindred result of recent agitations of the question of the Sunday services has been the degradation of the sermon to a subordinate place. Unquestionably the traditional conception in our Congregational Churches has been that the preaching of the Word is the chief and central feature in the service of the sanctuary. Yet it is quite certain that at present there is a widespread tendency to abandon the former conception, and to substitute for it the doctrine that the main thing in the public service is worship not the sermon. This *Dictum*, borrowed from liturgical Churches, in which the sermon is indeed a subordinate feature, if not even a nonentity, is now caught up by many in our churches and repeated as if it were an axiom. To be sure, a very vague notion as to what worship is underlies the *Dictum*. There is urgent need of a thorough ventilation of the question what the correct Christian conception of worship is. There is great danger of running heedlessly into a theory and a corresponding practice, which first dishonors and then paralyzes the sermon. If the minister is made to feel that the people come to church chiefly for something else than to get spiritual instruction and quickening from the preached Word, his zeal in the preparation of his sermons cannot but be dampened. It is no doubt true that the weak and lifeless preaching of many of our ministers has served to lead encouragement to the notion that there must be something else than the sermon to attract men to the church service. But this is a case in which the remedy only aggravates the disease. Even those preachers who might do effective service by their sermonizing are liable to be almost forced into a lifeless and perfunctory style of preaching. The overloading of the service with a multitude of miscellaneous performances leaves the minister scant time to develop any theme worthily; and brevity comes to be considered as a sermon's prime excellence.—Prof. C. A. Mead.

ARCHIUS, a Grecian magistrate, received a packet from a friend who had discovered a plot to take his wife. The messenger who delivered it said: "My lord, the person who writes you this letter conjures you to read it, immediately—it contains serious matters." Archius, who was then at a feast, replied, "Serious matters to-morrow," and smilingly put the packet from him. That night the plot was executed, and Archius on the morrow was a mutilated corpse.

SUNDRIES.

BY E. B. TEAGUE, D.D.

Our plain old fathers had some felicitous expressions. When they preached with a conscious unction from the Holy One, they were wont to speak of it as a time of "liberty;" otherwise to say they did not enjoy liberty. More roughly they designated the former in their brethren's preaching as the sound of the "silver trumpet," the latter of the "ram's horn." This distinction, nowadays less obvious perhaps, is not often signalized, natural ardor being sometimes accepted for spirituality; intellectual edification for soul-edification. Heart experience goes home to the heart; we are edified in the Scriptural sense by those sermons that are the outgush of intense relish of the Word.

Those old hymns that have survived a century were often the product of some deep personal experience that constrained their composition, like Cowper's wonderful psalm—

God moves in a mysterious way
His wonders to perform,

or Mrs. Brown's touching explanation of a criticised habit of twilight retirement—

I love to steal awhile away
From children and from care,
And spend the hour of setting day
In humble grateful prayer.

Such great productions, sometimes with not much literary finish, are now largely superseded by hymns made to order and by contract, rhythmical and finished it may be, and even sound in doctrine and sentiment, but wanting in hallowed feeling. David wrote as moved by the Holy Spirit, pouring out the soul of experience. There was a truth at the bottom of the old Scotch preference of the Psalms to hymns, based on what I am trying to say. Inartistic singing "with melody in the heart to the Lord," is infinitely more edifying than hymns used for the sake of the music rather than to render more effectually the sentiments of religion. What propriety is there in engaging trained singers simply for the richness of voice and the skill of execution? How can irreligious hearts help us to worship God in spirit? Who can sing praises but the children of the King?

My old pastor used to say, "Let us wait upon the Lord in the means of his appointment." Is there no danger in multiplying so-called instrumentalities to the disparagement of the ministry? It is even held by some that the relative importance of the pulpit, is diminished by the multiplication of means, such as the Sunday-school, books, tracts and other lawful aids to the diffusion of truth. But will it not remain true to the end of time that it "pleased God by the foolishness of preaching to save" men? Does not this single text, without referring to the constant scope of Scripture, settle the question of the grand pre-eminence of the formal ministry of the Word? Was it not written in view of all the future?

There were certainly evangelists by divine call and appointment in the beginning, but may there not be an abuse of one of the noblest gifts bestowed by the Head of the church? Are not our people coming to regard pastors and teachers as mere garrison officers to keep things in order until the evangelist comes along? Do they pray for the efficacy of the Word in the interim between protracted meetings? Is it not commonly supposed that the combination of pastoral and evangelistic gifts is an impossibility? forgetful of the Edwardses, Paysons, Vardemans, and the long lists before the day of modern evangelism, or when the evangelists went out into the highways and hedges, the regions beyond, instead of the cities and wealthy churches. A pastor had been assisting another pastor. There was an extensive and thorough revival. It was reported for the gratification of an impulsive but most earnest and pious brother who held to the popular notion of evangelism strongly.— Astonished at such a work in connection with the labors of two mere pastors, he said, "Did you have Brother P with you?" "No," was the reply. "Did you have Brother F?" "No." "Did you have L?" "No," was again replied. The good old brother was entirely balked. Standing in wonder awhile, the reporter explained, "It was one of the Lord's meetings."

It is in refinement and elegance that the civilized man differs from the savage.—Samuel Johnson.

PROFESSOR SMITH OF GLASGOW ON THE HIGHER CRITICS.

BY PROF. HOWARD OSGOOD, D. D.

In a recent issue of your valuable paper there appeared a quotation from the address by Professor George Adam Smith, of Glasgow, Scotland, at the University of Chicago, to the effect that "by far the greater number of the higher critics of the Old Testament have been men who have continued to believe in its divine origin and inspiration." To this you add the remark: "We are glad to have this testimony as to the position of the critics themselves." An eminent Baptist, who in high stations has served our people well, asks me to state the facts concerning this assurance of Professor Smith, which he thinks is misleading.

By what meaning, different from that common to all Christian confessions and Christian usage, Professor Smith can use these terms "divine origin and inspiration," as expressing the belief of "by far the greater number of higher critics of the Old Testament" it is not for me to determine. Certainly all the leaders of the higher criticism of the Old Testament in Europe deny in plainest terms that they believe in the "divine origin and inspiration" of the Old Testament, which they say they prove to be nothing more than an ill-digested mass of false legends, bare-faced inventions, pious fictions. These leaders were and are learned men. They have the courage of their convictions and tell us plainly what they believe. Let us see what Professor Smith's own witnesses say of their positions. Professor Smith speaks of the late Professor Kuenen, of Leyden, Holland, the master mind of this school of criticism, as though he believed in "presence of a distinctive element in Israel's religion which all critics are now unanimously agreed was not possessed by any of the others." "This distinctive element in the religion of Israel, which is not to be explained by natural causes, was ethical."

But Kuenen more than twenty-five years ago stated, at the beginning of his "Religion of Israel," p. 5: "For us the Israelitish is one of those ["principal"] religions, nothing less, but also nothing more." Of the Bible he said in his "Propheas," p. 585: "So long as we derive a separate part of Israel's religious life directly from God, and allow the super-natural or immediate revelation to intervene in even one single point so long also our view of the whole continues to be incorrect. . . . It is the supposition of a natural development alone which accounts for all the phenomena." Keunen's student, friend, translator and biographer, Wicksteed, states Kuenen's position truly: "It was an attempt of singular boldness and vigor to shake the tradition of Christian piety free from every trace of supernaturalism and implied exclusiveness. It involved the absolute surrender of the orthodox dogmatics, of the authority of the Scriptures, . . . and of course it based the claims of Jesus of Nazareth to our affection and gratitude solely upon what history could show that he, as a man, had been and had done for men." Jewish Quar. Rev., July, 1892, p. 596.

Professor Smith recommends us to Wellhausen, who stands next Kuenen, in the following terms: "As for critics like Wellhausen who have been blamed for irreverence in their treatment of Israel's history, it is impossible to read their books without feeling the religious faith that pervades them in the providential guidance of Israel and the divinity of her religion." When Wellhausen states his own position he says it is "polytheism and monotheism together;" that "he is conscious that he has wholly left the ground of the Evangelical church and Protestantism." Schaff Ency. of Living Divines, p. 233.

From one end to the other of his work Wellhausen makes the Old Testament "a fictitious product;" its writers are said to tall deliberate, conscious lies over and over again, so there is no trusting anything they say. He declares: "It is of universal application that the nearer the history is to its origin the more godless it is." Hist., p. 256. And he says that God does not use liars to write canonical books; that he has shown the Old Testament to be fictitious but had never thought of making God a party to the fraud.

And then Professor Smith especially recommends to us Professor Budde, "as one of the ablest and most radical of all the younger generation of biblical critics in Germany." Professor Budde was appointed to write an introduction to the Old Testament, but was prevented by other engagements. Professor Holzinger took his place and produced his "Introduction to the Hexateuch," in which he rivals Wellhausen in his denunciations of the "fictitious," "bare-faced inventions" of the Pentateuch, and tells us that: "The old idea of the inspirations is impossible with this hypothesis." Of this work Professor Budde (New World Dec. 1893), after praising it highly, says: "The undersigned feels a special pleasure in testifying that he could not have desired a better substitute in this large and difficult work." No man can read Professor Budde's works and logically believe that, in his view, the writers of the Old Testament intended to tell the historical truth. It is a mass of saga, legend and invention. Professor Smith says that Dr. Budde assured him that "my belief in a real revelation in the Old Testament stands rock-fast." Then Dr. Budde certainly can not mean by revelation what has been up to the present day the meaning of "revelation" in the dictionaries and literature of Germany or England.

Professor Smith's main point is to show us that "so far from removing all ground for our belief in the Old Testament as the record of a divine revelation, Biblical criticism in its widest sense has furnished us with deeper and wider foundations for that belief than ever we had before." And that "in nothing have the results of recent Old Testament science been more conspicuous than in the disproof it has furnished of this theory of a natural origin for Israel's religion." These are assertions in direct contravention of the works and words of Kuenen, Wellhausen, Dillman, Reuss, Stade, Cornill, Holzinger, Smend, Rippenbrink, Kayser, Meinhold, Marti and others who have been and are the leaders and main body of the higher critics of Germany. It would be easy to produce the verifying quotations by the hundreds.

Professor Smith is a member of the Scotch Presbyterian church and one of its teachers. How he can hold to the Scotch confession of faith and to the criticism of the Kuenen and Wellhausen school at the same time passes the understanding of Kuenen and Wellhausen, and of many who are at the opposite pole of belief from them. It must be owing to this honest endeavor to bestride two horses going in opposite directions that we must attribute his words used in a meaning which literature and lexicons do not give.—Zion's Advocate.

A LITTLE WHILE.

Those sweet tender words "a little while" have deep thoughts in them, like the still ocean at the twilight—thoughts too deep for our fathoming. They breathe some precious consolations to those whose burdens are heavy, either of care, or poverty, or sickness. If the prosperous can enjoy their prosperity only for a little while, neither shall the mourner weep much longer, the pains or privations of poverty.—The daily toil to earn the daily bread, the cranking care to keep the barrel from running low, and the scanty "cruse" from wasting, will soon be over. Cheer up, my brother! "In a little while ye shall see me," says your blessed Master, "for I go to prepare a place for you." O, the infinite sweep of the glorious transition! A few years here in a lowly dwelling whose rent it was hard to pay; and then infinite ages in the palace of the King of kings. Here a scanty table and coarse raiment are worn; yonder a robe of resplendent light at the marriage supper of the Lamb. Let this thought put new courage into thy soul, and fresh sunshine into thy countenance.

I sometimes go into a sick chamber where the "prisoners of Jesus Christ" are suffering with no prospect of recovery. Perhaps the eyes of some of those chronic invalids may fall upon this article. My dear friends, put under your pillows these sweet words of Jesus—"a little while." It is only for a little while that you are to serve your Master by patient submission to his holy will. That chronic suffering will soon be over. That disease which no earthly physician can cure will soon be cured by your divine physician, who by the touch of his messenger will cure you in an instant,

into the perfect health of heaven! You exchange this weary bed of pain for that crystal air in which none shall say, "I am sick;" neither shall there be any more pain. Not only to the sick and to the poverty stricken child of God do these tender words of our Redeemer bring solace. Let these words, "a little while," bring a healing balm to hearts that are smarting under unkindness, or wounded by neglect, or pining under privations, or bleeding under sharp bereavements. I offer them as a sedative to sorrows and a solace under sharp afflictions. "A little while and ye shall see me;" and the sight of him shall in an instant wipe out all the memories of the darkest hours through which you made your way into the everlasting rest.

Only think, too, how much may be achieved in a little while. The atonement for a world of perishing sinners was accomplished between the sixth hour and the ninth hour on darkened Calvary. That flash of divine electricity from the Holy Spirit which struck Saul of Tarsus to the ground was the work of an instant, but the great electric burner of the converted Paul has blazed over all the world for centuries. A half hour's faithful preaching of Jesus by a poor itinerant Methodist exhorter at Colchester brought the boy Spurgeon to a decision, and launched the mightiest ministry of modern times.

Brethren, we ought to be misers of our minutes! If on a dying bed they are so precious, why not in the fuller days of our healthful energies? Said Gen. Mitchell, the great astronomer, to an officer who apologized for being only a few minutes behind time: "Sir, I have been in the habit of calculating the tenth part of a second!"

Our whole eternity will hinge on the "little while" of probation here. Only an inch of time to choose between an eternity of glory or the endless woes of hell! And as a convert exclaimed in a prayer meeting: "It was only a moment's work with me when I was in earnest." May God help us all to be faithful only for a little while; and then comes the unfading crown:

"A little while for patient vigil keeping
To face the stars—to wrestle with the strong—
A little while sow the seed with weeping,
Then bind the sheaves and sing the harvest song."

A little while to keep the oil from falling,
A little while faith's flickering lamp to trim,
And then the Bridegroom's coming footsteps halting,

We'll haste to meet him with the bridal hymns."
—Dr. Cuyler, in Christian at Work.

"TO LET the divine decrees stretch everywhere and hold all, embracing even these finite activities and this finite freedom is more than we can master. Nor in the Scripture is any attempt made to reconcile the two agencies of God and man. Had such a reconciliation been necessary God would certainly have suggested it. But now it lies back in the darkness and we must consent to leave it there. It is one of the secret things belonging to the Lord God. The things revealed are the facts themselves reconciled—on the one side a divine efficiency, which seems to clasp the universe as with iron bars; on the other a human freedom, which seems to threaten anarchy. These two elements we must accept, and hold them together as we can, denying neither, holding to the divine efficiency without flinching, making our faith stout and masculine with it; holding also to the human accountability, making our faith elastic and agile with it. And as to the harmony between them, let us never expect to find it in this world. Let us rather leave it, and leave it gladly, for the revelations of eternity. For the present let us only be careful that God be honored and our own destiny happily accomplished."—Hitchcock.

WHEN the partial victory here has merged into the final and everlasting victory of Heaven, then our raiment shall be assimilated to our circumstances, for all the circumstances shall be of spotless purity. Righteousness shall dwell in the new heavens and the new earth; the people shall be righteous. They shall all be clothed with white robes, and the city in which they dwell shall be of pure gold, like unto clear glass. Then we shall see Jesus as he is, with unveiled face, looking forth clear as the sun. For sacraments we shall have open vision and for a witnessing spirit a manifested savior; and we shall be like him.—Hugh Macmillan.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1896.
FOURTH QUARTER.

SUNDAY, NOV. 29.

THE FAME OF SOLOMON.
1 Kings 10:1-10, 13.

MOTTO TEXT.—"Behold, a greater than Solomon is here."—Matthew 12:42.

"And when the queen of Sheba."—There has been some discussion as to whether Sheba was in Arabia or Ethiopia. Genesis 25:3 speaks of a Sheba, son of Joktan who was one of the colonists of southern Arabia, and 1 Chronicles 1:9 mentions another Sheba, the son of Cush. The Abyssinians have always insisted that this queen was from Africa, and Josephus says the same. But it is now generally agreed that Sheba was in Arabia and is what is now called Yemen. It is a little remarkable that both the countries had female sovereigns at times, something unusual.

"Heard of the fame of Solomon concerning the name of the Lord."—We are told of the voyages of Solomon's fleet, and of the fleets of other nations which came to Jerusalem. By these the fame of Solomon and that of the great temple which he had builded were spread abroad over the world.

