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Faith, Hope and Love, these three.

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THERE is the tomb of a man named Noah Webster in West Hartford, Conn. Relic fiends have been chipping away pieces from the stone, but this has been stopped by a sign which has been put up: "This is not the grave of the dictionary man."

TENNYSON'S son reports a conversation he had with his father a week before his death. In speaking of the personality of God the poet said: "I should infinitely rather feel myself the most miserable wretch on the face of the earth with a God above, than the highest type of man standing alone."

THE Watchman is right in saying: "Churchianity has too largely usurped the place of Christianity. Religion has constantly tended to become a thing of the sacred edifice and of the pew, to the exclusion of the home and the workman's bench." It is not only easier, but it makes one conspicuous to run round and talk rather than to do justly, love mercy and walk humbly with God.

"In spite of the incessant present-day talk about the Bible, there never was an age which more needed to come into close and vital touch with Scripture at its very heart than this in which we live," says the *N. Y. Observer*. We are glad to believe that the duty of memorizing the Scriptures is no longer so much neglected as it has been. No talk about the Bible can ever take the place of memorizing it.

It is said the Nestorians, a sect of Christians numbering 400,000 have decided to join the Greek church. They live in Persia and Turkey along the border of the two countries, and are in great peril of their lives. But if they join the Greek church, Russia will protect them. There is little difference in creed between the two bodies, so that they surrender little but the government of the church.

THE *Congregationalist* quotes from a Unitarian paper which says that love to God and man "from the orthodox point of view is the exclusive privilege of those who have accepted the plan of salvation," and adds, "It is curious to note what things a Unitarian sees and describes when he thinks he is looking from an orthodox point of view." Has the *Congregationalist* forgotten that the text-book of orthodox declares "The carnal heart is enmity towards God?"

We regret that a professor in the Newton Baptist Theological Seminary should have said this: "It must be said that Christian teachers who believe that the Great Teacher has made an affirmation of the Mosaic authorship of the Pentateuch, are unfitted to be candid guides through the labyrinth of critical consideration involved in the decision of the question." Such a professor seems to be unfitted to be a guide to Baptist doctrine and belief, whatever abysms he may meander in.

AND PETER SAT AND WARMED HIMSELF.

BY REV. E. T. HISCOCK, D. D.

When Jesus was arrested in the garden and taken to the high priest's palace, all his disciples forsook him and fled. Even Peter, the impetuous but incautious and unreliable, who with an ill-timed bravado a little while before had declared his willingness to die with his Master rather than deny or forsake him, and whose attempt to kill a servant with his sworn showed high-tempered rashness rather than courage. Even he forsook his Master in the time of peril, and left him to his fate. We marvel at such cowardice, but might have done no better had we been there. Peter, however, curious to know how the affair would turn out, followed the crowd of officers and attendants as they bore Jesus away—followed "afar off," keeping out of harm's way; followed "to see the end," rather than to defend, bear testimony for, or in any way be helpful to his Master; reaching the palace later, when the doors were closed, and Jesus was already being examined in the hall of justice. But for the friendly offices of John, who was acquainted in the palace, the recreant Peter would not have been admitted at all to "see the end." Things follow their tendencies; so do persons. When Peter was admitted, what did he do? Did he press his way to Jesus, place himself by his side, assert his innocence, brand as falsehoods the malicious charges against him, and declare himself ready to die for him, or with him? Peter was on the "down grade," and would not stop till he had reached the abyss where his Lord's prayer, previously offered, reached him and availed for his deliverance. Satan was sifting him as wheat; thus far it seemed mostly chaff; but later the chaff was burned up and the precious fruits appeared.

It was a cold night, and the officers who had arrested Jesus, together with the court attendants and servants, made a fire of coals in the outer hall, and gathered about it to warm themselves, while within the court room proper the high priest, scribes, Pharisees and lawyers held and badgered Jesus as a lamb is tortured by hungry wolves. It was cold, and likely to be an all-night affair, and the servants and hangers-on at court session meant to be as comfortable as possible. So they gathered about the fire and warmed themselves—and waited. "And Peter was also with them, standing and warming himself."

In this case, as in many others, trivial differences of statement in the several records confirm the truth and give a more vivid view of the scene. Matthew says: "Now Peter was sitting without in the court with the officers." Mark says: "He was sitting with the officers and warming himself." Luke says: "When they had kindled a fire in the midst of the court and had sat down together, Peter sat in the midst of them." John says: "And Peter was also with them, standing and warming himself." Like any other company of court attendants waiting at a trial, they gathered about the fire, and so many as could found seats, others stood till some movement left a vacant seat, which at once was appropriated by the one nearest to it. Peter may not have been able to remain quiet long in any position. A convicting conscience made him restless, knowing what was going on just inside an open door. When John observed him he was standing. When the maid servant first addressed and accused him he was sitting. Then he arose and went out into the porch where he was confronted and accused by another. His position and attitude at the time are of small importance, only as they reveal something of his character.

The soul of Peter may not have been at

rest, probably was not. But his attitude was one of calm repose or of strange indifference, while affairs so unspeakably awful and far-reaching in their consequences were transpiring so near him. Of course, he could have had no just comprehension, or even suspicion of their real nature and importance. He was there, apparently, as a careless looker-on, standing or sitting with a company of strangers, waiting the issue of the court proceedings, and warming himself. Perhaps we should not make a point that first he was "standing" with them about the fire, and then quietly and deliberately "sitting down," as if satisfied to remain and adjust himself to a situation alien to him, in company not of his kind, but inimical to his cause and to his Teacher and Leader, now being tried within his hearing on false and cruel charges, before unjust judges, with perjured witnesses. And yet this very change from standing to sitting is cited by the author of the First Psalm to indicate gradation in evil. "Blessed is the man that walketh not in the counsels of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Peter was not in good company. At least it was unsuitable for a disciple of Jesus. That he found to his cost when they recognized him as "one of the man's disciples." One of the most common and one of the most powerful temptations to evil to which Christians are exposed is that of irreligious companionship. Their associates in social and friendly intercourse may not be bad people, may not be vile, corrupt and immoral, but if they be carnal, worldly and destitute of godliness, the bias and tendency is away from Christ and his cause, inducing weakness and decay of spiritual life. It is safe to say that backsliding among young Christians is produced by this cause more frequently than by any other.

Peter sat and "warmed himself." He was mindful of his own comfort. The night was chilly and unpleasant, and since the servants had made a fire he was disposed to take advantage of it. Was it not cold also in the court room, where Jesus was being tortured in spirit if not in body? Was Peter mindful of him? A little while before he was ready to die for him. At least he said he was. Now he could deny, with a lie and an oath, that he even knew him. Oh, Lucifer, son of the morning, how art thou fallen! Fallen from the sublime moral and spiritual heights of the garden with his Lord, the prayer of agony, and the bloody sweat to the court of the high priest's house, to the borrowed favor of the servants' fire, to the fear of a maiden, to the sifting of Satan. Still sitting there Jesus saw him; denying his Master, Jesus heard him. Heard his profanity and falsehood; heard it all even while listening to the witnesses who were swearing away his life. Yet not a word he spoke. But when the night was far spent—such a night as there shall never be another like it—the meek sufferer "turned and looked upon Peter." No word of censure or of reproach or condemnation. He simply looked at the ungrateful sinner being sifted by Satan. It was like the lightning of the judgment smiting the guilty transgressor. From that moment Simon Peter was another man, a new man, a redeemed man. He did not care to warm himself any longer. He had sensations more dreadful than the night's chill, and hastened from the company where he had showed himself before strangers to spend the balance of the night in agony and tears. Meantime the tragedy in the court room moved on uninterrupted by the episode of Peter's affairs in the court. If they heard the controversy with the servants, no one understood or cared for it. Swearing and contradictions were common among the servants and court officials, and no one noticed it. No one saw that look which broke Peter's heart but himself—or

possibly one other who told the story of it. And if the busy and blood-thirsty enemies of Jesus heard the cock crowing, they had heard it many times before, and it meant nothing to them. To Peter it all meant much more than words can tell. It all will live in history, and never, never, be obliterated from his memory. And that night, time will not have another such to match it! The servants' fire of coals did doubtless need replenishing more than once before the weary morning came, but Peter was not there to share its warmth. He no longer felt the cold. Henceforth the world was crucified to him, and he to the world.

It is rather a singular expression and somewhat suggestive that Mark makes, according to the Revised Version, saying Peter was "warming himself in the light of the fire." Literally the *light* of the fire could not warm him. But the light of the fire revealed him; by that light they could see him standing, or sitting, with the officers, intent on his comfort, warming himself, while his Master, shamefully abused, was suffering so near him. How like many of Jesus' disciples of to-day, who, seeking their own ease and comfort, are warming themselves in the light of worldly prosperity, pleasure, carnal desire, social recreation, while the serious things of the kingdom of God are unheeded, and Jesus, just at hand and all about them, is suffering in his cause and people, sore neglect and shameful wrong, and the world for which he died, like a stranded wreck, is left to direful fate.

THE JOY OF BELIEVING.

Christians are but seldom confronted nowadays with the charge that religion produces a gloom in their lives, driving the cheerfulness and happiness away. That fiction has been discarded and the joyful side of religion is more and more acknowledged. Giving vent to this feeling a contemporary remarks thus of the religion that sings:

"Christianity is the religion that sings itself. Atheism has no songs, agnosticism is not tuneless. We have never heard of a Brahmanic hymnal or a Confucian psalmody. The meters of bathos and oratory, so far as paganism is vocal at all, are not once to be compared with the lively heartiness, with the freeness, fullness, and depth of Christian song. There is a spontaneity and an abandon to the songs of Christians that is sadly lacking in all the musical exercises of paganism. The believer in Jesus explains his own songfulness in the conclusive question: 'How can I keep from singing?' Christianity is not only a religion that sings, but also it is the religion that sings. No other faith is so the cult of carols and the school of praise. The Christian sings because he has something to sing about. The believer's face is aglow with joy and his speech inevitably quickens into song. When Jesus Christ put Himself into the world, he put song into the world. In saving men He saved their music also. And so ever and everywhere the religion of Christ has the lilt of hope, of brave joy, of cheery brightness. Christian faith elevates song while it quickens it. It inspires a poetry which is peerless. Atheism is dumb, but there is music to Christianity. Skepticism is not singable, but Christ to day is leading the grandest chorus of the world. English literature is already full of the lyrics of the Christ, while the poets are still searching for new tributes to bring to His name. The sublimest oratorios have had inspiration from the Nazarene. Christianity is a religion that can sing and that does sing.—Presbyterian Review.

If we would bring a holy life to Christ, we must mind our fireside duties as well as duties of the sanctuary.—Spurgeon.

THE CULTURE OF CHILDREN.

It is difficult to get the world regulated precisely to one's fancy, the tastes of people are so different and unaccountable. And perhaps if it were thus regulated, it might prove a dreadfully tiresome place to live in. But we believe it would be a much pleasanter place just now were not so much attention paid to the amusement and culture of children. Everybody who goes much into society knows what an undue proportion of grown-up prigs it contains; and yet the absorbing occupation of parents and of uncles and aunts is to provide for an increase of their number by cultivating a whole new generation of little prigs. For the model child which they aim to produce by all their elaborate inventions for its culture, is nothing else than a little prig, and never will be anything else until sharp contact with the world has worn off the edge of its self-sufficiency and conceit. The race of "Infant Phenomenons," and of the class of the Crummies type who worship them and insist that their friends shall do so too, is constantly increasing. There are infant musicians, and infant story-writers and reciters, and infant prodigies who lip in numbers. Boy preachers call the aged to repentance, and we learn the wisdom of the ages from the mouths of babes and sucklings.

All this is, of course, the inevitable effect of the growing culture of children, and of the profligate expenditure of energy and ingenuity on their amusement and instruction. It is one of the flagrant evils of the time, and ought to be severely frowned upon. It is true that there are dull people with an unlimited capacity for astonishment, who find pleasure in the exhibition of the infant phenomenon, and a certain self-gratification in comparing it with the infants trained by other people. There are, too, misguided parents and relatives prepared to give a child anything it wants, or that they may think he wants, on the plea of stimulating its physical or intellectual growth, or of the pleasure which they personally derive from the sight of its happiness. But it is precisely this kind of thing that is seriously injuring the children of our day. Just look at the literary and mechanical output necessary to meet the demands for children's entertainment, the papers, the magazines, the books, the toys, and what not! Some of the very best writers of this generation give a part or all of their time to the production of children's literature, and it is lavishly illustrated by the very best artists. There is literally no end to the flow of stories, of sketches, of science and history and geography made easy, of humorous verse and merry jingle, presented in magazines and books often far more attractive and of better quality than those intended for adults.

Nothing that contributes to the amusement or to develop the precocity of children is too expensive for parents and relatives to buy, and every year ingenuity is taxed to invent some new surprise, or some new refinement of skill, for their benefit. Upon the children of no previous generation has such wealth of thought and attention been lavished. Of course, the grown-ups, even those who disbelieve in such profligacy of attention, do derive some benefit from it, especially those who delight in really good children's stories. But it is profligacy all the same, and ought to be stopped. Children are overloaded with good things, so good that they fail utterly to understand them. Take, for example, some of the character studies and stories which are served up as children's literature. They are so fine and elaborate that their meaning is missed as completely as if they had no meaning to miss. The childish mind cannot take them in, and the necessity of explaining them only tends to deaden the faculties of invention and imagination, the exercise of which is the very best amusement for the child. The contemplation of a rubber doll, minus an eye and an arm, which represents to the child's mind the queen of Ethiopia, and so allows the free play of the imagination, gives a good deal more elasticity to the mind than a picture so elaborate or a story so fine as to require explanation. If parents and elderly relatives feel bound to buy books and pictures of this kind, they had much better keep them and enjoy them themselves, and their inability to do the latter may be taken as a sign that their minds need rejuvenating.

The fact is, we repeat, that children's pleasures nowadays are not only too numerous, but far too elaborate, and tend to produce a generation of little prigs. The children who have all these inventions thrust upon them are more apt to be intellectually overloaded and bewildered than benefited by them. We half suspect that it is this very elaborateness of provision which makes so many young people belie the promise of their early years. For certain it is that the infant prodigies do not very often maintain in after life the proud position they held in the opinion of the Crummies company. The truest kindness to children is that which leads to a stern limitation of the means of amusement, and so makes draughts on their own powers of invention and imagination. Depend upon it the subtle refinement of their pleasures, the elaborate provision of sugar plumbs and high art, does not promote the development of active and eager minds. They are as incapable of appreciating it as a Bishopman is of properly estimating the art in a picture by Dore. The prime requisites in a child's amusement are simplicity and monotony. Look at the pleasure the children of the poor get out of a rag doll, a collection of wooden bricks, a few nails and a piece of string! They never cease to please, and they please more the hundredth time they are brought out than they did the tenth.—MARTIN, in the New York Observer.

OUR SMALLER COLLEGES.

BY REV. S. E. WISHARD, D. D.

Let us say a few things in favor of our smaller Christian colleges. Of course Christian parents will send their children to a Christian college. The peril of turning an untrained mind, in the formative period, over to rationalistic or atheistic teachers, is too great to be accepted by Christian parents. The Christian college must, then, be the foster mother for the children of the church, and of wise parents who may not be identified with the church. There are some considerations that give our smaller colleges the precedence in their claims upon our young people.

The small number of students in these institutions is a positive advantage. The crowded universities are scenes of excitement and heated rivalries that are not conducive to the best scholarship or the best character. And it goes without saying that, in many of the larger institutions, athletics have, with bat and ball, knocked scholarship down to the bottom. Yale and Harvard and Princeton are now synonyms with football and aquatic. The boat, bat and college colors are on top.

In the smaller institutions the professors come into closer touch with the students. They are not only their instructors, but also their companions, their advisers and counselors. We have never forgotten the cordial and sympathetic reception that met us when stepping from the plow-handles into the college hall.

In the classroom every student got his portion in due season. He entered the recitation expecting to stand in his place. The personnel of the faculty was not second to the text-book. Students and professors moved on the same plane, in many respects. Character told on the young men. It always does when we come in contact with it. And that contact is an assured thing in the smaller Christian colleges.

The moral and spiritual tone of life in these smaller institutions is away in advance of that which characterizes the universities. A much larger percentage of our ministers comes from the smaller institutions in proportion to the number of students. The facts mentioned above explain results. The professors, as a rule, are consecrated men, teaching not for salary, but as missionaries. Many of them are living on what would be regarded as a home missionary salary. They are toiling for Christ and the church. They are deeply in sympathy with the missionary spirit of the age. Their self-sacrifice is contagious. It gives tone and character to the institution. Many of these teachers are practically the pastors of the students under their instruction. The student is free to go to his teacher for spiritual instruction, as well as scientific, and he gets it. Indeed, it is often brought to him.

Revivals of religion are expected. They are planned for and sought by prayer and personal labor. These seasons of refreshing bring a great uplift to the spiritual life of the Christian students, and gather into the kingdom the unsaved. These visitations of the Holy Spirit fill up the ranks of the ministry. Some of the most precious revival scenes through which we ever passed came in connection with the Day of Prayer for Colleges, when the faculty and Christian students were on their knees before God, and in personal labor with unconverted fellow-students. Thanksgiving Day was not dishonored by being turned into a carnival of football and rowdianism. No class graduated without passing through revival seasons of power.

These smaller Christian colleges furnish more economical rates than the larger institutions. While questions of economy depend somewhat on the habits of the student, yet the surrounding conditions make themselves felt. Extravagant social habits that prevail in many large institutions oppress young men of limited means. Temptations to expensive living are almost over-mastering, especially when young men are forming their habits for life. But can these young Christian colleges, with limited endowments and a moderate supply of teachers, furnish the scholastic advantages that the student of to-day has a right to demand? We answer, Yes. It has already been shown that they furnish some things, most important in a well-rounded education, which the larger universities can not, or at least do not, furnish.

What is a four years' course expected to furnish? Every college man knows that the student can not carry away with him the treasures of the great library. He can not receive, with all the cramming possible, the learning of twenty or thirty professors, who are attempting to shovel into him all that they know. A few things he has a right to demand. First, his training will be worthless unless he has been put in possession of himself. He must be taught how to say to himself: "Go, and be goeth." Mastery of his own powers he must have, else he has spent his labor for that which satisfieth not. Further, he must learn the sources of knowledge—where they are to be found and how used. The tradesman must know what tools are useful in his work, and how to use them. The student must learn what facts and principles are needed in his lifework, how to lay his hand upon them, and how to use them with skill when he has gotten possession of them.

A college course is not an education. It is only the beginning of a life, the whole of which is even too short for an education. Four years in college only open up mathematical science to the student. The same is true in reference to the languages, and the other departments of a college course. The smaller Christian colleges can, and do, furnish these beginnings of an education, with a healthy moral development, without which scholastic training can only produce a highly cultured animal. It would be a pleasure to name some of these smaller colleges that have educated Presidents of the United States, Supreme Judges, Senators, and men eminent in the ministry and in the science of medicine. But the student will not need to go out of his own state to find just what he needs for his best moral and intellectual culture.—Herald and Freebyter.

Not every one who aims at a good name aims well. Desire for a good name, coupled with the desire to be worthy of a good name, may incite one to good deeds, but the ambition that is satisfied with the name alone is as apt to lead one to bad deeds as to good ones. One who is more solicitous to be called truthful than to be truthful is often tempted to tell a lie to save his reputation for truthfulness. Many a man has sacrificed the little character he had that the world might give him credit for a better. The only good name worth having is that which blossoms from a good life.—S. S. Times.

