

WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXXI.

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WESTERN RECORDER.

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NATURE is but a name for an effect whose cause is God.—William Cowper.

The meanest man has been discovered. A wife died in Australia. Her husband refused to pay her funeral expenses on the ground that he was only responsible for her debts "till death do us part." It is needless to say the court took a different view, and the man paid the bill.

The *New York Christian Advocate* is cruel. It says: "It is in bad taste for a public man who has attained success to decant, either by pen or voice, upon his early obscurity. The root of it is conceit." But such decanting is sometimes a large part of one's stock in trade.

In a letter to the *Independent* from Transcaucasia is given an instance which shows how the priests have succeeded in rousing fanatical hatred against the Stundists. While a widow was absent from home a woman went into her house and cut off the fingers of her little children, saying that, as they did not "cross themselves" with their hands, they had no right to have fingers.

Dr. Cox, in the *Medical Examiner*, says some things which are calculated to comfort those whose too solid flesh will not melt. He asks if one ever knew a fat man to be hung? He says they are seldom found in prisons, and he therefore concludes that, in comparison with the lean, there is a moral element in favor of the fat man, if the obesity be not the result of excesses. This is a new idea, and statistics on the subject from the prisons and the gallows might be interesting.

Mr. STICKNEY writes to the *Examiner* that he wrote to several persons asking what book, next to the Bible, had helped them most. Mrs. Sangster replied: "Upon the whole, the book which next to the Bible has most helped me, is the immortal Pilgrim's Progress. It was brought up on John Bunyan, and to this day, his wonderful dream retains its hold upon my mind in continual blessing." A. C. Dixon, T. L. Cuyler, J. J. Muir put the Pilgrim's Progress next to the Bible. John Hall makes it third, the Catechism ranking second among his helpers.

The *Herald and Presbyterian* vouches for the writer of a letter whose name it suppresses for evident and good reasons. It is from a man on board the United States man-of-war, Oregon, stating that on a certain Friday the captain issued an order that no meat should be eaten by officers or men and that the whole crew was forced to listen to a priest who came on board, and to salute him when he left. We call the attention of the Methodists to this fact, as President McKinley is a Methodist. A protest from the Methodists will probably avail most with him.

DR. LUDWIG KELLER ON THE RELATION OF THE ANABAPTISTS TO EARLIER EVANGELICAL PARTIES.

BY ALBERT HENRY NEWMAN, D. D., LL. D.

(In the writing of the Augustinian Provincial, Conrad Treger, already referred to, "Exhortation . . . to a Praise-worthy Common League against the Bohemian Heresy," we find the following significant passage: "And although the gospel and Word of God is pretended (to be preached), yet this is not to be regarded as anything new, for all heretics without distinction have always availed themselves of this coloring to conceal their self-willed, wanton designs. There was need also to use such a fine cloak, for who would have given credit to Luther, if he had at first claimed to be the follower of Wiclif, Joh. Hus, and such like heretics. If no one would have wished to be called a Hussite or Bohemian, it was a matter of necessity that he should call himself evangelical, in order that under such a beautiful color the nasty, stinking Bohemian sect might be veiled." There is a copy of this in the city library at Zurich. Treger here says of "Hussite" and "Bohemian" applies in a still higher degree to the name "Waldensian." The name "Waldensian" is used in the Romance countries as the precise equivalent of "witchcraft" and was extraordinarily odious.) While therefore in the writings and public statements of the older evangelicals references to the earlier connections are, as might have been expected, rare, yet in the narrower circles of the brethren as well as in the writings of their opponents their derivation from the earlier heretics is definitely expressed. (The just mentioned writing of Treger, which still uses the names "Lutheran" and "Bohemian" as equivalents, is in this relation very interesting. Treger says, Leaf D. 4: "But thou shalt know, pious Christian, that the Lutherans have a church of their own, devised many years ago by some heretics, in order that they might be judged and punished by no one." And further, Leaf. F. 2: "And why then do you undertake"—referring to the "ministers of the word and the brethren at Strassburg," against whom he is writing—"to bring forward again and to defend the shameful heretics [of accursed memory, Wiclif, Waldenses, J. Hus!]" On this understanding he calls his opponents also now "dear Hussite brethren," now "Lutherans," now "dear Bohemian brethren," and in conclusion he rebukes the "Lutheran and Bohemian prelates": (You would, if you had the power, hunt Christ and the saints out of Christendom, and would give us instead Joh. Wiclif, the Waldenses, Joh. Hus, your ancestors, and many such like heretics.")

On the other side, about the year 1524 the fear of the revival of the Bohemian conflicts that had once convulsed the whole of middle Europe, was so great that princes and prelates were, with good reason, at that moment more in dread of "Bohemian heresy" than any sort of newly germinating religious communion of which they might hope earlier or later to get the advantage. This does not exclude the fact, that shrewd ecclesiastical princes and prelates were of the opinion that for the quieting of the deeply stirred popular passions temporary concessions to the Lutherans might involve a less serious danger; nay, perhaps the thought had already occurred to individual minds that such concessions might be a means for the destruction of the one by the other [that is of the older "heretics" by the Lutherans.] That the Romish hierarchy a few years later played the same game in order to hold the Reformed [Calvinist] in check by the Lutherans is certain and is historically proved. In any case, it deserves attention, that the attempts

of the Catholic polemical writers to identify and equalize the Lutherans and the "heretical schools" of the older evangelicals, as they were made up to the year 1525, entirely cease after that time. Thence forward the Romish party is concerned rather to heighten the antagonisms between them as much as possible and to play off the one against the other. It was obvious that those must pay the costs who were regarded by the Romish church as the most dangerous antagonists [that is the old evangelicals.] This turn in the mutual relations of the parties is marked by the introduction of the *new sect names* that now came into vogue [Baptists, Anabaptists, Catabaptists, etc. A. H. N.]

The names of the thirty-four delegates of Swiss "heretical schools," who in the year 1522 held the assembly at the "Lindenhofe," have unfortunately remained unknown to us, except in the case of the Zurich brethren; so also we do not know by name the participants in the synods and "chapters" that Hubmaier held in the year 1524. So much the more fortunate is it, that we know by name many of the participants as well of the Augsburg assembly (see above) as especially of the Nurnberg assembly of the year 1524. These are the men whom we meet at the synod of the "Anabaptists" at Augsburg in the year 1527 as leaders of this religious body, and the conclusion may be legitimately drawn therefrom, that Denck, Hetzer, Hut, Schiemer, who as bishop of the "Anabaptists" in Upper Austria suffered martyrdom in the year 1528, and Schlaffer, who labored as "minister of the word" among the "Anabaptists" in Moravia and was executed in 1528, were already recognized as leaders in the evangelical congregations in the year 1524. (See further details concerning these synods in "Reformation," p. 246. On Schlaffer, see the article in the "Universal German Biography.") [It does not seem to me as certain as it does to Keller, that those who gathered at Augsburg and at Nurnberg in 1524 were delegates of organized evangelical bodies, or that the meetings were synods in any proper sense of the term. The facts warrant us, however, in regarding this as somewhat probable. A. H. N.]

To Christians it matters little what trials or sufferings they undergo in this world, because they can see back of all things the hand of God, and through these very trials are brought closer to him. They are upheld by the hope of salvation through Christ and eternal life spent with him, where the wicked cease from troubling and the weary are at rest. To all of us this hope of eternal life is offered; the promise of everlasting life is given if we will but accept it. Christ died that we might live. If we do not accept his redemption and try, with his help, to live like him, we must pay the penalty of our own sin. That we do not acknowledge that we are sinful does not lessen our responsibility. Ignorance is no excuse in the eyes of the law, nor can we shirk the responsibility of the debt we owe to Christ, who gave his life for us. We can not lay the responsibility on any one else. It rests with each individual.

There are two courses open before us. One we must choose, either eternal death or eternal life—a life without Christ or a life with Christ. "No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye can not serve God and mammon." Choose ye this day whom ye will serve.—*Constance Moody*.

How EASY is the thought, in certain moods, of the loveliest, most unselfish devotion! How hard is the doing of the thought in the face of a thousand unlovely difficulties.

IN COMPANY WITH JESUS.

Jesus offers to be the companion of every believer in the journey of life. The first benefit is that the journey will surely be safe; for we need never miss the right road. Christ knoweth the whole pathway, and when we have Him with us, it matters not that we cannot see the end from the beginning. The Master sees; that is enough. He sent the Great Apostle on many a perilous path of duty, and when the boiling deep threatened to engulf him, Jesus stood by him and said, "Fear not, Paul; thou must yet stand before Cæsar." The courage that never turned purple in the lips before Nero's lictors is explained by the old hero's assurance, "The Lord stood with me and strengthened me." What Jesus did for Paul He will do for you my brother. Invite him to be your Companion not only in your closet, but in your store, your shop, your field and wherever you set your foot. Never take any important step in life without asking yourself the question, "Can I take Christ with me there?" If conscience says, No, don't venture.

I do not care how humble your lot, the life journey will always be pleasant with Jesus as your realized associate. Many of us know the charm that is imparted to a voyage by having a congenial fellow passenger to pace the deck with us; to gaze with us on the glories of the changeful ocean, and to drink in the witcheries of the moonlight or the sun settings. The road to Emmaus may have seemed long to Clopas and his companion at other times; but when the affable Stranger joined them and set their hearts a-burning, how fast the furlongs were measured off! How unwearily they climbed the rugged hills! Charming was that walk from the charms of such society.