"And she came to Jerusalem."—Yemen is in Arabia east of the Red Sea. Her journey was fifteen hundred miles, mostly through a desert filled with hostile Bedouin ever alert to plunder such trains as hers. It was a long and very tedious and dangerous journey, undertaken not for conquest but for wisdom. Its nearest parallel was the journey of Peter the Great to foreign lands to learn ship building for the benefit of his people.

"With a very great train," which was necessary for so long a journey. She must have had many soldiers to guard her through the desert, for the fame of the treasures she was carrying would assemble the Bedouins. "With camels that bare spices."—Sheba was the great spice country of the world. So abundant were the spices that Diodorus says the odour was carried out to sea to a considerable distance from the shore. "And very much gold and precious stones."—Southern Arabia was very rich in gold, and many precious stones were found there. These three things, spices, gold and precious stones, were the presents usually made to kings. The wise men of the East brought them to the King of the Jews when they sought him in Jerusalem.

"And when she came to Solomon, she commended with him of all that was in her heart."—She came to prove him with hard questions, it is said. Eastern people were very fond of riddles and she asked the king many of these. But she would not have come so far for that. She asked him of troublesome points which arose when she judged her people, of what it was best for a queen to do in certain contingencies. She asked him nothing which was too difficult for his decision, for "he told her all her questions."

"And when the queen of Sheba had seen all Solomon's wisdom."—That she is said to have seen rather than heard shows that what is probably meant by his wisdom here is his arrangements, the organization of his kingdom. "And the house that he had built."—Prof. Green is right in thinking this had reference to the palace of Solomon and not to the temple. There was very little of the temple which a Gentile woman would be permitted to see. Josephus says

that the building which most impressed the queen was the house of the forest of Lebanon.

"And the meat of his table." The great amount of food used by his household was easily supplied, so admirable were his arrangements. "And the sitting of his servants, and the attendance of his ministers." Servants here mean his high officers and nobles who sat with him at the table. The ministers were the attendants who waited upon them. The apparel of even the servants was so gorgeous that the queen wondered at it, accustomed as she was to great wealth. "And his ascent by which he went up into the house of the Lord." Between the palace and the temple was a valley more than one hundred feet deep. This was crossed by a paved way. The word translated ascent may mean sacrifices however. And some commentators think the reference is to the great number of animals Solomon offered as burnt offerings at some time while the queen was there.

"There was no more spirit in her." She felt overwhelmed. If she had had any thought of surprising Solomon by her magnificence she gave it up, he surpassed her so far. She had not believed what she had heard of Solomon's wisdom and greatness as she frankly confesses. The reality goes far beyond the report, which is rarely the case. In most instances it is safe to believe that double has been told rather than half.

"Happy are thy men, happy are these thy servants." We call men happy for various reasons. The queen of Sheba thought these men happy because they could hear wisdom. "Blessed be the Lord thy God which delighted in thee, to set thee on the throne of Israel." Every good gift is from God. Solomon's wisdom and wealth were in an especial sense the gift of God in that they were given as the result of God's allowing him to ask what he wished.

"Because the Lord loved Israel forever, therefore he made thee King."

A graceful compliment to the king, and the highest she could possibly have made. It speaks well for this queen that she knew so well what is the supreme duty of rulers "to do judgment and justice."

"And she gave the king one hundred and twenty talents of gold." About three millions, as a talent of gold was worth \$27,000. "And of spices a very great store." Farrar says that among them was some of the real Arabian balsam, which plant, in consequence of her visit was naturalized in the famous gardens of Jericho. Many years later it yielded a large income to the Herodian princes.

Solomon's presents to her were royally great. As is the Eastern custom, the queen asked for whatever struck her fancy, and her requests were granted.

A greater than Solomon speaks to us every day. A greater than Solomon gives wisdom to every one who desires it with sincere heart, gives liberally and upbraids not. And the queen of the South shall rise up in the day of judgment and condemn the men of this generation who will none of the wisdom of God, for she came from the uttermost parts of the earth to hear the wisdom of Solomon.

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 costive condition is easily cured by using Syrup of Figs. Manufactured by the California Fig Syrup Company only, and sold by all druggists.

THE BAPTIST CONGRESS.

The people of this goodly capital are fond of hearing it called the Athens of the South. Its claim to this proud designation rests upon the number, excellence and variety of its schools, bringing to the city yearly about three thousand pupils from abroad, besides putting the best opportunities for education at the doors of its own people. It has moreover numerous and elegant churches, is the seat of our Sunday-school Board, and of the Southern Presbyterian Mission Board, and general head quarters for the work of the Southern Methodists. The city is a favorite meeting place for conventions of all sorts. There are here at this time besides our congress, a national assembly of ticket brokers, arranging to divide between themselves and their patrons the profits of cutting the regular railroad rates; a session of the Southern Surgical and Gynecological Association, in which Louisville is ably represented, in part at least, by her celebrated Dr. Cartledge; out at Vanderbilt University is a meeting of the Southern Association of Schools and Colleges. Dr. W. S. Ryland and Profs. Fruit and Williams, of Bethel are among the attendants.

This congress now in its fourteenth annual meeting is a voluntary association to discuss anything, decide nothing. Its affairs are managed by an Executive Committee in and near New York City. After free consultation with brethren all over the country, they select themes, appoint men to prepare papers and to open discussions, name a president, provide ways and means for publishing the proceedings, arrange all the details for the annual meetings. The rules of the congress are peculiar, being framed to expedite discussion, keep on schedule time, and prevent what is ordinarily called debate. The president is absolute on all questions of order, recognizes no one rising on the floor, but from cards sent up by persons who wish to speak, selects and calls for whom he will and in whatever order he may please. These duties are discharged this year with equal suavity, grace and dignity by President Henderson of Carson-Newman College, Tennessee. No one can be heard more than once on the same matter. Papers are strictly limited to twenty-five minutes, appointed speakers to twenty, volunteer speakers to ten. These limitations are too short for thoroughness and tend to force writers and speakers to make "points," sharp and separate, rather than guarded and rotund presentations, but there is compensation in precluding either monopoly or dryness. The topics involve for the most part living and open questions, and such as could not well come up in associations, conventions, or other missionary anniversaries. This will be illustrated by the following reproduction of our present program, interspersed with some running comments.

TUESDAY, NOV. 10, 2 P. M.

How far has New Testament Precedent the Authority of Divine Command? Writers: President Greene of William Jewell College, Missouri, a sound conservative, orthodox paper sent on by mail, and read by Dr. J. M. Frost; H. H. Harris of the Southern Baptist Theological Seminary, very well received by the brethren, though the concluding paragraphs were cut off by expiration of time. Appointed speakers: Dr. Anderson, of Providence, R. I., Pres't. Stott of Franklin College, Indiana. Volunteer speakers: Drs. Lofton, of Nashville and Norman Fox, of

Morristown, N. J.
7:30 P. M.

Christianity and war, an elaborate defense of war, to resist invasion or to help the oppressed, by Gen. T. J. Morgan of New York, read by President James of Roger Williams University. The Dangers of Militarism, a very strong and interesting paper by Hon. J. L. M. Curry, supported at every point by carefully compiled statistics, which however the Doctor with excellent judgment omitted in the reading, and an excellent presentation of International Arbitration, as seen from the standpoint of one of our ablest lawyers, Hon. Morton B. Howell, of Nashville. The subject was further discussed by Dr. Gessler, of New York.

This Wednesday morning was given up to a ride out to the Centennial Grounds, kindly offered by the commissioners, but rain was pouring down and I could not accept the invitation, whether some others did or not I am not informed.

2 P. M.

The Problems of the Country Church, a paper on Pastoral Leadership by Rev. W. L. Munger of Belding, Mich., and an address by Rev. J. H. Boldridge, Lancaster, S. C. Doctors Felix, of Lexington, Ky., and Pitt, of Richmond, Va., were also appointed but failed to appear. The subject was further and very interestingly discussed by Dr. A. B. Cabaniss, Jno. O. Rust, Capt M. B. Pilcher, and G. A. Lofton, of Tennessee.

7:30 P. M.

Is God the Father of All Men? Discussed affirmatively in beautifully written papers by Drs. Rowley, of Chicago and Baldwin, of Springfield, Mass.; negatively by Dr. W. Pope Yeaman, of Missouri, in his usual vigorous style; the papers were like Saladin's Scimitar, the address like Coeur de Leon's broadsword. Volunteer speakers were Dr. Horr, of the Watchman, Gardner, of Greenville, S. C., and Anderson, of Providence. So far as numbers were concerned the discussion was one sided, but the auditors were clearly on the other side. Several brethren took occasion to disclaim belief in universal salvation, but my mind has too much inertia to hold to universal fatherhood and universal brotherhood, without accepting their obvious corollary. If all men are sons of God, what need is there for any to be born again?

Changing now the date of my letter to Nov. 12th, we have had for the forenoon a very valuable discussion of our relation to other denominations. Papers by Drs. Crandall, of Chicago, and John O. Rust, of Nashville—the youngest looking of all who have appeared on the platform with, as not a few think, the best paper in the whole lot—discussed in his best vein by Dr. Norman Fox, and as volunteers by Brethren W. D. Powell, of Mexico, J. B. Hawthorne—but while the latter is still speaking, I must slip out to catch a north-bound L. & N. train, and deny myself the pleasure of hearing in the afternoon what Drs. Hale, of Birmingham, and Greene, of Washington City, have to say of the "Pastor" as a soul-winner.

Everything said in the Congress is reported by a competent stenographer. The proceedings for this year will be published soon; you can get a copy by enclosing 50 cents to Rev. Dr. Thos. A. K. Gessler, 719 St. Nicholas Ave., New York.

Capt. A. J. Harris, superintendent of one of the Baptist Sunday-schools and President of the Chamber of Commerce. It was my peculiarly good fortune to find a home in a delightful household that went thither some years ago from Kentucky. May heaven's rich blessings continue to rest upon them, and yet more abundantly, for their kindness to the visiting brother.

H. H. H.

STATE CONVENTION IN ALABAMA.

The Alabama Baptist State Convention convened in its seventy-fifth session Friday Nov. 6th, at 9:30 a. m. at the First Baptist church, Huntsville, Ala.

The devotional exercises were conducted by Rev. W. D. Powell, missionary in Mexico.

Promptly at 10 o'clock the convention was called to order by the President, Dr. W. C. Cleveland, Columbia, Ala.

The following officers were elected: Rev. W. C. Cleveland D.D., of Columbia, President; Major Jno. G. Harris, of Montgomery editor *Alabama Baptist*, first Vice-President; Rev. B. D. Gray, of Birmingham, second Vice-President; Wm. A. Davis, of Anniston, Secretary. President Cleveland thanked the convention warmly for the honor bestowed upon him.

The address of welcome was delivered by the pastor, J. L. Sproles, saying in substance: "It gives me peculiar pleasure to extend to you this welcome; the hearty greetings of all North Alabama, of Huntsville, the queen city across the river. This same welcome has been extended to me, hardly a fortnight ago. As it is written the best things come to us across the river. Brethren you are across the river in the land of milk and honey. We make you welcome in behalf of the citizens of Huntsville."

Major W. T. Hutchens, an honored member of the church, came forward, presented a gilded key, symbolized as a key to the city. He made a happy speech of presentation, which was responded to by the pastor, who said: "Brethren you see, he has presented us with the key, but I fear it will not unlock every door. Roam at pleasure, but this key will not unlock the door at the places of the red light and green blinds." The response was made by Rev. Jno. D. Jordan, of Birmingham. He took up the key, and said "it was of the gold standard, an administration key. He said, he had voted for Cleveland for President three times, and thought he would never do so again, but the first thing this morning was to vote again for Cleveland for President: We accept your welcome in the spirit it is given. We are across the river, and are resting under the shadow of the mountains, drinking the clear waters of the far-famed springs, and right glad we are."

The following visitors were then welcomed:

Dr. Wm. H. Whitsitt, Louisville, Ky.; Dr. J. M. Frost, Nashville, Tenn.; Rev. W. B. Crumpton, Georgetown, Ky.; whose name can never be divided from that of Alabama; Rev. Jas. F. Edens, Atlanta, Ga.; Rev. I. T. Tichenor, Atlanta, Ga.; Rev. W. D. Powell, Toluca, Mexico; Rev. A. J. Borison, Richmond, Va.; Rev. R. J. Seymore, Philadelphia; Mr. F. Paxon, Atlanta, Ga.; Dr. J. L. M. Curry, Washington City; Dr. W. P. Harvey, Louisville, Ky.: The report of the Board of Missions was for all purposes \$21,745.70. The report of the Board of Trustees of the Orphans' Home was very encouraging. This is Alabama Baptists' only institution out of debt.

MY REDEEMER.

BY JAMES GRANT.

Yes, my Redeemer died for me,
Upon the cruel, cruel tree,
For me the bloody stripes were borne,
For me His hands and feet were torn,
For me He raised the awful cry,
Mid rending rocks and darsening sky:
For me He bow'd His throne-crowned head,
For me His precious blood was shed!

What unaid anguish rent His breast,
That He might give the weary rest,
And be a refuge for my soul,
When Sinai's dreadful thunders roll,
My Shield, my Rock, my Hiding-place,
What mighty power, what wondrous grace,
What tender love was shown by Thee,
And all that love for me, for me!

For me, with overwhelming stroke,
The reigning power of death He broke,
For, by His triumph o'er the tomb,
He lighted up its dreaded gloom:
And now, mine Advocate above,
He pleads for me with deathless love,
The price He paid to ransom me,
Upon the cross of Calvary.

—Presbyterian.

OUR PULPIT.

A SILENT GOD.

BY REV. F. W. FARBAR, D. D.

And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.—1 Samuel 28:6.

How instructive the history of Saul, the first king of Israel! In all the range of history I know no deeper tragedy than the story of that unhappy king, so splendid and enviable in the dawn of his prosperity, so ruined and deeply to be compassionated in his decline. What youth of Israel did not envy him! What maiden of Israel would not have loved him when he stood a head taller than the shouting multitude—modest, manly, magnanimous—on the day of his ascension! What meanness hind who begged his bread would have exchanged lots with him when he crept disguised at midnight around the hillside to the witch's cave! What an hour was that of shame and of anguish! The king, who had stood every inch a king, his mighty javelin in his hand, under the pomegranate at Migron—the king who had clothed the virgins of Israel with scarlet and other delights, and put ornaments of gold upon their apparel—the king, discredited and ghastly pale, is driven by despair to learn the secrets of heaven from the sorceress of hell. And when in the cavern of the woman with a familiar spirit whom, in happier days, he would have executed, he heard the message of doom from the ghostly lips of the prophet who had been the friend of his youth, and might have been the glory of his reign, there was a clang upon the rocky floor as he swooned away and fell, straightway, his full length upon the earth; or, as it is expressed in the literal pathos of the original, he made haste to fall with the fullness of his stature. How did the sun which had risen in glory go down while it was yet day! Next morning the battle went against him. He was sorely wounded by the archers. The tide of the carnage of Israel rolled toward him from the barren heights of Gilboa. Dizzy and in anguish, he stood there, his garments rolled in blood, listening to the terror or the rout as he learned on his once victorious spear. His people were defeated. His brave sons were slain. What was life to him any longer! Since his faithful armor-bearer would not slay him, he fell upon his own sword:—

In the lost battle,
Borne down by the flying,
Where mingles war's rattle
With groans of the dying,
There shall he be lying.

Then came the foul Amalekita, the plunderer of the slain, and tore the crown from the kingly forehead, and brace't from the arm, and all that remained of the beauty of Israel slain on her high places was a grinning skull among Dag-

on's trophies, a suit of riven armor in the temple of Ashtaroth, and white bones bleaching in the fierce sunlight on Bethshan's walls.