GOD is not a crutch coming in to help your lameness, unnecessary to you if you had all your strength. He is the breath in your lungs. The stronger you are the more thoroughly you are yourself, the more you need of it, the more you need of him.—Phillips Brooks.

"BACK TO THE CHURCH."

BY L. O. DAWSON.

I have read with a great deal of interest the article on this subject in a recent issue of the WESTERN RECORDER, by Dr. Spencer, and desire to express my appreciation of his earnest words. Perhaps I may not follow to all his conclusions, and certainly do not share the rather gloomy view that "multitudes of Christ's professed friends and disciples are coming to despise his church," but I am sure we need to emphasize more and more the importance and dignity of the one institution of the world which is of divine origin. There are many needs of the human heart, and wise men have sought to meet them, but he who made those hearts gave us the church through which alone the spiritual necessities of mankind could be supplied. Surely the Lord knows what the wants of his creatures are, and it is a presumptuous man who would set aside this institution founded by divine wisdom for his own poor organization formed to meet a "crying need."

"Back to the church." It is God's organization. I recently returned from a visit to an old country church, and the devotion of her children to all her interests, and their reverence for her character was beautiful to behold. The pastor was something more than an "ecclesiastical huster," and his deep faith in God, his calm trust in his Word, his respect for his house were not only right as matters of principle, but found a ready appreciation among a devout people. They were not specially "up-to-date," but they had a profound conviction that "the Word of God could not return unto him void," and so delighted in its faithful and unvarnished presentation from their pulpit. I attended some glorious prayer-meetings among them, and did not hear a single suggestion that some brother would "lead them in just a word of prayer," nor of its twin abomination, "a succession of several half-minute petitions." Their prayers were sometimes short and sometimes long, but were always reverential, modest and sincere. Their regular conference day was a date of special importance to them and the conduct of the church's business was a concern of serious and careful thought. The deacons were more than a standing committee to collect the pastor's salary, and were honored not merely because of their intrinsic worth as men, but for the added reason of the sanctity of their office. There were many things about the members that were not so pleasing, but they did reverence their church, honor her officers, and depend on God's Spirit for power.

"Back to the church." If we could once get into our hearts the full meaning of the institution and realize its genuine power, what a day it would be to us and to the world. There ought to be some way to draw out its full strength. I long to see one church do its best. A few members generally do its work. Sometimes the old people toil on, while the young are idle or perhaps are troubling Zion with their thoughtless ways. Again, the young lay hold with undirected zeal and thrust their fathers aside. The women are the "workers" in this church, they are the drones in that. Some of all classes work here, none of any class work there. So it goes, and I would make a long journey to see just one church in which everybody put forth the highest effort, where truth had passed the stage of theory and become in their hearts a vital fact, where men and women really believed the world was lost without Christ and held up his cross with the assurance that it would actually save.

How am I to lead my people to such high endeavor? How can I, under God, get them all to work, the old, young, rich and poor, men, women and children? How utilize the vast amount of wasted material lying all about me? Blessed be the man that can tell me! A thousand other pastors will join me in hailing him the messenger of God.

Tuscaloosa, Ala.

Sun, moon and stars are God's traveling preachers; they are the apostles upon their journey, confirming those who regard the Lord, and judges on circuit, condemning those who worship idols.—C. H. Spurgeon.

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1897. FOURTH QUARTER.

SUNDAY, NOV. 21.

THE CHRISTIAN ARMOUR.

Eph. 6:10-21.

MOTTO TEXT.—"Be strong in the Lord and in the power of his might."—Eph. 6:10.

"Finally, my brethren, be strong in the Lord, and the power of his might."—Every child of God has a hard battle to fight. It is inevitable and unceasing. It is with the traitorous old Adam within and foes innumerable without. In this lesson Paul is referring chiefly to the warfare against the elect made by Satan and his angels. "The Christian conflict is not only real, it is difficult and dangerous. It is one in which true believers are often grievously wounded; and multitudes of reputed believers entirely succumb."—Hodge. We need strength for this conflict, and believers can only be strong in the Lord, for they are like limbs which are powerless when separated from the head. The power of his might means the power derived from his might. It is only as members of the Lord's body that we can have any strength at all.

"Put on the whole armour of God."—The armour which he has provided for his soldiers and which is described in the following verses. "Instead of relying upon the arms God has provided, men have always been disposed to trust to those which they provide for themselves." "That ye may be able to stand against the wiles of the devil."—The devil is a real and awful fact, a being endowed with superhuman strength and malignity, with all his powers exerted against us. He is most dangerous when disguised as an angel of light he acts treacherously. He has legions of evil spirits at his command. If we had only our own fallen natures to contend with the battle would be sore enough, and even then we should need the whole armour of God.

"For we wrestle not against flesh and blood."—That is against men. "But against principalities, against powers."—The apostle is speaking of the devil and his angels. Principalities are the chiefs among them; "powers" refers to those invested with authority. The lost spirits are no undisciplined mob, some are chiefs among them, Satan being ruler. "Against the rulers of the darkness of this world."—Sinners are the slaves of Satan, and in a true and terrible sense is he the prince of this world. His children love the darkness because their deeds are evil. "Spiritual wickedness in high places."—Wicked spirits. Their superhuman strength and intelligence makes them enemies before whom the redeemed children of God would be powerless if fighting in their own strength, and with weapons of their own devising.

"Wherefore take unto you the whole armour of God."—For it is evident they were in great need of it to fight with such powerful foes. "That ye may be able to withstand in the evil day."—To resist successfully these enemies. No other armour will avail. The evil day is the day of conflict, the day of trial. "And having done all, to stand."—Having been fully armed, and having fought bravely to stand at last as a victor.

"Stand, therefore, having your loins girt about with truth."—The soldier must know the truth and believe it or he will be powerless before his foes. "To enter on this

spiritual conflict ignorant or doubting would be to enter battle blind and lame."—Hodge. Hence the inestimable importance of teaching children to memorize Scripture, and especially the proof texts of the great doctrines as found in Spurgeon's version of the Shorter Catechism and in the Philadelphia Confession of Faith. The girdle was a most important part of the outfit of the Roman soldier. "It kept together his dress and accoutrements; it was used to support the sword; it supported the body, and gave it firmness and vigour."

"And having put on the breastplate of righteousness."—The breastplate covered the entire body from the neck to the thighs, thus shielding the vital organs except the brain, which was guarded by the helmet. The breastplate is the perfect righteousness of the Son of God which is imputed to us. None other could stand the assaults of these principalities and powers with which we are fighting. If it was our own righteousness how many flaws could the enemies of souls find in it! The fact that this righteousness is infinitely perfect secures the final perseverance of the saints.

"And your feet shod with the preparation of the Gospel of peace."—"The sandal of the Roman soldier which had its sole thickly set with nails. It was essential that the foot should be in no danger of slipping during the fight. The word translated preparation means alacrity, and the idea is that the Gospel of peace gives alacrity. As the Gospel secures our peace with God, and gives the assurance of his favour, it produces that joyful alacrity of mind which is essential to success in the spiritual conflict. All doubt tends to weakness."—Hodge.

"Above all."—In addition to all, not that this was of more importance than the breast-plate. "The shield of faith."—The large oblong shield four feet by two and one-half which completely covered the body. This is the faith by which we are reconciled to God through the blood of Christ. By faith are ye saved through grace, and that not of yourselves, it is the gift of God. The soldier had to put on the armour and take the shield, but he did not make them. These things are all the gift of God to his elect.

"Wherewith ye shall be able to quench all the fiery darts of the wicked."—Of the wicked one, that is of Satan. In ancient times combustible materials were fastened around arrows and javelins and set on fire. These pierced and set on fire also, and, hence, were doubly dangerous. They are but a faint type of the attacks of Satan. If the Sunday-school scholars in a class have not been taught the catechism at home nor in Sunday-school the teacher will get an idea of the needs of such instruction by asking them, "What is justifying faith?"

"And take the helmet of salvation."—Salvation is the helmet. This guarded the head, and was the most ornamental of the armour. "That which adorns and protects the Christian, which enables him to hold up his head with confidence is the fact that he is saved. If still under condemnation, if still estranged from God, a foreigner and an alien, without God and without Christ, he could have no courage to enter into this conflict."

The soldier must not merely defend himself, he must attack. For this he has only one weapon, the sword which the Spirit has furnished which is the word of God. It was this sword which our Lord used so effectively in his conflict with the devil in the wilderness. The soldier would fight most feebly who did not have faith in his

weapon. Any weakness of faith in the power and the infallibility of Scripture paralyzes us in the great warfare of our lives.

"Praying always with all prayer and supplication in the Spirit."—Supplication is prayer for special things needed. A soldier fights none the less bravely because his heart is going up to God. On all occasions one can pray in his heart. There is never a time when prayer in its forms of petition, thanksgiving and praise to God is not fitting and possible. We have the assistance of the Spirit; we need it to pray aright. He teaches us to pray and joins his intercession with ours.

"With all perseverance and supplication for all saints."—Continuing instant in prayer. We must pray and faint not, but persevere. In his own good time and his good way God will answer. No soldier prays only for himself, but for his comrades and for victory for the army.

Paul asks the prayers of the saints for himself as he so often does. Do you pray for your pastor regularly and earnestly? He asked not for freedom from prison, but that he might preach the Gospel with courage and fidelity. How much our preachers need that prayer in these days, when the old doctrines of grace are so often ignored!

JUDGE BROWN SPEAKS.

Editor Western Recorder:

MY DEAR BROTHER:—I had not noticed that my subscription for the RECORDER, was out, till a few days ago my eye happened to fall on the label. I send check for four dollars, to renew.

It is the best paper I read, and ought to be in every Baptist home. For its bold and manly fight in the Whittitt controversy, in defense of Baptist principles and Baptist history, the denomination owes it a debt of gratitude it will never be able to pay.

If it were not for the magnitude of the interest involved in this controversy, some of the assaults made upon you and the paper and some of the positions assumed by a few man worshippers, in order to bolster up a bad cause, would smack so much of the ridiculous as to be amusing.

Take for example a letter, which appeared in your issue for the 16th of September, from the pen of Rev. M. Ashby Jones. After a rather lengthy statement, as to how the Seminary was organized and for the purpose of showing that it does not belong to the Baptists as a denomination, he proceeds to read those brethren, who do not agree with Dr. Whittitt's peculiar views on church history, and who criticize his course and teachings, a severe lecture for interfering with that which does not concern them, and he bases it on the ground that they did not subscribe the money to found and sustain the Seminary, and therefore have nothing to do with it and no right to any voice in its management or control.

In fact, his entire letter seems to rest upon the assumption that the Baptists, who are sustaining Dr. Whittitt, subscribed and paid all the money to build and support the Seminary, and that those who were opposed to his views paid nothing, and therefore it is the property of those who sustain him, and those who are not in harmony with his peculiar views on church history have no voice nor right in it, except he does graciously concede to his opponents the right to criticize the management of the Seminary, provided they will do so in a very courteous manner. And he is also generous enough to allow us to pass resolutions in regard to its management, but in-

sists that the trustees and officers are under no obligation to so much as be influenced by them.

It occurs to me that a more cheeky and presumptuous letter has seldom appeared from the pen of a sane man. I would like to know upon what meat these Caesars have been fed, that caused them to grow so great and so corpulent, for I believe Brother Jones is not alone in this assumption, as the prevalent idea of the Doctor's friends seems to be that the Seminary belongs to them.

Granting the fact that the Seminary does not belong to the Baptists as a denomination, on what ground does Brother Jones predicate his assumption, that the Baptists, who object to Dr. Whittitt's course have no right to be heard in regard to the controversy from the fact that they have paid nothing, while those who sustain him paid all the money, and therefore own the property, and while he does not say that they did so, in so many words, yet that assumption runs through his entire letter.

Mr. editor, I had thought I had reason to know that some of the men, who subscribed and paid part of the money, which has sustained the Seminary, held views on this question very different from those advocated by Dr. Whittitt. And I think I would hazard nothing in saying that at least two thirds of the money, which has been paid to organize and support the Seminary, has been paid by men and women, who are not in accord with the Doctor's views, and that those of them, who are living, believe that the best interests of the Baptist, as well as of the Seminary demand his removal. From the sentiments I hear expressed among the brethren I am willing to concede that those who agree with him will have the honor of paying the larger portion of the money, which supports the Seminary in future, so long as Dr. Whittitt remains at its head.

But Brother Jones goes further and undertakes to draw an analogy between the stockholders of the WESTERN RECORDER and those in control of the Seminary. Now until he can show that all of Dr. Whittitt's supporters paid money to sustain the Seminary and are therefore stockholders, and that none of his opponents paid any and are therefore not stockholders, I presume he is the only man living or dead, who can see or ever could have seen any analogy between the two cases.

It would be interesting to know just how much some of those good brethren, who vaunt themselves so loudly upon their right to control, from the fact that they paid the money, and are therefore kind of quasi-stockholders, so to speak, did pay? I would like to know how much Brother Jones paid? I presume from the tone of his letter it must, have been a very large sum, will he kindly tell us how much?

Brother Jones tells a very good anecdote about the boy, who wanted to know if the horse was his to kill. It seems that the Doctor's friends think the Seminary is theirs to kill, at least, I think they are pursuing the right course to kill it.

I desire in conclusion to say a few words in regard to Dr. Kerfoot's last article in the RECORDER, on denominational control of the Seminary. He insists that a small body of trustees would be less liable to be carried away by excitement, than a large body of representative Baptists, and could manage it better. So do the Emperor of Germany and the Czar of Russia insist that one man would be less liable to excitement,

Well Known Pastor

Health, Voice, Appetite and Strength Failed—Completely Restored by Hood's Sarsaparilla.

"Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me." Rev. C. S. BRAULEY, pastor Christian church, Lowellville, Ohio. Remember.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Hood's Pills cure all liver ills. 25 cents.

and more competent to govern those great nations than the people; so have all men in all ages, both in church and state, who are not willing to trust the people, insisted, so do bishops, priests, and popes insist on their right to control, and say that it is not safe to trust that power to the membership of the churches.

These are times when few men, who aspire to leadership, are grasping for power, in church as well as state and it behooves us to be on our guard.

JAMES R. BROWN. Canton, Ga., Nov. 1, 1897.

To those who are so anxious to settle whether there were two Jeremiahs, or ten Isaiahs, or fifteen Moses, I would say: What do you think about Jesus and him crucified! Do you know Christ! If so, stand to that; see that no man and no speculation detach your grip of that great central living principle. What you have to do is to cherish an obedient spirit. Do the will, and little by little light will come upon the doctrine.—Dr. J. Parker.

A PECULIAR INCIDENT.

An incident occurred at the W. C. T. U. State Convention at Cortland, New York, early in October, that marks an era of progress, and is interesting inasmuch as it indicates the trend of thought of the present day. It was proposed that Postum Cereal Coffee be served at meals for delegates, in place of ordinary coffee. Some of the ladies stated that they had tried Postum once and did not fancy it. However it was served at the first general meal and the ladies were very emphatic in their terms of approval. Some one thereupon put the question, whether the convention be served with ordinary coffee or with Postum, and the vote was for Postum without one dissenting voice, and the ladies flocking about the cook to ascertain how to make such a delicious beverage on which many of them had failed in their first attempt. The answer was simple; boil 15 minutes after boiling commences, while for church suppers, conventions, etc., enclose the product in two cheese cloth bags in coffee boiler, and boil one hour. The famous Postum Coffee thus made furnishes a hot beverage full of nourishment for nerves and brain and delicious to the taste. People are slowly awakening to the fact that the daily drugging with narcotics in the shape of coffee and tobacco accounts for the many ills of head, nerves, heart and stomach. The action of the New York state convention indicates their intelligence on the subject in hand.

Beware of harmful substitutes and adulterated coffee sold for Cereal Coffee under same fetching name. Genuine packages have red seals thereon and the words "It makes red blood."

A GOOD-MEETING.

I must write you about our meeting at Mt. Pleasant, Anderson county, last Saturday and Sunday. We decided a month ago that on the above named days we would have a reunion and old preachers' meeting, and so we announced to the surrounding churches, and especially invited all the former pastors and old ministers in our bounds, and when the day came (such a lovely October day as last Saturday) we had a very large congregation, perhaps 700 or more persons, with the old veterans of the Cross, Rev. D. Bruner, aged 86, been a Baptist for 65 years, an ordained preacher 55 years; S. S. Perry, aged 74, preached the Gospel of Christ for 50 years; J. Robinson, aged 72, a preacher for 30 years; Bro. Smith, aged 71, 40 years in the ministry; E. G. Shirley, aged 65, 40 years a preacher. Surely it was a great blessing from God to be permitted to just see these faithful old soldiers of the Cross seated in the pulpit where I have been trying to preach the Gospel for four years, and we feel that every one was benefited, and could say in truth, "Blessed are the eyes that see and the ears that hear." We had no regular programme marked out, but will try to give a short outline of our services:

1 Song—"How Tedious and Tasteless the Hours," etc.

2 "How Firm a Foundation."

Bro. Shirley then formally opened the meeting by some touching reminiscences of the past, and read, as our fathers of fifty years ago, and we their children sung, "Jesus Thou Art the Sinner's Friend."

Prayer by Bro. Shirley.

11 A. M.—Sermon by Bro. Perry. Text Numbers 10:29. His divisions were: 1 Invitation; 2 Journey; 3 Mutual Assistance; 4 The Place.

When he had concluded we felt surely that he had been with Jesus and was nearly home, so we sang "On Jordan's Stormy Banks," etc. Bro. Robinson then, in a very touching and interesting manner gave a short history of the Baptist cause in these parts for the last fifty years; then we sang "Nearer My God to Thee" and adjourned for dinner. To any who know the generous and loving hospitality of this church and community it is needless for me to say that we had many baskets full taken up after all had been filled with the best of good things.

EVENING.

After singing "All Hail the Power of Jesus' Name" Bro. Rob read the 116 Psalm and led in prayer. Bro. Bruner then preached from Revelation 22:14, and referred in loving remembrance to his work here fifty years ago. Among other things, he pointed out to the creek where he baptized his first convert more than half a century ago (the creek is dry now).

After another song, "Show Pity Lord," Bro. Smith preached a very helpful and practical sermon from Hebrews 13:15, and thus we closed to meet at 10 o'clock Sunday morning.

Sunday morning Bro. Smith preached a very strong sermon Hebrew 12:28. Bro. Perry filled us with blessed enjoyment from 1 John 3:1-2. Bro. Bruner then gave a farewell talk, and, while we sang "O, How I Love Jesus," and had an old-fashioned hand-shake, our souls were made to inquire, if it can be so here, what must it be to be there!

The Lord was truly with us, and there was only one regret, and that was general that Bro. J. T. Hedger was not able to be with us. He is one of our oldest and most beloved brethren in this part

of our State. May the richest blessings rest upon our aged brethren, and much good result from our meeting at Mt. Pleasant, is the earnest prayer of your humble brother
E. SUMMERS.
Salder, Ky., Oct. 28, 1897.

SIMPLICITY ITSELF.

A SIMPLE HARMLESS REMEDY.

Yet It Cures the Worst Cases of Dyspepsia and Indigestion.