Brother Christian, you may tread your daily journey, even over steep hills, in the same delightful companionship if you keep a good conscience and a praying heart. Begin each morning with a cordial invitation to the Master to grant you His presence. An eminent merchant and philanthropist once told me that he never sat down to his breakfast until he had had a quiet half hour over his Bible and with his Saviour; then he could go to business with "his face shining." He took Christ with him to his counting-room. Many a Godly farmer has communed with Jesus as he followed his plough, and his acres had the smell of a field that the Lord had blessed. From such farms on the New England hill sides came the Horace Bushnells and the John Todds and that band of pioneer missionaries like Spaulding and Goodell. The godly mothers of that choice race—would to God that we had more such in these days!—used to sing at their spinning-wheels the old familiar lines:

"My God, my life, my love,
To Thee, to Thee, I call,
I cannot live if Thou remove,
For thou art all in all."

There is another great thought not to be lost sight of. Intimacy breeds imitation. To be much with a high-souled man or woman has an elevating influence; how much more to be intimate with our divine "Elder Brother!" Christ's presence with believers shames them from sin and stimulates them to duty. Jesus is "made unto us sanctification"; that is, His Spirit is infinitely pure and holy, and if we live in close fellowship with Him it tends to keep us pure and holy likewise. The sense of Christ's presence ought to check irritating words and calm down unruly tempers. It ought to hold us back from the temptations to a keen bargain or sharp practices in business. It ought to spur us up to many a duty when lazy self is inclined to shirk. Christ's eye is on me; how shall I play the coward, or the cheat, the sensualist, or the traitor!—REV. THEODORE L. CUYLER, in the *Evangelist*.

HOW AMERICANS ARE PROTECTED IN BRAZIL.

BY W. E. ENTZINGER.

For gullibility the untutored, inexperienced and unoppressed American is without a peer. He swallows with much relish whatever he hears about the immense size, strength and importance of the American Republic. Should he venture abroad, he is sure to advertise himself freely as a citizen of the great and glorious America—home of the brave and land of the free.

Surely no one of America's sons rendered her greater homage or had greater faith in her awe-inspiring influence among the other nations of the earth than the writer, when in the summer of '91 he went to Brazil, under the auspices of the Southern Baptist Convention, to do mission work among Romanists. He felt reassured that, when in the religious warfare with fanatical Catholics, their unrighteous wrath should wax too hot, he could safely retreat under the protecting arms of Uncle Sam.

Imagine, if you can, my great vexation and grief to find, when occasion arose for Uncle Sam's valiant assistance, that I had been leaning upon a broken reed and building my hopes upon sinking sand!

Let me give a bit of experience.

In the state of Pernambuco, about forty miles from the capital, there is a town of some two or three hundred inhabitants, called Nazareth. Two years ago I began to visit this town and preach the Gospel in a private house, which very soon grew far too small to accommodate the surging crowds that wished to attend our meetings. A large hall was rented and fitted up with the necessary furniture with American money. The priests and the civil authorities of the town, serving that many more were going to hear the Gospel than were coming to mass, waxed envious and malicious, and set about to devise means to oust the preacher and arrest the deflection of their people.

Finding that intimidation and nothing availed, they pursued a more vigorous policy, which they thought would be more effective. One dark and dismal night some of their vassals penetrated the rented hall by cutting through the window and then heaped up its contents, which, after being saturated with kerosene oil, were set on fire and destroyed. On hearing of this dastardly deed, I immediately went up to Nazareth with my native assistant (Senator Lins) to investigate it. What was our chagrin, when alighting from the train, to meet at the station a howling mob of not less than 500 men, armed to the teeth, headed by the intendant of the town and bent upon our annihilation! By a signally providential circumstance, we escaped unharmed. They painted the town red, however, and the dusky denizens of that modern Nazareth grew hilarious over their exploit.

Ripe with indignation, and encouraged by the thought of the immense importance of my citizenship, I lifted up my voice and denounced their proceeding as a flagrant and criminal violation of the constitution of their government, and, furthermore, that I should demand indemnity for the destruction by violence of American property, which I was bound to obtain, or Uncle Sam would know the reason why.

Returning to Pernambuco, I reported the matter in detail to the American Consul, who passed it on to the Department of State at Washington, asking instructions as to how to act. Secretary Olney, after some correspondence with the Consul, gave him to understand that it was none of his business and to let it drop, but added that the matter had been referred to the Consul General at Rio. The Consul General evidently referred it to the "man in the moon," who, forsooth, has not yet reported.

Several times in Brazil I have had occasion to seek redress of the American government, but I soon learned that my appeals would have been poured into ears as deaf as those of a Hottentot's wooden god.

And my case is not an isolated one. In fact, the policy which this government has pursued for several years towards her citizens resident in foreign countries, however insulted or outraged, has been weak and contemptible.

The Roman Emperor, on hearing of Herod the Great's wholesale butchery of his sons, remarked: "I'd rather be Herod's

hog than Herod's son." Herod being a Jew was very lenient towards hogs. Now, after mature reflection, it appears to me that, so far as protection is concerned, it is better to be an American hog than an American citizen in a strait, for the government never fails to protect American pork.

THE STATE OF THE CHURCHES.

This autumn we have followed with some care the various meetings of our associations and conventions to ascertain the condition of the churches and to mark the tokens of spiritual progress. Several distinct impressions have been received as a result of this survey.

One of them is the danger that we are incurring in the enormous multiplication of religious machinery. We have organized so many societies in connection with the church, that the church itself is obscured and weakened. Machinery does not create power, it only applies it more advantageously; but you may easily multiply machinery to such an extent that the driving power is dissipated. There is some danger that just that may take place in our churches. Our reports indicate that these annual meetings of the churches were not so well attended this year as they should be. One reason was that there were so many annual meetings of various societies that people did not have the time, strength or money to attend them all, and they passed by the Association or Convention in favor of the annual meeting of some society in which they happen to be particularly enlisted. Pastors tell us that the same thing is noted in the local congregation, and that it is becoming increasingly difficult to sustain the church prayer-meeting, because there are so many meetings of societies, Young People's, Temperance, Moral Reform, Missions, King's Daughters and Boys' Brigades, that dissipate the attention and energy of the congregation. We need greatly a revival of loyalty to the local church, and to its relationships. Disintegration has gone too far. "Break up the thunder," says Schiller, "into separate notes, and it becomes a lullaby for children, but pour it forth in one continuous stream and its royal sound shall shake the heavens." Church power is too much broken up. It lacks continuity and volume.

We have also been impressed with the instability of the pastoral relation. Baptists sometimes animadvert upon the Methodist itineracy, but as a matter of fact Methodist ministers, on the average, stay as long with one church as their Baptist brethren. It is difficult to locate the responsibility. Probably it should be about equally divided between pastors and congregations. But wherever the blame belongs, it is not a good sign. It takes two years at least for a minister to get his roots down into a community. After that, if he is a good man and an honest worker, people outside the church begin to trust him. Then the vital forces of character begin to work mightily for him. Greater mutual forbearance, co-operation and confidence between minister and people are to-day an exigent need of the New England churches.

There is no use in trying to overlook the fact that the past four or five years have been a dry time among the New England churches of all denominations. The things to which we have referred have their ground in this fact. Numbers may have been maintained, but statistics are frightfully misleading. There has been no general awakening of the public consciousness of the things of the spirit. The current standards of morality perhaps have not been lowered, but the spiritual impulse has been too largely wanting. This journal is not wont to take depressing views of any situation, but we believe in looking at things as they are, and we do not see how any one who surveys all the facts can doubt that we have come to a time when our communities are thirsting for revival blessings. We are now at a season that is most favorable to religious work. We appeal to the members of our churches to rally about their own work, to pastors who have written out their resignations to put them in the fire, and to churches and ministers everywhere to wait upon God for the spiritual blessing that is so greatly needed.—Watchman.

Love is more mighty than the sword.

THE CHURCH AT BEREÄ: A DIS-COURSE FROM AN UNDISCOVERED TEXT.

BY H. L. WAYLAND, D. D.

My text on this occasion, my greatly respected hearers, will be found in the first verse of the first chapter of Paul's First Epistle to the Bereans. "Paul, an apostle to the church that is at Berea, grace, mercy and peace." But you tell me that there is no such epistle. I do not deny it. The question next arises, Why is there no epistle to the Bereans? You reply, Because there was no church at Berea. Granting, for the sake of convenience, your premise, permit to inquire, Why was there no church at Berea? The remainder of the time allotted to this discourse will be occupied in the answer to this question.

It was not because the Lord was not willing to have a church at Berea. That goes without saying. And there were very favorable beginnings at Berea. I do not know that we have any account of a city where the apostolic labors were so cordially welcomed, and where the future seemed so full of promise. All the more eagerly we ask, Why did the church, planted under such favorable auspices, so early cease to be, so that there is no epistle to the Bereans?

Various reasons occur to me. Perhaps the church sent for a noted revivalist. He held a work of grace. His converts, by the hundred, were all received into the flock. Presently there was trouble. The infant church, unable to relieve its distended stomach of this vast mass of foreign material, gasped feebly, and expired.

Or perhaps the members became divided on the subject of Christian union. The dispute waxed vehement. Finally the more bitter and implacable friends of Christian union excluded the less enthusiastic. Then a redivision took place, and then another, until finally there was nothing left.

Or perhaps the dispute and the consequent division was upon the subject of Christian perfection, or the millennium, for I observe that there are among the subjects which provoke the sharpest discord among Christian people. But the result was the same.

Or it may be that the "honorable women" had high social aspirations in regard to the church. They began to feel out of sympathy with the plain people who made up the majority. They wanted a style of discourse that was above the heads of these hard-working and practical persons. They secured a highly cultured minister. The next thing was to have a meeting-house which should be an ornament to the city. An architect was secured. An ambitious house was erected, which, after some struggles, passed into the hands of the mortgagees, and the church was not.