And yet, in all that long tragedy, this incident, "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets," seems to me to be the most tragic verse. Calamity may be borne. We can oppose to it our manhood and constancy. Menaced by shipwreck, we can breast the storm. We have learned by all our experience that earthly hopes have precarious life. They are oft blighted, withered, snapped sheer off in vigorous growth, and turned to rotteness. But faithfulness can feed on suffering, and knows no disappointment. To be defeated in battle, to be superseded in power, to see popularity crumbling into indifference, and affection changed into ill-will, to watch the rise of another on his own ruin, to feel that his day was over and his work done, to experience the great sinking of the heart which is caused by the sense of failure after honorable effort—all this and more Saul had to bear, and all this may be borne. But to be left in utterness of perplexity, to stagger in blindness towards the awful unknown precipice, to have the prayers, as it were, flung back in his face unregarded, to feel as if God cared not at all for him any longer, that was an anguish worse than death. My friends, so long as God is with us, so long as, groping blindly through the darkness, we can find his hand, all is well with us, however ill it may be. To suffer with Christ is not to suffer. Another Saul—Saul of Tarsus, "who also is called Paul"—endured all this. His friends were ashamed of him and did not visit him. All they of Asia deserted him. All the numberless blessings which he had tried to bestow upon men in that life of unselfish kindness seemed to have fallen like unheeded raindrops into some silent sea of oblivion. His death was so utterly lonely that no friend seems to have even seen the axe flash which shored away his life. Yet that Saul of Tarsus, the Apostle Paul, was supremely happy, and a joy kindling to exultation is the keynote even of his prison letters. Why? Because "if God be with us, none can be against us." "If God be on my side," any one may say to all the world, "I care nothing for the rest."

Let corrupt churches anathematise, and priests torture, and inquisitors burn, and mobs bowl, and a venal press lie and slander, as many a time ere now they have anathematized, and tortured, and burnt, and execrated, and slandered the best of the saints of God. They may hurt our bodies, they may pain our minds, but us ourselves, our essential spirits, they cannot reach or even touch. "Whoso dwelleth in the shadow of the Most High shall abide under the wings of the Almighty." Did not great Martin Luther cry: "Oh! my God, punish me rather with pestilence, with all the terrible sickness on earth, with war, with anything, rather than thou be silent to me!" "And when Saul inquired of the Lord, the Lord answered him not." Ah! that is to be desolate indeed!

There are some whom God does not answer because they do not care to inquire of him at all. The earth suffices them. Life is their feeding trough, and they care nothing for more. They never care to look beyond the narrow horizon of themselves. The man who is all his life the abject slave of his ledger and his counting-house, and who has no god but gold, the man who cares for nothing but self and

success and display, the man who lives for the lust of his eyes and the pride of life, and content with the swirling emptiness and scandalous frivolity of the thing that calls itself "Society," the evil man, and the seducer, and the man who, for gain, steepes himself in trades which involve the criminal assassination of the souls and bodies of his fellowmen; the youth who in selfish indolence and effeminate vanity consumes all that is noble within him in smouldering fires of his own passions—oh, it is not till God has brought them into some narrow place where there is no turning, and the angel of vengeance stands before them with his drawn sword in his hand, that such souls as these, "earthly, sensual, devilish," begin to feel what it is to have no hope and to be without God in the world. Their teaching is in God's hands.

But I am speaking to men and women of whom most, I suppose, sincerely desire to lead Christian lives, and I ask, is there any one of you who has experienced, or who is now experiencing, what it is to suffer under that awful sense of desolation which is described in Scripture as the hiding of God's countenance! When Saul inquired of the Lord, we are told that "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." Dreams were the lowest form of revelation, and though of old, God did not speak sometimes in visions to his saints, and though sometimes the sleeping mind is bright with eyes, yet we have so many closer modes of communion with God, in his Christ and by his Spirit, that of dreams we need not speak. But what was the Urim! The exact way in which the High Priest ascertained the will of God by the jewelled breastplate which was called the Urim and Thummim, or light and revelation, is not known. One theory is that the mystic light stole over the names graven on those oracular gems, and spelled out the required answer. And has no mystic light ever gleamed for you over the words which came to you from God, as under some intense mysterious illumination! Have no messages of Scripture, for instance, ever seemed suddenly to burn their revelation upon your souls? Perhaps you have heard or read a text a thousand times, and it has been nothing to you till, in one instant, it has leaped and flamed into eternal meaning.

"Sadden, midst our idle chorus,
O'er our sine thy thunder rolls;
Death his signal waves before us,
Night and terror take the soul,
Till, through double darkness round us
Looks a star,
And thou hast found us."
So it was that to John Bunyan the description of the day of the Lord suddenly became lurid with an awful light. And I knew a boy to whom once in boyhood gleamed out the words, "He shall be like unto the grass upon the housetops wherewith the mower filleth not his hand, nor he that gathereth the sheaves to his bosom," and to whom, henceforth, as a picture of utter uselessness and worthlessness, those words became as an inspired effort to teach him to do his utmost to avoid that life of total vileness. And another was saved by the words, "A living dog is better than a dead lion," when he remembered that, all else was lost, life at least remained to him. And to another the light of the Urim fell on a sermon of which the text was the single word, "To-morrow." And another was converted by the single word, "Eternity." He had been handed a tract in a railway train, and he had angrily torn it up; but a piece of paper, with the word "Eternity" upon it, was left upon his coat, and as he brushed it off the word suddenly caught his eye, and flashed the

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light of heaven upon a wilful imagination and upon a slumbering conscience. And how many a ruined prodigal has been brought home by the words, "I will arise and go to my father!" And how many remorseful penitents by the prayer of the publican, "God be merciful to me a sinner!" Yes, God does speak to us by Urim still, and he also speaks to us by his prophets. There is not one kind or faithful voice you hear, there is not one sermon to which you listen, which may not speak to you from God as with a prophet's voice. Ah, if God seems silent to you, may it not be that he has spoken but that you have not listened!—for it is not only by dreams and Urim and prophets that he speaks to us. God is speaking to us always and all day long. He speaks to us from the sun of summer, and from the midnight stars.

Every bird that sings,
And every flower that gems the elastic sod,
And every breath the radiant summer brings,
To the pure spirit is a word of God.

And he speaks to us by parents and by schoolmates, and by rules of reason, and by the thousand pathetic pleading voices of an awakened, of a gnawing, of a reproving, of a warning, of an approving conscience. And have you not often been to these voices like the deaf adder which shutteth his ears, and burrows herself down to hide in her congenial mud, and will not bear the voice of the charmer, charm he never so wisely! Have there not been thousands of occasions when God has called to every one of you, and you have refused! He hath stretched out his hand, and ye have not regarded; and, when the good seed was being sown, has not your heart often been callous and hard, as a road trodden down by the hoofs of demons, or of swine! And can you wonder that the fowls of the air have carried the good seed away! And can you wonder that, if this be so, God whom you have hated, God whom you have despised, and whose laws you have deliberately and habitually violated, God whose counsel you have set at naught, and would none of his reproof, should not only turn away his face from you, but also, in the terrible language of Scripture, should "laugh at your calamity, and mock when your fear cometh as a desolation, and your destruction cometh as a whirlwind; when distress and anguish come upon you." Ah! my friend! that is an awful state, but it is never really so. The language only describes the petrifying result of our own hardened alienation. God never turns from the cry of the penitent, however bad he may have been. God "never willeth the death of a sinner, but rather that he should be converted and live."

Distinguish, my friends, between God's apparent silences for his children, and the self-created silence of your own to those who utterly refuse and hate him. The greatest saints of God, if you will read the most instructive of all forms of literature, the lives of the saints of God, have had at times what they call their seasons of dryness, when, for the time be-

ing, the heaven over their head has seemed to be as copper, and the earth under their feet as brass—as they looked up to heaven, they seemed to be looking up to a vault of vapors, on an empty eyesocket, when it seemed as if the wings of their poor prayers beat in vain against the closed doors of heaven. But even in these dark hours, God's children still know and are sure that God has not deserted them—that the hiding of his countenance is but apparent and for the time. They know that "the clouds they so much dread are big with mercies," and that behind those clouds, however dark they seem, shines the sun of God, which is always in the meridian. To his children God may seem to be silent for a time, but he is not and he cannot be silent long. He will turn again and deliver them. Earthly desertion, poverty, loneliness, neglect, sickness, bereavement, suffering, contempt, do not mean that God is distant from us. In yonder transept is the memorial of the great Puritan poet who endured them all, and though fallen on evil days and evil tongues in darkness, and with dangers compassed round in solitude, he was able to write.

I argue not 'gainst heaven's hand or will,
Nor bates a jot of heart or hope
But still bear up and steer right onward.

I have no time, my friends, to work out this subject fully now; only I would fain try to help you to feel how awful a thing is God's silence at the best, and yet how different a thing it is to those who do not love and fear, and to those who do.

If you be faithful—if, having been some time unfaithful you now be truly penitent, we bid you hope, God's silence shall soon be broken by voices of blessing. Though the hour seem dark to any of you, he will return and save you.

Why God ever seems to be silent to any of those who with all their heart truly seek him, is one of the many mysteries of which we can but wait the solution beyond the grave, only we know that there is an infinite and eternal solution to that problem when we listen to that cry upon the cross, "My God, why hast thou forsaken me!" But, oh, let us beware lest we feel the awful silence which is not God's but arises from our obstinate and determined wickedness, that it may not overwhelm us. Let every one of us bow our knees to God in prayer this night and this moment, with all our hearts, that he may have pity upon us, that he may bow down his ear and listen to our cry, that he may take away from us the heart of stone and give us the heart of flesh. Then we shall fear nothing. Then even death will come to us as an angel and a friend, and we shall learn to say,

Whatever discipline thy will ordain,
For the brief course which must for me remain,
Teach me with quick-care'd spirits to rejoice,
In admonitions of thy softest voice.
Glad through a perfect love, a faith sincere,
Drawn from the wisdom that begins with fear;
Glad to expand, and for a season free
From finite cares, to rest absorbed in Thee.

FAITH AND WORKS.

WHAT DO WE OBTAIN BY EACH.

It may seem a little 'old fashioned' to write an article on a subject, which should be so well understood as this one, especially in Baptist circles, but we must remember that there are the young that are growing up, and as they have to drill on the rudiments, as well as the older ones did, spend as much time on the multiplication table as we did when young, so these fundamental doctrines must be learned by the young by hard drilling; and by the neglect of learning them when young, many never do learn them.

It would surprise any pastor, who would take the trouble to inquire, to learn how many of his members do really know what is the relation of Faith and Works, in the Christian life; and then also to learn how few know anything about it at all. I fear pastors do not see to it that their membership is well enough drilled in the fundamental teachings of the Scriptures, thus letting their members grow up in ignorance and weakness, as useful Christians.

I. FAITH AND WHAT IT OBTAINS.

When a subject is so plainly taught in the Bible, it is strange, and saddening that there should be so many blunders made along this line. Take the case of the Philippian jailer, who asked the simple question, "What must I do to be saved?" and the answer comes back to him from Paul's lips as clearly as can be stated, "Believe on the Lord Jesus Christ, and thou shalt be saved."

A direct question, and a direct answer. This same directions as to how to be saved can be found often and over, in the New Testament; (John 3:16), is just as clearly to the point. After telling how much God loved the world, and what Jesus had done, it then states clearly that "whosoever believeth in Him should not perish, but have everlasting life." And verse 36, "He that believeth on the Son, hath everlasting life." And the very same thought is in John 6:47: "Verily, verily, I say unto you, He that believeth on me hath everlasting life." So verse 40, as well as a number of other passages. Faith in the Lord Jesus Christ precedes our obtaining the eternal life. Then the next question is, How does God transfer to us this eternal life? He simply gives it to us. Says John in his general epistle 5:11: "And this is the record, that God hath given to us eternal life."

So John 10:28: "And I give unto them eternal life." Says Paul, Rom 6:23: "But the gift of God is eternal life." So Eph. 2:8: "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God." What is the gift of God? some may ask: It is the thing he is talking about, being saved; so it is being saved, that is the gift of God. And so might a number of other passages be quoted to show that salvation is a gift of God to those who believe, have faith in Christ. Salvation is a gift of God, which is given to those who believe, trust, have faith in Christ, and it is to be obtained in no other way. Don't insult God by trying to get his salvation for good works: He does not pay off His workers in that way. He has salvation for those, and those only, who trust His well-beloved Son; you can get it that way; if you are sure to fail to get it, if you try it any other way.

Just here, many Baptists seem to think that "If I can't get salvation for my works, I won't work!" And there ends their Christian activity. What a mistake you have made, if you think that way, dear

soul: Mere gratitude should make you work every day of your life, for the dear Savior, who has saved your lost soul, and make you want, even years, to bring other souls to Jesus that they also might have the blessing at His hands, but God has arranged never to allow any one to work for Him without paying him in full for all he may do in the Master's vineyard.

II. WORK, AND WHAT IT OBTAINS.

Well, what am I to receive for my good work? Very much, indeed. Don't think for a moment that because salvation is a free gift, that you have, therefore, nothing more to do at all. God is going to pay you and that very abundantly. Let us notice.

Mat. 16:27: "For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." And says Paul Rom. 2:6: "Who will render to every man according to his deeds." 1. Cor. 3:8: "And every man shall receive his own reward according to his own labors." R.v. 2:23: "And I will give unto every one of you according to your works."

And so might quotations be multiplied beyond my space, and your patience to read, all showing that the one who works for God, shall be rewarded when the Lord comes to take us all home to Himself: But notice that you must have a right to heaven, i. e., have salvation given to you, before you can have a right to go into heaven to enjoy your reward, or in other words, there is no reward to the one who does not believe on His Son Jesus Christ. Good works cannot get either salvation nor can they get the reward, unless you are a follower of the Lord Jesus. The whole subject can be reduced to a sentence thus:

Trust Jesus for your salvation, work for your reward.

B. Y. BAUBY, Ph. D.

THERE is no remorse so deep as that which is unavailing; if we would be spared its tortures, let us remember this in time.—Charles Dickens.

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Ladies' Black Beaver Cloth Double Capes, tailor finish and collar of black velvet... \$3.75

Ladies' Black Beaver Cloth Circular Cape, full sweep, trimmed with fine braid, straps of cloth and smoked pearl buttons... \$5.00

Ladies' Plush Collarettes, very full sweep, edged with gray chin-chilla and fur, lined with silk... \$4.50

Ladies' Fine Black Velour Cape, elaborately braided and trimmed with small silk buttons and edged with fur... \$12.00

Ladies' Jackets.

Ladies' Black Beaver Cloth Box Coats, new style sleeves, full plaited back, finished with large black buttons \$4.50

Ladies' Navy Blue or Black Fine Beaver Cloth Box Coats, new style sleeves and full plaited back... \$6.00

Ladies' fine quality Black Beaver Cloth Box Coats, braided down the front and side seams, with velvet rolling collar... \$8.00

Ladies' Black Boucle Cloth Jackets, silk finish, box front, the new style sleeve full back and lined with fur... \$10.00

Misses' Jackets.

12 to 18 Years.

Misses' good quality English Cheviot, blue or brown, new-shaped collar and sleeves with shield front... \$3.90

Misses' Navy Blue, Black or Brown Beaver Cloth, with velvet collar, shield front and new-shaped sleeves... \$4.90

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Misses' elegant Two-toned Brown Boucle, collar, shield front and sleeve, tailor made and edged with braid, very stylish \$7.00

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90c For heavy quality Black English Bonnette Suitings that others ask \$1.15 for.

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Children's Navy or Brown Diagonal Cloth Reefers, double-breasted front, collar and sleeves trimmed with two rows of braid... \$2.40

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Children's Green and Brown Novelty Cloth Empire Jackets, full bishop sleeves, all piped with green velvet and fancy buttons... \$7.00

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Stamped Linen Washstand Scarfs, worth 50c, each... 25c

Dresser Scarfs, 72 in. long, with colored stripe through the center, worth 60c, at the low price of... 38c

Hemstitched Linen Table Covers, 36 inches square, worth \$1. at... 68c

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, NOVEMBER 19, 1896.

We congratulate both the United States and Great Britain on the happy solution of the Venezuelan trouble. What threatened a disastrous war has resulted in a closer bond between the two great English-speaking nations, and such a bond too as makes any future war well nigh impossible. The settlement is highly honorable to both parties. England objected to subjecting to arbitration the title to lands long occupied by British subjects, while the United States insisted on the maintenance of the Monroe doctrine. When England declined to arbitrate, President Cleveland called upon Congress to appoint a commission to investigate the case thoroughly and to learn whether any of the territory claimed by England rightly belonged to Venezuela. Had this commission reported that Great Britain claimed more than her due and insisted on extending her dominion in America, that would have been a violation of the Monroe doctrine, and our government would have interfered to protect Venezuela. Everything seemed to depend on the report of this commission. But while this investigation proceeded, negotiations went on between Secretary Olney and Lord Salisbury, and with happy results. England agrees to arbitration, provided her right to land occupied by her subjects for fifty years be not disturbed. This suggestion came from Mr. Olney and was accepted by Lord Salisbury. Nobody wanted to interfere with England's rights, the only point was to prevent her interfering with the rights of Venezuela in violation of the Monroe doctrine. Since England first suggested that doctrine to us, she could not reasonably object to our maintaining it. The differences in regard to Venezuela will be arbitrated by five men. Two of these will be chosen by the Supreme Court of the United States, two by the Supreme Court of Great Britain, and the fifth one will be chosen by these four, and in case they fail to agree, he shall be chosen by the King of Sweden and Norway.