Dr. Jennison, who has made a life study of stomach troubles, says: All forms of indigestion really amount to the same thing, that is failure to completely digest the food eaten; no matter whether the trouble is acid dyspepsia or sour stomach, belching of wind, nervous Dyspepsia or loss of flesh and appetite; a person will not have any of them if the stomach can be induced by any natural, harmless way to thoroughly digest what is eaten, and this can be done by a simple remedy which I have tested in hundreds of aggravated cases with complete success. The remedy is a combination of fruit and vegetable essences, pure aseptic pepsin and golden seal put up in the form of pleasant tasting tablets and sold by druggists under the name of Stuart's Dyspepsia Tablets. One or two of these tablets should be taken after meals and allowed to dissolve in the mouth and mingling with the food in the stomach digests it completely before it has time to ferment, decay and sour.

On actual experiment one grain of Stuart's Dyspepsia Tablets will digest three thousand grains of meat, eggs and similar wholesome foods.

It is safe to say if this wholesome remedy was better known, by people generally, it would be a national blessing, as we are a nation of dyspeptics and nine-tenths of all diseases owe their origin to imperfect digestion and nutrition.

Stuart's Dyspepsia Tablets are not a secret patent medicine, but a fifty cent package will do more real good for a weak stomach than fifty dollars worth of patent medicines and a person has the satisfaction of knowing just what he is putting into his stomach, which he does not know, when widely advertised patent medicines are used.

All druggists sell Stuart's Dyspepsia Tablets, full sized packages 50 cts. A little book on cause and cure of stomach troubles mailed free by addressing The Stuart Co., Marshall, Mich.

MISSOURI LETTER.

We have just closed a Sunday-school Institute at Curryville under the direction of the Mission Board of Salt River Association, with Rev. Bland Beauchamp as director. A magnificent programme was arranged by Bro. Beauchamp which was a study of the Sunday-school lessons for November and December. For illustration: Bro. Beauchamp would have an exposition of the lesson; a sermon on the Golden text; history of places connected with the lesson; manners and customs of people, etc., etc., and would have one lesson occupy the forenoon, one the afternoon and another the night session. This is certainly not only a novel, but interesting and profitable manner of conducting a Sunday-school Convention. It ought to be adopted by all our associations. We spent three days and one night at this meeting.

Dr. W. Pope Yeaman has added distinction to his already widely known and popular name among Missouri Baptists by writing a his-

tory of the Missouri Baptist General Association. The same is now complete in manuscript form. The *Word and Way* says: "It goes without saying that the literary element of the work will be of high order."

The State Mission Board will meet in St. Louis November 9 and lay out its work and make its appropriations for the associational year, 1897 and 1898. It is said that the year's work will begin without any cash on hand, but free of debt. The Sunday-school work is quite likely to receive a liberal share of attention by the Board. Judge N. M. Givan, of Harrisonville, is President, and James Reed, of Jackson, Secretary, and Judge John A. Guthrie, of Mexico, Treasurer.

Synopsis of Dr. M. J. Breaker's report: Days in field 167, days in office 182, places visited 150, miles traveled 16,240, addresses 334, letters written 2,856, conferences attended 8, conventions visited 5, professions of faith 10, associations attended 24, pages of literature published 1,500,000, distributed 1,001,287, money raised \$12,822.18, other money aided in raising \$1,863; total \$14,685.18. Amount raised in the State Foreign Board, Southern Baptist Convention, designated collections, \$2,029.26; undesignated proportions, \$1,657.81. Woman's Missionary Society, \$1,145.51.

It appears from newspaper reports that all our colleges have opened well and with flattering prospects. This speaks well for "Imperial" Missouri. Dr. Yeaman is no longer associated with Grand River College, Gallatin, Mo. The institution is now in the hands of the Hatton Bros., pushing, energetic men.

All our denominational interests seem to be in prosperous condition, and the brethren are expecting great things this associational year.
J. N. BARBEE.
Louisiana, Mo., Nov. 2, 1897.

DEDICATION.

On the fifth Sunday in October Dr. Coleman dedicated the new church house for Mt. Zion Baptist church, Ohio county, Ky., with one of his warm, stirring and characteristic sermons, and notwithstanding the location is one of the most remote in the county, nevertheless at an early hour an immense congregation assembled, although the day was dark and gloomy and the weather threatening. After the spacious room was packed to suffocation more than half the crowd was left outside. At the close of the sermon an amount more than equal to the indebtedness was raised, thus providing for all contingencies, and putting the church in a most happy condition and making many hearts rejoice.

A most sumptuous and ample dinner was served on the grounds, and after all were fed to satiety, more than twelve baskets were left unconsumed. This was the sixty-eighth church that Dr. Coleman has dedicated in the Green River section of Kentucky, having never failed to raise on all such occasions an amount more than sufficient to liquidate all indebtedness, and to pay all the contingencies besides. He has long enjoyed the reputation of being the prince of money beggars on such occasions. Long will this reunion of old friends, together with all the happy results be referred to with pleasure by the multitude of people who enjoyed it. AN EYE WITNESS.
November 1, 1897.

BREAK one thread in the border of virtue, and you don't know how much may unravel.—Cunningham Gieke.

AN EARNEST APPEAL!

The Garman brethren of Louisville are vigorously striving to meet their indebtedness of \$10,400 by April 1, 1898, the date agreed upon by the creditors. The pastor has visited during summer and fall sixteen associations and churches, too numerous to mention, in all parts of the State, representing the cause and appealing for help. We gratefully acknowledge the willingness of pastors and people to come to our rescue, some of them beyond expectation. Over \$4,700 has to date been contributed in cash and pledges, but there are yet \$5,700 to be provided for, and that in five short months, upon condition, that every dollar must be subscribed, before we can expect and therefore make any payments at all.

This insures success of enterprise. When paid, the church is willing to transfer the property to the State Board to hold it in trust for us. This insures the property to the Kentucky Baptists and gives absolute guarantee for safe investment of every dollar.

Foreclosure, as threatened in case of failure, means total loss of property, with \$7,000 of Baptist money already invested, dissolution of church organization and abandonment of our prosperous work. Will 175,000 Baptists in this State consent to such an ignominious end of the only German Baptist church in this city, which has been in the past and will be in the future a feeder to American churches? (Please send to undersigned for tract describing the German Baptist Mission work of North America.)

In view of the importance of our work and the graveness of our situation, we fervently ask for the co-operation of every pastor, whom and whose people we are unable to visit personally, and earnestly beg not to delay appeals already sent or being sent to them and their respective churches, but to subscribe such an amount as the members are able to pay, by April 1st, and send the pledges to the undersigned at the earliest convenience for record in subscription book and deposit, at Louisville Banking Co. This enables calculation for success of enterprise. We must absolutely know as early as possible what the brethren are sure to do for us, or we will fall in spite of their intended willingness.

A full report of amounts received from churches will be published at the successful end of campaign. Most fraternally for the German Baptist church,
WM. RITZMAN, Pastor.
Louisville, Ky.

PRECEPT freezes, while example warms. Precept addresses us, example lays hold on us. Precept is a marble statue, example glows with life—a thing of flesh and blood.—W. E. Gladstone.

Awarded Highest Honors—World's Fair, Gold Medal, Midwinter Fair.

DR.
PRICE'S
CREAM
BAKING
POWDER
A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

Gail Borden

Eagle Brand
Condensed Milk
HAS NO EQUAL AS AN INFANT FOOD.
"INFANT HEALTH" SENT FREE ON APPLICATION
NEW YORK CONDENSED MILK CO. NY

AT PEACE.

It is generally known that there has been a state of confusion among the Baptists at Eureka Springs, Ark. The trouble seems to have had its origin in the question of physicians. There were two doctors in the First church—one allopath and one homeopath. Friends and advocates of each were zealous and indiscreet. The professional ethics of the two schools afforded ground for criticism. A bad matter begun, was furthered by personal interest in the spirit of vindication and of retribution. The cause of the Lord was forgotten in the struggle. It reached the pastor's family and then his successor. For in the nature of the case there must be a successor. And on and on it went. Harsher grew the discord till some members were hastily excluded. This finally resulted in the organization of another church called, not the Second Baptist church, of course, but the Immanuel Baptist church. But that only drew the lines more sharply, and so the contest went on. Good people on both sides sought time and again to harmonize matters, but little success attended these earnest and well-meant endeavors. On Sept. 14 last the First church convened a strong council. Both churches agreed to abide by the decision of the council. Four days were spent wading through the melancholy history. Both organizations were somewhat disappointed at first. But the Spirit of the Lord was present. Both pastors, like true Christian men, championed findings, and the membership followed, and on the following Sunday night the Immanuel church came to see the old mother on her invitation. Pastor of the Immanuel church preached. They shook hands amid tears and smiles of rejoicing.
CLERK OF THE COUNCIL.

Mrs. S. W. Cooper who died at the residence of her son-in-law Judge Henry in her 79th year was like a mother to us. Her house was a second home, her children like brothers and sisters, and she herself the dearest of all. She was one of that Thomas family who are distinguished for talent, and she was one of the loveliest Christian characters. Not only her own children but many others who shared her love and bright cheerfulness in the dear old Jamison home rise up and call her blessed.

HONOR must grow out of humility, freedom out of discipline, righteous joy out of righteous sorrow, true strength out of true knowledge of our own weakness, sound peace of mind out of sound contrition.—Charles Kingsley.

"CREATE IN ME A CLEAN HEART."

BY WALTER C. SMITH.

One thing I of the Lord desire—
For all my path hath miry been—
Be it by water, or by fire,
O, make me clean!

If sinful, and my conscience
Grateful and glad my soul shall be;
But yet to have a purer heart
Is more to me.

Yes, only as this heart is clean
May larger vision yet be mine;
For mirrored in its depths are seen
The things divine.

I watch to shun the miry way,
O and staunch the springs of guilty
thought,
But watch and wrestle as I may,
Pure I am not.

So wash me, Thou, without, within,
Or purge with fire, if that must be;
No matter how, if only sin
Die out in me.

OUR PULPIT.

ONLY TRUST HIM! ONLY TRUST HIM!

BY C. H. SEURGEON.

And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices and said, Jesus, Master, have mercy on us. And when he saw them he said unto them, Go show yourselves unto the priests. And it came to pass that, as they went, they were cleansed.—Luke 17-12, 14.

Several interesting topics might fairly be found in these verses. We see here the abounding fruit of sin, for here were ten lepers in a group, and the abundance of divine power to meet it, for they were all cleansed. So also we see how Christ must come first and ceremonies second; first the work of grace and then the outward showing of it. The Lord's tenderness toward outcasts, his attention to prayers from a distance, and his regard for the ceremonial law so long as it was in force, might each one yield an instructive meditation. I have, however, only one thought which I wish to bring under your notice, and to press upon you, perhaps almost to repetition and monotony. That thought I would engrave as with an iron pen upon the hearts and minds of all here present who desire to find eternal salvation. May the Holy Ghost imprint it upon every living soul.

These ten lepers were required by the Saviour to perform an act of faith in him before they had the slightest evidence in themselves that he had wrought a good work upon them. Before they began to feel their foul blood cleansed, before the horrible dryness of leprosy had yielded to healthy perspiration, they were to go toward the house in which the priest lived to be examined by him and to be pronounced clean. They were to exhibit faith in Christ Jesus' power to heal them by going to exhibit themselves as healed, though as yet they were in the same condition as before. They were to start to the place where they should be examined by the priest, believing that Jesus had healed them, or would heal them, though, as yet, they had no internal evidence whatever that their flesh should become as that of a little child. This is the point I wish to dwell upon—that the Lord Jesus Christ bids sinners believe in him, and trust their souls to him, though they may not yet discern in themselves any work of his grace. Just as these men were lepers, and nothing but lepers, so you may be sinners, and nothing but sinners, and yet you are bidden to exhibit faith in Jesus Christ while you are just what you are. As these men were to start straight away to the priest with all their leprosy white upon them, and to go there as if

they felt they were already healed, so are you, with all your sinner-ship upon you, and your sense of condemnation heavy on your soul, to believe in Jesus Christ just as you are, and you shall find everlasting life upon the spot. This is my point, and it is of the first importance. Sinners, as sinners, are to believe in Jesus for everlasting life. The voice to each one of them is, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee life."

We have known some who have had a very curious idea, which I can hardly put into words, namely, that if they were to be saved they would experience some very singular sensation. They could believe in Christ if they felt in a mysterious fashion. It is rather difficult to understand people, but when I have been talking to some enquirers I have thought that they expected even a physical sensation—a sensation within their bodies. I remember one saying to me, "Sir, I was quite sure I was saved, for I felt so light." Poor simpleton, what does it matter whether you felt light or heavy! What has that to do with it? Perhaps you were light-headed, or half out of your mind with absurd excitement. Beware of such nonsense. To feel light may be interpreted into being weighed in the balances and found wanting; it is a sensation which may frighten as much as console. "Oh," says one, "but I felt so singular." Yes, and many who are now in Bedlam could say the same. What does it matter what you felt? It is not feeling that will save you. Believing on Jesus will bring you the blessings of grace; but strange feelings may be produced by what you have eaten, or by the weather, or by hysteria, or a hundred other things. Do you not know that when politics are being discussed, or when some other subject is under dispute, an earnest orator will often stir men with excitement till their flesh creeps? But what of that? Excitement does not save anybody. Many are melted to tears by a novel or a play; but what is the benefit? You may be moved with religious excitement, and half the emotion may be purely physical, and there may be nothing of the grace of God in it. The wiser way is calmly to sit down and say, "Here is God's way of salvation—salvation through his crucified Son, Jesus Christ; and he has promised that if I trust his Son he will save me from sinning, and make a new man of me, and heal me of my spiritual diseases. I will trust him, for I am sure that the witness of God is true." By that simple and deliberate act of faith you are saved; the power to believe your God is the evidence that the cure has begun, and begun well. If you have, indeed, trusted him, Jesus has undertaken your case, and he will save you.

The very fact that you can and do believe has within it the essential force by which you will be delivered from the alienation of your mind. He that believes God is no longer an enemy to him. Those whom we trust we soon learn to love. This, you see, demands no singular sensation or excitement; this is plain and clear enough. "But must we not be born again?" says one. Yes, truly; and he that believes in Christ is born again. Though as yet he knows it not, the first mark of life is within his soul, for the first sure token of spiritual life is trusting Jesus Christ alone. The best evidence is not trusting marks, signs, evidences, inward feelings, impressions, and so on; but just getting out of that and trusting Jesus. There lies the essence of the saving change, the getting from self to the Lord God in Christ Jesus. A certain mari-

ner has a fine anchor, one of the best constructed anchors ever used in the navy. He has it on board his ship, and yet it is not a penny-worth of use to him. While he has it on board his ship it does not answer the purpose of an anchor; his vessel drifts with the anchor on board. He drags it out upon the deck and looks at it. What an anchor! Would not that hold in the day of storm? He admires his anchor as if it were a mass of gold. The winds howl and the waves roar, but he feels safe with his anchor on board. Fool, this anchor is of no use to you while you can see it. A ship's anchorage cannot be in the ship itself. "Suppose I hang the anchor from the side of the vessel." It is of no use there. What must you do with it? Fling it overboard. Let it down into the deep, even to the sea-bottom. It is gone. You cannot see where it is. All right! That will do. Now, soul, fling your anchor of trust overboard. Do not let it hang to your feelings, or to your impressions, or to anything that is in you; but overboard let it go, deep into the waters of infinite love, and let it get a grip on Jesus. Outside of you your hope must be, for as long as your confidence is within you, or has any dependence upon yourself, it is like an anchor on board, which can only increase the weight of the ship, but certainly cannot help it in the day of storm. There is the truth. God grant you grace to accept it.

I want to bring forward what the reason is for our believing in Jesus Christ. What warrant have I, as a sinner, for trusting myself with Jesus Christ?

No warrant whatever within ourself need be looked for. The warrant for our believing Christ lies in this—first, there is God's witness concerning his Son Jesus Christ. God, the Everlasting Father, has set forth Christ "to be a propitiation for our sins, and not for ours only, but also for the sin of the whole world." God the Father says to men, "I am able to forgive you justly through the death and righteousness of my Son. Trust me and I will save you." What do you want more than that? He that believeth not hath made God a liar, because he hath not believed his witness concerning his Son. Why, surely, if God declares a thing you do not need further evidence. "Let God be true, and every man a liar." What can be firmer than the voice of God, who cannot lie! Beloved bearers, I feel as if I really ought not to bring any other evidence before you. It looks so like insulting the Lord by trying to defend him, as if his perfect truth needed my testimony to support it. Angels never doubt God. Those bright and glorious beings never suspect their Maker. Worms of the dust! Worms of the dust, how can you doubt the God that made you? Oh, let it not be so. And when his testimony is that he is a God ready to pardon the guilty, waiting to forgive all those that trust his Son, why should we doubt such a gracious declaration? My soul, I charge these trust thy Saviour, and raise no further question, but let the matter be assured and established within thee.

The next warrant for our believing is Jesus Christ himself. He bears witness on earth as well as the Father, and his witness is true. Consider who this Christ is whom we are bidden to trust. Look at his person. He is God, "very God of very God." Can we doubt him! He is perfect man, and he has taken perfect manhood upon himself for our sakes. Can we doubt him! He has lived a perfect life. When did he ever lie? Who can charge him with falsehood? He has died "the just for

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the unjust, to bring us to God;" and God has accepted the sacrifice of his dear Son. What surer proof of his truthfulness can he give us than his death for us? O trembler, why wilt thou refuse thy confidence to one so worthy of it! Canst thou doubt Calvary! Wilt thou despise the cross? Wilt thou say, "I want some other warrant for trusting Christ besides his own person and his finished work?" I feel ashamed almost to be pleading here for such a thing as this. Tell me wherein my Lord was ever false. O sons of men, tell me when once he refused to receive a sinner that came to him! You know that he is risen from the dead, and that he has gone into heaven, and sitteth now at the right hand of God, and will shortly come, and dare you treat him as a mere pretender? Can you not trust in him! Do you want signs and wonders over and above those which are in himself? If one should rise from the dead you should not believe, if you do not believe Jesus, for you have more than Moses and the prophets when you have Christ himself risen from the dead. "Will you not trust him? I would like to get you by the hand, my brother, and put it personally to you—Do you mean it, that you suspect my Saviour and cannot trust your soul with him? Do you mean it? Nay, with tears I do entreat you, do not treat him so badly, but cast your soul on him at this instant, and believe and him just as you are, and he will save you. He will not run back from his word, but he will wash out your guilt in his own blood if you will consent to be cleansed.

Still, to put this in another shape, you want to know why you are to believe; your warrant for believing lies in the fact that God commands you to believe. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "Believe in the Lord Jesus Christ, and thou shalt be saved." And this commandment we have received from our Master—that we preach this Gospel unto every creature under heaven; and we do preach it in his name, commanding you in the name of Jesus Christ the Son of God that ye believe in him. This divine command is warrant enough for you. If God commands you to do it, you need not say, "May I do it?" Nobody can want any permission to keep the law; the command includes a permit. When the law of the Gospel comes from God himself, dear hearer, what is there to do but to obey it and believe at once! The door is open, enter. The feast is spread, eat. The fountain is filled, wash.