It may be that it was the meat question which wrecked the youthful church. Because meat which had been offered to idols was sometimes exposed for sale in the market, a portion of the church held that it was wrong ever to eat meat. Other members, less scrupulous, bought and ate meat. The one portion denounced the other as being in fellowship with idolatry; the other returned the denunciation by deriding their critics as narrow-minded and fanatical. Presently the majority refused to commune with the minority. A split took place. The little church, too feeble to indulge in the luxury of division, became extinct.

Or the church called a minister reputed to have great breadth of view. He assured them that really there was very little difference; that there were many fine qualities among the Jews and the heathen; that there was a soul of goodness in things evil. And finally the church drew the inevitable conclusion: if there is so little difference, why go to the trouble and expense of keeping up a separate worship, and why alienate our kindred and our natural friends? And so they, one after another, went back, either to the synagogue or to heathenism, until bare walls were left.

Or perhaps the ornament of the sacred desk stated that we need not depend upon the power of God, but that we can convert ourselves any time we please; that we can have a revival any time by only making up our minds. And the church said: "Well, if, this is so, we need not be in a hurry. If we can have a revival any time, let us devote ourselves this year to our business,

and we will have a revival next year, or the year after, or some time." But it never came.

But you reply to all this: "How do we know but that there was an epistle? Perhaps this epistle may yet be brought to the astonished eyes of the nineteenth century."

Well, I can only say that, where we do not know anything about it, one supposition is just as good as another, and, under the constitution, our right to make suppositions is expressly guaranteed. Several practical improvements which might properly follow are omitted on account of the heat of the weather. I need not remind you that the tendency of heat is to expand everything; a discourse of moderate length becomes a very long sermon when the thermometer loyers in the neighborhood of a hundred.—Sunday-School Times.

THE MOTHER'S CHARGE.

BY ARCHDEACON T. W. FARRAR.

"Take this child away, and nurse it for me, and I will give thee thy wages."—Ex. 2:9. The speaker was an Egyptian princess, the daughter of Pharaoh, and she uttered the words over an infant divinely beautiful, the son of a Hebrew woman whom she knew not. The woman, its mother, took the child to the hut of her husband, and there many a time did the princess come to gaze on its beauty, or send for it to the palace of the king, her father. But not for long—only for a few fleeting years—during infancy and early boyhood, would the child be entrusted to these its own parents. Very soon the lad in his glorious promise would be removed to the palace of Pharaoh, so awful in the eyes of the vast multitude, so rich in the spoils of wars. Year after year, as boy and youth and man, he would be trained in all the wisdom of the Egyptians; year after year he would pace through the Egyptian temples, among the priests, through long avenues of sculptured obelisks; year after year he would gaze with wondering eyes on the blue and crimson walls adorned with the stories of Isis and Osiris, and of judgment and death. They thought they should make of him a great warrior and a great prince among them; but it was all in vain. He clung to the memories of his childhood, trained by his mother in the traditions of his race, and bearing even on the sluggish shores of the Nile a feeling of love and reverence for that great Chaldee, Abraham, the father of the faithful and the father of the race, and listening to the story of that heroic boy who has left to all the ages an ideal in the words: "How shall I do this great wickedness and sin against God?" The sympathies of that heroic founding have ever been linked, not with Egyptian magnificence, but with Hebrew servitude; not with the clashing cymbals of the oppressor, but with the sorrowful sigh of the oppressed. His mother had taken that child and nursed him, not for Pharaoh, but for God. When he grew up to be a man, all the long years of luxury and suppositions of princedom slipped off from him and left him with the one desire—to be recognized, not as the son of Pharaoh's daughter, but as the champion of the oppressed. So had these few years of early education done their work on the heart of Moses.

Nor is this by any means an exceptional experience. Marvelously plastic in childhood is the soul of man. He may be exposed to the arrow of light that scatters the darkness around him or to the flaming darts of wickedness that rankle in the wounded conscience of the world. Without a good mother's care, Henry IV. of Germany becomes a miserable prince; but blessed with a mother wise and tender, Louis IX. of France grows up into a saint of God. How many a good and great man has said: "If I have gained anything in life, I owe it to my mother!"—The Treasury.

The prayer-meeting is the pulse of the church, we have been told again and again. That is true enough. But the pulse indicates that the blood is circulating through all the members of the body. Each part of the body is getting its share of nourishment and doing its share of work. A prayer-meeting is a place where church-members are not only to get a blessing, but give a blessing.

QUESTIONS ANSWERED.

BY SENEX.

A thing which I am enjoying greatly is that so many are asking questions in regard to missions. It shows that there is a widespread interest in the work.

One wishes to know, "How can interest be aroused in our church on the subject of missions?" Let me ask a question in return: Did you have the rheumatism, for example? When you were suffering greatly, did not every one urge some remedy upon you? Did not even strangers try to get you to use something which had cured them?

Is it not a characteristic of kindly people to be very eager to help one who is suffering from a disease take the medicine which has cured them? The more deadly the disease, the greater their eagerness.

Again, how earnestly those who have been cured of a very painful and dangerous disease urge others similarly afflicted to take the medicine which has cured them.

But what has this peculiarity of human nature to do with missions, you may ask, admitting that it is true as you remember how many times friends have urged upon you the remedies which they took for the disease which was troubling you.

The man who felt he was a great sinner, saved from the hell he so justly deserved by the great grace of a Holy God, will always be eager that other sinners shall be saved.

He will be eager for the salvation of strangers also. Just as a man who has been cured of rheumatism by some remedy will urge that remedy upon a stranger he may meet on the train.

As I said, too many of these letters indicate that the writers are too much concerned about the giving of the churches in a mass, or rather I should say, too much concerned about what they must do to influence the churches generally to give.

Give yourself, as you ought to give in view of the great pit from which you were rescued. Try your own church first. Stir up the brethren in your own church appealing to their love of God and their desire to please Him.

Another asked the question, "Can a religious journal or church paper—conscientiously and consistently advertise a circus?" I was looking at the question in surprise, wondering how such a question could have occurred to the brother.

But looking down again I saw that a newspaper clipping had fallen out of the letter. And behold a display advertisement of a circus which had recently appeared in some paper, and that a Baptist one!

of one thing I am confident: that advertisement ought not to have appeared in a Baptist paper. It is most probable, however, that it was through the agency of an advertising agency, and that even the editor is to be forgiven any more such being sent.

A DONATION PARTY.

November 18, 1897, was the first anniversary of Rev. E. S. Alderman's pastorate of the Russellville Baptist church. His work has been abundantly blessed in many ways; it has harmonized hitherto discordant elements in the church; it has increased the membership; it has brought about greater activity among the older members; it has given entire satisfaction to all; and it has made the whole spiritual atmosphere of Russellville better.

The speeches over, there was a momentary pause, but only momentary, for curiously could no longer be restrained. The ladies, headed by Mrs. Alderman, with one accord hastened into the dining-room to see what the numerous packages contained. The varied exclamations that followed were sufficient evidence that they were not disappointed.

November 3, 1897.

CONSIDER THESE FIGURES AND NOTE THE PROPOSITION.

Six months of our Convention year have passed. In that time we have received for Foreign Missions as follows:

Table with 2 columns: State/Source and Amount. Includes Alabama, Arkansas, District of Columbia, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, North Carolina, South Carolina, Tennessee, Texas, Virginia, and Other Sources.

You will see from this that Kentucky, with a membership of 173,309 in her 1,596 churches, has given \$4,010.94 for Foreign Missions in six months.

Here is a proposition I want to make to every church member: Are you willing to be a foreign missionary for just one day before the year closes? Then give one day's labor for the Lord.

There is really only one way to live a genuine, healthy, useful, Christian life. And that is never to draw any promissory notes for our blessed Lord and Savior, but to perform the duty of the hour in the hour, and to take the next step that is right before us.

R. J. WILLINGHAM, Cor. Sec. Richmond, Va., Nov. 1, 1897.

There is really only one way to live a genuine, healthy, useful, Christian life. And that is never to draw any promissory notes for our blessed Lord and Savior, but to perform the duty of the hour in the hour, and to take the next step that is right before us.

PROGRAMME

Of the second annual meeting of the Baptist Young People's Union of Kentucky, to be held at Versailles, Ky., Nov. 30 to Dec. 2, 1897.

Address of Welcome—Rev. R. Lee Bowman. Response—Rev. E. V. Baldy. Address—Essential Baptist Principles, Rev. F. H. Kerfoot, Southern Baptist Theological Seminary. Address—The Baptist Opportunity, Rev. J. W. Lynch.

Address—No Longer an Experiment, Rev. Preston Blake. Address—Trained Workers for our Churches, Rev. Z. T. Cody, Georgetown, Ky. Address—The Outlook in Kentucky, Rev. M. P. Grant, Louisville. General Discussion. Address—The Young Baptist and Mission, Rev. B. B. Bailey, Winchester, Ky.

Address—Our Southern Union, Rev. Calvin S. Blackwell, Ph.D., Sec. S. B. Y. P. U. Address—Baptists and the Twentieth Century, Rev. E. E. Chivers, D.D., General Secretary B. Y. P. U. A.

Address—The Organizational of a Local Union, Rev. Fred D. Hale, D.D., Owensboro, Ky. Address—The Weekly Meeting, Rev. A. V. Sizemore, Newport, Ky. Address—Systematic Study, Rev. B. A. Dawes, Louisville. Address—The Use of the Old Testament, Rev. J. R. Sampey, D.D., Southern Baptist Theological Seminary.

Address—The Use of the Old Testament, Rev. J. R. Sampey, D.D., Southern Baptist Theological Seminary. Closing words.

ORDINATION.