We give special honor to Secretary Olney for the admirable manner and the great wisdom of his negotiations. He has done a very delicate and a very difficult work nobly, and has earned the lasting gratitude of all who love peace and righteousness. He has made war practically impossible between this country and England. It is morally certain that arrangements will be effected to arbitrate whatever differences may arise between the two countries. So those agitators who pine for "war with England" will be obliged to go out of business.

This result is a most signal victory for peace and for the cause of arbitration. If the United States and Great Britain can arbitrate all their differences, why may not the other nations do the same? We hail this treaty as the harbinger of universal peace, when the "nations shall learn war no more." This will give a new zest to the Thanksgiving services this year. We regard it as the greatest achievement of diplomacy. It is a result which is a real triumph to both nations. Both carried the points for which they were really contending. We secured arbitration, which should respect the Monroe doctrine; while England secured possession of what territory has been in actual and undisputed possession of her citizens for fifty years. A half a

century's occupancy of a country is taken as establishing a valid title. Let us all rejoice and thank God.

THE Baptist Handbook, issued by the Council of the Baptist Union of Great Britain and Ireland, contains a list of British Baptist churches, with their dates of organization, names of pastors, etc. Looking over the list, we find a good many of these churches were organized before 1641, and they have maintained their organization right along all the time. Many of the churches in existence in the early part of the 17th century have passed away in the various changes of population. But these live on. They trace their history back to their respective dates of organization, and there is no record that any of them ever changed the act for baptism from sprinkling and pouring to immersion. They claim to have continually practiced immersion all the time, and there is no evidence to the contrary. These are the churches with their dates of organization.

Hill Cliff, Warrington.....	A. D. 1522
Eythorn.....	1550
Coggeshall-Road, Braintree.....	1550
Faringdon.....	1576
Crown, Doncaster.....	1589
Epworth and Butterick.....	1589
New-Road, Oxford.....	1600
St. Mary's Street, Bridge-water.....	1600
Wodmore.....	1600
Millyard, Finsbury.....	1600
Claremont, Shrewsbury.....	1620
Queen's-Road, Coventry.....	1623
Chester Street, Wrexham.....	1630
Commercial Street, White-chapel.....	1633
Coxwell St., Cirencester.....	1635
Stoke Newington Road.....	1635
North Brook St., Newbury.....	1640
King's Road, Reading.....	1640
Broadmead, Bristol.....	1640
Alcester.....	1640
Castle Hill, Warwick.....	1640

Here are twenty-one churches still in existence which were organized previous to 1641. Can it be possible that all of them changed their initiatory ordinance from sprinkling to immersion without there being any record or trace of it in a single case! To us, it seems incredible.

THE Baptist and Reflector says of a series of articles by Dr. Lofton: "We should say also that Dr. Lofton is responsible for his own utterances, while we are responsible only for those which appear in the editorial columns." It is certainly true that editors are not responsible for the opinions of correspondents. We fondly thought everybody knew this; but prominent doctors of divinity have shown themselves ignorant of it, and have held the WESTERN RECORDER responsible for what our writers have said over their own names. Indeed, we have been held responsible for the resolutions of associations published in our columns; as if a denominational paper could refuse an association a hearing when they asked for it.

The fact is, we have had nothing whatever to do with shaping the resolutions passed by any of our associations, and in a number of instances the associations took action which we greatly regretted. But all the same, we were held responsible by men who ought to have had better sense.

An editor who would rule out all opinions not in accordance with his own, and who would refuse associations a hearing, would make the paper simply his personal organ, and would destroy all claim the paper might have on the denomination. A denominational paper must necessarily give a hearing to denominational bodies, and it must, within the limits of good journalism, reflect the sentiments and views of the denomination. To blame an editor for what a correspondent says is unreason-

able. We wish Editor Folk success in hammering it into the minds of his readers that he is "responsible only for those [opinions, Ed.] which appear in the editorial columns."

Some time since the Watchman of Boston had this paragraph:

A certain minister takes offence because in mentioning his name we omitted "Rev." and "D.D." THE WATCHMAN has certain rules about the use of titles, and in the instance which calls forth remark, the compositor and the proofreader followed the editor's standing instructions. If the brother's name were to appear in THE WATCHMAN every week in a kindred connection his titles would be omitted, and in a like connection the titles of any clergyman would be omitted. He was not selected by the editor for a slight. While we are on this matter let us say that, in our opinion, a man who can take to heart the omission of his titles should submit himself to some moral regimen, with a view of getting rid of petty vanities, the display of which makes him ridiculous to sensible people.

THE RECORDER, like the Watchman, has certain columns and places in which the only titles used are the old Baptist ones, "Elder," "Pastor," "Brother." In the other columns we give any and every title, whether civil or military.

Very generally the brethren approve this heartily. They agree with us that in reports of the churches, associations, ordinations, etc., the regular Baptist designations should be the only one used. But one brother has objected to us. He did not like it because he had been called "Brother." We offered him the titles of Pastor, Elder, and even Bishop, but he refused them all. Then we wished to know what we should call him, saying that we would not in those columns call him Rev. or "Very Reverend" or Doctor. He said if we would not use Doctor there call him "Mister."

Thereupon we succumbed. We were not going to call him "Mister" and receive several hundred letters asking what he had done that we would not recognize him as a brother beloved. We still maintain our belief that in all Baptist bodies no one should be called Doctor unless all ordained preachers are called that, for there should be no distinction. But we call him "Doctor."

THE Congregationalist spoke of the custom of Phillips Brooks to preach in a public hall in Boston, sometime every week day for weeks. He wrote his sermons, he preached the same doctrines in the same words in the hall that he did in his church. But in the church he preached to a comparatively small congregation, the hall was crowded, chiefly with men, day after day, so long as he preached, although the hour was one of the busiest in the day.

In London John McNeil, and in Chicago Dr. Gunselius do the same thing with the same results. To the magnificent church buildings with their grand organs and artistic choirs, the people will not go, especially the men. To the unadorned hall, at their busiest hour men will go by hundreds and thousands, to hear the same men preach the same things they speak in the church. Several papers have asked the question, "Why the hall?"

This going to the plain hall with no "accessories" is not confined to the week day nor to the day time. Phillips Brooks repeatedly preached on Sunday night in a hall with the same result; the hall was crowded. Yet on the other Sunday nights on which he preached in his church the numbers were few in comparison.

Spurgeon did a great work in a plain barn of a building without "accessories." He was a man of wonderful power no doubt. But

Archibald Brown without that power has done almost as great a work in the vilest part of London. In all the cities, no matter what the denomination or the culture of the preacher, with men as widely different as Brown and Brooks, the story has been invariably the same, a plain hall with earnest preaching and congregational singing has drawn crowds of men. The sermons have been read and have been preached, the men have been sound in theology, Baptist, Episcopalian, Congregationalist, Presbyterian, Arminian, and Calvinist scholars and comparatively unlearned. When the building has been plain and the singing congregational and unaccompanied by an instrument, the result has been invariable.

Is there no lesson in this thing for the churches? It is well to note in passing that these large crowds of hearers have been chiefly men, but men of all grades of society. Merchants and lawyers have stood side by side with newboys and tramps, learned and unlearned, rich and poor, busy and idle, they have gone to the halls.

It would be well for some downtown churches with their meagre congregations in their magnificent buildings instead of running away from the masses, instead of adopting a humanitarian gospel, to learn the lesson so plainly taught them. Let them sell their fine houses or tear them down. Let them build plain "barns of buildings" and furnish them as plainly. Let them have only a preacher and a preacher and preach the Gospel with Brook's scholarly logic, with Spurgeon's fervid zeal, with Brooks's plain earnestness, as each preacher can according to his several ability. Let us try the unadorned room, the clear glass window, the inartistic singing, as men have shown they prefer these. No one can object that it is wrong to preach by such means as these. The plan is worth trying by the dying down-town churches.

THE Churchman asks a question which is worthy consideration: "In the United States, is there not great danger of the ministry of the church being constituted of men who have but little Scriptural knowledge? The boys of this country are not well drilled in Scripture in their homes, or even in private schools, and the Bible is not taught in public schools." When will parents do their duty in the way of having their children memorize the Scriptures?

ARCHDEACON WILSON, of the English church, said in regard to the historic episcopate that "the bishop was not essential, but historic continuity is." We believe in historic continuity—that is, that there have been Baptists on earth since the days of the Apostles, even though their line may not be able to be accurately traced in every year.

THE London Spectator thinks the striking increase of suicide of late years is due not only to a diminished religious faith, but to a diminished power of endurance. Which, if true, does not speak well for our civilization. But we attribute the increase to diminished faith in God and fear of God. Faith would give strength of endurance.

A RELIGION which has not controlled our lives will give but small comfort in death. Unless we have indeed made the Christ our Lord while living, it will avail us nothing to call him, "Lord, Lord," in the day of Judgement.

I would rather be a poor man in a garret, with plenty of books, than a king who did not love reading. —Macaulay.

Editorial Varieties.

Princeton University conferred the degree of LL.D. on President Cleveland, but he declined to accept it.

The Rev. W. Y. Quisenberry becomes associate editor of the Baptist and Reflector. We congratulate the paper and bid the new editor a cordial welcome to the craft.

An enterprising bicycle manufacturer offered to present Mrs. President Cleveland with a gold bicycle studded with gems if only she would promise to ride it. She declined, and we are glad she did.

The Baptist Layman, is devoting a good deal of space to the refutation of what is called "Marxism." Unless Editor Johnson is careful, some one will call him a "bersey hunter;" and then where will he be?

Dr. H. H. Harris kindly represented the WESTERN RECORDER at the Baptist Congress at Nashville. We publish this week his impressions of the meeting and its surroundings. The attendance at the Congress was small.

Among the directions Spurgeon gave to his students was this: "Take out of your sermons all that will divert attention, and not be content with less results than conversions." No man preaches to a saint, said he. But he never closed without an exhortation to sinners.

The American Baptist Publication Society has lately placed its chapel car, "Good Will," at the service of Dr. A. J. Diaz, who will take it on a tour through Mexico. Banished from Cuba last season, Bro. Diaz will be engaged for a while in preaching to other Spanish-speaking people.

Isolatry dies hard. Rev. S. Haring-Gould told in a meeting in England of a farmer who he knew, who, having sickness among his cattle, sacrificed a sheep and burnt it on the moor as an offering to the pixies! And this in England in the closing days of the Nineteenth Century.

In his Personal Reminiscences of Spurgeon Mr. Williams tells that on one occasion they were sitting in a station waiting for a train. Spurgeon noticed an advertisement on the wall of a certain whiskey which declared it the "elixir of life." He commented, "The elixir of life! death and damnation that is what it is."

Lord Kelvin, the leading scientist in England says: "There is nothing in science that reaches the origin of a station waiting for a train. Spurgeon noticed an advertisement on the wall of a certain whiskey which declared it the "elixir of life." He commented, "The elixir of life! death and damnation that is what it is."

In some resolutions unanimously passed by the Baptist church of Vauxhall, England, appear these words: "We, on principle, do not buy or read the newspapers published on Sunday morning." We wonder how many of our city Baptist churches in this country could unanimously pass resolutions making that statement!

Evidently judicial blindness has fallen upon some of the preachers of the Church of England and they are doing much to hasten the day of disestablishment. A bridegroom wrote to an English paper that the banns had been published, the invitations issued and everything was in readiness for the marriage, the vicar refused to allow the wedding to proceed because the bride had not been sprinkled in infancy: Did anybody ever say anything about Baptist bigotry?

Paul Bourget, a member of the French Academy, has written a book of "Impressions of America." He says that in this country more than anywhere else in the world the people seem absorbed in business and money getting. And he asks some questions worth considering: "At what time of the day do they die here? At what time of the day do they love? At what time of the day do they think? At what time, indeed, as they are men, nothing but men, as old-fashioned and apt-to-be-lose-for-work and locomotion?"

Dr. Lorimer's party to the Orient will sail from New York Feb. 27th on the steamer Ems and those who take the full trip will be gone 87 days and those who take the shorter trip will be gone 91 days. Our Baptist Pilgrimage were out 107 days, from New York to New York. Should members of the party return through Europe the time will be 95 days. The cost for it is 75 days in 87%, and for the 96 days 90%. It is a very attractive trip. Dr. Lorimer himself is a great attraction.

The Metropolitan Tabernacle, London, Spurgeon's church, now has 4,969 members and 4,787 Sunday-school pupils. The East London Tabernacle, A. G. Brown's church, has 2,288 members, and the Westbourne Park church, Dr. John Clifford's, has 1,105 members. The Rev. Thomas Spurgeon has been pastor of the first for two years. The Rev. A. G. Brown has been pastor of the second for thirty years, and Dr. Clifford has been pastor of the third for thirty-eight years. Dr. Maclear's church in Manchester has 665 members, and he has been pastor there thirty-six years.

Dr. D. I. Purser read Louisville on "Tuesday of last week, and has since been preaching twice a day at Walnut-street church. His preaching has been clear, vigorous, Scriptural and with unison, and it has made a deep impression. The people are greatly pleased. The results will be duly reported. Dr. Purser has no machinery. He preaches the plain, old-fashioned Gospel and relies upon the Holy Spirit for results. That is the only kind of preaching that does any real and permanent good."

Among the Churches.

LOUISVILLE.

Walnut-street—Bro. D. I. Purser, of New Orleans, preached. Nine joined by letter. Bro. Purser preaches every day at 3 P. M. and 7:30 P. M.

Broadway—Pastor Plckard preached. Three received by letter and two under watchcare; one profession. Collections for new hymn books and for the Orphan's Home. The latter collection amounted to between \$900 and \$1,000.

Chestnut-street.—Pastor Weaver preached.

East—Pastor Christian preached at night and Bro. G. P. Bostick in the morning. One received by letter and two baptized.

McCarran Memorial—Pastor Jones preached. Four received by letter and one for baptism.

Twenty-second and Walnut—No report.

Franklin-street—Pastor Edwards preached in the morning and Bro. Bostick at night. One received for baptism; 337 in Sunday-school.

German—Pastor Ritzman preached.

Highlands—Pastor Dawes preached. Two joined by letter.

Logan-street—Pastor Ewing preached. One by letter.

Parkland—Pastor Nowlin preached. Good interest.

Portland avenue.—Pastor Irvine preached and closed his work.

Southgate-street—Pastor McFarland preached as usual.

Third-ave.—Pastor Taylor preached in the morning and Bro. John Bass Shelton at night. Three received by letter, two for baptism and two under watchcare; two baptized. Bro. Ben M. Bogard began preaching Tuesday.

Twenty-sixth and Market—Pastor Thompson preached. The average attendance at prayer-meeting is 166. The church has had phenomenal prosperity.

Thirtieth and Alford—Pastor Sands preached.

Highland Park—Pastor Burroughs conducted a children's meeting.

Clifton—Pastor Masters preached. Two professions.

The Point.—Bro. Hayes preaches every night. Fourteen professions.

SEMINARY NOTES.

Seminary motto, "Work and pray."

Subscribe for the Seminary Magazine.

Board for November was \$7.10.

An idler cannot be found in New York Hall.

Dr. Purser is preaching with great power at Fourth and Walnut-street church.

The attendance at midweek prayer-meeting is larger this year than ever before.

Do you read your Bible devotionally every day apart from your regular work?

A great many of the students are attending the Purser meetings. They are delighted with his sermons.

Did you go to church Sunday to worship or to hear a big sermon?

A deeper spirituality has never been known to exist in the Seminary than now.

Dr. Eaton will address the students next Friday night on the subject, "What does it mean to be in the Seminary?"

Evangelist Bogard, of Missouri, is holding a very successful meeting with Third avenue church this week.