Moreover, there is the promise made to you and to every creature, "Believe in the Lord Jesus Christ, and thou shalt be saved." "He that believeth in him is not condemned." Do you hear that? "He that believeth in him hath everlasting life." He has eternal life, he has it now. These are promises rich and free for you. What more do you want! Oh, I know not what more I can say—when Jesus commands you, when Jesus invites you, how can you stand back? O blessed Spirit, make this plain to men, and lead them to believe.

I will add only this one more thing: I dare say these poor lepers believed in Jesus because they had heard of other lepers whom he had cleansed. Now, here stands one before you, a representative of many more in this place, who, if this were a fit time, would stand up and say the same. I came to Jesus full of sin, guilty and lost, with a hard heart and a heavy spirit; and I looked to him, trusting him alone to save me, and he has saved me. He has changed my nature, he has blotted out my sin, and he has made me love him, and love all that is good, and true, and generous, for his sake. It is not I, even I, that am left alone to tell you; but, as I have said, there are thousands in this Tabernacle, at this very hour, upon whom the same miracle of divine mercy has been wrought. Therefore, trust my Lord Jesus, and you shall feel the same miracle wrought upon you. Where are you, friend, you who want so much persuading for your own good? If I have money to give away I do not find that I have to persuade anybody to have it. Jingle a guinea, and what ears men have! How soon they will rush where the coin gives forth its golden notes. Give bread away in a cold winter, or even a little soup, how the poor will crowd to get it! But when it is, "Trust Jesus and your sin shall be forgiven you, and your nature shall be changed, and you shall be saved from sinning, and you shall be made pure and holy," oh, my Master, what are they at only want calling so often! Men not they require calling, they need compelling to come in.

Dear Saviour, draw reluctant hearts, To these let sinners fly,
And take the bliss thy love imparts,
And drink, and never die.
I must now close with the third point, which shall not occupy you many minutes; it is this: What is the issue of this kind of faith that I have been preaching? This doctrine of "only trust Jesus"—what does it lead to? This trusting in Jesus without marks, signs, evidences, tokens, what is the result and outcome of it?

The first thing that I have to say about it is this—the very existence of such a faith as that in the soul is evidence that there is already a saving change. "Oh," say you, "I do not see that. How can I prove that I am a new man because I trust myself with Christ?" Consider a little; it will be an evidence of a saving change already wrought, for it will show that you have come to be obedient to Jesus, and obedient upon a matter which your proud will has long struggled against. Every man by nature kicks against simply trusting in Christ; and when at last he yields to the divine method of mercy it is a virtual surrender of his own will, the ending of rebellion, the establishment of peace. Faith is obedience. Faith is the evidence that the whole warfare has been ended by unconditional surrender. They said to Jesus in olden times, "What shall we do that we may work the works of God?" and he answered: "This is the work of God—the most godlike work that ye can do—that ye believe on Jesus Christ whom he hath sent." It is even so; in one sense faith is not a work

at all, and in another sense it is the grandest of all works. Here is where God and you are at issue, this is the central point of the quarrel; you want to be saved by something in yourself, but God says he will save you if you trust in Christ. Now, if you do trust Christ as you are, it will be an evidence that you have been made obedient to God, and so obedient that a complete, deep-seated, radical renewal of your nature has evidently taken place.

It will be an evidence, also, that you are humble; for it is pride that makes men do something, or to be something, in their own salvation, or to be saved in some wonderful way, that they may tell other people how wonderfully they were saved. When you are willing just to be saved like a poor, good-for-nothing sinner as you are, then you are already saved from pride. I will not compliment you: you are a good-for-nothing wretch of a sinner; and if you will trust Jesus, as a man must do who truly bears that character, it will prove that you are humble, and this will be good evidence that a change has passed over your spirit.

Again, faith in Jesus will be the best evidence that you are reconciled to God, for the worst evidence of your enmity to God is that you do not like God's way of salvation. You so much dislike God that you will not have heaven on God's terms. You, the sinner, are so much at war with God that you will go to hell rather than be saved in God's way. That is what it comes to. And when you give that up and say, "Lord, so long as I can be made whole—so long as I can be made to love thee—I am willing to be saved anyhow," there will be evidence of a great change in you. When you cry, "Lord, I will be saved in thine own way, and I will therefore trust Christ as thou hast hidden me," then God and you are reconciled upon a point of the chief importance. There is no battle between you now, for you are of one mind about trusting Christ. God has trusted his honour in Christ's hands, and you are trusting your soul in his hands, so that God and you are now agreed to honour Jesus. The moment you have trusted Christ, that simple thing becomes in itself a distinct admission and indisputable proof that a great change has been wrought in your relation to God, and in your feelings in reference to him.

Now, mark you, before long, sooner or later, you will become delightfully conscious of the fact that you are saved. Many a man is saved, and for a time he questions the truth of the gracious work, but in due time the blessing is made clear to him. When a man trusts Jesus as these ten lepers did, and acts upon his trust, good always comes of it. See the ten men! They are going towards the priest, though they have not yet felt that they are healed. They are acting upon Christ's authority, and he will not make fools of them; for they that trust in him shall not be ashamed nor confounded. They must start on their walk before they feel the healing; but as they are going they shall feel it. And you, too, trusting Christ without any sense of any good thing, shall not be long before you shall feel his blessed power upon your heart. I wish to speak my own experience simply to help those who are coming to Jesus. When I was coming to Christ I did not know that I was coming; and when I looked to Christ, I scarcely knew whether it was the right sort of look or no; but when I felt at last that Jesus had healed me, then I knew what

I had done. Many a blessing God has given me as to which I have not found out that I had it till some time after my reception of it. I have read the feelings of certain good men, and I have said, "I wish I felt like them;" and some time after, when I looked back, I perceived that I was actually moving in their orbit, and passing through the selfsame experience. Many a man wishes he was humble, and he is humble because he does not think he is humble. Many a person sighs, "I wish I had a tender heart," but I am sure that his heart is tender because he mourns its hardness. He longs to be deeply sensitive before the Lord, but it is clear that he has a tenderness which he does not himself recognize. His ideal of tenderness is very high, and properly so, and therefore he dreads falling short of it. O my dear friend, if you trust in Jesus in the dark, you shall one day enter into the light; and if you never should enjoy comfort you would still be safe—if all the way between this place and heaven you should never have a consciousness of being saved, yet if you have trusted Christ, you must and shall be saved, for he cannot possibly allow faith in him to be exercised in vain. Ere long, if you trust Jesus, you shall know his love. Trust him as you sink and you shall swim. Trust him as you feel yourself dying and you shall live. If you trust him before you feel any work of grace upon you, you shall soon discover that there was a work upon you, though you discerned it not. If you trust the Lord, you are already the subject of divine power, for nothing short of omnipotent grace could have led you to believe and live. The state and act of faith are simplicity itself; but to bring us into that simplicity God himself must new create us.

To put all in one, if you are ready to come to Christ, and trust him without any miracles, signs, or evidences, but will simply trust him alone, you have within you a power which will carry you through life, and preserve you in holiness even to the end. This morning I spoke about David's encouraging himself in God. When Ziklag was burnt, and his wives were gone, and his men talked of stoning him he fell back on God alone. This is a high attainment, and yet it is one which has its parallel in the very dawn of faith in the sinner. It is a grand start in life for you, a poor sinner, to begin by trusting Christ alone, saying, "I, without any good in me whatever, without anything I can lay hold of as a hope for me, do cast myself, whether I sink or swim, upon Christ Jesus, the Saviour of sinners, and 'if I perish, I perish.'" This is a glorious beginning. To many a saintly life such a faith in the Lord alone is a crowning act, and yet you, poor sinner, may exercise this same faith while yet you are a babe in Christ. You will often have to trust in this fashion in future life, and therefore it is well to begin as you will have to keep on. You will be brought in business, in the family, and in the various trials of life, into such a condition that you will have to exercise a faith just of the same sort as that which you begin with; I would, therefore, have you learn the lesson while you are young. You will have to say, "Though I am weakness itself, and poverty itself, and do not see how I may be provided for, yet as the ravens and sparrows are fed, so shall I be; and therefore I cast my nakedness upon God for clothing, and my hunger upon God for food, and my very life I cast upon him that he may preserve it to me between

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the jaws of death." This is grand faith, and you must begin there, for if you do not, you have not begun to build on the rock. Your first course must be the live rock, or else all will be insecure. To begin well is half the battle: mind that you get a foundation which can never be moved; for life has many trials, and woe to the man whose foundation fails him. This is grand faith to die with as well as to live with. Now the curtains are drawn and the light of the sun is shut out, and the voices of friends begin to fail, and the ear is dull, and the eye-strings break. My soul, thou art now about to launch into the unseemly world. What wilt thou do now? What, indeed, but to faint into the arms of thy Father and thy God! Oh, my dear hearer, if you have learned to trust at the very first because of what Jesus is, and not because of what you are, then you will know how to die; for standing there, in the prospect of the Lord's coming, fears will come, and doubts will come, and terrors will come, if you are looking within, or looking back upon your past life and trying to find a reliance there. But if you can say, "My Saviour, into

thy hands I commit my spirit: my naked soul I put into thy pierced hands again," then may you breathe your last in peace, knowing whom you have believed, and being persuaded that he is able to keep that which you have committed to him until that day. When John Hyatt lay a-dying, one of his friends said, "Mr. Hyatt, can you trust your soul with Jesus now?" "Maa," said he, "trust him with one soul! That is nothing. I could trust him with a million souls if I had them. I know he is able to save all who trust him." I want you to begin, then, as these poor lepers did, by just taking Christ at his word, and going your way in the strength of that word before you feel any hopeful change within. In this fashion when you come to die you may look out for glory and expect it, though the brilliance has not yet transfigured you; you may look out for the eternal crown, look out for the barn, look out for the face of the Well-Beloved, and the bliss speakable and expect them, even though the clouds gather around you. Before you pass the gates of pearl, or cross the chilly sea, you may enjoy the sight of the beatific vision

by an unstaggering faith. Hope that is seen is not hope; but glorious is the faith which seeth him who is invisible, and grasps the substance of the things not seen as yet. By this power I even now anticipate the joys of the upper skies. Try, beloved, to do the same. O for more faith! It will be grand to know all heaven, though you have not seen it and felt it, because you knew and trusted the Lord of heaven. Hitherto you have found the promise true; now trust the Lord for glory as once you trusted him for grace, and you shall find ere long that his richest promises are sure. God save you, every one of you, beloved; and may he do so at this very hour, for his dear Son's sake. Amen.

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T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, NOVEMBER 11, 1897.

THROUGH the kindness of Deacon W. H. Newman, we have been furnished with part of a discussion that has been going on in the New Orleans papers as to whether it was Dr. Purser's duty to cut short his vacation and return to New Orleans when he heard the yellow fever had broken out there. He was away getting needed rest, and when the news of the outbreak of the plague came to him, he promptly returned to his charge, regardless of the peril to himself, and devoted himself to ministering to the suffering until he was himself stricken. He fell at his post with his armor on.

Whenever a plague visits our land the question as to the duty of pastors is raised and discussed. When the lamented Wilson died of yellow fever in New Orleans, this question was extensively discussed, and we remember that Dr. Jeter argued that it was not the duty of a pastor to expose himself to the infection. The trend of opinion on the subject, however, was and is that a pastor should be on his field when a plague is raging there. But whatever view one takes on the question, one cannot withhold the tribute of hearty and enthusiastic admiration for the noble heroism of men who act like Dr. D. I. Purser. His death has attracted special attention to his heroism, but none the less heroic are his brother, Dr. John Purser, and Dr. D. G. Whittinghill, who have been alike indefatigable in their labors of love among the stricken and sorrowing.

In the discussion in the New Orleans papers, Mr. C. M. Sherrouse makes an able argument against pastors' exposing themselves to the plague. He says they are skilled neither as doctors nor as nurses, and so can do but little good in a plague. Being preachers, their business is to preach the Gospel, and in such a time they have least opportunity for a good hearing. Then they have families dependent on them whose claims should not be ignored. Mr. Sherrouse argues further that the Bible teaching is against the idea that it is a preacher's duty to be in the midst of a plague. While our Lord and the Apostles healed the sick, it is not written that they nursed any, and that a pastor ought not to risk his life in exposing himself when he is needed for his proper work.

Mr. Sherrouse makes an able presentation for that side of the case, but there are several points to be considered:

1st. There is a difference between a pastor's remaining on his field when a plague breaks out, and his returning to his field, when away, on the outbreak. A man coming into a plague-stricken region is in more danger than is one who has been there all along. We have known of absent pastors' putting themselves at the command of their leading members.

2nd. When people are suffering is when they want their pastor most, and when their minds and hearts are most open to spiritual truth.

3d. A pastor in a plague can get access to many who were unapproachable before.

4th. An example of heroic devotion to duty strengthens people's faith in the reality of religion. A plague gives a pastor an opportunity to set such an example. The world is too ready to believe preachers are lacking in manliness. The course of our New Orleans pastors is a fit answer to such a notion.

5th. Roman Catholic priests

and nuns usually are specially active during a plague, and if evangelical pastors are away, the most is made of this fact against Protestants and in favor of Catholics. It is true the latter believe that the ministrations of the priests and nuns (extreme unction, absolution, etc.) are essential to the salvation of the souls of those who die of the plague, while evangelical people know better; but the general public will not stop to draw this distinction.

6th. It is certainly noble and heroic in a man to risk his life for the sake of ministering to the stricken, and the question is—ought every preacher to be a hero? We all instinctively admire heroism, and yet it is well to remember that heroism should be tempered with wisdom. The danger, however, is not that we will be too heroic.

In conclusion we will say that personally we would remain on our field of labor in the midst of a plague (just as we did when the cholera raged in Chattanooga in 1873), but at the same time we would not censure those pastors who act otherwise.

THE *Foreign Mission Journal* for November reports \$3,866.79 received by our Foreign Mission Board for Kentucky for the current fiscal year. The year is just half gone, and those figures are not encouraging. To be sure, the first half of the year includes the summer months when least is done, but even after making all allowances, the amount reported is far too small. Let this work be pushed during the winter and spring. How can the stations of the Boards be reinforced, and, least of all, how can new stations be opened unless more money is given? The Convention decided to open work in Jerusalem as soon as funds were provided. Then there is crying need for our entering Persia and the Argentine Republic; but the Board is unable to extend the work to these fields ripe to the harvest.

We have not the figures for the Home Board, but we take it they are in a like situation. There is great need for strengthening and enlarging the work of this Board. Many destitute and promising fields in our Southland go unoccupied because the needed funds are not forthcoming; and the prospect of a speedy close of the war in Cuba is a trumpet call for our rallying to the work in that promising field. The close of the war will be our opportunity. It will be such an opportunity as we have never had before, and are not likely to have again. Shall we be equal to the occasion, or shall we "sleep on?"

Our State work also needs strengthening. There remain a score of county towns in Kentucky without Baptist preachers, some of them without regular preaching of any kind. In various parts of the state there are fields which promise glorious results if occupied promptly. Pray more for the work, and then you will do more for it.

THE *Religious Herald* and the *Baptist Courier* both deny that any vote was taken at the Baptist Pastors' Conference of Norfolk and Portsmouth, Va., on the Whitsett matter. But neither paper gives the authority on which it bases its denial. We gave the *Atlantic Baptist*, published in Norfolk, as our authority. Then the Rev. C. J. F. Anderson told us he was present at the meeting, and that it was a mistake to say that the vote was unanimous against Dr. W., since he was one of three who voted the other way. This correction we promptly published

on Bro. Anderson's authority. We will publish cheerfully any further correction that may be furnished us, and the authority on which it rests. Will the *Herald* and the *Courier* give their authorities? The *Herald* closes its denial with—"We shall notice with interest whether our contemporaries who have circulated the story will now publish this correction." And we, too, "shall notice with interest whether our contemporaries who have circulated" this denial "will now publish" the authority on which the denial rests, and will tell their readers just what was done in that Pastors' Conference in regard to that matter.

THE "Baptist Congress" meets next week, Tuesday to Thursday, in Chicago. Among the topics will be the following:

"Are the teachings of the Apostles of equal authority with those of Christ?"

"Is baptism a prerequisite to the Lord's Supper?"

"Should denominational beliefs impose limitations upon religious teachers?"

"Our Government and the oppressed of other nations."

"The psychology of conversion."

"The power of the cross in the life of the believer."

We confess surprise that there should be any question in an American Baptist body in regard to the first three topics. Putting them into an interrogative form implies that there is doubt about them.

As to the first question, whoever believes that the Holy Spirit is the author of the teachings of the Apostles, and that the Holy Spirit is God, must believe that those teachings are of equal authority with the teachings of Christ, who is God.

As to baptism's being a prerequisite to the Lord's Supper, we supposed that was a settled question among American Baptists—a *res adjudicata*.

In regard to the third question, we care to say only that if denominational beliefs impose no limitations on religious teachers, then a Baptist pastor or a Baptist theological teacher may properly advocate anarchy and free love from his pulpit or his platform. We cannot understand the state of mind of those who would seriously ask, "Should denominational beliefs impose limitations on religious teachers?" Of course they ought—who says they ought not?

The only speaker from Kentucky, of whom we have heard, is Dr. Kyaland, of Russellville.

PROF. NOAH K. DAVIS kindly writes of our tract, "*Sanctification as Taught in the Bible*." "I have just read, with much pleasure and I hope with some profit, your tract on 'Sanctification.' It is delightfully clear and unquestionably true. I was specially impressed with 'Paul's Experience,' pp. 16, 17." We hope the tract will do good, and that the brethren on whose judgment it was published will prove not to have been mistaken. We are gratified at the demand for it already.

In this connection we take occasion to mention another tract on the same subject, published by the Baptist Book Concern. The Rev. W. D. Moore, of Ripplerville, Ky., recently preached a sermon on the subject at Shawnee Run. The sermon was read as the circular letter before his Association, which unanimously voted that it be published as a tract. It is a clear and strong statement of the true doctrine of sanctification, and its circulation (5 cts. a copy) will do good. There is great need for urging sound views on this subject, in view of the many and dangerous errors afloat in regard to it.

ANOTHER argument has been advanced of our government's taking possession of Cuba, and we admit that it is the best argument we have seen. It comes from Surgeon-General Wymond of the U. S. Marine Hospital service, and it is urged by other physicians. The argument is that by taking possession of Cuba we can protect this country from yellow fever. Indeed Dr. Wymond claims that our present visitation of this dread disease is due to the war in Cuba. On account of the war the sanitary condition of the island has been allowed to become worse, and worse, so that the yellow fever is more and more being propagated there. Of the thirty-five times yellow fever has visited this country since 1800, twenty-three of them have been certainly traced to Havana. There is one wharf in the harbor of Havana, where no American vessel has ever landed without becoming infected with yellow fever. In addition to the deaths and the suffering, the present plague of yellow fever is estimated to have cost the people of this country over fifty millions of dollars. The plague of 1878 cost over one hundred millions. In addition to saving the lives of our people, and preventing great suffering, our owning Cuba would save our land all this enormous cost. Such then is the argument.

While we are not in favor of the annexation of Cuba we are in favor of stamping out yellow fever from the island, and we have no doubt our government can bring this to pass. Vera Cruz, Mexico, used to be a great yellow fever center, but under the wise measures of President Diaz, of Mexico, this is no longer the case. The same thing can be done for Havana. Yellow fever once raged in Europe, but years ago it was entirely banished. New York and Philadelphia and the Atlantic cities were once the chief sufferers from the plague in this country, but now only the cities nearer the Gulf suffer.