A council met with Pleasant Hill church, Taylor county, Ky., Oct. 31, for the purpose of ordaining Bro. W. S. Tandy to the full work of the Gospel ministry. The presbytery consisted of Elders J. B. Ferrell, J. F. Hunt, J. T. Hall, W. T. Underwood, W. L. Ramsey and M. Grimley. The candidate related his Christian experience and call to the ministry. A very searching examination of the candidate in regard to his doctrinal views was conducted by the presbytery, being in harmony with the views of the denomination, the church directed the presbytery to proceed with the ordination.

LITERARY.

New Books.

[All the books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, on receipt of price.]

SELECT NOTES. A commentary on the Sunday-school lessons for 1898. By F. N. and M. A. Peloubet. Illustrated. Cloth, \$1.25. W. A. Wilde & Co., Boston and Chicago.

The remarkable and yearly increasing sale of "Peloubet's Select Notes," wherever Sunday-schools are found, proves conclusively its great value to every student of the Word. The issue for 1898, just received, bears upon every page marks of the careful, painstaking work of its compilers and publishers, and it will undoubtedly prove to be the most valuable volume in the series, now twenty-four years old.

ON THE WORLD'S ROOF. J. MacDonald Oxley. 12mo, 271 pp. Philadelphia: American Baptist Publication Society. \$1.25.

A thrilling and highly interesting story. Kent Stannard, having just returned to his home in India, from England, where he had spent three

years at school, finds his father planning a long-cherished trip into the mysterious regions on the other side of the Himalayas. Kent begs to be taken along. At first his father seems doubtful on account of the many dangers and the hardships to be endured, but at last he consents and the start is made. The trip, while dangerous at times, is greatly enjoyed and affords many thrilling experiences. This is especially so of the hunt for the tiger, the death of which is described as follows: "The huge head of the tiger, dripping with its own blood, was now only a few feet from Kent hanging on the elephant. The bay, scarcely knowing what he did, leaped forward and thrusting the muzzle of the rifle almost into the tiger's mouth pulled the trigger." An admirable story of adventure for boys and young people.

BY ADVERSE WINDS. By Oilphant Smeaton. 12mo, 48 pp. Boston: A. J. Bradley & Co.

A Professor in Edinburgh speculates with his own and his wife's money in Australian companies, and loses everything. A wealthy neighbor who owed him many kindnesses in a social way urged upon him the large sum necessary to enable him to keep his home. He accepted it on the condition that when the children were grown his only son should marry the only daughter of his benefactor. If the son refused, then the Professor would sell everything to pay the debt. The story is of complications which follow, the son being in love with another.

GOLDENROD FARM. By Jennie M. Drinkwater. Philadelphia: A. J. Rowland, 1420 Chestnut Street.

A family of five sisters, the youngest, Elizabeth Gray, being a half sister, with means and social position, are the heroines in this book. Like all of the author's stories, it could so easily have been a more interesting story. Too many characters are introduced, the action proceeds too much by jerks. There is too much of a sameness in the conversation of all the characters. They are, to a great extent, but puppets through whom Miss Drinkwater speaks.

When one reads a book like this, and feels one's heart go out to bright, cheery, God-fearing characters like Mrs. Reed, one feels inclined to reproach the writer for being so kind because more like her are not found in their books.

GOOD LUCK. By L. T. Meade. 12mo, 208 pp. Boston: A. J. Bradley & Co., 234 Congress Street.

When one reads a book like this, and feels one's heart go out to bright, cheery, God-fearing characters like Mrs. Reed, one feels inclined to reproach the writer for being so kind because more like her are not found in their books.

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Magazines.

The Ladies' Home Journal has secured what promises to be the great magazine feature of 1898. It is entitled "The Inner Experiences of a Cabinet Minister's Wife." In a series of letters written by the wife of a Cabinet member to her sister at home are detailed her actual experiences in Washington, frankly and freely given. The letters were written without any intention of publication. They give intimate peeps behind the curtain of high official and social life.

The frequent mention of mince pies and turkey carries with it the aroma of Thanksgiving, a subject of much interest to housekeepers and home-makers at present, all of whom will therefore want to see the November issue of Table Talk. Besides this, the inquiries direct from women of this class, will be found helpful, as are also the menus and seasonable recipes for the month. "The Thanking Turkey," by Cornelia C. Bedford, and "Cheese and its Digestibility," by Prof. Henry Loefman, are valuable articles.

The Hebrews have a saying that God is more delighted in an adverb than in a noun. "Is not much the matter that's done, but the matter how 'tis done that God minds. Not how much, but how well. 'Tis the well-doing that meets with a 'Well done.' Let us, therefore, serve God, not nominally or verbally, but adverbially.—Vening.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons, 1897.
FOURTH QUARTER.

SUNDAY, NOV. 28.

SALUTARY WARNINGS.

1 Peter 4:1-8.

MOTTO TEXT.—"Be ye therefore sober and watch unto prayer."
—1 Peter 4:7.

"Forasmuch then as Christ has suffered for us in the flesh."—Peter had been writing of the persecutions of the disciples. They must expect suffering. Their Lord had suffered, and it is enough for a disciple that he should be as his Lord. And his sufferings were those of a Holy One, suffering vicariously in their stead. Peter uses "flesh" here to mean "in the body," and not in the sense, meaning depraved nature, in which Paul sometimes uses it.

"Arm yourselves likewise with the same mind."—Put on as armour the same mind which He had, which made him suffer patiently. "He who has no mind to suffer, who assumes that suffering is unnecessary, and that so far as it springs from man it is even unjust, is like an unarmed man on the field of battle. Not seeking suffering as merit, but calmly waiting it, is imitation of Christ."
—Winkler.

"For he that hath suffered in the flesh hath ceased from sin."—Whether this refers to the Lord or to the Christian commentators cannot decide. If to the Lord, it means he is no longer surrounded by sin as he was in this life, or no longer tempted by Satan to sin, though sin was an impossibility to him. But the same probable meaning is that the reference is to the saint. Christ's sufferings in the flesh included his death. The saint who is dead has rest from all sin. Life is short and rest is near, therefore they could endure the persecutions which would come on them with patience, looking unto Jesus, the author and finisher of their faith.

"That he should no longer live the rest of his time in the flesh."—That connects the clause with arm yourselves, and not with the preceding clause. The saint must arm himself with the mind of Christ that he may have strength during the few years which lie between him and the grave, no longer to walk in his old sins, the sins of the world, but to obey the will of God. The words show that man has a longer life than that in the flesh, and, alas, the "no longer," which is emphatic, shows that all men were sinners before their conversion.

"For the time past of our life may suffice us to have wrought the will of the Gentiles."—They had sinned long enough—he says ironically—the time spent in sin ought to satisfy even their Gentile acquaintances and relatives who thought strange of their changed lives, and thought they should go on with them in the old excesses. Converts have much to bear from their old companions and friends who sneer at them as scrupulous, and try to persuade them there is no harm in doing things which their awakened consciences forbid. There is real suffering in resisting this, but what is it in comparison to what Christ suffered in our stead? What is it in comparison with one moment in hell?

"When we walked in lasciviousness, lusts, excess of wine, revellings, banquetings and abominable idolatries."—Peter does not mean that he personally had indulged in these things, nor that all had. But

the vast majority of the Gentiles had, and a great number of the Jews. The word translated "revellings" means dancings. Peter, like Paul, has no soft words for "other systems of religion." He sees no good in them; they were to him, and to the Holy Ghost speaking through him, "abominable" idolatries.

"Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you."—The unconverted, idolatrous Gentiles who were their relatives, their friends, their associates. The change in the lives of the converts seemed strange, and greatly angered them. The Greek words are expressive of great wickedness. The expression is drawn from the rushing of floodwaters together, or it may be of several sewers pouring their contents into one large one. In these days converts have the same evil to endure, though the things to which their companions would lead them may not be as outrageously vicious as the things which Peter has mentioned.

But though their companions speak ill of them, they must not yield. It is not a question of their own wills or wishes, but of God's. And they must never forget that they will be called to account "to him that is ready to judge the quick and the dead."—The Lord Jesus who is to be judge at last. And he will judge not only those who are alive at his coming, but all who are dead. The great day of accounts may not come for centuries, but the Lord is ready; he has no further work to do to qualify him as judge.

"For, for this cause was the Gospel preached also to them that are dead."—Christ is the judge of the dead, of all who have died since Adam. If he was only to be judge of those who shall be alive at his coming, and those dead were annihilated, then there would have been no reason to preach the Gospel to any but the last generation that shall live upon earth. The special reference is to dead believers, and not to the other dead, even though they may have heard the Gospel.

"That they might be judged according to men in the flesh."—The believers died as all men die, and death is a judgment on the race for Adam's sin. But while in the flesh they die as other men die; it is only that they may live in the spirit beyond the tomb, according to the good pleasure of their God. Sufferings and trials come on the believers as upon other men. But their light afflictions are but for a moment and work out for them a far more exceeding and eternal weight of glory.

There is, I think, an allusion also in the apostle's words to the judgement according to men in the condemnation of the martyrs. Rulers had judged them worthy of death and had slain them. But their death was but the entrance into eternal life. What matters sufferings then, even to death, when the reward is so great and so sure? Why should a Christian shrink from the sneers and the anger of worldlings because he will not indulge with them in what they insist is "innocent"?

"But the end of all things is at hand."—The apostle enforces his exhortation by an appeal to the final coming of Christ, not because he would represent it as near in point of time, but because that event was always near to the feelings and consciousness of the first believers. It was the great consummation on which the strongest desires of their souls were fixed, to which their thoughts and hopes were habitually turned. They lived with reference to this event. They labored to be prepared for it. They were constantly, in the

expressive language of Peter, looking for and (in their impatience as it were) hastening the arrival of the day of God." (2 Peter 3:12)—Hackett. Would that believers in this day felt as these old disciples did about the coming of the day of judgment.