Rev. P. H. Goldsmith, of Philadelphia, will lecture at McCarran Memorial Thursday night. Subject: "The American Orient." A large number from the Seminary will attend.

Don't forget to send a dollar to Bro. H. T. Louthan for the Seminary Magazine.

The subject at the Thursday night prayer-meeting was "Falling in with the world." Subject: "Superstitions and Religions."

We have been honored with the following talented visitors during the past week: Drs. Sampsy, Eaton, Purser, Christian, and Rev. P. H. Goldsmith, of Philadelphia, and Bro. Bostick, of China, all of whom delighted the students with good speeches.

The annual Convention of the International Missionary Alliance was held at Chicago Nov. 12th-15th. The object of this organization is the deepening of the spiritual and an arousing of a more intense and intelligent missionary spirit among the whole body of

theological students. Many speakers noted for their deep piety and missionary zeal are present, such as Drs. Plerson, Grace, and Mackay. Our Seminary was represented by Brethren J. W. Lowe, C. E. Burtis, Geo. E. Burlingame, A. Chamiee, M. H. Massey and W. D. Bolton. Prof. McGlothlin of the faculty was also in attendance. He was the guest of President Harper and was one of the after-dinner speakers at the reception in Haskell Museum. Two members of our delegation were appointed on the executive committee which is expected to make arrangements for the speakers. Prof. McGlothlin's after-dinner speech was excellent.

Supplies for Sunday: Twenty-second and Walnut-street, John D. Robertson, morning, J. W. Rucker, evening; Third-avenue, John Bass Shelton, two baptized; Warren Memorial, Presbyterian, John Bond, morning, and Ind. P. H. Plemons, morning, and Prof. Spears evening, two baptized; Springfield, T. B. Ray; Salem, C. J. F. Anderson, morning, and C. S. Lenard, evening; Eminence, Wright. J. B. S.

THE STATE.

Bro. R. C. Kimble writes from Elizabethton: "I go to-morrow to aid Pastor T. A. Robertson in a meeting with Clover Creek church in Breckinridge county."

Pastor H. B. White writes from Leitchfield: "On Oct. 18th I closed a meeting with the Corinth church, Breckinridge county, Ky., of 16 days duration which resulted in 12 additions by experience and baptism, 1 by letter and 1 restored. I had the assistance of Bro. J. N. Lynch the first week, when he was called away on account of sickness in his family. Bro. W. V. Harrell assisted me during the last week. The Corinth church has been organized four years ago last February. During this time there have been over 100 accessions. They have never had but one pastor. Let us give all the glory to God."

A deeply interesting meeting is in progress in Shelbyville. Bro. T. T. Martin is aiding Pastor Forward. Many are turning to the Lord.

Pastor A. Mobley writes: "The church at Beach Fork, Marion county, closed on the 8th of November a meeting of 13 days. There were some things that seemed to be in the way—people busy with political excitement—yet those that attended were greatly benefited; 1 profession. Rev. W. E. Powers did the preaching. He came a stranger to all, but left with the best wishes of all that heard him, and hoping that he will be spared to return at some future time."

OTHER STATES.

Bro. E. B. Farrar writes from Dalton, Ga.: "We just closed a three-weeks' meeting with Mt. Rachel church here in Dalton, in which God has wonderfully blessed us. Nobody knows how many professions there were, as some were made in our tent, some at their homes, some in the city, and some while traveling. The additions to the church have been 44 by experience and baptism and 19 by letter, making 63 in all. The church organized me on Saturday, Nov. 1st, on Sunday, the 11th I baptized 31 of the candidates, and the rest in 19 minutes' time. The entire neighborhood has been greatly benefited by this meeting and many backslidden Christians were returned. There has also been started in our cotton mills a new era of morality which promises to do much good."

Pastor J. S. Kirtley has resigned the pastorate of Delmar avenue church, St. Louis, and he will, on Dec. 1st, become pastor of the Second church of Little Rock.

Pastor Compton, a Kentuckian, has just closed a series of meetings at Eaton, Colo., resulting in 35 additions to the church.

A fourteen-days' meeting in the Ashburn church, Ga., closed with 22 additions to the fellowship of the church.

The Mt. Olive church, Harris county, Ga., has set apart Bro. Bruster Rialty to the full work of the Gospel ministry.

A meeting in the Concord church, Flint River Association, Ga., lasted 13 days on Sunday, the 11th I baptized and revived 22 added to its fellowship.

The best meeting which has been held at the Waterville church, Ga., in many years closed with 12 additions to its fellowship.

Pastor J. S. Knowles, of Georgia, held meetings in his churches. Five were added to the Damascus church, 4 to Salem and 8 to Dover.

Twenty-three have been added to the fellowship of the White Plains church, Johnson county, Ga.

Eld. J. T. Bell held a meeting in the Provincial church, Louisiana, which closed with 31 additions to the fellowship of the church; 8 others were converted who will yet join.

A nine-days' meeting in the Antioch church, Upson county, Ga., closed with 15 baptisms. Among those baptized were a father and mother, both 60 years old and their two children aged about 30.

A ten days' meeting in the Fellowship church, Louisiana, closed with 12 additions to the fellowship of the church, all by experience and baptism.

A three weeks' meeting in the Brush Creek church, Mo., closed with 12 additions, all by experience and baptism. A meeting in the Arrow Rock church, Saline county, Mo., closed with 13 additions to the fellowship of the church.

A meeting in the Mt. Zion church, Clay county, Ga., closed with 13 baptisms. These were from twelve different families.

A meeting in the Gardi church, Georgia, closed with 10 baptisms and 2 received by letter.

Forty-eight were added to the fellowship of the Flat Creek church, Georgia, and the church itself was greatly revived in a nine days' meeting.

Among the 9 received into the fellowship of the Downs church, Georgia, were two pairs of twin sisters.

Elder John Hogan has held a meeting in the Rehoboth church, Georgia, which has been pastor for 33 years. Eight were received for baptism. That is a noble church and a noble pastor.

In a meeting in the Mt. Serrat church, Texas, there were 13 additions to the fellowship of the church by baptism and 3 by letter. Two were baptized were from the Methodists and one from the Presbyterians. One entire family of six persons was baptized.

Elder J. R. Barrett held a two weeks' meeting in the Pleasant View church, Hunt county, Texas, of which he is pastor. There were 50 additions to the fellowship of the church, 30 of them having been Methodists and 3 Disciples.

A ten days' meeting in the Smyrna church, Texas, closed with 12 additions to its fellowship. Two from the Methodists.

ROCK SPRINGS CHURCH, Barron county, has lately enjoyed one of the best meetings known in its history. It is one of the oldest churches in Liberty Association. From it have gone members into most of the surrounding churches. 3 or 4 years ago they had here many years. Terry preached here almost all his life, a few holding together.

Seven months ago we secured the services of Rev. W. B. Brooks as pastor, who, we may truly say, is strong in faith, humbly looking to God for help. On the second Sunday in October he began a series of meetings, assisted by his brother, J. P. Brooks, who did noble service, endeavoring himself to those who heard him. Bro. Solon Edwards, with untiring zeal, did the work singing the old songs. We used "Manly's Choice." The church was revived and added to the body. We all feel nearer God, and now feel like doing more in the Master's service. Truly the spirit was with us. To God be all the praise. MEMBER.

We have just closed a good meeting at Pleasant Grove church, Logan county, considering the opposition and obstacles with which we had to contend I think we had a grand meeting. One year ago Bro. Freeman helped me in a meeting there, also this year. Last year the Methodists became offended at him, because of his good sound preaching; and as soon as they heard that he was coming back this year they began to fortify. They succeeded in getting the trustees of the school to forbid the school attending our services at 11 a. m., and nearly all of the Methodists stayed away themselves, and yet our congregations were larger than last year. We also had to contend with the election excitement. We had 4 additions, 6 by experience and baptism, 3 by letter, 1 by restoration. Our church is in a good spiritual condition. Bro. Freeman is a good, sound preacher and hue to the line. I learn that Bro. W. M. Hall had a good meeting at Whipoorwill. Also Bro. McDaniel at Friendship. T. M. JACKSON. Russellville, Ky., Nov. 9, '96.

INTERESTING MEETINGS.

I began a meeting at Clear Fork Warren county, Ky., on the second Sunday in September, and closed on Wednesday night after the third Sunday. The church was gloriously revived. Some reclaimed, two converted and added to the church. One the husband of a family. Rev. B. T. Mayhugh did most of the preaching during the entire meeting. He is a blessed good brother whom we all love. The people were perfectly enthused, edified, and strengthened by his preaching.

We love him more and more. May he live long to bless the world with his preaching.

Soon a meeting at New Hope, Simpson county, Ky., on the 4th Sunday night in September. Six conversions. Six additions by experience and baptism. Two heads of families. One fifty, the other eighty years old. Two renewals. Church revived. Many have consented to do more in the Master's cause. We had the efficient preaching of A. J. Rafter, of Black Jack, Robertson county, Tenn., for three days and nights. He is a fine worker in a meeting. We hope to do greater things for the Master's cause.

I began a meeting at Liberty church, two miles north of Auburn, Logan county, Ky., on second Sunday in October, closed Tuesday after the third. Had fine weather, good attendance, and we trust much good done. Had the efficient service of Rev. F. M. Welborn of Auburn, Ky., who endeared himself to the people. Two conversions, two renewals, one baptism. The old church has had a struggle to live. We hope for better things.

I began a meeting at Whipoorwill church, Schoch, Logan county, Ky., fourth Sunday in October; closed the 6th day of November, making 13 days. Bro. L. H. Voyles, of Bowling Green, did most of the preaching, to the great satisfaction of all the people. Good preaching, grand work and a fine meeting. No preacher ever stood by a pastor in a nobler way. We were in the white heat of the election. Church gloriously revived. Nineteen conversions, twenty-three additions, six by letter, one restored, sixteen baptized, one stands approved. One from the Campbellites. M. M. HALL. Auburn, Logan County, Ky.

SUNSET LIMITED AND CALIFORNIA TOURIST BUSINESS.

Tourists who contemplate visiting California during the season 1896-7 will be glad to know that the sumptuous Sunset Limited service of the Southern Pacific will be resumed November 1st. This magnificent train, which is conceded to be the finest and most complete operated upon any transcontinental line, will have several new and attractive features this season. It will leave New Orleans Saturday night and Thursday morning, running during the season. Rate of fare same as on the regular trains, Pullman fare added. If you are contemplating a trip to the Pacific Coast, write W. G. Neymeyer, Gen'l. Western Agent, Southern Pacific Co., 238 Clark street, Chicago, Ill., or to S. F. B. Morse, General Passenger Agent, New Orleans, La., for further particulars about Sunset Limited.

PROGRAMME.

The following is the programme of the Missionary and Sunday-School Convention to be held with the Stuarts Creek Baptist church, Saturday and Sunday, Nov. 28 and 29, 1896.

SATURDAY.

The duty of Baptists to evangelize the world.—Rev. R. L. Purdom. How to raise church finances.—Rev. W. C. Hilt and J. B. Ensor. Sermon.—Rev. A. C. Graves, D.D. Temperance and the liquor traffic.—Rev. Wm. M. Stallings and Rev. J. T. Hall. Our mission fields.—Rev. A. C. Graves, D.D.

SUNDAY.

The duty of church-members to the Sunday-school.—A. O'Futt and Will. B. Burdette. A model Superintendent.—Rev. Wm. M. Stallings and W. E. Sealeman. Sermon.—Rev. R. L. Purdom. Services begin promptly at 10 A. M. each day. Everybody invited.

A GOOD MEETING.

Our meeting at Rocky Spring church, Warren county, in which we were assisted by Rev. C. V. Edwards of Springfield, Tenn., resulted in 14 additions to the membership, 2 by letter, 1 by relation and 11 by experience and baptism. Bro. Edwards did much of the preaching and did it to the delight of my people. The church was greatly edified. After the close of this meeting Pastor Edwards and myself began a meeting with Lebanon church, Robertson county, Tenn., which continued for 12 days. The Lord was with us in force and manifested himself in the regeneration of 15 souls and a glorious revival in the church and community. The church is very much devoted to their young pastor, and extended to him a unanimous call for another year at the close of the meeting. I trust Bro. Edwards will stay with them, for he is doing a good work. We hope to begin our meeting at this place on the next Lord's day. Pastors Ashby Jones, of Bardonia will assist us. Brethren pray for us that the Spirit may be with us. Yours, J. B. BENTON. Smith's Grove, Ky., Nov. 3, '96.

The Woman, The Man, And The Pill.

She was a good woman. He loved her. She was his wife. The pie was good; his wife made it; he ate it. But the pie disagreed with him, and he disagreed with his wife. Now he takes a pill after his wife and is happy. So is his wife. The pill he takes is Ayer's.

Ayer's Cathartic Pills.

I JUST entered in a Catholic field where French speaking people are in great majority. Half of them and more can not read nor write, and the other half, with a few exceptions, do not dare or care to read the Bible.

It is a mission field "par excellence," and perhaps the readers of the WESTERN RECORDER will be interested in learning that there are now 121,000 French-speaking people in Louisiana who are in the same condition as those round Marksville. New Orleans itself has about 40,000 of them clustered in one quarter who practically never had the Gospel preached to them. The board would be anxious to open work among the French at New Orleans, but its finances forbid it; lack of money preventing the Gospel to be preached in such needy places! Should the Gospel cease to be preached among many Protestants, yet they have their Bible, they can read, they can find salvation; nothing prevents them, for these poor Catholics, if they hear the Gospel they must hear it preached, for they have an innate superstitious fear of the Bible when they know the existence of such a book. Therefore their responsibility before God is lessened but in proportion as it is rolled on the shoulders of those who should give the truth to them and give it not, though they claim to be disciples of disciples—disciples of him who said: "Go and preach the Gospel to all creatures!" At our best we are all unfaithful to that, but what shall be said of those who being unfaithful care not for it nor seek to remedy it? May the Lord move the heart of his people to repent from their criminal indolence and iniquity, for they owe to him all they are and all they have; at any rate, so did they claim to profess as their baptism and they were baptized with Christ through baptism into his death, that just as Christ was raised from the dead through the glory of the Father, so we might also walk in newness of life. C. T. DELPINE. Marksville, La., Nov. 2, '96.

The good sisters of my church at Walton greatly surprised us by sending us two boxes filled with preserves, canned goods, etc., for which we desire to express our highest appreciation and profoundest gratitude, commending the same to him who has so kindly promised to reward us for every thing done in his name, and may be greatly reward them for this token of interest in the comfort and enjoyment of their pastor and his family. G. W. HILL. Williamstown, Ky., Nov. 7, '96.

A POUND OF FACTS is worth oceans of theories. More infants are successfully raised on the Gall Borden Eagle Brand Condensed Milk than upon any other food. Infant Health is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

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FAMILY CIRCLE.

WHO CAN ANSWER?

The question's not a new one, dear,
But one that ev'ry day
Comes to some girls and boys I know
Write at their work or play.

THE LAST HOME.

BY W. T. DAWSON.

"'Twill be a black shame if we do
let it happen," said Baxter, as he met
Johnny Button on the Green one gray
March mornin'.

were a bad lot, an' now I know it. A
man w' the spirit of a weevil wouldn't
talk like that. Men like to you hadn't
ought to be so happy in the work-

Late in the afternoon Mr. Potterbee
and old Mr. Shannon were seen to enter
the village and go straight to Gill's
cottage. The news spread, and they were
regarded as deliverers. Such a

Mr. Potterbee wiped his eyes, and,
turning to Mr. Shannon, said, "Can't
you say something to convince Gill we
can't let him go?"

Gills hev' always been honest folk,
an' hev' died in our own beds, poor though
we be. Many a night I hev' laid
awake by a black shadow, all whitish an'

"Well," said Potterbee, sadly, "I
see your mind's made up, Gill, and if
you feel as you do, I'll be glad to let
you go."

"She do feel rare and lighth," he
said, with the air of an expert. "But I
didn't expect no other. 'Tis but lit-
tle I hev' been able to do this year;

with more than the common address
that men feel in seeing familiar things
for the last time. A painted dresser
sat along one wall; in the corner next
it stood the cupboard, and next the
cupboard a little oak table, on which
Gill's Bible lay open, with his spec-

In the morning every eye in the vil-
lage kept a watch on Gill's cottage. At
ten o'clock a farm-cart drew up at the
door, and Gill's simple face was al-
most unrecognizable. After that night
he never saw that shadow in the corner no
more, nor was he afraid of it. But I
sometimes thought as that corner of
the room was brighter now the others,

Gill stood quite silent regarding
them for a moment. He then began to
fumble in his pocket, at last producing
his well-worn tuning-fork.