With a proper treaty with Spain, on which we should insist, and with a national system of quarantine, we can reasonably hope to have no more visitations from this fearful plague. We do not need to own Cuba, but we do need such an arrangement as will secure proper sanitary conditions in Cuba. Our medical officers ought to inspect in Havana all vessels about to sail for the United States, as well as inspect them in our own ports.

We are glad to learn that it is believed that the germ of yellow fever has at last been discovered. If this shall prove true, then the disease in the near future will become manageable, just as small pox, cholera and diphtheria have now become manageable.

SOME brethren make the great mistake of thinking that a change in the charter of the Seminary would involve the sacrifice of its funds. The fact is the Seminary charter has already been changed and not a dollar of its funds were sacrificed thereby. Just now there is a suit pending for taxes under the new Kentucky law, and the lawyers advise against changing the charter while this suit is pending, lest the change might in some way complicate the suit. When this suit is decided, whatever changes are needed can be made without any more danger than attended the changes already made. And that suit will be decided ere long. A man must be "fettered by tradition" indeed, who would advocate an absolutely unchangeable charter for an institution that is to live through the centuries.

Editorial Varieties.

Dr. Warder is now residing at 292 Second St. His correspondents and friends who come to the city to see him will make a note of it.

The new mayor of Louisville, the Hon. Charles P. Weaver, is a nephew of Dr. J. M. Weaver, pastor of the Chestnut-street Baptist church.

First boy.—What are the sins of om'ston the preacher talks about so much?
Second boy.—They are the sins the people forget to commit.

The three Baptist pastors of Auckland measure in the aggregate 18 feet, 8 inches—an average of 6 feet, 3 inches each. They stand high in that community, and deservedly so.

"Liberalism" and the "higher criticism" got a severe drubbing at the recent Baptist anniversary in Illinois. Drs. Hensen, Frederick, Burton, Porter, Bulkie, DeHolis and others took a hand in the drubbing.

Archbishop McCleary of Kingston has issued a mandate to the Roman Catholics not to attend funerals or marriages in Protestant churches. He regards such attendance as a "heinous crime."

The Rev. J. N. Hall has now become sole owner, as well as editor, of the *American Baptist Flag*. He holds a Damascus blade, and what he writes is always interesting, even to the man who is demolished by it.

Some years ago Gen. Butler, in a speech, compared himself to Christ; whereupon the *Examiner* became keenly severe and said it never before knew a case where a man got our Lord and the impenitent thief so badly outwitted.

In the Baptist church of Lenoze, Ark., at high noon on Nov. 13th, Governor J. P. Eagle, assisted by the Rev. O. P. Miles, married the Rev. C. F. Tate and Miss Bosays Munroe. Bro. Tate is pastor of the First Baptist church in Little Bluff, Ark., and he was one of our brightest and most interesting marriages.—What may we not expect of him now?

The Presbyteries and Synods have been "rescuing" freely in regard to Prof. Shields of Princeton Seminary. So he announces that he will not only leave the seminary, but will also leave the Presbyterian denomination. Prof. Shields will not remain with those who are not pleased with his course. We prophesy that he will join the Episcopates.

The Rev. Archibald G. Brown, who not long ago gave up his great work in East-London on account of ill health, has decided that he is able to continue his work, and he has accepted the care of the Chatsworth Road church, London. He took an active part in planting this church. The Americans who were fortunate enough to hear him on his visit to this country last spring will never forget him. He is "mighty in the Scriptures."

Dr. W. R. L. Smith, of St. Louis, says: "And by the way, it is a growing conviction with me that a large pastoral experience is an almost indispensable discipline for an effective theological teacher." This would rule out all the faculty of our Seminary except Dr. Kerfoot and Deagan. Certainly "a large pastoral experience" is most desirable for a man who is engaged in the work of training pastors; how nearly "indispensable" it is, however, is a question on which brethren might differ.

The *Baptist Teacher* tells of a paper in a New England city which advertised as follows: "The Conventions of the Baptist Church in St. Paul's church this evening and will repeat them on Thursday evening with the following castes, etc." The *Teacher* makes a vigorous protest against decorating churches by theatrical performances. Evidently and fortunately it is not a Baptist church, though we do not know how soon some Baptist church will become enough "advanced" for that sort of thing. Alas!

The twenty-fifth anniversary of the pastorate of Dr. J. B. Hutson of Pine-street church, Richmond, Va., was appropriately celebrated last Sunday. We acknowledge receipt of an invitation to be present. We heartily congratulate both church and pastor. In these days of frequent changes it is refreshing to come across such instances of permanency as Dr. Hutson's pastorate of Pine-street church. He is at his best, and we hope he will remain in his present relation twenty-five years more.

Judge Brown, whose pungent article we published this week, does a bit better, we will be generally taken. He was not aware that his subscription to the *Recorder* had run out, still he happened to drop his eye on the label, and he at once sent his check. There are many busy people who are not aware when their subscriptions are due, because they neglect to drop their eyes on their labels. Judge Brown is a brother of the late Senator and Governor Joseph E. Brown of Georgia, and he is one of the leading men of the South.

Dr. Vedder writes that "some forty" students applied for admission to Crozer Theological Seminary, and were refused for lack of room. It turned out that some who engaged rooms were prevented from coming, which left a few vacancies. Dr. Vedder says: "But you are a little hard on Dr. Weston in laying on him the obligation to provide a room. We did not mean that Dr. Weston should provide room, but rather that he should see that room was provided by using his powers of persuasion on the Baptists who ought to furnish the means. We are sure he will be equal to the occasion."

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached at both hours.

Broadway—Pastor Jones entered upon his work, preaching morning and night. Two joined by letter and one received under watchcare.

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

East—Pastor Christian preached morning and night. Young people gave an entertainment at Y. M. C. A. building.

McFerran Memorial—Bro. J. H. Egan preached at both hours. He will supply the pulpit till January. There was an interesting young people's meeting Friday night.

Twenty-second and Walnut—Brother Frank Ober preached in the morning and Pastor Hunt at night.

Franklin-street — Pastor Edwards preached in the morning and Bro. J. M. McFarland at night.

German—Pastor Rittmann preached. Highlands—Pastor Dawes preached. Bro. Malcolm McGregor will aid Pastor Dawes in a meeting, beginning next Sunday.

Parkland—Brother W. D. Nowlin preached. Pastor Gordon will probably begin work next week.

Portland-avenue — Pastor Shelton preached as usual. Pastor's salary increased 33 1/2 per cent.

Southgate-street—Pastor McFarland preached in the morning and Bro. E. B. Farrer at night.

Third-ave.—Pastor Taylor preached as usual.

Twenty-sixth and Market—Pastor Thompson preached.

Thirty-sixth and Grand sts.—Pastor Sands preached as usual.

Clay-street Mission—Bro. W. D. Bolton and T. F. Kelly preached.

Many of the churches observe a special week of prayer this week.

SEMINARY NOTES.

R. N. Barrett, Th. D., called to see us.

Henry Crompton led prayer-meeting. October board was seven dollars and sixty-five cents.

First number of the Magazine is out. L. W. Marks has accepted the call to Jeffersonville.

Dr. Kerfoot is attending the Texas State Convention.

Dr. Whitlits has gone to South Carolina to preach the dedicatory sermon of Greenwood Baptist church.

Dr. Carver has gone to Springfield, a-courting—he is a witness in a railroad suit.

Prof. Frye gave some very interesting gymnastic exhibitions in the Levering Gymnasium Friday.

Bro. J. M. McFarland is aiding Bro. Edwards in a very successful meeting at Franklin-street church.

Dr. McGlothlin will attend the Arkansas Convention.

Bro. D. E. Fogle, of last year, was a welcome visitor in New York Hall last week. We all love him. He was en route to Chicago University to take some special work.

Dr. Miller, Professor of Church History in the Cumberland Presbyterian Seminary at Lebanon, Tenn., was present at Dr. Whitlitt's class in Church History last Thursday. He made a brief talk.

Bro. W. J. Bingham, of last year, was ordained last week to accept the call to Beloit, Kan. Bro. Bingham is one of our best and most consecrated men.

Dr. Kellogg, of Battle Creek, Mich., spoke in a very delightful manner to the Mission Band Monday night.

The Gospel Wagon has been very much hindered in its work by the bad weather for the past two weeks, but Bro. Anderson's enthusiasm has not weakened any. His whole heart is in the work.

The writer had a very pleasant call from Bro. Lee Bowman, and bride last week. They were returning from their bridal trip. We congratulate both Brother and Sister Bowman. May they have a long and happy life.

Dr. Sampsy has gone to Washington, D. C., to attend the regular meeting of the committee of the International Sunday School League. He has the place that Dr. Broadus occupied on the committee.

Through the courtesy of Dr. Eaton and his excellent wife, the following brethren were invited to dine with them last Saturday: J. E. Hixon, Willie Hutson, J. W. McAtee, T. E. Hill, C. T. Stark, L. W. Marks, H. P. Fudge, H. M. Garnett, R. L. Stratton and John Bass Shelton. It was a rare treat to have an opportunity to enjoy such a dinner. Dr. and Mrs.

One thousand styles and sizes. For cooking and heating. Price from \$10 to \$70.

Often imitated. Never equalled.

Eaton, and Joe H. Eaton were in their usual good humor. They entertained us delightfully, and we desire to express our hearty appreciation of their kind and thoughtful interest. It is no unusual thing for Dr. Eaton to express in some substantial form his friendship for the Seminary students.

The Shakespearean Septette is a club in the Seminary composed of the following brethren: C. E. Burt, A. G. Mosley, H. W. Provence, J. M. Shelburne, J. F. Watson, W. W. and C. It. Leo. Their last meeting was held at the hospitable home of Pastor E. F. Wright at Woodlark. The subject of the evening's study was Richard III. Several charming young ladies were present, and the usual programme was interspersed with vocal and instrumental music. The entire club is maintaining in practicing the excellent hospitalities of Brother and Sister Wright.

Supplies for Sunday—C. E. Burt, Providence, morning, and H. H. Provence, evening; Frank M. Wells, New Albany, Ind.; C. J. Casey, Point Mission; T. B. Ray, Calvary Presbyterian, morning and evening; Dr. Robertson, Owensboro, morning and evening; A. R. Bond, Madison, Ind.; J. W. Lowe, Springfield, morning and evening; J. E. Smith, North Vernon, missionary rally; Wm. D. Bolton, Clay-street, Mission, morning and evening; T. F. Kelley, evening; E. B. Farrar, L. & N. R. H. shops. J. B. S.

THE STATE.

Pastor W. M. Rudolph writes from Potosi: "Our meeting at Lovelockville closed after eight days' duration. It was, in some respects, a splendid revival. Bro. James Burroughs, of Portland, Ore., did most of the preaching, to the edification and delight of the saints. There was one profession and one addition by baptism. I will begin a meeting with my Mt. Olivet church next Sunday."

Pastor J. N. Jarnagin writes: "We have just closed a glorious meeting at Fordville Baptist church, in which there were 40 additions, 24 by baptism and 16 by letter. Rev. J. B. Barrow, of Owensboro, did the preaching, which was well received by the church and people. Bro. Barrow is a good preacher."

Pastor J. I. Willis writes: "I closed a meeting with Freedom church, Garrard county, October 31. Labored 15 days, with 12 additions, 2 by baptism under watchcare, 8 baptized and 1 awaits baptism. This church was constituted in 1800 by Rev. Samuel Whitling. The same house that was first built. It has eight corners built out of poplar logs sawed with whipsaw instead of hoes. They are still in good condition. Steps are being taken to build a new house."

Bro. T. E. Richey writes: "By invitation I occupied the Gilbertsville pulpit, Marshall county, last Saturday evening and Sunday morning. The venerable Dr. Green, of Green, has been all along the efficient and much-loved pastor, but desires to give up the church on account of age and consequent infirmities. He has done a great work there. From a destitute mining point he has built up a live church of 32 members, and a good frame house of worship in, with a debt of only \$1 against it. A bright prospect in an open field awaits his successor, whoever he may be. I go next Sunday to begin a meeting with Uniontown church, with Eld. I. N. Strother to assist."

Pastor E. W. Coakley writes from Whitesville: "We have just closed a glorious meeting with Bethabara church. The membership was wonderfully revived. The Lord was pleased to bless us by bringing souls to himself. Twenty-one were added by experience and baptism, 1 by letter, 1 restored and 8 under watchcare. Bro. J. H. Riffe, from Monroeville, Ala., did the preaching to the great delight of the church. He was plain, pointed and

powerful in the presentation of the Holy Word. I think as a result of the meeting that the church will move forward from once to twice a month preaching. God be praised for his goodness."

Bro. ... writes: "Some weeks ago we closed our meeting at Olive church, Clark county, of which I am pastor. A very good interest prevailed, and we believe good was accomplished. Bro. J. S. Gatton, of Eminence, did the preaching. His preaching was much enjoyed and appreciated by the people and community, and especially the members of that church. His sermons were instructive, and, on the whole, one of the best series of sermons I have ever heard. May God bless him in all his labors."

Pastor J. S. Gatton writes: "We are having a good meeting at Dallasburg, Owen county. F. Baker, of St. Louis, Mo., is preaching the Gospel to large and attentive congregations. He handles the Word of God with great skill, giving to each his portion in due season. His preaching is plain and powerful, and God is blessing it to the edification of his children and to the conversion of souls."

Pastor H. C. Roberts writes: "We have just closed a good meeting here in Mayfield. Bro. Francis W. Taylor, of your city, was with us 12 days. He did some good preaching and endeared himself to our people. The pastor conducted the meeting. There were 13 additions, 13 by baptism. The church was revived, and we enter upon a vigorous winter's campaign. The Graves County Association met last week. We had a fine time. The brethren say it was the best session we ever had. We were glad and anxious to have Bro. W. D. Warder and have them with us. The Recorder is very popular in this part of the State, and we are praying that it may have great success."

Bro. J. W. Porter writes from Henderson: "Have been here three days in a meeting with Bro. Sallee. In spite of rain and election we are having a good meeting. The pastor had conducted the meeting quite successfully for several days before my arrival. There have been additions from the first service, and so far 20 have been added to the church. The success of the meeting has, under God, been almost entirely due to the wise and untiring personal efforts of the pastor. During his pastorate a new house of worship has been erected at a cost of \$30,000, and of this amount the pastor and wife have themselves contributed more than \$1,200, as an informed member of the Building Committee. In the history of my work and travels I have never been associated with a pastor, wife and family who have more unreservedly cooperated themselves and their all to the Master's cause. The only notable objection to Bro. Sallee is that he is 'narrow,' just about as 'narrow' as the way in which our fathers walked. 'Narrow is the way and straight is the gate which leadeth unto life, and he is Judaic in his proclivities.'"

Bro. Wm. McMillan writes from Williamstown: "The following are some of the meetings that have been held this fall which I thought the pastors would report, but, seeing they have failed, I send you a statement of them, believing the brethren would like to hear from the Lord's work: On July 20 we held a 10-day meeting with Gladys Creek church, Grant county. This is my old home church where I joined, and where I have always belonged. The church was greatly revived. There were 7 for baptism. The pastor, Bro. Stamper, closed the meeting just one week too soon, but he felt that duty called him elsewhere. It was a great pleasure to be with those whom I had served years ago. Again, on September 7 we began a 10-days' meeting with the Pleasant Ridge church, Owen county. I am pastor of this church. The Lord was with us, and as the close we baptized 9 happy converts in Eagle creek. My voice gave down to me on account of having contracted a cold, and Bro. J. H. Anderson, of Owen, came to my relief and preached three sermons for me. Bro. Anderson is a noble man and a fine preacher. Again, on October 4 we began a meeting with Casey church, Owen county. Bro. W. J. Agee is the faithful pastor of this church. The Lord was with us here again, and gave us a grand revival. The entire community seemed to be brought under the power of the Gospel. As the visible results of the meeting, 40 were baptized, 6 reclaimed, 4 restored and 3 by letter. One remarkable feature of the meeting was that nearly all of the converts were young people. There were no children. They were the flower of the community. May the Lord grant that the church may rightly appreciate her responsibility in training this noble band of young people for Christ. This revival lasted 11 days. During these few days we learned to love this noble band of saints to their faithful pastor. Bro. Agee is doing a good work among these saints. To the Lord be all the praise."

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Bro. Willis L. Ways writes from Paint Lick: "The day after my arrival at this place I was called upon by one of the deacons of Mount Taber church, this (Garrard) county, and asked if I could hold a series of meetings with the church to begin in October. Upon an invitation from the church, at her regular business meeting the following Saturday, I began on Monday night after the second Sunday in October, and preached twice a day for twenty days. Considering the many things we had to contend with, we had a very remarkable meeting. The church, having been without a pastor since June, was very much disorganized, consequently the whole work of pastoring an evangelist during the meeting fell upon me. The election being on hand caused a great deal of free whisky to be afloat in the county; this was also a great hindrance to us. The extremely long drought, which compelled the farmers to drive stock for miles to water, and to haul water for miles for domestic purposes, was a material obstacle to our work. To crown it all, upon the first Sunday after our meeting the Methodists of the hilliness persuasion in sight and hearing distance of our church started a 'modern sanctification' meeting, with two preachers to assist them. In a few days they sent for and secured a singer to assist them. Nevertheless, the Lord was with us. We used no high pressure or clap-trap methods, but simply preached the Gospel. There were added to the church 15 members, 12 by baptism, 1 by letter, 1 by relation and 1 under the watchcare. Besides this, the church was greatly revived. We admit there is some ordinance of baptism Sunday afternoon in Paint Lick creek in the presence of a large number of people. The candidates for baptism were all adult persons except one girl of 12 or 13 who gave a bright profession of faith in Christ. There were more than 1000 people, one of them being over 40 years of age, the ages of the others ranging from 26 to 35 years. I leave this place for Nicholasville Saturday morning, where I will preach Sunday morning and night, going on here to Georgetown, where I hope to spend a few weeks."

OTHER STATES.

We congratulate the Elizabeth City church, North Carolina, on having secured such a pastor as Bro. W. S. Penick, whose reputation for piety and wisdom is known throughout the State.

The Maryland Union Association, at its recent session, with the church, Baltimore, adopted resolutions urging the brethren to support the Seminary, and endorsing the institution under its present management.

An Italian mission has been opened in Baltimore.

Bro. F. D. Hale, of Owensboro, is aiding Pastor G. A. Lofton in Nashville. Bro. Hale called on us in his way, and we were sorry to miss his visit.

A meeting in the Bethesda church, Autauga county, Ala., closed with 20 additions to the fellowship of the church.

A church has been constituted at Sword's Neck, Russell county, Va.

A meeting in the Old Union church, Wilson county, Tenn., closed with 53 additions to the fellowship of the church.

A church has been constituted at Mt. Pleasant, near Concord, N. C., with 15 constituent members.

A meeting in the Mt. Sinai church, North Carolina, closed with 27 additions to the fellowship of the church. The Eld. P. M. Sears held a meeting in the Bethel church, Charlton county, Mo., which resulted in 25 additions to the fellowship of the church.

A two weeks' meeting in the Camden church, Missouri, closed with 11 additions to the fellowship of the church.

A meeting in the Lineus church, Missouri, closed with 10 additions to the fellowship of the church. Among those baptized were a father and mother and son.