"Be ye therefore sober"—of sound mind. Not erratic. "And watch unto prayer."—Watching and praying need to go together. "Above all things"—all things in their relations toward each other. They were persecuted and tempted by the heathen in their own families—it was needful as well as right that they should love fervently their fellow-believers. Only strong love for each other could prevent those persecuted churches from disintegrating. "For charity shall cover the multitude of sins."—Their brethren would give them offense, but we can easily overlook things done against us by those whom we fervently love.

PROGRAMME.

The following is the programme of a missionary meeting to be held with the Dry Ridge Baptist church, Grant county, Ky., November 25-6-7-8, 1897:

THURSDAY.

Thanksgiving sermon, 11 A. M., by Dr. A. C. Davidson, Georgetown.

7 P. M.—The Holy Spirit in Missions—Dr. G. R. Robbins, Cincinnati, O.

10:30 A. M.—Authority for Missions—B. F. Swindler, Covington, and R. H. Tandy, Georgetown.

7 P. M.—Our Obligations to Give to the Cause of Christ—C. G. Jones, Covington, and T. J. Marksberry, Georgetown.

FRIDAY.

10 A. M.—Co-operation in Missions—Y. W. Hill, Williams-town, and T. H. Coleman, Georgetown.

7 A. M.—Achievements in Missions—L. Johnson, Walton, and J. W. Waldrop, Owen-ton.

7:30 P. M.—Discouragements and Encouragements in Missionary Work—Z. T. Cody and W. B. Crumpton, Georgetown.

SATURDAY.

10 A. M.—The Relation of the Churches of the Crittenden Association to their Missionary Board—M. M. Arnold, Elizabethtown, and J. B. Stamper, Georgetown.

10:30 A. M.—How to Enlist the Masses of our People in Missions—Wm. McMillan, Williams-town, and J. F. Heacock, Covington.

7 P. M.—The Final Consummation of all Missionary Efforts—J. A. Lee, Covington, and C. J. Bagby, Fishburg.

SUNDAY.

11 A. M.—Sermon—Dr. J. W. Warder.
Welcome to all.
J. A. DAVIS, Pastor.

We learn with great joy of the prosperous condition of Besamont College for Young Ladies at Harrodsburg, Ky. No more than we predicted when Prof. Thomas H. Smith and his accomplished wife took charge.

A very cheering article appeared recently in the *Outlook* in which the writer showed the steady and distinct increase in contributions by American churches towards missionary work. In 1820 the total contribution amounted to \$40,600; in 1840 it had risen to \$859,600; in 1860 to \$2,481,400, in 1880 to \$7,669,900; and in 1890 it stood at \$13,888,709. These figures relate to 14 leading denominations and the American Tract Society.

THAT NASHVILLE CONFERENCE.

I have seen an article signed by some brethren at a meeting held in Nashville, Tenn., recently, with the following preface:

"Dear Brethren: We, the undersigned Baptists, for the sake of peace and good-fellowship, and in the hope of glorifying God by promoting the best interest of our denomination, address the following statement to our brethren in the South." And they go on to say, "We call on all Baptists to join us in daily prayer," etc and to "cease the introduction of resolutions provoking controversies in associations and conventions," etc, and again: "We regard Dr. Whitsett as a competent historian," and many commendable things for Dr. Whitsett. And again they say: "We do not intend to argue the merits of the case, or to express any preference for Dr. Whitsett," etc. And again: "We do not take up Dr. Whitsett's opinion to the prejudice of any brother or set of brethren, nor will we adopt their opinion to the prejudice of Dr. Whitsett."

With such utterances, they certainly regard the Baptists of the South, as a very ignorant class of people. With such demands and affronts, by a small self-constituted meeting, the question naturally arises: Who authorized them to dictate to the overwhelming masses of the Baptist brotherhood of the South, what course they should pursue in regard to the calamitous injury that has been inflicted upon our great denomination? They charge us as being unbaptistic for the expression of opinion.

It is certainly unbaptistic for a small minority to rule an overwhelming majority. And as for the peace and good-fellowship of our denomination, Dr. Whitsett is responsible for the rupture, and dissension in our ranks, for he has cast reflection upon our time honored principles, and has arrayed himself against the scholarly attainments of many brethren, who have as great access to the archives of the world as he, and who have proved beyond a doubt that Dr. Whitsett's statements are not true. Therefore he is the man to heal the rupture, and bring about peace in the denomination, and nothing else can. The wall coming up from a self-constituted meeting of partisans never will.

The proposition of this meeting in Nashville reminds me very much of a story I once heard. A man and his wife had disagreed and were having a warm discussion over the matter; finally the wife said, this is unbecoming in us to be living in such a way, and at the same time sustaining the relationship we bear to each other. I propose a compromise; to which the husband replied he was willing to a reasonable compromise, and asked her proposition, to which she replied, "let us compromise by letting the whole matter stand according to my views."

So they cry, cease your resolutions, and demands, and let the trustees go uninstructed and let the Seminary run on with Dr. Whitsett; and let the whole denomination of the South back down and endorse the teachings and statements of Dr. Whitsett. Ahem!

W. L. RAMSAY.

If I do what I may in earnest, I need not mourn if I work no great work on this earth. To help the growth of a thought that struggles toward the light; to brush with gentle hand the earth stain from the white of one snowdrop—such is my ambition!—George MacDonald.

A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." Mrs. P. H. MOORE.

The above letter is similar to thousands received and constantly coming in.

Hood's Pills cure nausea, indigestion, biliousness. Price 25c.

THAT religion which appeals most successfully to this busy generation is of the sort which is illustrated by James in his epistle, and which he declares is "undefiled before God." This type of religion does not sound its own trumpet. It possesses the charm of freedom from self-consciousness because it is not self-centered. —Exchange.

LIKE HYPNOTISM.

The tenacity with which some habits stick to people, or people stick to the habits, is very remarkable, particularly the tobacco and coffee habit.

People act almost as if they were in reality under a hypnotic spell. They promise themselves and friends time and again that they will leave off, when they find health forsaking them, but they make one excuse or another and keep on the dreary way as if guided by an unseen spirit of evil.

Physicians realize the uselessness of treating a patient for any of the multitude of nervous diseases so long as the poisonous alkaloids of tobacco and coffee are being taken into the system even in minute doses.

It is a simple matter to break the coffee spell if the food-drink, Postum, the health coffee made by the Postum Cereal Co. (Lim.), of Battle Creek, Mich., is used in its place. This is a fac-simile of fine Mocha coffee in looks, when brewed, and changes to the rich golden brown of old Java when cream is added, and boiled full fifteen minutes.

It is made wholly of grains intended by the Creator for man's subsistence, it makes red blood quickly and is fattening and nourishing. The muddy complexion disappears and in its place comes the clear skin of health, with rich blood coursing back of it. Many people are sick and do not know that it is the insidious poison of coffee that prostrates stomach and liver and causes it. They laugh at first, but a trial of a week without coffee and using the food-drink, Postum, makes one wake up to a great big live fact.

The children can sip from papa's or mama's coffee cup, if it happens to contain Postum Cereal Food Coffee, and their little bodies will grow round and fat under the nourishment of the pure grains, but it is a heartless proceeding to feed the tender bodies on coffee, as every one knows the puny, sickly looks of coffee-drinking children.

Let people adopt healthful food and drink and "throw physic to the dogs." "Just as good" as Postum Cereal Food Coffee are words used to defraud the public. Substitutors drug their consciences to give them a coffee flavor. Genuine packages of Postum have red seals and the words, "It makes red blood," thereon.

AFTER THE ASSOCIATIONS.

Having attended the sessions of many associations, I thought some of my reflections might be of interest to readers of the RECORDER.

The District Association is a Baptist affair. No other denomination can boast of gatherings comparable to them.

KENTUCKY LEADS. To see them in all their glory one must come to Kentucky.

I doubt if such immense throngs are ever seen in any other State. This is due to several causes:

The country is generally thickly settled, horses are plentiful and the people know how to use them. The turnpikes furnish delightful driveways which bring the people rapidly together even from long distances.

A crowd can be gathered on almost any occasion. The District Association is attended by the great mass of the people much the same way as they would attend a fair or a circus. This is a distressing feature. It seems to be impossible to interest them. I am sure the pastors could do much toward correcting the evil tendency from their pulpits.

True, there are thousands who attend the associations who are not church-goers, but the church members are nearly as badly behaved as the multitude of outsiders. From the pulpits and through the papers a public opinion can be created which will correct this wild, reckless behavior.

THE HUCKSTERS are an unmitigated nuisance. I have seen half a dozen huckster stands at one association. Around these the loafers would congregate. The cries, "Here's yer ice lemonade!" "This way for ice cream!" "Fine cigars and cigarettes here!" "Come right this way for yer nice cold soda water," etc., were often heard above the voice of the preacher at the stand. Let me say, however, that such scenes are not witnessed at every association. Some of the churches have a police committee who look after disorders of every kind. I saw several parties arrested the past summer by the officials because they persisted in keeping open their stands against the expressed wishes of the church. A little forethought and a committee of determined men are all that is needed to drive out this practice.

AMONG THE BEST. It is the Daviess County. The moderator, Dr. J. S. Coleman, is one of the veterans. He has a way peculiar to himself. Sometimes his brethren do not like his rulings, but they all agree that he "rules well." He holds the body to business, and keeps them there till it is finished. Three days is as little time as should be given to the business of an association. This is the time usually given at the Daviess County.

A NEW THING at this association. I have often seen the messengers crowded out of their seats and made to stand about the pulpit or seek places in the back part of the house. Moderator Coleman establishes "A BAR OF THE HOUSE."