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HOW BOBBY WENT TO THE GROCERY.

BY L. E. CRITTENDEN.

Bobby had started downtown with a grocery list, and it was the first time he had gone alone, so he felt very proud and happy over it. But by and by he stepped under a lamp-post to rest.
"It's purty hard work to walk all alone to the groceryman's," he thought. Just then a girl came by and stopped to mail a letter in the iron box on the lamp-post.
Bobby watched her with much interest.
"Where does it go to?" he asked.
"The letter?" answered the girl. "O, down to the postoffice. Didn't you ever see a postoffice box before?"
"No, ma'am," said Bobby. "Cause we've just moved here from the country."
Then as the girl went on, Bobby stood still looking at her box.
"I wonder if it wouldn't take my grocery list down," he thought. "Cause if it's smart enough to take letters I should think it would be able to take a grocery list."
So he tucked his paper in and sat down to see what would happen, though his conscience pricked him a little.
"My mother might not like it," he thought. "I wish I had thought to tell her about it first."
Presently a man dressed in gray drove up, and jumped out of his buggy unlocked the box and took out the letters.
Bobby stood up on tiptoe and tried to see in.
"I thought," he explained to the man, "maybe I'd have some groceries there. I put a list in."
"No," said the man, laughing, "this doesn't deliver groceries. But you climb in and I'll take you down to the grocery. Here's your list."
The grocery man let Bobby drive back with him, and when Bobby saw his mother looking anxiously out of the door he at once began to explain.
"I tried to ex-ex-peppermint with a box, mother," he said, "but I was sorry; though it was a tormentous long ways to the grocery man's, and if they hadn't let me ride in the buggy, how I'd managed. But I won't do it again, mother, truly."
"No, Bobby," said his mother, "experiments don't always turn out right, and it's better to go along the way for months than to go wrong for days."
"Yes, that's so," said Bobby. "I won't forget that." - Outlook.

THE EARTHQUAKES IN ICELAND.

Mr. Ivo Stefansson, Ph.D., writes to the London Times from Reykjavik, under date Sept. 19th, describing the further earthquakes which have taken place in Iceland:
"When I sent off my last letter on September 3 I little suspected that the two earthquakes I reported were only the beginning of a succession of earthquakes such as Iceland has not been subjected to within historical times. The shocks have been felt throughout the length of the island, approximately over an area of 25,000 to 30,000 square miles. When I left Reykjavik, the capital of the island, on September 19, many of the inhabitants had been camping out on a green in the middle of the town for the last fortnight. Yet Reykjavik is only situated on the edge of the district destroyed by the shocks, these convulsions of nature. The two severest shocks yet felt occurred at 11:30 P. M. on September 5th and at two o'clock in the night between September 5th and 6th. A great many farms and homesteads which had withstood the earlier shocks succumbed to these. The people rushed terrified out of their beds, and saved themselves through the windows. I felt distinctly how the crust of the earth moved in great waves from northeast to southwest. I inspected the Cathedral and Parliament houses in Reykjavik after the catastrophe, and found yawning rifts in the ceiling, while all the pictures in the latter were thrown on one side. The shocks were preceded by rumbling noises underground resembling ordnance shot. The darkness of night made the whole scene most terrible. It must here be noticed that only turf and stone houses are known to have been destroyed, while no timber houses fell, though several of them were moved three or four feet from their sites."
"Daylight showed that the land in the southwest of Iceland had changed its appearance. High ground had subsided and become miry, the earth had opened, deep chasms yawned. One of these, by the Oeivus River, is about six miles in length and filled with turbid water, which does not allow its depth to be measured. Landslides had fallen from the mountainsides and destroyed the fields. New geysers have appeared and old ones disappeared. The biggest of the new ones is situated in Hvergerthi: its basin is 54 feet in length and 24 feet in width, and its column of water 30 feet to 40 feet high. The bridges over rivers were partly destroyed. The Oeivus River rose in high waves nearly 16 feet high. In places the river bed was dry. The interval between the 5th and the 10th was filled with a succession of slight shocks and subterranean noises. The next severe shock came at 11:20 A. M. on the 10th inst. Since then several shocks have been felt. Even as I estimate 1,600 to 1,800 houses have been wholly or partly destroyed, while three lives have been lost. The earthquakes of 1784 were the greatest known in Iceland till the present ones. They lasted with long intervals from August 14th till November, 1784. Their centre seemed to be the same as the centre of the present ones, somewhere in the neighborhood of Hekla.
"Collections of money are going forward all over Iceland, especially in Reykjavik. The inhabitants of that town have accommodated forty of the children of the suffering districts in their houses. The population of the districts thus devastated is reckoned at about 8,000, but in many parts the farms were still standing when I left Iceland. The violence of the shocks may be gauged by the fact that a person was bodily lifted out of his bed and thrown on to the floor, while in another place a table was turned upside down. Even at sea the shock was felt. The ships in the harbor were jugged at their anchors so that the crews took to their boats, thinking they were being cut loose from their moorings. A sailing ship was so shaken thirty-five miles from land that the captain thought it had struck a rock. Everywhere one hears people earnestly wishing for an eruption. They think that if the fire gets an outlet the earthquakes will cease. This is, however, disproved by facts. The great eruption in 1783 was followed by earthquakes, but only when a whole year had passed. The same in August, 1784. The people of the devastated districts are still camping out in the cold weather. They are unwilling to leave their sheep and their cattle, on which they are dependent for milk. There is no room for them all and no grazing for their cattle near Reykjavik. The people of that town are, however, ready to help as far as in their power lies. But winter is near. And any rebuilding of their houses is hopeless, for new earthquakes may batter them again. The outlook is dismal."

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

As stated in our last issue, the new botanical discovery, Alkavis, from the wonderful Kava-Kava scrub is proving a wonderful curative in all diseases caused by Uric acid in the blood, or disordered action of the kidneys and urinary organs. The New York World publishes the remarkable case of Rev. A. C. Darling, minister of the Gospel at North Constantia, New York, cured by Alkavis, when, as he says himself, he had lost faith in man and medicine and was preparing himself for certain death. Following is his letter in full:
North Constantia, Oswego Co., New York.
GENTLEMEN:-
I have been troubled with kidney and kindred diseases for sixteen years and tried all I could get without relief. Two and a half years ago I was taken with a severe attack of uric acid which turned to pneumonia. At that time my Liver, Kidneys, Heart and Urinary Organs all combined to make a most fearful picture. My confidence in man and medicine had gone. My belief in Uric acid was that it was left to me was a direful fate and certain death. As I had heard of Alkavis and as I had resorted to medicine, I bought it. At that time I was in the worst - as others - sixteen times in one night, without sleep or rest. In a short time, to my astonishment, I could sleep all night as soundly as a baby, which had not done in sixteen years before. What I know it has done for me. I firmly believe it will do for all who will give Alkavis a fair trial. I most gladly recommend Alkavis to all. Sincerely yours,
(Rev.) A. C. DARLING.

Similar testimony to this wonderful new remedy comes from others, including many ladies. Mrs. Mary A. Layman, of Noel, W. Va., twenty years a sufferer; Mrs. Edith V. Edith, of Edinboro, Pa.; Mrs. L. E. Copeland, Elk River, Minnesota; and many others join in testifying to the wonderful curative powers of Alkavis in various forms of Kidney and allied diseases, and of other troublesome afflictions peculiar to woman.
So far the Church Kidney Cure Company, of No. 420 Fourth Avenue, New York, are its only importers, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Uric acid paid by mail to every reader of the WESTERN RECORDER who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper treatment of the Liver or Urinary Organs. We advise all Sufferers to send their names and address to the company and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

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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.]

LETTER FROM CANADA.

As an old correspondent of your excellent paper, it may not be an unacceptable thing for friends of years' standing to read a line from this side of the line which is supposed to divide us from our brethren in the United States.

Some one has said the Baptists are the oldest body of Christians in Christendom. They date from Jerusalem A. D. 34. All other bodies have "dissected" from them, and the Baptists don't need to go to the Pope to acknowledge the validity of their orders.

I would urge all my brethren to stick to preaching the Gospel and never for a moment be led away into the present century fads. It may not be fashionable to talk of "hell" and "damnation" but it is Scriptural.

The growth of the Baptists has been very great in recent years, but it seems to me that the greater movement is going on within the circles of other bodies themselves; on almost every subject they are coming round to the Baptist side of things.

ple respecting the great principles for which Baptists have always contended.

The one great work for us, it seems to me, is to evangelize. We may grow anxious about principles, about church organization, about education and a lot of other good things, but the great work of preaching the Gospel to the few and the many by every means in our power must not be left undone.

I would urge all my brethren to stick to preaching the Gospel and never for a moment be led away into the present century fads. It may not be fashionable to talk of "hell" and "damnation" but it is Scriptural.

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your labors and that of the Baptists generally is not unknown in Ontario, from whence I write. The hopeful spirit in trade has taken hold of the churches here and many are looking for quite a revival of spiritual interest.

Suffice it to say we are in hearty accord with you all, and whatever difficulties may arise between the countries, as such, we shake hands and keep them clasped in the Kingdom.

D. SPENCER. Brantford, Ont., Oct. 1896.

GRAVES COUNTY ASSOCIATION RESOLUTIONS.

Whereas, Dr. W. H. Whitesitt, President and Professor of Church History in the Baptist Theological Seminary of Louisville, Ky., has, publicly, through the secular press, published to the world and Pedobaptists in particular, that he has discovered satisfactory proof that the Baptists prior to 1641 practiced sprinkling or pouring for baptism, and did not practice immersion until after the above date, and that immersion for baptism was introduced about that time as an innovation, and

Whereas, The said W. H. Whitesitt teaches and advises that a Baptist woman marrying a Pedobaptist husband should unite with his church, thereby making no difference between Pedobaptist churches and the Baptist church set up by the Lord Jesus Christ in person.

Whereas, If Dr. Whitesitt's assertions are true there would be no necessity for the Baptist church, and its claims to being the only true church of the Lord Jesus Christ would be false, and

Whereas, Dr. Whitesitt's position as Professor of our Theological Seminary gives great weight to his heresies and injury to the Baptist church. The Scriptures say, "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them." Rom. 16:17.

Resolved, That we recommend his immediate removal by the board, and that this association withhold all financial aid, assistance or encouragement until his removal is effected.

Amended by directing the clerk of this association to furnish copy to the WESTERN RECORDER with request to publish same. Copy attest.

STEPHEN ELMORE, C. G. C. A. Oct. 29, 1896.

To 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. JAS. P. AGLEN, General Agent, St. Louis, Mo.

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NEWS AND NOTES FROM MISSOURI.

After a residence in Texas for 12 years, actively engaged as a pastor, a removal to Missouri, and a rest of three months 80 miles northwest of St. Louis, on the banks of the Father of Waters at the beautiful little city of Louisiana, I beg to renew my pledge to the RECORDER in the shape of "an occasional letter as correspondent," if I am not too "occasional."

The chief interest at the late session of the General Association at Cape Girardeau gathered about the State Mission work which reported \$2,000 in debt. "Half of this was at once provided for by the delegates present, while the session was accounted very harmonious and profitable."

When one recalls the written statement (in a late edition of the Central Baptist), "There are a thousand or so of Free-will Baptists in Missouri and about one hundred and fifty thousand Self-willed Baptists," harmony in the General Convention seems next to miraculous. Brethren B. G. Tutt, Foreign Mission Secretary for the State and W. L. Boyer, Secretary of Home Missions, both resigned, while Bro. Manly J. Breaker, D. D., takes their place as Secretary of Home and Foreign Missions. He is well qualified for the work, while his residence of several years in Texas will but broaden his views. It is believed Bro. Tutt will take a certain delightful pastorate by a rolling river in Western Missouri possibly, while Bro. Boyer, though generally believed to be a preacher, is "only a layman" (so called) but one of surpassing loveliness and usefulness, an ornament to the State and a glory to God. He lives at Marshall.

President Green, of William Jewell College, has full hands this fall, with 350 students to look after. Besides, a very beautiful addition to William Jewell is a building, nearing completion, a "Preparatory Department" (three stories), which will also serve as a hall (one floor). "About 125 of the students now present are candidates for the ministry," we learn. This most excellent college has been greatly advanced since Dr. Green took its presidency.

Dr. W. R. L. Smith, of St. Louis, is preparing for press a history of our Lord's life and times. He is a fine man and a forceful writer.

Pastorless churches and churchless pastors are found in Missouri as everywhere. W. F. Harris goes from Harrisonville to Carthage, while Rev. Milford Roggs, probably will take Harrisonville. Bro. Jas. Reid resigns at St. Charles, after a pastorate of eight

years, having organized the church. W. T. Campbell accepts the pastorate of South Park church, Kansas City, while T. H. Jenkins resigns at La Grange. The church at Louisiana, Mo., is also pastorless. Bro. J. M. Manaway, having accepted the care of the church at Fayette several months ago.

This is the season for protracted meetings in Missouri. Nine additions at Salem (Bethel Association), G. A. Conch pastor, Eld. A. Pfister aiding. Large crowds in attendance at LaBelle, E. D. Isbell pastor, assisted by Evangelist Dabney, 27 additions. D. G. Saunders reports 10 days' meeting at Lawson; eight additions. Rev. I. M. Turnage reports a meeting at Chariton; 13 additions, aided by E. B. Dillard and G. W. Norvell, while Dr. Dillard is now aiding Pastor J. S. Dingle at Sturgeon. B. W. N. Simms aided Pastor Givens at New Hartford 14 days, resulting in 12 professions. He goes to Sugar Creek to aid Pastor Charles King for two weeks on the 7th inst. Pastor J. D. Biggs, at Edgewood, is in a meeting there, aided by Rev. J. S. Ledford. But I can not further burden your columns with such good news, as my letter is quite lengthy enough. B. W. N. SIMMS. Louisiana, Mo.

The Stewart Dry Goods Co. (INCORPORATED.) NEW YORK STORE LOUISVILLE, KY. Black and Colored Gown Fabrics. Only 3 or 4 lots and room in print. Not a word about the other 10 equally good lots which want of space forbids us to mention. These, however, will pitch the selling tone for the whole stock. 34-inch Wool Check 25c 34-inch Silk Mix urea 35c 38-inch Scotch Plaids 40c 40-in. Canvas Jacquard 50c 54-inch Irish Frieze \$1.50 Full assortment of the finest Broadcloth in the market, 50-inch \$2.50 Black Dress Goods 40-in. Jacquard, new large designs 45c 48-in. Boucle Cloth, all wool, fine goods 75c 50-in. Imperial serge 50c 50-in. Canvas cloth \$1.00 \$1.35. Velour du Nord and Velvets For Capes and Coats we show a great line of these royal fabrics. Velour du Nord, embroidered, beaded and plain, from \$2.50 to \$5.00 a yard, all 32 inches wide. Tranky-four in., 27 in. and 32 in. Velvets, for Dresses, Coats and Capes, at \$3.50, \$4, \$5, \$6 and \$7. NEW YORK STORE LOUISVILLE, KY.

A PLEASANT OCCASION.

A very pleasant occasion called me to Owensboro on the 29th ult. It is pleasant for me to visit this scene of former pastoral labor at all times.

I was much pleased to find that the members of the old First seem greatly pleased with their new pastor and be with them. Hence there is ground for hope of a pleasant and profitable pastorate.

The Third church are energetic, hopeful, enthusiastic as far as I could ascertain. They have, as heretofore stated in the public press, a large amount subscribed for the erection of a magnificent church edifice and were about to let the contract for its erection when I was there, the ground having been secured.

It was my privilege to spend more than a week in Owensboro, and preach for the First church on the first Sunday in November, as well as meet with them on the Wednesday evening preceding in prayer-meeting and attend the Sunday-school at the chapel in the afternoon.

I did not have the pleasure of meeting Bro. Hale, pastor of the Third church, but learned from others that he is pushing his work in his usual style and vigor and has the earnest co-operation of his people.