Rev. J. C. Hiden, pastor of Grove-avenue Baptist church, Richmond, Va., has been elected by the faculty of Crozer Theological Seminary as a member of the Committee of Examin-

tion at the anniversary in June. President Hovey, of Newton Theological Institution, Prof. True, of Rochester University, Prof. Burham, of Colgate University, and Dr. Wayland Hoyt, of Philadelphia, have been elected as his associates.

Bro. Ben M. Bogard writes from Charleston, Mo., Nov. 1: "I have just closed a very successful meeting with the First Baptist church, De Soto, Mo., Eld. J. R. Hamlin, pastor. There were over 20 professions of faith, and nearly all of them have come into the church. The church was greatly revived, and they have determined to build a commodious meeting house. De Soto is a town of 7,000 inhabitants; it is rocky and hilly—almost unmountainous. It is one of the best towns in Southeast Missouri, notwithstanding the hills. The Baptists are the strongest denomination in the town, and their prospect is bright. The Baptist cause in Southeast Missouri is advancing. It is an immense field, embracing 33 counties. St. Louis is in Southeast Missouri. The richest soil and the greatest deposits of iron, lead and other metals are in this section of the State. There are large timbered interests, and hundreds of saw mills are constantly at work. There are but few strong churches: De Soto, Cape Girardeau, Jackson, Charleston, Poplar Bluff and West Plains are the only churches which are strong. But as the country develops other strong churches will be planted. Eld. J. L. Ferryman is doing good work as missionary of Charleston Association. Elder John F. Godwin, missionary of Cape Girardeau Association, died about a month ago. The Association will secure another missionary. The Southeast Missouri Bible Institute has been organized, and it holds quarterly sessions. Its next session will be at Fredericktown, and promises well. Much good will no doubt come of this Institute. The Recorder is read in this section and highly appreciated."

The Texas Baptist Convention, just adjourned in San Antonio, passed resolutions calling for Dr. Whitlitt's resignation, and, in default of that, calling on the Trustees to retire him. The convention also appointed a new mission board, located at Dallas, in place of the board at Waco.

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FAMILY CIRCLE.

SOW! SEW! SO!

This is the way my father sows, As up and down the field he goes, Working fast and walking slow, Right and left the grain to throw.

Father sows, While he goes, That the grain thrown here and there By and good crops will bear. All he loves will have a share, If the grain he throws with care.

So he throws, As he goes, Sow! Sow! Sow! This is the way my mother sews, As up and down she seems she goes, Working, stitching soft and low, While she's stitching there to sew.

Mother knows, As she sews, Jacks, trousers, aprons, shoes, Johnnie's hat and baby's shoes, Patching old, or making new, Love runs all the stitches through.

That she knows, So she sews, Sew! Sew! Sew! I can neither sew nor sew, When I'm big, I'll learn them, though But while little, as I grow, Little bits of love I'll show.

For I know, Tending baby, calling Ma, Banning errands like a man, Helping mother all I can, Love will grow where it began.

Ah! I know, See, 'tis so, Little bits of love in a cup, Like drops of water in a cup, Will it overflow!

So! So! So! -Eva Lovett, in Youth's Companion.

SUNSHINE IN THE HOUSEHOLD.

BY REV. T. L. BAILY.

(Continued from last week.)

CHAPTER XIII.

When Maud finally realized her position, and was put in sole possession of this beautiful mansion and grounds—the latter of which she had done so much to beautify—she felt she now was rich indeed. Her first desire was that her uncle and aunt should locate their city house and come to live with her. They were willing to do so for a while, as she would feel so lonely, but "I fear we shall be in the way before very long," was her aunt's shy answer. "Before long you will invite some one else to share your home, or else the invitation may come for you to move to a snug little house in the city."

"Aunt, dear, no one will ask you to leave, if you will only come, and you will be in the way of no one either, a roguish smile playing round her mouth as she spoke."

"It was not to be supposed that Maud could reach her twenty-first year without some one else than Mr. Richards discovering her hidden qualities, and among her valued friends was a young man with whom she had grown up from most intimate terms of friendship which ripened into affection, and, into love. It was not riches of this world that proved the attraction there, but the same qualities that endeared her to Mr. Richards, proved, in the eyes of Andrew Holmes, to be attractive beyond all else. As Maud the orphan he loved her, and now Maud the heiress might be beyond his reach. But, true to her heart's promptings, she was just the same as she ever had been."

Andrew Holmes was what may be called "self-made." Rising step by step from errand boy in a large store, he was ranked among the salesmen now, and, though his salary was not large, it seemed large enough for "love in a cottage," but Maud had refused his urging to leave Mrs. Richards while she lived.

Now all was changed. It was in Maud's power to offer the home. Yet she would not act hastily. The year passed by and Andrew Holmes partially gained his point. Not that he should provide the house, but accept what Maud had to offer.

Others than Maud rejoiced when her decision was given. "Now we can return to our city home and leave you in peaceful possession of what you have so well earned," was her aunt's conclusion when Maud had fixed the day. "Do not be in too much of a hurry, the house is a good sized one, there is room for us all. I shall be so lonely when Andrew is away all day in the city. You must stay a while at least." But aunt thought otherwise, only she would allow "Bennie," who had been such a fixture at Wilton for a year

past, to remain "until you get tired of her."

The day came round. Dr. and Mrs. Henry, in compliance with a handsomely engraved card of invitation, with a few other guests, assembled on the 10th day of May, 18—. It was a most beautiful day, and with the benediction of a father, he committed Maud to the care of her chosen husband.

There was rejoicing in the entire household. No change had been made in the location of the apartment since Maud came into possession. In the garden Andrew had been extremely vigilant in expectation of this event, and everything that could be raised from his hot-beds or open ground was ready for use; even his strawberries had been coaxed to ripen before their time, and the wedding dinner was a success. Mrs. Waterson was at the head of the force.

Few guests were invited, only the intimate friends of the two families, or some of her former companions that she had loved as a girl.

The day had its memories, and Maud had no need especially to call them up, and not altogether unbidden did they rise. The years had been almost untroubled happiness; the great sorrow came and passed followed. The anniversary day at length arrived and memory formed a chain, to-day being one link uniting the past—the present—with the yet unseen future.

"Our life is now at an end. We might take it into that happy home ten years after, but the present tells us love is too strong to allow of discord entering, and Maud Waterson Holmes is the same as when she gave herself into the keeping of another."

"We need not guess at steps to discover the secret of Maud's happy life. It stands out boldly before us. Few persons may come up her standpoint, yet she is not held up as perfection. She had her failings, but they did not mar her good foundation. She had one motto as the foundation of her daily life,

BE CHEERFUL.

She brought sunshine into every corner of the household, and her delight was to cheer every one with whom she came in contact. But, like the patent match that requires to be rubbed on the specially prepared surface to produce a light, she required certain persons as Mr. and Mrs. Richards—who could appreciate her loving disposition—to bring all her latent qualifications to the light.

"Why are there not in real life more instances of this nature?" wondered Mrs. Richards recognized in Maud Waterson a pure-minded young girl, and she received her to her heart and home with a love that had its origin in a source above all mere earthly feelings.

Maud Waterson recognized in Mrs. Richards a kind, motherly woman, yet weighed down by a loneliness that only needed the sunshine of a young heart to dispel.

Thus sunshine entered the household when Maud entered the doors, and shadow fled when the light dawned.

THE END.

SEEING THE OPPORTUNITY.

John Grant, a strong, healthy boy, eighteen, of a very good looking, having an English high-school education, a quick perception of business methods and one year's experience in a large business establishment, had attained to the wage of four dollars a week, and had prospect of advance, so far as he could get.

The situation was freely discussed at home. His father was willing that John should make a change if he was convinced that he could do better; so after reading advertisements, looking about the city for several days and talking with friends, he found an opening in a large retail and wholesale hardware store. The salary would be two dollars a week for the first six months.

William Richards, the junior member of the firm, said to him: "I cannot promise you anything definite. The business is a good one to learn. You can make yourself a useful man to us by becoming thoroughly acquainted with all the details of the business, and as fast as you prove yourself capable we will recognize your services in some way. We have already several bright young clerks, young men who have learned the business, and their advancement would naturally come first. If you wish to know under these conditions, the place is open to you."

John accepted the position because it offered him some chance of advancement, and as the complicated details of the business became more and more familiar, he was making progress. Yet a dozen others in the business were just as bright, and apparently had made the best use of their opportunities. Still he kept looking for some chance to do more.

By watching closely, for several

weeks every detail, he noticed that large lots of goods were constantly coming from abroad, and that Mr. Williams always attended to the checking of the bills and marking the goods. This seemed to him strange, for Mr. Williams was a very busy man, and had enough to do with looking after such minor matters. John soon found, however, much to his dismay, that these bills were made out in French or in German, and that no one in the store but Mr. Williams could decipher them.

John was not afraid of even two such formidable foes as French and German. He purchased text-books and commenced to study at once. By constant application, he was able at the end of the year to make out a bill of goods in either of the languages. He obtained access to the old bills, and made a special study of them. All this time he was giving his very best work in the store, and often helped Mr. Williams in arranging the foreign goods.

One day a large assortment than usual came in, much to the dismay of Mr. Williams, who exclaimed: "I don't see how I can spend the time to mark these goods."

"Let me do it," quietly replied John.

"Yes, sir; I think I can do it correctly."

"But these bills are in French."

"I know it, and I have been studying French and German. I think I can read your bill that was ever had."

"Well, try it and see how you make out."

Mr. Williams watched him for a while and then said: "You seem to know what you are about. If you can do this, all right. It will relieve me of a large amount of my work."

John did the work so satisfactorily that at the next importation the bill was handed to him as a matter of course.

One day, a month later, he was called to the office and interviewed by both the active members of the firm. The senior member said:

"In my forty years' experience in this business you are the first boy who has seen this opportunity and improved it. I always had to do the work until Mr. Williams came, and one reason why he became a member of the firm was because he could stand to this part of the business. We want you to take charge of the foreign goods. It is an important position; in fact, it is the matter of necessity that we want some one to do this work. You, only of the twenty young men we have here saw the place and fitted yourself for it. We cannot pay you yet as much as we may pay you later, for it is necessary to prove your ability qualities, but we have a large bill of work to be shown in due time. For the rest of the year we will pay you ten dollars a week. At the end of the year we will consider the matter again."

The result was that after John had been there five months he received fifty been hundred dollars a year, had been sent to France and Germany, and Mr. Williams said to a friend:

"John Grant will probably become a member of the firm by the time he is thirty years of age. He saw the opportunity and fitted himself for it with some sacrifice, but it paid. It always pays."—Youth's Companion.

TEMPERANCE reformers are not seldom pessimistic in their estimate of the progress making toward the abatement of the evils of intemperance, and the abolition of the traffic in intoxicants. This is natural, if attention be concentrated on restraints imposed by law, for it must be confessed that of late little if any advance has been made either in the way of absolute prohibition, or efficient control by legislation. Yet the temperance cause has made and is making steady and gratifying progress. It is coming to be more and more widely recognized that indulgence in drink unites for the work of life, and whoever would gain or retain a position of responsibility must be liquor abstinent. The ranks were among the first to exact from their employes practical total abstinence, and this test is coming to be applied more and more widely in all the business of life. If a man is known to be a frequenter of saloons and addicted to drink he will not be employed, and if he has a situation will find it difficult to keep it if his habits come to be known. One of the features of the recent strike among the coal miners has been the success of the leaders in holding back the laborers of idle and approved leaders from indulgence in strong drink. They have been made to see that this is essential would they succeed in their efforts to secure living wages. As a consequence no strike has ever been freer from disorder and bloodshed, a circumstance which has helped in a marked degree to win for it a measure of public sympathy.—Intelligencer.

The little that is done seems nothing when we look forward and see how much we have yet to do.

ARTHUR AND THE LETTER BOX.

FOR THE LITTLE FOLKS.

When Arthur was a little fellow his great ambition was to grow tall enough to reach the place of the letter box where letters were put in. His sister Grace had risen to that dignity, he could mail letters and not stand on tiptoes, either. Arthur used to get Grace to measure his height every night on the nursery floor, to see how much he grew from one bed-time to another, but it did seem such slow growing. And it was strange to Arthur that when his grandmother came to see him she always said: "Why, Arthur, how fast you do grow." But grandmother often spoke of her eyes as not being as strong as they used to be, and Arthur thought their being weak must be the reason grandmother thought he grew fast; she did not see well.

But the little sores, after it has sprouted, grows into a grand, tall, large one after awhile, and the boys and girls, after they take a start, grow up into men and women. It seems a long, long time, to be sure—the growing time—but somehow it is accomplished. After awhile Arthur found he could reach the letter box by standing on his tiptoes. O, how important he felt. The people in the house could not write letters enough to keep him as busy mailing them as he wished to be. One day he came in with a beaming face and said: "O, mamma, I can mail the letters now, so as I don't have to stand on my tiptoes any more." Then Arthur began to whistle. All boys, I believe, whistle when they feel very happy.

Nobody could write fast enough to put in the letters, he was in such a hurry to get to the letter box and let people see he could mail a letter without standing on his toes! He wanted Bridget to leave her washing one Monday and write a letter to her sister in Ireland, but he was sure her sister could not wait any longer to hear from her.

Arthur even wrote letters himself; but I don't think the friends they were sent to could read them very well. But what matter, so long as Arthur could see them up and put them in the letter box.

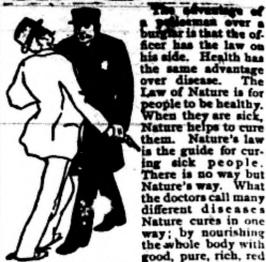
But after Arthur had realized his great ambition a very strange change took place. In a very short time he got tired of mailing letters. When mamma said: "Here is a letter for you, my dear Arthur," he started up to his face and whined out, "O, mamma, just going to start my train of cars, or load up my cart. Why can't Grace go?"

Then mamma would look very sorry and say, "Why, Arthur, how strange that you are not like the other children. You used to be so anxious to go."

"I was only a little fellow then," Arthur would answer, "and I thought it great fun; but I don't now." But to please and help his mother Arthur would go, not because he wished to. Was it not very strange that when he could do what he had so long wanted to do, he did not care about it any more?—The Evangelist.

MYSTERIES OF THE PERLSIAN GULF.

Sir Henry Mance recently, in his inaugural address as President of the Institution of Electrical Engineers, speaking of the development of oceanic telegraphy, said in the Persian Gulf one occasionally witnessed natural phenomena which to the untraveled might appear incredible in the light of the mountains near Mussendun. He had seen during a thunderstorm such displays of lightning as baffled description. He had at certain seasons of the year observed the water in the bay—which was large enough to hold all the fleets of the world—present exactly the appearance of blood. Not many miles from Mussendun he had witnessed mysterious fire circles fitting over the surface of the sea at a speed of one hundred miles an hour—a phenomenon which no one had yet been able to explain. While standing on the cliffs of Beloochistan he had been called from his cabin at night to observe the more common phenomenon of a milky sea, the water for miles around being singularly white and luminous. In the vicinity of the coast, for short periods, as if putrid, the fish being destroyed in myriads, so that to prevent a pestilence measures had to be taken to bury those cast upon the beach. This phenomenon was doubtless due to the outbreak of a submarine volcano and the liberation of sulphuretted hydrogen. In these waters the jellyfishes were as large as footballs, and sea snakes of brilliant hue were met with in large numbers. On one occasion a swarm of sea snakes forced their way up one of the creeks in Karachi Harbor, apparently for the purpose of having a cattle royal, for the ground between high and low water mark was covered with their bodies in positions betokening a deadly struggle.—Public Opinion.



The advantage of a physician over a druggist is that the former has a chance to see the patient on his side. Health has the same advantage over disease. The law of Nature is for people to be healthy. When they are sick, they are against them. Nature's law is the guide for curing sick people. The doctor can make many different diseases in one way; by nourishing the whole body with good, pure, rich, red blood. That is Nature's way of curing scrofula, erysipelas, kidney and "liver complaint," consumption and every form of eruptive and wasting disease. When you want to be Nature with medicine the medicine must work the same way as Nature works, then it has the laws of Nature on its side to make it powerful. That is the secret of Dr. Pierce's Golden Medical Discovery's wonderful cures. It assists Nature according to her own laws; it cures the sick and Nature helps it. It imparts new power to the nutritive and blood making organs to create a large quantity of fresh, red, healthy blood which drives every germ of disease out of the system and builds up strong healthy tissues and solid flesh. The "Discovery" completely clears away every form of blood-disease from the system, it even cures consumption. It is the only true radical cure for that disease; facts and testimony prove it.

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"SEVENTY TIMES SEVEN."

MARY S. DANIELS.

John and Gladys were on the piazza Monday afternoon. Gladys had a box of bright-colored glass beads, from which she was making a necklace for Sweet Alice, her doll. There were to be a ruby, an emerald, a topaz, and an amethyst necklace. The unfinished strings were laid carefully on the little work-table beside her, as she selected the beads of each color.

John was playing cars. He had a train made up of his old box cart for the freight, his new express wagon as the passenger coach, and the doll's carriage for a parlor car. He himself was the engine, and he was steaming and tooting with all his might.

"Don't come here, John," said Gladys, as he came rattling around the corner of the piazza, dangerously near her table. "This station is on a branch road, and the train don't run to it."

"Choo! choo!" said the engine, switching off.

"Take care, John," said Gladys again, a few minutes later, as the train came still nearer. "I am afraid you'll upset the table and spill my beads."

"Choo! Choo! Ding-a-ling!" "Away went the train. But the engineer must have been very forgetful; for presently the train came driving around at full speed, and before it could be stopped the table was overturned and its contents were rolling in all directions.

"O John," said Gladys, her face scarlet with vexation. "What did I tell you?"

Then she stopped suddenly, as if she had just remembered something. John had been at the scattered beads in dismay.

"I'm awfully sorry, Glad," he began. "Indeed, I didn't mean to spoil your pretty things! I'll help you pick them up and string them again."

John was always sorry, but it did not make him careful.

"Never mind, John," said Gladys, quietly; "I'll forgive you."

She had been thinking hard for a minute of the lesson the minister read in church Sunday.

"The same Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, until seventy times seven."

Gladys had a quick temper which got her a good deal of trouble; but she was earnestly trying to be good, and resolved to obey this lesson.

John looked grateful as well as penitent. He knew Gladys had reason to be vexed with him; and he had expected he would take her doll's carriage out of his train at the very least.

But Gladys was saying to herself: "Seventy times seven. That's four hundred and ninety. I'll forgive him four hundred and ninety times, but after that—"

She shut her lips tight. Somehow she felt as if a little discipline might be better for heedless John than so much forgiveness.

Gladys was a very wide-awake little girl, always seeking questions and trying to understand things. So she knew something about keeping accounts from seeing mamma's housekeeping books.

"I'll have to keep a forgiveness account," she thought, "so as to know when it's seventy times seven."

So before she went to bed she wrote at the top of a clean page in her last year's copy book: "List of the times I forgive John," and under this: "Monday. For spilling my beads."

But just then she remembered that that very day she upset a block tower that John had built to show papa when he came home, and John had not been the least cross with her.

"I suppose I ought to count that on the other side," said Gladys, who had a very strong sense of justice.