He said about as follows: "It is necessary to the proper dispatch of the business of this body that the messengers and visitors shall be comfortably seated where they can hear without effort all that is said. In order that this may be done the chair will proceed at once to establish the bar of the house. It will extend to the third window on either side of the building. The

messengers will occupy seats within this limit, and the congregation will please not infringe upon the rights of the messengers. I shall feel it to be my duty to call attention to this from time to time should it be necessary, but I hope it will not become necessary." This is an excellent plan, and should be adopted by all deliberative bodies.

AMUSING THINGS. One hears a great many at the associations.

An editor made a speech about his paper. He grew eloquent of course—editors are always eloquent. A part of his speech ran about thus: "My brethren, this paper stands for principles which are as dear to us as life itself; for principles which cost the life blood of our fathers; principles which are as solid as the adamant hills; principles which have been tried in the fire; principles which shall last as long as God's throne shall last; principles which are as sound as a gold dollar." Remembering here that he was before a free silver audience, he suddenly flopped down from his lofty height and added: "Or any other kind of a dollar."

A report of missionary work done in the bounds of an association contained the following items of interest: "The meeting resulted in two conversions and two penitents left on the mercy seat; the brother was aided by a licentious Methodist preacher."

THE DISCUSSION OF MISSIONS BEFORE THE ASSOCIATIONS shows a lamentable ignorance on the subject on the part of the preachers and intelligent laymen or an inexcusable indifference. Where a pastor takes interest enough to have the Foreign Mission Journal in the hands of his people, the letter to the association shows an increase in contributions. Here the preachers and the church are eager and intelligent listeners to the speakers when the missionary report is before the body, and the pastor is active in his efforts to have the great subject receive its share of attention. Interest here shows itself in an increase of interest in every department of Christian work, and the reverse is also true. Stagnation and spiritual dearth, divisions and strife, a starved preacher and a neglected meeting-house, and unprofitableness generally go along with ignorance of missions.

GIVE OR DIE is God's law everywhere. Like the Dead Sea, always receiving and giving nothing out are many of our associations and churches. The "neither cold nor hot" stage, or that other condition, to have "a name that thou livest and art dead," I fear is the condition of many of our associations.

"AXES TO GRIND." Frequently I have heard the remark: "These fellows that have axes to grind rush in and disarrange our programme, get in their work and leave." Sometimes the visiting brethren may give some grounds for their complaint. They occupy a very delicate position. I have seen the visitor "put in his mouth" about matters which did not concern him and get himself into trouble. I have seen other times when a word from him about matters did a world of good.

The problem, when to speak and when to keep silent, is a very serious one often for the visiting brother at the association.

But that axe-grinding business is what I want to speak of. The visitors at an association who represent the Mission Boards, the colleges, the orphanage and denominational literature are not there in their individual interests. They are the servants of the churches,

having in charge important denominational interests. They appear before the messengers of the churches to give an account of their stewardships. It is important that they shall make their report to as many of these annual gatherings as possible. It is the only opportunity they will have.

If they seem to be in haste let the messengers commend them for their energy and aid them to hasten on to another meeting. Brethren, they are your servants. It is your axe they are trying to grind. It is cruel to speak of them as if they were in their own interest seeking to make merchandise of you. My experience leads me to say: These associations are most fortunate which have with them a lot of earnest, wide-awake and wise agents, and I am glad to say they are generally appreciated by most of the brethren.

THE WESTERN RECORDER usually gets a good place at the associations. It has many friends, and is a great power among the preachers particularly.

Complaint is often made of the price. It seems impossible to get it out of the people's mind that a religious paper is not to be compared to the little county paper or to the great weeklies which can be had for the small sum of one dollar. Because of this unreasonable demand some religious papers have reduced their price. Generally it has resulted disastrously to the paper.

It is out of the question for a first-class religious paper to be printed for one dollar. To be a success and meet the demands upon it, two dollars is as little as can be charged. If you don't believe it, brother, put your money into a cheap paper and strike out; only a few months will elapse before you will be of my way of thinking.

I had some notes on some other points about associations, but these are enough.

ONE OF THE VISITORS. Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change, a single action creates, however it may exhibit, a man's character.—Jeremy Taylor.

A PHYSICIAN cannot be very successful unless he is enthusiastic about his profession, and I tell you a Christian will never amount to much unless there is enthusiasm in his Christianity.—H. M. Wharton, D. D.

We greatly enjoyed the visit of Dr. A. F. Baker, of St. Louis who has recently assisted Pastor Gallatin in a successful meeting at Dallasburg.

By two wings a man is lifted up from things earthly; by simplicity and purity.—Thomas a Kemp, n. l.

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

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AT LAST.

BY JOHN GREENLEAF WHITTIER.

When on my day of life the night is falling
 And, far the wind from unseasoned
 spaces blows,
 I hear far voices out of darkness call-
 ing
 My feet to paths unknown.

Thou who hast made my home of life so pleasant,
 Leave not its tenant when its walls
 decay;
 O love divine, O helper ever present,
 Be thou my strength and stay!

Be near me when all else is from me
 drifting,
 Earth, sky, home's pictures, days of
 shade and shine,
 And kindly faces to my own uplifting
 The love which answers mine.

I have but thee, O Father! Let thy
 Spirit
 Be with me then to comfort and up-
 hold.
 No gate of pearl, no branch of palm I
 merit,
 No street of shining gold.

Suffice it if my good and ill unreckoned,
 And both forgiven through thy un-
 bounding grace,
 I find myself by hands familiar beck-
 oned
 Unto my fitting place;

Some humble door among thy many
 mansions,
 Some sheltering shade where sin and
 striving cease,
 And flows forever through heaven's
 green expansion,
 The river of thy peace.

There from the music round about me
 stealing,
 I fain would learn the new and holy
 song,
 And find at last, beneath thy trees of
 healing,
 The life for which I long.

OUR PULPIT.

THE TEMPTATIONS OF THE
MINISTRY.

BY REV. SAMUEL Z. BATTEN.

There is no place where the Christian disciples can claim exemption from temptation. There are times when the soul throws itself open to the tempter, and meets the adversary half way. But temptation comes also when men least expect it. The pathway of duty may be beset by strong and persistent temptation. The fact that men are doing God's work is no assurance that they are freed from the tempter's snare. To the Lord Jesus the tempter came in the wilderness; and also in the temple; in the words of his most devoted Apostle, and in the inquiry of some earnest Greeks. Years ago one of the most spiritually-minded and successful of our American pastors said in my hearing: "The most difficult place in the world to be a Christian is a Christian pulpit." One day, in the seminary class-room, the professor said: "Young gentlemen, be sure of this—the devil will ruin you if he can. Many people imagine that the preacher dwells in a region remote by himself, inaccessible to temptation and far removed from the tempter's reach. No greater mistake can be made than this. This is, of course, a sense in which it is true that the minister lives above the reach of the ordinary temptations of men. There are ranges and classes of temptations that are little felt by him. But temptation lets no man alone. There is no place, no calling, that can claim this blessed exemption. And as a rule, temptation is most dangerous in proportion to its subtlety and refinement.

In what follows there is no attempt to discuss those temptations which the preacher has in common with other men; he is a man, and as such is subject, more or less, to those temptations which beset all men along the line of manhood and human nature. My purpose is to indicate some of those

temptations which are in a sense peculiar to the minister of the Gospel. For convenience of treatment they are classified under three heads; but these lines of demarcation are not clearly drawn, and the divisions melt into one another in spite of the clearest analysis.

I. The Motives of Life. An analysis of men's motives is, as a rule, most profitless and unsatisfactory. No man can hold the scales perfectly even when his own motives are in the balance. It is so easy for our inclinations and impulses to play the part of a retained attorney and get the ear of the judge before the case is called. Motives are mixed and complex things even in the best of men. It is not easy to unravel and untwist the tangled skein which forms the tie between the innermost soul and the acts and words of the life.

Self-interest is one of the lowest and commonest motives that can actuate men. It may appear in such unexpected forms as to deceive the very elect. A man may work hard and spend a consuming ministry with self-interest as the dominant motive. He knows well that the prosperity of his church is only another term for self-advancement. Thus, all unconsciously, he may have his own self-aggrandizement as the ruling motive when least conscious that such is the fact. Self-love may be another potent motive. It is so flattering to one's own self-complacency to know that men look up to him and honor him. He does good, faithful work because he respects himself too highly to do anything else. Love of approbation is also another powerful incentive to conduct; and it has well been called the drill-sergeant of society. The Pharisees of old were mastered by this motive; they gave large gifts; they paid their tithes with exactness; they observed hours and seasons of prayer; they were most exemplary and upright. But one who knew the hearts of men said: "All these things they do to be seen of men." The hope of reward is another common motive. Possibly it were better to work with this motive than not to work at all. But it will readily be conceded that this is no high and worthy Christian motive. For the sake of the reward here and hereafter, a minister may make great sacrifices; he may be instant in season and out of season; he may spend much time and thought upon his sermons, and may be diligent in pastoral visiting; but all the time his eye is on the main chance. Dominated by one or all these motives, a man may work hard to build up his church, he may do earnest and consuming work; he may win a measurable degree of success. But all the time he has been faithless to the best and highest part of his being, and has fallen below the standard of the Christian ministry. Not one of these motives is either sufficient or supreme; not one can carry a man through life and make him a good minister of Jesus Christ.