It was my pleasure to meet Bro. Barrow, the pastor of the Walnut-street church, and many of his people. Bro. Barrow is much beloved by his people and highly esteemed by all who know him.

J. B. SOLOMON.

NOTHING is more expensive than penuriousness, nothing more anxious than carelessness; and every duty which is hidden to wait returns with seven fresh duties at its back.—Charles Kingsley.

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FROM CINCINNATI.

The weekly visits of the RECORDER are eagerly looked for on this side of the river. Many readers in Ohio and Indiana, to say nothing of many other Northern States, admire the outspoken, fearless, dignified and fair course of the RECORDER in dealing with the great questions of the day.

THE CHIEF PRIESTS AND SCRIBES. The Cincinnati Baptist Minister's Conference is a respectable body of Christian men, numbering 30 members, 24 of whom are settled pastors; nearly all are young men, only four whose age exceeds 50 years.

Monday, Nov. 2, must have been Kentucky day in the Conference. From the south side of the river were Pastors Jones, Lee and Swindler, of Covington, Blakk of Dayton, Perryman of Newport, Crouch of Ludlow, and as visitors, Pastor Amos Stout, Brethren Thomas, Porter and Heacock, from Covington; last but not least, Dr. W. B. Crumpton, of Georgetown. Pastor Lee presided, and Pastor A. F. Bowling read an excellent paper on "The Prevention of crime and how the minister can help it."

A BUOYANT MARKET.

And, by the way, the alleged hiatus in the Baptist pedigree does not worry us hereabouts. The market is buoyant for well-raised stock, all ages, if only the New Testament brand; English blood not preferred.

RELIGIOUS WIDE-A-WAKES.

The Baptists are not asleep in Cincinnati. Robbins and heroic Lincoln Park church are possessing the West End and rejoicing over the steadily rising walls of the new Temple. H. O. Fry has been chosen as assistant pastor and is just the man for the work.

The Walnut Hills church have called Lynch, of Danville, and will give him a royal welcome, as will all the saints. Pastor Partridge, at Ninth street, with his Christian army 1,500 strong, is moving on to new victories for Christ. The six out stations are as good as a theological seminary for training young men to preach.

Nothing is more expensive than penuriousness, nothing more anxious than carelessness; and every duty which is hidden to wait returns with seven fresh duties at its back.—Charles Kingsley.

Bro. Thomas Vickers, a valued member of the Madison avenue church, Covington, died Nov. 8. GEO. E. STEVENS. Cincinnati, Nov. 9, 1896.

All that I have taught of art, everything that I have written, every greatness that there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by hearth.—John Ruskin.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting of Salem Association, to be held with Rhude's Creek Church at Cecilian, Ky., Saturday and Sunday Nov. 28 and 29.

SATURDAY.

10 A. M. Devotional exercises.—J. J. Willett. 10:30 A. M. Scriptural authority for Missions.—W. H. Williams. 11 A. M. Sermon.—J. M. Bruce. Adjournment. 1 P. M. Business meeting of district board. 7 P. M. Sermon.—T. J. Duvall.

SUNDAY.

9 A. M. Devotional exercises.—D. T. Shacklett. 9:30 A. M. The value of Sunday-school work.—W. B. Gwynn. 10 A. M. The importance of teaching our distinctive principles in the Sunday-school.—J. C. Willett. 10:30 A. M. The teacher's spiritual life.—B. F. Hagan. 11 A. M. Sermon.—W. L. Ramsey.

We expect to follow this in a series of meetings. All are invited to come. K. C. KIMBLE, Pastor.

A TOBACCO POISONED HEART is a frequent coroner's verdict on sudden deaths. To overcome the desire for Tobacco take SURE QUIT, an antidote chewing gum. It is an honest, remedy highly recommended. Try it today. Eureka Chemical Co., Detroit, Mich.

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The church here has adopted Rev. Earl D. Sims, of China, and Rev. J. V. Daws, Indian Ter., as their missionaries for the future on the Gospel Mission Plan. It was done by unanimous vote and with a heartiness which was surprising. After trying the Gospel Plan a year the church seems to like it. Three other good churches in these parts will do likewise. Thus the good work goes on.

Before this is printed I will be in Louisville assisting Rev. F. W. Taylor in a meeting at Third avenue. Very truly, BEN M. BOGARD. Charleston, Mo., Nov. 11, '96.

COVERED WITH HUMOR

When I was thirteen years old I began to have some spots and eruptions from my skin. I consulted a doctor, but they did me no good. My disease was Eczema. By this time it had gone all over my face, head, and body. Nobody thought I would live, and would not have but for CURCUMA. REMEDY. I used four boxes of CURCUMA, five cakes of CURCUMA SOAP, and three bottles of CURCUMA RESOLUTIVE. My skin all came out at that time, but now it is so thick I can hardly comb it. I am sixteen years old, weigh 120 pounds, and am perfectly well.

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This pilgrimage leaves New York February 27, 1897, per S. S. Empress and will take the most notable parties that have visited the East. Divines, writers of distinction, students, and representatives of various colleges have already signified their intention of joining the expedition. Prominent journals are already making arrangements for correspondence to accompany the party. Lectures will be given en route. Conferences will be held in Jerusalem, Beirut, and, if possible in Constantinople, and arrangements are pending with European schools for the meeting of the pilgrims. They will have the benefit of the most recent explorations in the lands visited. Applications, and names sent upon receipt of address and stamps. References: Dr. C. Lorimer; address "Secretary," 707 Tremont Temple, Boston, Mass., or Frank C. Clark, 111 Broadway, New York.

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Table with columns for St. Louis to Louisville, No. 2, No. 4, and No. 6, listing arrival and departure times for various stations like Centralia, Mt. Vernon, and Princeton.

Table with columns for Louisville to Evansville, No. 1, No. 3, and No. 5, listing arrival and departure times for various stations like Evansville, Evansville, and Evansville.

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C. C. W. AIRFORD.

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Cincinnati	11:15am	3:50pm	12:30pm
Pittsburg	4:00am	11:50am	7:20am
Washington	4:00am	11:50am	11:20am
Baltimore	4:00am	11:50am	11:20am
Philadelphia	10:15am	3:40pm	9:00pm
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Louisville	2:30am	8:20am	4:50pm
St. Louis	4:00am	11:50am	6:00pm
At. Springfield	12:30m	4:00pm	7:20am
At. Springfield	4:00pm	9:00pm	9:30am

North Vernon accommodation leaves 7:15am daily. Cincinnati accommodation leaves 9:45pm except Sunday.
Trains No. 16, 30 and 44 have elegant day coaches, Pullman parlor and sleeping cars to St. Louis.

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The Farm

Sales of corn at 75c per barrel, shucked in the field, and a number of sales of cattle at 3 to 3 1/2 cents are reported in the Harrodsburg Democrat.

Dudley Tribble delivered to Simon Wiehl 116 export cattle, average 1,550 pounds, at 4 1/2c.—*Richmond Register*.

Myers & Ryley bought this week, 1,300 bushels of old wheat and 1,500 bushels of new, delivered at 75c.—*Woodford Sun*.

In Boyle county G. P. Bright & Son bought of Spencer Hubble five 1,200 lbs, at \$3.60 per cwt.; Joel Walker bought of same party 20 head of yearlings, 900 lbs., at \$3.40 per cwt.

D. N. Prewitt sold to L. W. Hudson 25 stowt ewes at \$2.50 per head. Wm. Robinson, bought of Dave Logan forty or fifty shoats at three cents. Farris & Whitley sold to Judge Prewitt a car load of light hogs, 165 pounds average, at \$2.85. Jerry C. Caldwell sold to Wiehl 214 head of cattle, to be delivered the first ten days in November. Spencer Hubble sold to J. J. Walker thirteen yearling cattle, 840 pounds average at \$3.40, and five 1,200 feeders at \$3.60.—*Danville Advocate*.

Covington Arnold & Bro. paid T. D. Chenault 70 cents for 4,000 bushels of wheat, and to Sam Hubble 75 cents for 1,200 bushels of wheat.—*Richmond Register*.

In Woodford county last week, Myers & Ryley bought 1,300 bushels of old wheat, at the house, from J. B. Owen, 500 bushels of new wheat from Joe Sellers, and 1,500 bushels new wheat from J. W. Sandusky, delivered, all at 75 cents per bushel.

Montie Fox bought of William Beck 18 export cattle at 4c. John Hill sold to Herrin & Co., a few fat hogs at 2 1/2c. J. H. Baughman & Co. are paying 90 cents for corn. W. T. Tucker sold to Woods & Lynn 25 fat hogs at 2 1/2 cents. A fairly good crowd came to town last week and there was some demand for good cattle. The following trades were made: J. G. Burnside bought a bunch of 700-pound heifers at 2 1/2c. S. Q. Gover of Pulaski, sold 35 ewes at \$1.65 and 109 wethers at \$2 2/3. Pence & Beck bought 16 854-pound cattle at 3 cents and sold to John P. Embry 18 export cattle at 4 cents with \$10 premium on the bunch. They also sold to Farris & Whitley a pair of mules for \$140. Allen & Coffey sold 9 yearlings for \$111.25 and F. P. Chandler bought a lot of butcher stuff at 2 1/2 cents. Col. J. P. Chandler reports the sale of J. W. Beck's personality Saturday, as follows: Corn in field 89c to 90c per barrel, timothy hay 31 cents per hundred; jack \$75, jennets \$16 to \$20, cow and calf \$16 and horse \$16. The household goods sold fairly well.—*Interior Journal*.

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ON CONSTIPATION.

BY T. LAUDER BRUNTON, M. D., F. R. S., Physician to, and Lecturer on Pharmacology and Therapeutics, at St. Bartholomew's Hospital, etc.

The subject of constipation is one that is interesting to every medical man because, I suppose, there is no other ailment for which he is so often consulted. Constipation especially is so exceedingly common in civilized communities that I think we ought hardly to look upon it as a disease. We find it among the strongest, the healthiest, and the longest lived of our people, and although they suffer from it and therefore ask for aid from medical men, it is probable that we should regard constipation really as the reaction of a healthy organism to unfavorable surroundings. The unfavorable or unnatural surroundings may be said to be too soft food, too little water, or too little exercise. There are no doubt many other conditions which tend to bring about constipation, but these three may, I think, be looked upon as the chief factors in the production of chronic constipation. Primitive communities take food which is not only rather hard and generally imperfectly cooked, but leaves a considerable amount of indigestible residue. In our school days we used to read how Caesar and his troops carried with them little hand mills and bags of corn or of wheat. The corn or wheat was put into a hand mill and roughly ground. In this way the grain was imperfectly broken up and so taken by the soldiers. Among uncivilized communities at a present day it may be simply pounded. In civilized countries, however, we have mills which not only grind the corn very finely, but separate the outer and more indigestible part of the grain from the starch which constitutes the interior of the grain. We thus get rid, by the perfection of our machinery, of those parts of the grain which would leave in the bowel undissolved residues, and which would act thereby as a mechanical stimulus to the peristaltic action of the bowels. Similarly in regard to fruits and vegetables; we are accustomed to take them not in their crude state, but well cooked, and if there are any indigestible parts either in the vegetables or in the fruits these are generally removed.

Soft food, then, is one of the first causes of constipation, and in trying to treat constipation one of the first means to which we have recourse is to bring our patients back to the conditions under which less civilized nations usually live. We advise them to take bread either consisting of whole meal or with a greater or less admixture of bran. We advise them to take vegetables in abundance, either cooked, such as cabbage, spinach, broccoli, Brussels sprouts, cauliflower, carrots, turnips, parsnips, and the like, or we advise them to take vegetables such as tomatoes, celery, and so on, raw as well as cooked. In America it is very common indeed for people to begin or finish their breakfast with a slice or two of raw tomato or a slice or two of melon, and these fruits very often are sufficient to keep the bowels open. In this country we not infrequently recommend patients to take in the morning a raw apple or two, such an orange or two, or eat a fig on the empty stomach before breakfast, and here also we very frequently find that we get the desired result. One of the most common of the fruits we prescribe is stewed prunes, and frequently these keep the bowels open, or a stewed or a roasted

apple or two may do so also. Many patients, however, find that even stewed prunes are insufficient to keep the bowels open, and in such cases one may succeed in getting a regular movement by simply taking some senna leaves, tying them in a muslin bag, and putting them into the pan beside the prunes to be stewed. This very simple plan has in some cases that I have had under treatment succeeded when the ordinary method of just recommending stewed prunes has proved insufficient.

Fruits also contain, as a rule, salts of vegetable acids, and many of them contain sugars, and both these salts and sugars are of importance as laxatives. In the case of a fig we find that there are three kinds of laxative properties: there are (1) the mechanical irritation due to the altogether indigestible seeds; (2) the stimulus given by the vegetable salts contained in the fig; and (3) the stimulus given to the bowel by the sugars.

Sugars in themselves are useful laxatives, and golden syrup, honey, or still better, perhaps, the old-fashioned black treacle, are very useful laxatives, and they may be given—at least the syrup and the treacle may be given—along with oatmeal porridge in the morning. Honey, treacle, or syrup may be given spread upon bread, or the latter two ways may be mixed with the bread to form gingerbread, and in all these ways they prove very useful laxatives. Vegetable jellies taken with bread are less efficient, but vegetable jams are very useful, because in them we find a mechanical stimulus is given by the seeds or by the skins which the jams contain. A very favorite addition to the breakfast table is marmalade, which contains vegetable salts, sugar, and also the hard skin of the orange cut up into small pieces, which are rather indigestible and give a mechanical stimulus to the bowel.

Water, insufficient in quantity or abnormal in quantity, is also a cause of constipation. We find that civilized people are very often in the habit, as it were, of cheating the natural desire for water by taking wine, and many people, especially ladies, are in the habit of taking less water than they like because if they drink more water it will pass through the kidneys and the excretions of society may prevent them from emptying the bladder as frequently as they would wish, and therefore they get into the habit of taking much less water than is advisable. A dryness of the bowel constantly results from this, the faeces become dryer and harder, and so constipation occurs. This constipation may frequently be lessened by simply allowing the patient to drink a tumblerful of hot water or even of cold water, according to the season of the year, on rising in the morning, and sometimes a similar tumblerful of water taken just before going to bed aids the action of the bowels.

A wrong quality of the water is a frequent cause of constipation, and people living on a chalky soil and drinking hard water are very apt to suffer from this trouble. Where this is the case the patient should drink some of the ordinary bottled waters, such as soda water, potash water, or aerated water generally. Not only should they drink this, but they should have tea made with these waters instead of with the ordinary chalky water, as the quantity of lime in the water taken as tea is sufficient in some people, if the water be very chalky, to keep up the constipation, which will be relieved if the water taken in the form of tea be free from lime. It is very difficult for patients supplied with

hard water to get food cooked with water free from lime, and the only thing one can do is to advise them if possible to secure soft water for cooking purposes, for they will not use bottled waters on account of the expense.

Another very important point in the cure of constipation is habit, and this habit is also of great importance in regard to the production of constipation. The bowels usually tend to act once in twenty-four hours, and generally nearly at the same time in the day. If a person who is accustomed to evacuate the bowels regularly omits to do so in consequence of having to hurry away somewhere or having some engagement which prevents him from going to the closet at the accustomed hour, he is apt to break the habit, and it is sometimes much more easy to lose the habit than to regain it. It is very essential that the patient should go to the closet as near as possible at the very minute by the clock, and he should, if possible, go after breakfast; for, as Cash has shown, the introduction of food into the stomach, especially after the long fast during the night, tends to cause peristaltic movement of the intestines, which brings some of the fecal matter from the sigmoid flexure, down into the rectum and tends to cause an evacuation. However, this regular time is in some cases impracticable in the morning on account of the calls of business, which make the man leave his house quickly to catch a train to the city, or from other reasons. In such cases the bowels should be evacuated at bedtime or at some hour of the day when regularity can be secured. In cases where the patient suffers from hemorrhoids or a tendency to prolapse it is much better that the evacuating should be selected, so that the bowel shall be evacuated just before going to bed, because in persons suffering from hemorrhoids or a tendency to prolapse there is apt to be a feeling of great discomfort consecutive to the movement of the bowels, and if the movement occurs in the morning they suffer from this discomfort the whole of the day. If the bowels are emptied just before retiring to bed, they can wash the parts, return the hemorrhoids or bowel, then go to bed, lie quiet and comfortable, and in the morning all traces of discomfort has passed away.