So after thinking a minute or two she wrote slowly on the opposite page: "The times John forgives me: Monday. For knocking down his tower."

And of course this made her and John even.

The next day the list on her page was longer. Then for two or three days they were even again.

Saturday was one of those days when everybody seems to go wrong; and when Gladys conscientiously made up her account at bedtime, she found that John had forgiven her four times more than she had forgiven him.

On Sunday there was nothing to put down on either side.

Monday ended a week and Gladys "added up."

"Her list seemed long; but alas! after the times John had forgiven her, there was nothing left to count toward the 'seventy times seven.'"

She had a long "think." It had not come out quite as she had expected. Besides, she wanted to be perfectly fair; and she could not help feeling that some account should be taken of the other side, besides John's. She had been patient with her. She had been

thoughtless and provoking again and again, when mamma had been very gentle with her. Then there was the day when she had annoyed the cook so; and cook had borne it all, and never told mamma—how "trying" she had been. Why, only that morning she had teased poor pussy fully a quarter of an hour, and even put her and scratched her, as she deserved. Gladys was beginning to feel very humble.

"I guess if I forgive all I can, without keeping any list, it will take me all my life to make four hundred and ninety times that ought to count," she whispered. "Perhaps, after all, that was what Jesus meant. I will try. Dear Lord, help me to forgive always, as I wish to be forgiven.—Sunday-school Times.

RULES FOR A WIFE.

Perhaps the rules which Isabel, Lady Burton, wrote out for her own observance in preparation for her life association with the hero of her girlish adoration, may be suggestive to others who are about to enter upon, or on those who have entered, not only the duties and responsibilities of wifehood.

The first refers to friendship and companionship; the next to the care of her husband when ailing; the third acknowledges the prime need of making some pleasing and attractive, not only to her husband, but to his friends and guests. The fourth is in reference to the importance of self-improvement and education; the fifth on the duty of being ready to change quarters, follow on journeys, at an hour's warning, and being ready and able to "rough it"; the sixth inculcates the need of care, in personal appearance and for generosity in affection and its expression; the seventh dwells on the duty of promoting her husband's interests, social, personal and professional.

The following ten paragraphs of Lady Burton's advice to herself are worthy of full inscription:

"Never confide your domestic affairs to your female friends.

"Hide his faults from every one, and back him up through every difficulty and trouble.

"Never permit any one to speak disrespectfully of him before you; and if any one does, no matter how difficult, leave the room. Never permit any one to tell you anything about him, especially of his conduct with regard to other women. Never hurt his feelings by a rude remark or jest. Never answer when he finds fault; and never reproach him when he is in the wrong, especially when he tells you of it, nor take advantage of it when you are angry; and always keep his heart up when he has made a failure.

"Keep all disagreements for your own room and never let others find them out.

"Never ask him not to do anything, for instance, with regard to other women or any one you particularly dislike; trust him, and tell him everything except another person's secret.

"Do not bother him with religious talk, be religious yourself, and give good example in your life seriously and earnestly, pray for and proudly pray for him without his knowing it, and do all you can for him without his knowing it, and let all your life be something that will win mercy from God for him. You might try to say a little prayer with him every night before lying down to sleep, and gently draw him to be good to the poor and more gentle and forbearing to others. This implies that Lady Burton was to marry an unconverted man. No Christian woman should marry a man to whom reasonable religious talk would seem a bother.

"Cultivate your own good health, spirits and nerves, to enable you to carry out your mission.

"Never open his letters, nor appear inquisitive about anything he does not volunteer to tell you.

"Never interfere between him and his family; encourage their being with him, and forward everything he wishes to do for them, and treat them in every respect (as far as they will let you) as if they were your own.

"Keep everything going, and let nothing ever be at a standstill."

Might it not be that the following of similar resolutions might help lead other women to the realization of their romance?"—M. F. in New York Observer.

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Western Recorder, Louisville, Ky.

DR. C. S. GARDNER AGAIN.

Editor Western Recorder:

I desire to say just a word or two in reply to your comment on my article published in the Recorder.

1. I am not greatly disturbed by Pedobaptist "interpretations" and misrepresentations. I would not charge my Pedobaptist brethren with intentional wrong, but they are in the habit of misunderstanding Baptists; and it seems to me a waste of precious energy to suffer ourselves to be perturbed thereby. Any Baptist who is upset by these alleged teachings of Dr. Whittitt simply demonstrates that he himself has not been standing on the true Baptist platform, i. e., the New Testament. (1.)

2. The main thing which interests me in this matter is whether the President of the Seminary is a sound Baptist. On that point I am fully assured. For my assurance on this important matter I have not only Dr. Whittitt's repeated affirmations, but the twice repeated and emphatic endorsement of Dr. Eaton, who is popularly regarded as not only a champion of orthodoxy, but a very careful and cautious man. In the summer of 1896 the Louisville Pastors' Conference adopted these resolutions, and they were signed by Dr. Eaton:

"Resolved, That Dr. Whittitt's public avowal of his firm belief in the Philadelphia Confession of Faith, and his hearty acceptance of the Seminary Articles of Faith should protect him from the charge of heresy such as would unfit him for his high position, especially in view of his long and faithful service to the denomination. He believes that immersion is and ever has been the only proper act for baptism."

"Resolved, That without taking sides on the historical questions at issue, we express the hope that all our brethren will support him in the great work to which he has been called."

Now, with Dr. Eaton's name signed to it, that is good enough for me. Dr. Eaton here declares that Dr. Whittitt ought not to be charged with heresy (2); that his service to the denomination has been long and faithful; that he believes immersion is and ever has been the only proper act for baptism, and Dr. Eaton calls upon his brethren to support Dr. Whittitt in his great work. I repeat that in face of such declarations from Dr. Eaton no Pedobaptist can give me any trouble as to Dr. Whittitt's teaching.

If any further assurance were needed I should only have to turn to the report of the proceedings of the Long Run Association in 1896. At that meeting this resolution was adopted, and Dr. Eaton is reported as having voted for it:

"That we commend Dr. Whittitt as a brother of high character, of remarkable piety and charity, and we believe him to be a sound and Scriptural Baptist." (3.)

Here Dr. Eaton declares his belief that Dr. Whittitt is "a sound and Scriptural Baptist." Dr. Eaton does not vote for such resolutions without knowing what they mean, and I repeat that if Dr. Eaton declares him to be sound and Scriptural, he is sound enough for me, and no Pedobaptist can upset me about him. If the Pedobaptists referred to give the right interpretation to Dr. Whittitt's words then he is not a sound Baptist; but Dr. Eaton assures me that he is, therefore Dr. Eaton refutes most effectively their false interpretations. (4.)

Furthermore, Dr. Eaton puts this endorsement upon Dr. Whittitt's personal character. Therefore when I read in a pamphlet

that Dr. Whittitt has been guilty of garbling I know that the charge is not true. Dr. Eaton would not put his endorsement upon the character of a man who has garbled. (5.)

I repeat, Dr. Eaton refutes the false interpretations which the Pedobaptists put upon Dr. Whittitt's words, and refutes the charge of garbling made against him. And in this matter Dr. Eaton's testimony is good enough for me. (6.) C. S. GARDNER. Greenville, S. C.

[We thought at first we would not publish this since it is so largely made up of matter that has already appeared in our columns, and since Dr. Gardner had already been given a hearing on the subject. But on reflection, we decide to publish it in our extreme desire to be perfectly fair all around.]

(1.) Yes, about the only thing that disturbs Dr. Gardner in this matter is that so many Baptists are opposed to Dr. Whittitt. That the Pedobaptists use his unfortunate utterances as clubs to beat the Baptists is, we have observed, a matter of indifference not only to Dr. G., but to the majority of Dr. W.'s partisans.

(2.) Oh! no! We did not say "Dr. Whittitt ought not to be charged with heresy." Let Dr. Gardner read that resolution again. The language is, "That Dr. Whittitt's public avowal of his firm belief in the Philadelphia Confession of Faith, and of his hearty acceptance of the Seminary Articles of Faith, should protect him from the charge of heresy such as would unfit him, &c." Yes; and so it should. Such an avowal should protect any man from the charge of such heresy; and if Dr. Whittitt had not given forth other utterances which the brethren find it hard to reconcile with the teaching of the Philadelphia and Seminary Confessions, such an avowal would have protected him. These utterances, however, convince the brethren that he puts a different interpretation on those confessions from theirs. They remember that Dr. Toy declared, just before he left the Seminary, that he believed the Seminary Articles of Faith. They make no question of Dr. Whittitt's sincerity any more than of Dr. Toy's.

Moreover, that was a compromise resolution, the language not being wholly satisfactory to either side. And it was distinctly stated that each brother was at liberty to put his own interpretation on the language. It was with this understanding we signed our name, and with an earnest desire to do good, as well as with no suspicion of the use that would be afterward made of the resolution. It must be remembered, too, that the situation then was very different from what it afterward became.

(3.) Those Long Run resolutions have a history which is not understood, but which we can give if it becomes advisable. Suffice it to say that the resolutions of endorsement of Dr. Whittitt prepared by his partisans were promptly laid on the table by a good majority. Then there was great rage among those partisans, and, largely through the agency of Dr. Kerfoot, some resolutions were prepared, from which all that could be construed as an official endorsement of Dr. W. was carefully excluded, and these resolutions were publicly declared by Drs. Kerfoot, Weaver and Christian to be intended simply as a certificate of character; and as such they were adopted.

(4.) We have not said that the interpretation Pedobaptist preachers and editors have put on Dr. Whittitt's utterances was the correct one. We have simply said that those utterances can bear that

interpretation, and that either he or some one authorized to represent him should make the needed correction. But it does not appear that either Dr. Whittitt or Dr. Gardner has ever had a word to say to these Pedobaptists on the subject. So far as Dr. W. and his partisans are concerned, the Pedobaptists may go on belaboring the Baptists with his utterances, and when Baptists object, these partisans proceed to belabor the objecting Baptists for objecting. Thus these partisans join hands with the Pedobaptists against their own brethren, who do not like to be belabored with the utterances of a man who claims to represent them.

(5.) This is logic, with a vengeance. The pamphlet charges that Dr. Whittitt was guilty of garbling in his "Question in Baptist History." Now Dr. Gardner claims that because we gave Dr. W. a certain sort of commendation before that book was published, that therefore we denied the charge of garbling in that book. "Ridiculous!" If Dr. Gardner wishes to relieve Dr. W. from the charge of garbling, let him take the quotation involved, and, by comparing them with the original documents, let him show there was no garbling. But to claim that Dr. W. could not have been guilty of garbling because a certain brother gave him a certain sort of commendation before the publication of the book in which the garbling is charged, this is absurd to the last degree.

(6.) It flatters us that Dr. Gardner should place such confidence (?) in our endorsement. But the funny thing is that the brethren who are now trying to make it appear that last year we were so favorable to Dr. Whittitt, were then trying to make it appear that we were very bitter against him. We gladly admit that all along we have been just as favorable to him as we could be conscientiously, and if we have erred at all, it has been on that side.]

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12 1/2 cents 200 new designs in 38-inch Percalés for Ladies' and Boys' Waists.
\$1 00 27-inch Roman Stripe Taffeta.
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Remember Our Premium Bible Offer on page 11.

THE TIME TO INVEST.

When the first rich discovery of gold on the Klondike was proclaimed, the topic at once became of absorbing interest. Nothing else was talked of for weeks. The papers teemed with it. People were over-powered by the magnitude of these riches. With the close of navigation the papers dropped the subject for a time and people partially put it from their minds. The most casual observer is certain that the early winter will witness a world wide revival of this interest. In fact such revival has already appeared in the recent accounts of rich finds on the hills above the streams where nuggets are picked up by the basketful. Investors in all lines who anticipate the public reap the biggest profits. Every one will want Yukon mining stock next year. Those who buy now will make the largest profit. No company offers better chances than the Joseph Ladue Gold Mining and Development Company of Yukon.

The president, Mr. Ladue, has been fifteen years in those regions. He knows the country thoroughly. The company has as directors the Hon. Chauncey M. Depew, Hon. Thomas L. James, ex-Postmaster General and President of the Lincoln National Bank of New York, Hon. C. H. MacIntosh, Governor of the Canadian Northwest Territories, Hon. Smith M. Weed, H. Walter Webb and others of the highest standing. This company owns a placer claim 1,000 ft. long, 100 ft. wide, 100 ft. deep, by 1,500 ft., assaying \$300 in free milling gold to the ton; a timber claim fifteen miles long on both sides of the Yukon, with a saw mill earning \$1,350 per day, and 80 of the best lots in the City of Dawson. Joaquin Miller estimates that thousands of miners will find work for years on the adjacent stream, which will make Dawson City a great business and mining centre. The Ladue Company has a charter from the Canadian authorities permitting it to engage in every possible line of business in that country. Owing to a change in the law no other company can now obtain such a charter. While this company owns in fee simple all the above valuable assets many others are endeavoring to sell stock on the strength of what they hope to acquire next year. Mr. Ladue will this winter superintend the construction of extensive placer and quartz mining machinery which he will take with him to Dawson City about March 15th. The subscription lists to the stock are now open at the Chicago offices of the company, 1106 Chamber of Commerce Building, where full information can be obtained.

PRELIMINARY PROGRAMME.

The following is the programme of the Fifteenth Baptist Congress to be held with the Immanuel Baptist church, Chicago, Ill., Nov. 16, 17, 18, 1897.

TUESDAY, NOVEMBER 16TH.

Are the Teachings of the Apostles of Equal Authority with those of Christ?—Writers, Prof. E. D. Burton, D.D., Chicago, Ill.; Rev. W. P. McKee, Minneapolis, Minn. Appointed Speakers, Prof. Rush Rhees, Newton Theological Institute, Massachusetts; Prof. C. L. Williams, Denison University, Ohio. Is Baptism a Pre-requisite to the Lord's Supper?—Writers, G. B. Eager, D.D., Montgomery, Ala.; O. P. Gifford, D.D., Buffalo, N. Y. Appointed Speakers, F. S. Hen-

son, D.D., Chicago, Ill.; R. H. Conwell, D.D., Philadelphia, Pa.

WEDNESDAY, NOVEMBER 17TH.

Should Denominational Beliefs Impose Limitations upon Religious Teachers? I. Professors. Writer: President A. K. DeBlois, Ph.D., Upper Alton, Ill. 2. Ministers. Writer: A. K. Parker, D.D., Chicago, Ill. Appointed Speakers, Rev. R. T. Jones, Ithaca, N. Y.; Geo. A. Lofton, D.D., Nashville, Tenn. Our Government and the Oppressed of Other Nations. Its duty in regard to, 1. The Suppression of Wrongs. Writer: Prof. H. P. Judson, LL.D., Chicago, Ill. 2. The Encouragement of Liberty. Writer: Hon. P. S. Grosscup, Judge U. S. District Court Chicago. Appointed Speakers: Prof. O. T. Mason, Ph.D., Smithsonian, Washington D.C. George W. Northrup, Jr., M. A., Chicago.

THURSDAY, NOVEMBER 18TH.

The Psychology of Conversion. Writers: Prof. Noah Davis, LL.D., University of Virginia, Charlottesville, Va., President Nathaniel Butler, LL.D., Waterville, Me. Appointed Speakers: Pres. W. S. Ryland, D.D. Russellville, Ky., Pres. J. H. Harris, LL.D., Lewisburg, Pa. The Power of the Cross in the Life of the Believer.—J. T. Dickinson, D.D., Orange, N. J., Donald MacLaurin, D. D., Detroit, Mich. By Mrs. A. K. GESSLER, Secretary, Ladue Hospital, N. J.

MISSIONARY BOARD.

GREENUP ASSOCIATION.

The session of this body was held with the Barret's Creek church, Grayson, Ky., Oct. 29-30. The following programme was rendered:

- 1. Friday night.—Sermon.—W. Pierce.
2. Saturday morning, 9 a. m.—The following officers were elected for the ensuing year: Elder S. Hensley, chairman, Eugene May, Secretary and Treasurer.
3. Elder D. Wood gave an instructive discussion on "The blessings of giving and the curses of covetousness." Rev. D. F. Lee preached from 1 Tim. 4:16.
4. In the afternoon "Church attitude on the temperance question" was discussed by Elders J. A. Dalton, M. Branham and S. Hensley.
5. "Why should we have a Sunday-school in every Baptist church?" was discussed by Elders D. Wood and S. Hensley. The following points were noted: (1) A place of education with the Bible for literature. (2) Never too old and never know too much but what we can learn at Sunday-school. (3) Train the youths how they should live when they become regenerated. (4) Teaches the rising generation our distinctive doctrines.
6. Elder S. Hensley preached on Saturday night and Elder D. Wood on Sunday.
7. Bro. Wood reported that the work on the Big Blaine Baptist mission field, lying between this and Enterprise Association, was more favorable than when he last reported.

We trust that the work may continue until that large territory may be at least partially gained unto the Lord.

The following members were

present: Elders D. Wood, S. Hensley, M. Branham, J. A. Dalton, D. F. Lee and W. C. Pierce, and Bro'n. John Wood and E. May. Six dollars and thirty-five cents was reported for missions. EUGENE MAY, Sec'y. Naples, Ky.

MARRIAGES.

At the Willard Hotel in Louisville, at 2:30 p. m. Nov. 3rd, by Pastor T. T. Eaton, Mr. Thomas R. Allnut and Miss Lou Crowder, of Owen county. The RECORDER extends congratulations and best wishes.

Oct. 20th, 1897 at the residence of the bride's father, C. W. Jackson in Lyon Ky., Mr. Ben T. White and Miss Virginia B. Jackson, by her pastor R. W. Morehead.

November 3rd, 1897 by Dr. Will Felix at his home in Lexington, Ky. Mr. Joe Felix Wharton and Miss Mamie Davis, daughter of Mr. and Mrs. Luther A. Davis, of Jessamine county.

THE people in all lines of duty who do the most work are the calmest, most unburied people in the community. Duties never wildly chase each other in their lives. One task never turns another out, nor ever compels hurried, and therefore imperfect, doing. The calm spirit works methodically, doing one thing at a time and doing it well, and it therefore works swiftly, though never appearing to be in haste.—Rev. Dr. J. R. Miller.

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Farmer Hopkins' Evidence. HE TELLS ABOUT THE SUFFERING OF HIS DAUGHTER.

A Victim of Nervous Prostration and Neuralgia, Saved After Her Physician Abandoned Hope.

From the Republican, Columbus, Ohio.

While in the neighborhood of Rugby, Indiana, recently, a reporter was told that Miss Clara Hopkins, daughter of Mr. Dennis Hopkins, a prominent farmer of Bartholomew County, had been the subject of a remarkable transformation. The reporter decided to investigate and learn the particulars. He was driven to Mr. Hopkins' splendid country home, where he had an interesting conversation with that gentleman regarding the illness of his only daughter.

"You have been correctly informed," said Mr. Hopkins, "for Clara has indeed had a severe siege. She tried Dr. Williams' Pink Pills for Pale People and they did her more good than all other medicines together that she ever took. A few boxes of that medicine accomplished the cure of a case in a few months which had baffled physicians for years."

"About three years ago her health began to fail. The doctor who attended her said that she was suffering from a nervous ailment, which was caused by weak digestion. This produced nervousness, which was accompanied by gastric troubles, which at first was located in the nerves about the heart. Of course this was a dangerous location for any such trouble, and she rapidly grew worse, notwithstanding that the physician was treating her. This continued till a year ago last November, at which time she was almost constantly confined to her bed."