The temptation to give one or more of these motives play in one's life may be so disguised as to deceive the most single-eyed disciple. The age in which we live has its own peculiar problems and perplexities. To-day our problems are largely critical and social. The young man entering the ministry sees that troublesome times are ahead; he sees two great camps arrayed against one another. He sees, as any one may see, that the way to popularity is to ally himself with one or the other of these great parties. He does not mean to be untrue or to bid for popularity; but all unconsciously he may come to adopt this manner of thought and this way of life. No wonder

Channing should say: "Oh, the unspeakable littleness of a soul which, entrusted with Christianity, speaking in God's name to immortal beings, with infinite excitements to the most enlarged and fervent love, sinks down into narrow self-regard and is chiefly solicitous of its own honor! The pulpit should be to the minister an altar, upon which he may offer himself up as a living sacrifice, pure, spotless." Clearly he is burning strange fire before the Lord when he kindles the flame of devotion at any other place than the Lord's altar.

The only ideal which should be supreme is the kingdom of God and its righteousness; the only motive which is all sufficient is the love of Christ. When a lower aim than the whole kingdom fills the horizon the work is apt to become petty and to lack sweep; when any other motive than the love of Christ constrains, many great duties will be overlooked, and the whole work will be more or less unsubstantial and earthly. Loftiness of purpose and permanency of impression are the test of all Christian preaching. Every effort should contribute toward the one great object which God is promoting in the world. It is possible to attain a fair amount of local and transient success, that lacks all the elements of breadth and permanency. The building put up with so much labor and care must come down, because into it have gone the wood, the hay and the stubble. The laborer himself may be saved so as by fire; but the work of his life has suffered loss, for it could not stand the fire which tries every man's work, of what sort it is. The preacher needs to keep ever before him this one thought, that he is called to build for eternity, and not for the newspaper report, the statistical table, and the pulpit committee.

II. The Matter of Preaching.—The preacher's message is an unwelcome message to the men of the world. Worse than this, it is unwelcome to an element more or less large in every church. A spiritual, earnest Gospel, with its demand for truth in the inward parts and righteousness in all the relations of life, will not please many in our congregations. Most men are somewhat inclined to pick and choose among the commandments. They

Compound for sins they are inclined to, By dreaming those they have no mind to.

The most real and truest truth is not popular to the unregenerate, and it never will be. The truth, in however much love it be spoken, will hurt some one. The men who have itching ears did not all pass away with the apostolic age. The preacher must know how to comfort them that mourn in Zion; he must learn to speak a word in season to him that is weary. But the message of comfort is only a part of the message which he has to speak. He must also probe the consciences of men, and follow sin to its most secret hiding place. He must warn men, and must set his face like flint against their evil ways. Whatever foundation there may be for the feeling, the world believes that, in too many instances, the preaching of the pulpit and the policy of the church are colored and dictated by half a dozen influential paws. Under such circumstances the pastor's position is a trying one. It is so easy, and it saves so much trouble, to defer to these self-appointed leaders and to prepare the sermon with them in mind. The great simple, familiar, eternal righteous demands of the Gospel are not the most welcome to such. They want to hear the newest thing in the most inviting and non-committal phraseology. As the leading minister of a certain church said in

speaking in disapproval of the pastor's recent sermon: "We are not used to hearing preaching that means anybody."

Said a well-known man to me recently, giving his reasons for declining the call to one of the most prominent churches in New York City: "I knew that I could not preach the Gospel in that church."

Every community and age has its own special sins and customs. Sin, be it well understood, may hide itself, not only in the hearts of men, but it may incarnate itself in evil social customs, in wrong institutions and pernicious legislation. The social order that prevails is not the order that God wishes or ordains. Right over against the kingdoms of this world, with their wrong works and ways, stands the kingdom of God, with its righteousness, its peace, its gladness in a Holy Spirit. The prophet of the kingdom is one forever afflicted with the malady of the ideal. He looks upon this imperfect social order, and knows that it is not permanent and cannot be. Toward every evil, it matters not how hoary it may be with age, or how many support it, the preacher of the Gospel of righteousness and truth has but one attitude: that of unceasing and uncompromising opposition. The preacher is tempted to deal in vague and glittering generalities, so wide and definite that men guilty of all kinds of wrong practices escape with heart untroubled and conscience unscathed. It may be that preaching on these things is hazardous. That may be; but hazardous to whom? Would to God it were more hazardous to those guilty of these monstrous wrongs which hurt their fellows and hinder the kingdom. Hazardous to whom? To the preacher! All the hazard to him arises from the fact that he is faithless to his trust.

To-day there are many, as in the days of Isaiah and Jeremiah, who resent the prophet's stern demand for righteousness and truth. They demand that the prophets prophesy unto them smooth things. It is so much pleasanter, so much easier, to prophesy these smooth things than to set forth the great unchanging requirements of a holy God. In the days of old there were rich rewards to the smooth-speaking prophets, and the rewards are no less rich to-day. In Jeremiah's time there were many and great sins among the people. Like the prophet of God that he was, the patriotic prophet laid the axe at the root of the tree. He saw only too clearly the present evil tendencies everywhere at work. For speaking of these things he was hated and maligned and imprisoned. But many of the smooth-speaking prophets sought to allay the anxieties of the people; they glossed over the evils of the time, and cried: "Peace, peace." Like the unfaithful physician, they feared to probe the wound to the bottom, and thus remove the causes of the disease. They healed the hurt of the daughter of the people but slightly. "Reform delayed," it has been said, "is revolution begun." Who is to blame for the revolutions which overturn nations and disturb society? Some time

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ago, during the great trolley strike in Brooklyn, influential pulpits denounced the violence of the strikers, and said that disorder must be put down at all hazards. Violence is not justifiable; but which is worse: the violence itself, or the wrongs which provoked men to violence? After order was restored did these same pulpits utter an urgent and vigorous demand for justice? Did they demand a thorough investigation into the causes which provoked American citizens to violence? Such a demand will, of course, arouse antagonism, and the preachers will be accused of disturbing the people. Once upon a time a prophet of Israel mightily stirred up the people. One day the king met him and in anger cried out: "Is it thou, thou troubler of Israel?" But the prophet hurled back the charge, and says to the faithless and wicked king: "I have not troubled Israel, but thou and thy father, in that ye have departed from the way of God." Who was the real troubler of Israel—the wicked king who had allowed all kinds of evil practices, or the righteous prophet who demanded that there be a radical change in things? To-day the Gospel of the kingdom needs to be preached in all its fulness, and the effort made to have justice done and righteousness maintained. Such preachers will be accused of stirring up the people and of troubling the nation; their preaching will be distasteful to many who are at ease in Zion, terribly at ease. But once more the streets of the city will resound with the glad shout: "Blessed is he that cometh in the name of the Lord. Hosanna in the highest!" Let the preacher who is tempted to seek to please all classes in the community ponder well the words of the Master: "Woe unto you when all men speak well of you: that is what the fathers did to the false prophets." To-day it costs as much to be true to the whole truth of God as it ever cost in Jerusalem or in Worms. To-day the man who will speak the prophet's message may sadly find that his meat is reduced to locusts and wild honey. But no man is fit for the place of prophet unless he is both willing and ready to accept the prophet's fare. No man is ready for the office of Christian preacher unless he is able to rise superior to all considerations of personal and outward and temporal good.

Again, hum-drum is the bane of the preacher's life. Sermon-making is apt to become a merely mechanical grind, without spontaneity, without freedom, without spiritual enthusiasm. To many people religion becomes a tradition, a set of opinions well-learned, a ritual and a rubric. There is an everlasting tendency for religion to degenerate into religionism. It is the function of the preacher to live in ever-living touch with the great realities of time and eternity. He is called to pierce through the shows and shadows of things to the realities beneath. From this central point of reality he is to speak, that men may know what is the mind of the Lord, and may feel the breath of eternity blowing upon them.

III. The Methods of Work.—Several very real and subtle temptations beset the minister along the line of methods of work. First of all, this must be recognized: Every church is an organization with a financial side. Too often there is a disposition to judge the worth and success of a pastor by his ability to fill the church treasury. It must be evident that when this is the case many higher and surper things are shunted off into the background. "The mortal sin of the ministry," said a well-known pastor of New York City, "his empty pews." One is not surprised to be told that he made shipwreck of that ministry which he received of the Lord Jesus.

Again, churches are impatient. They expect the pastor to work wonders in a short time. They estimate his power and success by year-long standards, by the size of the congregations and the additions to the membership. The minister is thus placed under a continual pressure of temptation to work only for present and measurable results. Sensational methods are adopted, and the church is run on a pressure too high for continuance. There are no deep foundations laid for a work that shall reach on into years. Only such methods of preaching are followed as promise to bear immediate fruit. The church is given no wide outlook into the great reaches of divine truth; it formulates no plan that reaches beyond the present season. Under such circumstances it is easy for the preacher to be true to his highest ideals. That is not, as a rule, the best preaching which most leaves. The best preaching seldom enraptures an audience; it seldom thrills men by its beauties of style and bursts of eloquence. No doubt it is the preacher's privilege to present the truth in the most attractive and forceful way possible; but the desire can easily pass into the disposition to huckster the truth and to decorate the Gospel. All unconsciously a man may do that against which Peter warns us: "With delusive works making merchandise of the people."