Exercise has a good deal to do with the movement of the bowels. Deficiency of exercise tends to cause constipation, partly, I believe, because the bowels do not get a mechanical stimulus applied to them by the contraction of the abdominal muscles. So that, as a rule, we advise our patients to take exercise; but a great many people will not take exercise, and I think a number of people cannot do so. In such cases we may supply its place by the use of massage, and massage to the abdomen certainly will counteract the tendency to constipation. In many persons the advantage of massage over ordinary exercise is that in massage the stimulus is applied not merely to the abdominal muscles themselves, but really also to the bowels below, and it may be applied in various ways.—*New York Advocate*.

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Items of Interest.

H. J. Andrus, President of the Arlington Chemical Works of Yonkers was killed by the explosion of a dynamite bomb in his office. Whether the bomb was meant for him or some one else is not known. Some workmen had been discharged not long before, but as the only reason for discharging them was the hard times, they showed at the time no evidence of bad feeling.

On Sept. 25th a house in the process of construction in New York City fell down, killing a workman. The coroner's jury has brought in a verdict laying the blame upon the architect who had charge of the job, and the builder. They gave bail.

After the war John H. Ioman, a Confederate soldier, went to New York City with only money enough to keep him alive for three months. He died last week worth millions, with not one dirty or dishonest dollar among them. He was as honorable and as pious as he was able in business. He used his wealth ways for the development of the South he loved. The days in which poor boys can make their way are not ended. He was a member of Dr. John Hall's church, and at his funeral Dr. Hall said of him, "He was a man who lived in the love of Jesus."

Next to the houses which fall down before they are finished, this closing decade of the great nineteenth century has reason to be sorry of its warships. While lying peacefully in dock in the navy yard of Brooklyn the new warship Texas sank, going down to the mud with 18 feet of water in her engine rooms. This was owing to some fault in a pipe. The United States will need to keep its battleships on shore under glass cases.

The earthquakes in Ireland last month did more harm than was first thought. One hundred and fifty farms were ruined and a large number of cattle killed. There is much misery among the people, for quantities of food they had stored for the winter were destroyed.

Lord Salisbury made a speech at the Lord Mayor's dinner which indicated the policy of the English Government. In regard to Turkey he said that England will not make common cause against isolated action. He pointed out that a navy could do no good against Turkey, and an immense army would be required to occupy the country if the Armenians were to be protected, and that the first thing which would be necessary would be a conscription. He scoffed at the idea of England's keeping her pledged word and getting out of Egypt.

The French peasantry were once a sober race. They are becoming most dissipated. It is terrible enough that the men should drink, but the women and children are drinking also. A writer in the New York Observer says that in Normandy instead of the cabbage soup which used to be a staple part of their diet they now have the wine cuts slices of bread and puts them in a soup dish and pours over them a pint or more of brandy. And this forms the chief family meal. Alas for France!

Dr. W. L. Shanks in the Medical World reports a case of immediate and complete recovery from poisoning by the ivy vine. The patient was swollen from head to foot, but an hour after bathing in a solution of sodium hypochloride he was out and about his business as if nothing had happened.

The Spanish bankers have lent to Spain to help her in her financial straits 400,000,000 pesetas, about \$80,000,000. But of this more than one-third is already due in accounts. A third of the pesetas going to pay accounts which have to be transferred to Cuba.

Li Hung Chang reached China safely after having been imprisoned all over the world, only to fall into disgrace at the Court. He entered the precincts of the summer palace in order to see the Dowager Empress. The emperor was advised by his officials to deprive Li Hung Chang of all his offices as a punishment to his responsible for the emperor's death. He deprived him of all salary for a year. As Li Hung Chang is the richest man in the world he can endure the loss of his salary.

The Lowell Observatory at Flagstaff, Arizona, has accomplished much work, especially in observing Mars. But it has always been hindered by clouds and fog in the winter season, and for this reason it is to be removed to Mexico.

Minnesota passed a law some years ago which has set two years to run in which all killing of moose was prohibited. The consequence is the moose have increased rapidly and will soon be as abundant as red deer. They have a breeding place in the wilderness in the northern part of the state where they have not as yet been disturbed. It is to be hoped they will never be as nearly exterminated again. The Diario de la Marina reminds the United States that according to its own plea in the case of the Alabama, a plea which was decided in their favour by arbitration, they are responsible for the claims of the United States filibustering expeditions which have gone out to Cuba.

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HECKLEY. Mr. E. G. Heckley died at his home near Beckley station, Nov. 1, 1896, after nearly two months' illness. He was born Nov. 22, 1852, and united with Simpsonville Baptist church 35 years ago. A number of years since his membership was moved to Pleasant Grove Baptist church, Jefferson county, where it remained until his death. He leaves a wife and six children, all, except three of whom, are members at Pleasant Grove. In patience and true Christian submission he bore the suffering of his long illness. He left the brightest evidence that he has only gone home to be with Jesus. He repeatedly said that Jesus had prepared the way and he was going home. "Asleep in Jesus, blessed sleep. From which none ever wake to weep." One who loved him, W. A. G.

TUCKER. As her old home near Jeffersontown, Nov. 1, 1896, Sister Nancy Jane, widow of the late Hazael Tucker, long a prominent citizen of Jefferson county. Before her marriage she was Miss Nancy J. Cooper, and was baptized by Elder George Walker into the fellowship of Buck Creek Baptist church in 1844, when she was 20 years old. She went into the organization of the Jeffersontown Baptist church in 1845, of which she remained a worthy member till her decease. Thus she had been an exemplary and consistent Baptist for nearly 50 years. She was born in 1816. She was 81 years and 22 days old. She lived to see her six children (all sons) grown and married, and all Baptists, except her youngest, who is a member of another denomination. Blessed woman! Thrice blessed mother! Thanks be to God for such a life. The writer preached her funeral sermon at St. Jefferson Nov. 18, 1896, to a very large concourse of relatives and sympathizing friends, and her mortal remains were laid away in the beautiful cemetery.

"Blessed hope that in Jesus is given In our sorrow to cheer and sustain. That soon in the mansions of heaven We shall meet our dear mother again." J. B. THOMP.

HAWKINS. Catharine Hawkins died Oct. 12, 1896, at Avilla, Mo., aged 71 years. She was born March 16, 1825, in Shelby county, Ky.; joined the Baptist church when about 15 years old; was married to S. G. Hawkins July 14, 1842, who still survives her. They moved to Illinois in 1854, and then to Missouri in 1856. She lived a consistent Christian life. She was a true, kind wife and a loving mother. She leaves two children to mourn her loss, W. B. Hawkins, of Springfield, Ill., and Mrs. J. M. Wheeler, of Vienna, I. T.

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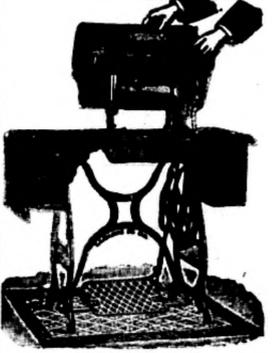
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WESTERN RECORDER-Please excuse me for not writing you sooner about my machine. I am more than pleased with it. I think it as good as any machine that sells at \$40. Every one that sees it thinks it nice. MISS H. KELLY, State Line, Ky.

WESTERN RECORDER-I have received the machine and am well pleased with it. It is equally as good as machines sold here in Lake City for \$40. JOHN H. JEFFERIES, Lake City, Fla., Aug. 19, 1896.

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

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Items of Interest.

A French glass manufacturer named Appert has shown by experiments that by introducing eight per cent of aluminum into glass it becomes more solid, less changeable and more elastic than ordinary glass.

An effort was made on Friday to reduce the wages of the miners in the mines around Jackson, Ohio. The men not appreciating this proof of good times went out on a strike on Saturday. They said they could barely live on a sixty-one cent rate, and could not on a forty-five cent one. It is feared there will be a general strike throughout Ohio.

There has been a riot at Leadville, Colorado. The miners having struck, other men were employed, and in a fight between these new men and the old ones, one man was killed, another fatally wounded, and several others were dangerously wounded. Let us hope the good times will reach Leadville.

A treaty has been drawn up between the United States and England in regard to the Venezuela boundary. Lord Salisbury has always said he was entirely willing to arbitrate any land on which British subjects were not living, but he would not surrender one of them to Venezuela, not a solitary man of them. Cleveland and Olney were opposed to this point, and the agreement is that if any British subject has been living in a place fifty years, that place shall continue under British sway. As this covers all of them, Salisbury agreed. The Lord Chief Justice of England is to appoint two arbitrators, and the Chief Justice of the United States two, and the King of Sweden is to be the fifth, which makes him the umpire.

This Venezuelan agreement is a distinct back-down on both sides. Salisbury by not giving the United States admits their right to meddle in South America; Cleveland and Olney back down on what they insisted, with threats of war, must be arbitrated. The French and German papers, the official organs, say with much vehemence that Europe does not admit the right of the United States to meddle in any of their disputes with South America, even if England does.

An immense street-car Trust has been formed in which will operate the street-cars of London and New York, and as many other cities as the octopus can grasp.

The situation in Europe grows graver as the enormity of Bismarck's revelation becomes generally known. It will take Germany a long time to recover from the injury done by its being made known that she cannot be trusted by her allies. The situation is so grave that Chancellor Hohenzollern could not leave Berlin even while his brother lay dead in Rome. Bismarck's excuse for exploding this bombshell was that he could not bear to see all his work undone by those who come after him. And therefore he told all the world what shows that he himself is a man utterly without honor.

How strained relations between the nations of Europe are was shown by the excitement which the remark of a girl made. When the Duke of Orleans who claims the French throne was married to the Archduchess Duchess of Austria, some of the royalists of France carried her a magnificent crown shaped to resemble a lily. She spoke of it as "the crown of France which, please God, my husband will some day wear." France was thrown into hysterics, till the Austrian Emperor denied the story. This meant that he disapproved and that from a diplomatic point of view the words were not spoken.

Li Hung Chang carried his coffin with him in his tour round the world. But after he had gotten back without needing it, and the coffin was in Asiatic waters, it was burned in a fire on the steamship Glencairn.

A firm at Legh has just built a locomotive which is claimed to be the most powerful one in the world. At a trial trip it pulled one hundred freight cars each loaded till it weighed 15 tons, and its speed with this load was forty-six miles. The grade of the road was not stated in the report.

It seems to be certain that there has been fighting in Cuba, but that is all. The Havana dispatches say that Maceo was driven from his strong position on the heights of El Habi, and that the Spanish troops are pursuing him. It would be a bold person who would attempt to guess how much truth there is in this statement.

The New York Observer, usually the gentlest and kindest of all papers, gives quite a "dig" as the boys say, at the Democrats who voted for McKinley; "A Democrat in supporting this candidate not only voted against his own party, but for the Republicans who stood most conspicuously for all those political principles, save that of sound money, to which he was most opposed." We express not a shadow of opinion in regard to these principles, but it is not kindly to remind those Democrats that the man they voted for is the embodiment of all they have opposed.

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TAKES HORSFORD'S ACID PHOSPHATE.
It aids the stomach to digest the food, and does away with that full feeling after eating.

In the army during the late war, of all base characters the deserter was regarded as the basest. He received slender sympathy, and upon his head were heaped the heaviest anathemas. Likewise in the Church, of all men they are the most to be denounced and are the most hopelessly fallen, who have publicly and solemnly, as in the presence of God, vowed fealty and loyalty to Jesus and His cause, and then have gone forth only to perjure their souls by wilful desertion of Christ and His people. They heap dishonor upon Christianity, cause grief to the true followers of the Most High, wound the Saviour in the house of His friends, and give occasion for infidels to scoff, and the world to sneer.—Christian Intelligencer.

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

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Via B. & O. S. W. Ry., Nov. 30th and Dec. 1st, for Billings, Bismarck, Cheyenne, Denver, Colorado, Indian Territory, Iowa, Kansas, Minnesota, Missouri, Oklahoma, Nebraska, New Mexico, The Dakotas, Utah, Wyoming, Texas, Louisiana, etc. The limit and stop-over privileges will permit thorough inspection of the country. For tickets and further information call on agents B. & O. S. W. Ry. R. S. Brown, D. P. A., Louisville, Ky.

WANTED LADY OR GENTLEMAN of good Church standing to learn our business, then to act as manager of State Correspondent, Salary \$500. Excellent self-addressed stamped envelope to A. P. T. ELDER, Manager, 87 Plymouth Place, Chicago, Ills.

WHO'S SHELLABERGER?

See the Wire Penes Man of Atlanta Ga., and sell the best and cheapest fencing in existence for all purposes. Catalogue free. Write for it.

THE MARKETS.

Report for the Week Ending Saturday, Nov. 14, 1896.

Cattle—The receipts of cattle to-day were very light and the transactions light. The market was sluggish. Mediums and heavies changed hands at \$2.50 to \$2.75; and lights at \$2.25 to \$2.50. All were sold.

Calves—The market was steady and featureless, with no change in prices.

Hogs—The receipts were 1,861 head, to which were added about 1,200 carried over. The market was sluggish. Mediums and heavies changed hands at \$2.50 to \$2.75; and lights at \$2.25 to \$2.50. All were sold.

Sheep and Lambs—The receipts were very light. Prices remain steady.

CATTLE

Extra shipping cattle, 1,400 to 1,600 lbs.	\$4 00 to 25
Light shipping, 1,300 to 1,400 lbs.	3 75 to 25
Best butchers	3 50 to 25
Fair to good butchers	3 25 to 25
Thin, rough steers, poor cows and scalwags	1 00 to 50
Good to extra oxen, 1,600 to 1,700 lbs.	3 25 to 50
Common to medium oxen	2 00 to 75
Feeders, 900 to 1,300 lbs.	2 25 to 50
Stockers	1 75 to 25
Hulls	1 75 to 25
Veal calves	3 50 to 25
Choice miltch cows	30 00 to 25
Fair to good miltch cows	15 00 to 25

HOGS

Choice packing and butchers, 25 to 300 lbs., strictly corn-fed	\$3 25 to 27
Fair to good packing, 180 to 250 lbs.	3 00 to 27
Good to extra light, 180 to 190 lbs.	3 25 to 27
Fat shoats, 180 to 190 lbs.	3 00 to 25
Fat shoats, 100 to 120 lbs.	2 50 to 25
Stockers	2 50 to 20

SHEEP AND LAMBS

Good to extra shipping sheep	\$2 00 to 75
Fair to good sheep	2 25 to 40
Common to medium sheep	1 00 to 20
Bucks	1 50 to 20
Extra shipping lambs	4 75 to 60
Fair to good lambs	3 00 to 24
Medium to butcher lambs	2 50 to 20
Tail-ends or culls	1 50 to 20

NOTICE.

Every subscriber of the WESTERN RECORDER afflicted with catarrh, should send to Dr. E. J. Worst of Ashland, Ohio, for his new Aerial Catarrh Inhaler which he will mail you free of medicine for one year, free.

He will allow you three days as a trial, then if perfectly satisfied send him \$1 00, if not return it to him in the original package. Try it.

Personally Conducted Excursion

Leaves 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 travelling alone. Ask your nearest agent for Central Route folder, or J. F. AGLER, General Agent, St. Louis, Mo.

BOYS' REEFERS

Sizes 3 to 16. Prices \$2.50 to \$6.



The Reefer 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 wooten linings; bound with wide black braids, 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 at 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 a cash MAIL ORDER—money promptly refunded if goods fail to please.

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

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The First and Largest of BAPTIST BOOK CONCERNS. Catalogue free. Send for it.

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BAPTIST BOOK CONCERN

Election is over; Stop talking Politics and attend to Business. Go get a

CARPETS

We have them from the finest to the cheapest, shipped to us from factories all over the world, with orders to sell. So you have a chance to get them at less than factory prices. Made and laid (if desired) by the best carpet layers in the world. You can take them for cash or on time. If you want to save money, live happy, please your wife, sweetheart, mother, cousins, aunts, uncles and especially your mother-in-law, be respected by your neighbors, no matter whether Republican, Democrat, Free Silver or Gold Bug, come to *Headquarters* for CARPETS, RUGS, MATTINGS, CURTAINS, FURNITURE and HOUSEHOLD FIXINGS generally.

We Pay Freight. **MANUFACTURERS' AGENTS,** We Pay Freight.

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