"The neuralgia became gradually worse and finally she was a confirmed victim to it. Nervous prostration set in, and she was soon all run down. Her blood was impure and watery, and her complexion became sallow and colorless. She had no strength, and the

least twice irritated her, she was so nervous. We had another physician, and he treated her steadily for a year without doing her any good. In fact, it seemed that she was continually becoming worse. He finally gave up the case as hopeless, and advised us to get Dr. Williams' Pink Pills for Pale People for her, as he said they were the only thing that would benefit her."

"I procured a couple of boxes of the pills, and found that they helped her considerably. In fact, it seemed that she was continually becoming better. She finally gave up the case as hopeless, and advised us to get Dr. Williams' Pink Pills for Pale People for her, as he said they were the only thing that would benefit her."

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained in a condensed form, in Dr. Williams' Pink Pills for Pale People. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Co., Schenectady, N. Y.

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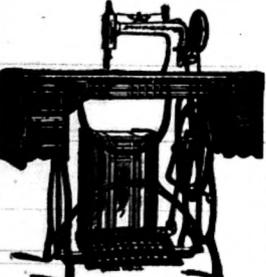
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SHREDDED FODDER AND SILAGE.

BY H. E. G.

Both the shredding machine for fodder and the silo for the reception of the greener corn have their advocates for preparing corn for winter feed; and each may have some advantages over the other. For dairy cows, the silo is growing in favor. Those using silage for winter feed think that cattle fed with it, twice a day, with some kind of meal, wheat bran always having a prominent place, do much better than if fed entirely on dry feed. Good clover hay, once a day, or oats and pea hay cut before ripening, should be added to the silage to correct the acid which it sometimes contains.

To make the best silage from corn, it should be allowed to stand until the grain is past the milky stage, a little gummy, but not hard. In this condition the leaves and stalks are in a condition to become soft enough for a silage which will be entirely consumed by the cattle, and the corn will contain all its feed qualities of ripened grain. An additional advantage of the silo is that it can be filled in the fall when the weather is good, and then everything is ready for feeding in the winter. If the silo is well located this will be found quite a convenience in the short, cold days.

Shredded fodder, which may be merely from what is left after husking from the shock, or may be made from the shock before husking, should with the corn contain, from analysis, more nourishment than silage from the same field would have produced; but it has been found difficult to induce cattle, that are to be well fed during the winter, to eat it up as clean as they will well-cured silage. It is, therefore, found in practice that silage goes further for feed than shredded fodder from the same field, even with the corn.

Some feeders, instead of using shredders, cut their fodder into pieces about two or two and a half inches long, and then steam it and feed with bran. This is a very successful method to secure good, healthful food for cattle, but the expense of keeping hot water continually on hand prevents this method from being used except for dairy cows, when it is often found very satisfactory, as a heating apparatus is often used for other purposes.

If fodder is cut to be fed without steaming, it should never be cut in the hard part of the stock less than two or two and one half inches, otherwise cattle are apt to get the short pieces on end when chewing, and the mouth and gums are liable to be cut and to become sore, so that the cattle refuse to eat.

Feeding stock to the best advantage during the winter has come to be a science which must be studied, if the farmer would make the most out of his feed and his stock. The advanced requirements of proper feeding have grown out of the use of the silo and the better methods devised for handling corn, and the successful construction of a shredder and a cutter for the preparation of the feed. The wasteful method of the "olden time," of selecting a dry spot in an adjoining wood for a feeding place, and hauling the fodder at each feeding to the place and scattering it in small parcels to keep the cattle from fighting, and the accompaniment of a herd of hungry shoats, has passed away, we hope never to be restored again. It has been discovered that it takes food to keep animals of all kinds warm, and that the cheapest method is to

The Farm.

Fox & Rice, of Danville, sold to C. S. Nield, of Grays, three mules to be used in his mines for \$360.

One firm of threshermen in Lincoln county threshed 41,000 bushels of wheat this season.

The Clark county sorghum yield is unusually abundant this year, and of a superior quality.

Hog cholera is very destructive in Lincoln county, and many farmers have lost their entire droves.

The Stanford Interior Journal notes the sale of 400 mountain cattle at \$2.40 to \$2.50 and 400 barrels of corn at \$2.10 delivered.

W. T. Overley, of Bourbon, sold privately in the Cincinnati market last week eighty hog-heads of tobacco at \$18 per hundred pounds.

At a sale in Mercer county last week corn in the field brought \$2.25, beef oats \$2.30 per hundred, and wheat \$1.01 per bushel.

F. K. Tribble, of Fayette, agent for Tom Stevens, of the same county, bought from A. W. Carpenter forty-eight 1,000-pound cattle at \$3.60.

The Register reports a large but dull crowd at Richmond Monday. Only about 500 cattle were on the market, and prices ranged from 2 1/2 to 3 1/4.

T. J. Curtis on Thursday delivered to J. W. Bales 83 head of cattle which averaged 1,515 pounds. The price paid was \$4.85.—Richmond Register.

The small amount of corn on which to feed them, has caused hogs to bring a small price, notwithstanding the fact that they are scarce.

Mr. W. J. Loughbridge has purchased two lots of hemp of 38,000 and 22,000 pounds, respectively, from Battelle Bros., of Pine Grove. He paid \$3.25 for the first lot and \$2.85 for the second.

Mr. J. S. Wilson bought 40 head of 1,100-pound feeders at 4c. He also bought 30 head of same weight of Mason county parties at the same price.—Paris Reporter.

Estimates in regard to the apple crop of the United States, as published by the American Agricuturist, indicate 37,436,000 barrels, compared with 69,879,000 in 1896, 60,543,000 in 1895, 57,629,000 in 1894 and 57,242,000 in 1893.

A. G. Whitley weighed to Simon Wehl 51 cattle sold some time ago at 4 1/2c. They averaged 1,230. M. J. Farris bought of John Harris several hundred barrels of corn to be delivered in the crib on the Quinlin place at \$1.75.—Advocate.

T. J. Curtis sold to J. W. Bales 82 cattle, 1,515 lbs. at \$4.55. The Register says this bunch of cattle is pronounced by cattle men to be the finest produced in Madison county this year, and it is doubtful if a handsomer bunch has been put on the market this season in Kentucky.

have a warm shelter and a warm stable, and to treat them in the winter on the same principle, and with the use of the same common sense, with which, if we are wise, we treat ourselves.

On some large corn farms no use is made whatever of the fodder, and it with much of the corn is wasted, just because the owner cannot use it to any money advantage. It is questionable whether in this day of demand for labor and for food it would not be better for the owner of this large farm to allow some brother who would be glad to work to have some of his land to farm on liberal terms, so that the laborer would have a good living and the proprietor be none the less happy—FarmNews.

MARJORIE'S CORNER—PEANUT WAFERS.

"I'm awfully sorry, Alice, but I can't come to play with you after school to-day," said Marjorie.

"You see, they're going to give the boys tea at the mission chapel to-night, and I want to make something nice for mamma to take."

"Can't I come and help you, Marjorie? I'd love to," said Alice.

"Why, of course, you can, only don't be late."

At three o'clock sharp Alice rang the bell at Marjorie's house and the door was opened by Marjorie herself, who had been watching from the window. They both went into the kitchen, where Marjorie had been already and laid out everything.

"Please crack the nut for me, Alice, while I get the other half a cupful of butter and one of sugar."

"What are you going to do with peanuts, Marjorie? Make Candy?"

"No, cake. Let me see what I must do next. O, yes, I remember, I must dissolve a scant half teaspoonful of soda in a half a cupful of milk, and add it to my sugar and putter. After I've stirred in two cupfuls of flour, Alice, if you've finished the nuts I wish you would stir this batter as hard as you can while I wash the baking pan."

"Sure an' it's clean, Miss Marjorie," said Norah.

"I'm sure it is, but it's the outside I must have particularly nice."

"Well, give it to me, darling, and I'll scrub it wid sap-oh-lee-oh till it shines. There, will that do?" she asked, handing it back.

"Beautifully, thank you Norah."

Then to Alice's astonishment, she turned the pan upside down, and began to butter the outside of it.

"What are you doing, Marjorie? Butter the inside!" and Alice tried to turn the pan back.

"No, no, let it alone," cried Marjorie, "I know what I am about," and before Alice could stop her, she had spread the mixture on the outside quite thin, smoothing it with a knife. Taking the peanuts Alice had shelled, she rolled them out until they were fine, and then sprinkled them thickly over the top and put the pan in the oven which was only moderately hot.

As soon as the cake began to brown, Marjorie took it from the oven and cut into squares which she laid on a molding board to cool, first giving Alice a piece to taste.

"What do you call it, Marjorie?" asked Alice, biting into the crispy morsel. It's magnificent."

"Peanut wafers," answered Marjorie, biting into a piece herself.

"Well you can call it peanut wafers if you like, Marjorie, but I'll call it upside down cake.—New York Observer.

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Items of Interest.

The interest in the election of Tuesday was centered chiefly in New York City, this being the first election in "Greater New York." The Democratic nominee for mayor was elected by a plurality of 8,000. The Democrats carried the state by 80,000 majority. The other states in which elections were held went as they usually go, but by reduced majorities as in all so usual in off years. In Ohio the Legislature was in doubt, but the counts showed the Democrats have the Senate and the Republicans the House, the latter having a majority of five on joint ballot.

The election of Judge Van Wyck as mayor of Greater New York does not speak much for the power of the press. We have seen the statement, and seen no contradiction to it, that every paper in the city was against him. All the preachers who preach politics at all were against him, and yet he was elected by an enormous plurality.

Before he left Cuba, Gen. Weyler made a speech in which he said he was recalled to please the rebels and the United States. The Spanish Cabinet has decided to court martial him when he lands for saying this. Spain's answer to the United States is to the effect that if they will keep filibustering expeditions at home, she will promise to end the war soon.

The London Northwestern Railway Company of England are arranging to dig a tunnel under Shapfell. The tunnel will be ten miles long, and therefore the longest tunnel in the world. The St. Gothard's is nine and one half miles.

Naturalists are much interested in the fossil remains of a large extinct mammal which were found 800 feet below the surface in a coal mine near Kyral, in the western part of the island of Euboea. They have not yet been decided upon the species. The animal is larger than the rhinoceros.

There is to be a total eclipse of the sun on Jan. 21, 1898. Already astronomers are preparing to go where it can be seen. Sir Joseph Lockyer and Mr. A. Fowler of the Royal Astronomical Society are going to Colombo. Their instruments are chiefly spectroscopic, and the corona is to receive their attention.

The state coach of the Lord Mayor of London is 160 years old and cost originally more than \$6,000. It is to be refurbished and repaired at a cost of more than \$1,000. The paintings on it were done by Cipriani.

An old and much-prized relic of the Revolution was wrecked by the wind on the 2nd. It was the "Seventy Six Stone House" at Tappan, N. Y., in which Major Andre was imprisoned.

Mr. D. C. Mills, a wealthy New Yorker, has built a hotel on Bleecker street and proposes to build others in the city. The building is ten stories high and has 1,264 sleeping rooms, parlors, reading-room and restaurant. It is built with due regard for fresh air and sunshine. The cost of lodging will be 30 cents a night and the restaurant will furnish meals from 10 cents up.

Dr. Edward Ehlers went to Iceland to study the leprosy there. He found that the disease was spreading, there being now 350 lepers on the island whose disease is known. The Odd Fellows of Denmark raised the money to build a hospital for them, and the building is in process of construction. It is upon a peninsula two miles from Reykjavik. All running expenses will be borne by the Government.

Are the cats to go? The German military cats have an allowance regularly made for training, medical care, food and badges, that they may be in good condition to protect the military stores from mice. Prof. Loewner has discovered a typhoid bacillus fatal to mice, and an effort will be made to use that instead of the cats.

According to a correspondent of the New York Post the mysterious inactivity of the Greek navy during this short war is accounted for. He says that Russia and England prevailed upon the King of Greece to let the navy go sailing on the promise that they would forcibly maintain him on his throne, and provide for the welfare of his children. He must be a very suspicious character if he were guilty of such treachery. The only chance Greece had for victory was by the use of her navy, which was much superior to the Turkish.

Austria is suffering for a Cromwell to go into her Betchersath and disperse it. They only meet to fight with tongue and fist. Recently an infamous subject was up as relief to the flood sufferers. The members quarreled and howled and fought, and the President, Dr. Kahrwein, not being able to quiet them, left the house.

REV. H. ALLEN TUPPER, JR., D.D., PASTOR MOUNT-CLAIR, N. J.

Dr. Tupper is affectionately remembered in Kentucky, where he spent fifteen years of his ministerial life as pastor of the historic church at Harrodsburg and Broadway Baptist church, Louisville. It will be remembered that after Bro. Tupper resigned the care of his Baltimore church, he took a tour around the world, which took him about nine months. After his return he delivered lectures in Baltimore and other cities and to students in many of our educational institutions. About six months ago he accepted the care of the First Baptist church, Mountclair, N. J. The church has about 400 members, and they are intelligent, consecrated and aggressive. Mountclair is a city of 14,000 inhabitants, 13 miles from New York, and its situation is most beautiful. Here merchant princes reside, and also retired merchants and literary men. The city is famous for culture and refinement.

The friends of Bro. Tupper will be pleased to learn of his successful work as pastor. He preaches the old-fashioned Gospel with the power and demonstration of the Spirit, with the old-fashioned signs always sure to follow—the continued weekly conviction of sinners and their conversion and baptism into the fellowship of the church of Jesus Christ. For successful work in this center of wealth and learning Dr. Tupper is eminently qualified by his advantages from childhood of the highest social position and all that educational advantages could secure, besides his trip around the world and his peerless social and charming powers. It was my privilege, in his beautiful home, to meet his charming wife and cultivated children. Eagerly did they ask many questions about their friends in old Kentucky; for, though far away, no one who has lived in Kentucky can forget the warm hearts and generous hospitality of our people.

I attended his prayer-meeting. Before it began I was in the pastor's study, where pastor and deacons were examining eight candidates for baptism and church membership. In the old-fashioned way each told the story of their conversion. The prayer-meeting was largely attended; many of the members took part; it was full of the Holy Spirit's power. The doors of the church were opened, and the happy converts—four young men and four young women—on after another arose and told what the Lord had done for their souls. Bro. Tupper's church is thoroughly organized for aggressive work. His young people's organization is a great power, and it works under the direction of the church. Miss Grace Grenell, daughter of Dr. Grenell, of Chicago, is president. Besides, Dr. Tupper has a flourishing Swedish department connected with his church, having 65 members, under the care of his assistant pastor, Rev. Mr. Hedeon. In addition, he has a mission conducted by members of the church. The congregations are so large that there is considerable talk of erecting a new building, or enlarging the present beautiful edifice.

W. P. H.

DEDICATION.

The New Hope Baptist church at Clifty, Todd county, Ky., was dedicated Sunday, Oct. 31, at 11 o'clock. Dedicatory sermon, Rev. A. B. Gardner; dedicatory prayer, Rev. H. C. Newman. The dedicatory sermon was from Psalm 133:1, and emphasized the neces-

sity of unity in order to acceptable service. Before service enough money was raised to clear the indebtedness. Bro. Gardner won the hearts of all, both by the message which he brought and the spirit of love with which he entered into the work. He will ever be welcomed at Clifty.

The pastor, Bro. J. W. Gill, who has been pastor for the past eighteen months, has done efficient work, and has greatly revived the church and won the hearts of both saint and sinner by sound, practical preaching. He has been with us during the struggle to build our house of worship, and under his leadership it is complete, and all in one voice must say, thank God for such an untiring, earnest worker. Now we feel that it is more blessed to give than to receive. Fraternally,

T. T. POWELL.

Rev. J. S. GATTON of Eminence pastor at Dallasburg and Buck Creek, called at our office on his way to New Hope, Mughlenburg county to assist Pastor Casebier in a meeting.

NOW IS THE TIME TO PLAN FOR YOUR WINTER TRIP TO CALIFORNIA.

Commencing October 20, 1897, the Washah Railroad, in connection with the "Santa Fe" Railway, will resume the line of "Seaside Sleeping Cars" between St. Louis and Los Angeles, Cal. These sleepers will leave St. Louis Wednesday and Saturdays at 9:30 P. M., arriving at Los Angeles Saturdays and Tuesdays at 6:36 P. M. This is the finest train on earth, beating all competitors with thorough service by over twelve hours. For reservation of berths, rates and descriptive matter, address, L. S. McCLELLAN, D. F. A., Louisville, Ky.

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THE MARKETS. Report for the Week Ending Saturday, November 6, 1897. Cattle—The market remained steady Saturday, except on good butchers, which were strong at quotations. Pigs were well cleared each day. Calves—Receipts light; quality fair. Market ruled steady, with tops selling at \$3 40/6 7/8. Hogs—The market opened steady Saturday, and remained so throughout the day. Pigs were well cleared. Sheep and Lambs—The market remained quiet throughout the week, best lambs selling at \$1 50/4 7/8.

LEAF TOBACCO MARKET. Report for the week ending Saturday, November 6, 1897. SALES, WITH COMPARISONS. Following were the sales for the week and year to November 6 with comparisons: Year 1897 1,506 149,419 Year 1896 1,511 141,179 Year 1895 1,500 148,707 Year 1894 1,133 145,037 Total raw crop sold to date 138,214 Sold to date in 1896 138,761 Raw crop sold to date, orig. inspec'n 104,669 Sold to date in 1896, orig. inspec'n 107,730 Sold to date in 1896, orig. inspec'n 127,710

CATTLE. Extra shipping cattle, 1,400 to 1,600 lbs. \$4 25/4 50 Light shipping, 1,200 to 1,400 lbs. 4 00/4 25 Best butchers 3 50/4 15 Feeders, 800 to 1,200 lbs. 2 10/4 00 Common to medium butchers 2 75/3 00 This, rough steers, poor cows and sealings 1 75/2 25 Good to extra cown 1,500 to 1,700 lbs. 3 25/4 75 Common to medium cown 2 00/4 75 Fat cows, 800 to 1,200 lbs. 2 10/4 00 Stockers 2 00/4 25 Bulls 2 00/4 25 Veal calves 50/4 25 Choice milk cows 22 80/4 50 Fair to good milk cows 12 50/4 00

SHEEP AND LAMBS. Good to extra shipping sheep 2 50/4 25 Fair to good sheep 2 00/4 25 Common to medium sheep 2 00/4 25 Bucks 2 00/4 25 Stock ewes and wethers 2 75/4 25 Extra spring lambs 2 00/4 75 Best butcher lambs 2 00/4 25 Fair to good butcher lambs 2 00/4 25 Tail ends 2 00/4 25

RECEIPTS. Rejections this week 140 Rejections same time in 1896 3 Rejections same time in 1895 200 Percentage of rejections to sun's sales, '97 25 Percentage of rejections to sun's sales, '96 25 Percentage of rejections to sun's sales, '95 24 Rejections since Jan. 1 to date, orig. inspec'n 27,285 Rejections same date in 1896 25,200 Rejections same date in 1895 25,200

RECEIPTS. Receipts for this week 1,007 Receipts same week in 1896 651 Receipts same time in 1895 600 Receipts since Jan. 1 to date 108,274 Receipts same time in 1896 104,466 Receipts same time in 1895 112,920