One other temptation of method may be mentioned. It will be conceded that every minister who wishes to be useful to his people must win their confidence and affection. The minister must have the love of his people; otherwise he can do them little good; the love of his people is thus to be sought most earnestly and prayerfully. But right here a most fatal snare is set for the minister. In his efforts to win the affections of the people, the preacher often yields to a subtle and destructive temptation. He seeks to please all; to be agreeable to all; to attract and to flatter. What is the result? He finds when too late that this very desire to please has taken him captive, and he is rather the mouthpiece of his friends than the servant of Jesus Christ. Now the man who stands in the minister's office must know no man after the flesh. The love between pastor and people must, on their part at least, be a high moral love and appreciation rather than a merely personal affection and admiration. That respect and love and admiration to be high and Christian and to result in good must have their foundation in devoted work, hard study and faithful preaching. As Channing has so well expressed it: "It should be a respect for his high virtue, a trust in his uncompromising fidelity, a grateful sense of his devoted, conscientious labors for a glorious end, more than an attachment growing out of private sympathies. Respectful confidence founded on the recognition of a consistent principle is better than

affection. The minister must be aware of an intercourse with his congregation which flatters their self-love and endears him as a partial friend. The sympathetic minister may fail to be the faithful spiritual guide. The only sure ground for a man to stand upon is elevation and purity of character. Popularity founded on individual sympathies has no permanence." No wonder he should say that when the minister yields to this temptation to make himself agreeable to his hearer, he is lost (Life, p. 403). The minister's power inheres in his self-subsistence, in his fidelity to the inner light, in his singleness of heart and eye, in his simplicity toward Christ. The worst evil that can befall the minister is to sink in his own sight through the consciousness that he has been politic rather than truthful. There is an everlasting temptation to truckle to the spirit of the age and place; to keep the good favors of the cultured and clever, and to shun those truths which expose the preacher to the charge of being bigoted or antiquated or radical.

Other temptations might be indicated, as the temptation to rely on human means and instrumentalities. There is always a tendency in men to sacrifice unto their own net and burn incense to their own drag. There is a temptation to move in the line of least resistance, and go with the current of one's day. As of old, there are parties in the church and in the world. The minister, especially the young man, is tempted to follow the party that has the great names and can show the most hands in the councils. When an issue arises in church or state they ask: "Have any of the doctors and professors who sit in Moses' seat espoused this new cause?" If not, it has no attraction to them, and receives little attention. There is the temptation to use old formulas long after they have ceased to express the full truth. The truth of yesterday may easily become the falsehood of to-day. The minister can soon acquire certain tricks of speech that please the people; he can learn well the language of religion, and thus pass current as a man of piety and thought. He may use terms and formulas familiar to all when they are not at all true to his own deeper insight. He may employ logical processes that are not satisfactory to his own trained sense, and thus the word on the lip, though in the main a true word, is utterly false to the man's widest visions. The minister may also fall into a tame and conventional way of thinking of his work and message. There is a tendency for religion to become religionism, and the minister who is forever speaking to men about religion may, all unknown to himself, become a shallow religionist. Thus the whole

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life becomes a pretension, a hollow mockery, a dry and juiceless shell, a form of godliness without any of the fervor or the power. All unconsciously the minister has changed his life-work from a calling into a profession.

These temptations are real and subtle, and beset the youngest and the oldest, the comparatively unknown man and the man of great popularity and reputation. No one is exempt from temptation, and every minister who would be true to God and faithful to that ministry which he has received of the Lord Jesus must keep an everlasting watch upon himself. The great Apostle was not speaking of some imaginary danger when he said that he was obliged to keep himself unswerving, lest after he had preached to others he himself should be a castaway. In one way or another the preacher may sink in the scale until he has become a false prophet. To the young Baruch, his friend and disciple who was about entering upon the prophet's office, Jeremiah delivered this chilling word: "Seekest thou great things for thyself? Seek them not." Very significant is that word of a recent writer: "Jesus might have sold His soul to

the devil, and not a man in the land would have known it." Yes, the minister to-day may be unfaithful to his highest motives; he may hesitate to speak the truest truth; he may follow methods utterly alien to his deepest insight, and with it all be popular and respected. Yet all the time he may be denying the Lord, and selling his soul for a mess of pottage. The man sees clearly, as did his Master before him, the two ways open. Why should he walk in the narrow and lonely road, bearing the cross every step of the way? Why not do as others do and speak as others speak? After all, a man must live, and what is the use of beating one's life out against the granite walls of custom? As the minister has stood on that mount of temptation—and who has not!—there has come ringing in on his ears the enrapturing applause of the world; the vision has been bewitching, beyond words to tell; the sacrifices of the way of the cross have seemed so needless and so great; and the soul has bowed to the tempter as has accepted his offer. He has gone down from the mount to clip the wings of his soul, to live as others live, to trim and tone his message

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to suit the tastes and appetencies of men. The minister must be one who believes with every heart-throb—

"That nothing pays but God, Served whether on the smoke-shut battlefield, In work obscure done honestly, or voted For truth unpopular, or faith maintained To ruthless convictions, or good deeds Wrought for god's sake, mindless of heaven or hell.

The work before the minister of Jesus Christ is so great, so exalted, so divine, that we who are called to that work must ever cherish the divinest and most exalted ideals of it; otherwise we shall sink and fall, and both lose our ministry and deny the Lord that bought us. One Puritan said to another: "You may well make a little slit in your conscience, for other people make great rents in theirs." "Yes," replied the other, "you call me precise, but I serve a precise God."

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T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, NOVEMBER 18, 1897.

The Central Methodist wants to know what we have to say on the subject of "close communion," and says: "We are curious to show its [i. e., the RECORDER'S—Ed.] reply to our readers."

We very gladly give our views on the subject, expressing our gratified surprise that the Central Methodist should be willing to publish what we say:

1st. The Lord's Supper is a memorial, and not a social ordinance. The command is: "This do in remembrance of me" (1 Cor. 11:24), not, in remembrance of each other. The language is clear, definite and unmistakable. The communion is with Christ, not with Christians, therefore the closer it is the better. Who can object to "close communion" with Christ? If our Methodist brethren would obey Christ in baptism, they would enjoy "close communion" as they do not now.

It is written (1 Cor. 11:26), "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." That is what partaking of the Lord's Supper shows—not Christian fellowship and recognition, not at all, but the Lord's death. Just that. To observe the Lord's Supper as an expression of Christian love, or as a token of Christian fellowship, is to pervert the ordinance and to disobey this solemn command. Hence the absurdity of saying "all Christians ought to commune together at the Lord's table," "all Christians will commune together in Heaven, and therefore they should do so on earth." No two Christians ought to commune with each other at the Lord's Supper. Each one should partake in remembrance of Christ and of Him alone. The communion is with Christ and not with each other. We are to show His death, and not our love for each other. Christians ought to love each other and to manifest that love in a hundred ways, but the Lord's Supper is for a distinct and separate purpose, and it is a sad perversion to use it as an expression of Christian love. Then it is not true that "all Christians will commune together in Heaven," for there will be no Lord's Supper in Heaven. "Till he come" is the limitation. What need of symbols of an absent Lord when we are in his immediate presence?

2. A credible profession of faith is a prerequisite to partaking of the Lord's Supper. A man without faith has no business at the Lord's table. "Whoever is not of faith is sin" (Rom. 14:23). A man who partakes without discerning the Lord's body (1 Cor. 11:29) eateth and drinketh his own condemnation. And only by faith can one discern the Lord's body.

3. Baptism is also a prerequisite. Our Lord was baptized in Jordan at the beginning of His ministry. He instituted the Supper "the same night in which he was betrayed." Thus we have the example of Christ in putting baptism before the Lord's Supper. The great commission commands the same order (Matt. 28:19, 20): "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

First teach them the Gospel, or, as the Greek has it, *disciple* them. Then baptize them. Then teach them to observe all things commanded, including, of course, the

Lord's Supper, which had so recently been commanded. The practice of the Apostles put baptism before the Lord's Supper. At Pentecost when they repented they were baptized immediately. So in Samaria (Acts 8:12): "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." So the eunuch (Acts 8:38), so Paul (Acts 9:18), so Cornelius (Acts 10:48), so Lydia and the jailer (Acts 16:15 and 33), and so they all, always and everywhere, put baptism before the Lord's Supper. Here, then, we have the example of Christ, the command of Christ, and the example of inspired Apostles for making baptism a prerequisite to partaking of the Lord's Supper. What is valid baptism is a separate question.

4. An orderly church membership is likewise a prerequisite. A man excluded from the church is to be regarded as "a heathen and a publican" (Matt. 18:17), and such we have seen are not to partake of the Lord's Supper. Such was the order of the Apostolic church in Jerusalem: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayer" (Acts 2:42). "Doctrine and fellowship" came before "breaking of bread." The Lord's Supper is a church ordinance. Paul by inspiration writes "unto the church of God which is at Corinth" (1 Cor. 1:2), as follows: "For I have received of the Lord that which also I delivered unto you," and then follows his account of the Lord's Supper (1 Cor. 11:23ff). Thus Paul delivered the Lord's Supper to the church at Corinth. Thus the Lord's Supper is delivered to every New Testament church.

Such, then, is Baptist "close communion." The Lord's Supper is a memorial ordinance, of which only those should partake who have made credible profession of faith, have been baptized and who have an orderly church membership. Those who have these qualifications ought to partake in remembrance of Christ, and to show His death till He come.

The humanitarian religion is making progress against the Gospel. In even such an orthodox Congregational paper as the *Advocate*, is a poem representing the day of Judgment, and having the question asked from the Great White Throne, "Who speaks for this man ere his doom be said?"

The answer comes not from the Redeemer saying, "I died in his stead, paid to the utmost farthing his debt, purchased him with my blood, he is mine," but from all sorts and conditions of men on earth, telling that the man before the Judgment Bar had been kind to them!

He might have given all his goods to feed the poor and his body to be burned, and if he did not love God supremely it would have profited him nothing. Love to God is the great thing sung in that wondrous chapter to the Corinthians. And love to God is only possible to the regenerate heart. The carnal heart is enmity against God.

Though the man at that Bar had shown kindness all his life to every human creature, what would it avail him? He stands to be judged at God's Bar. What he has done to God is the first and the last, the alpha and omega with him there. What he has done for his fellowmen is of consequence chiefly because thus he showed his love to God, and secondly, because God has commanded kindness and justice to all his creatures.

The claims of God are so infinitely great they dwarf into comparative nothing all other claims. God is all in all. Men shall stand there charged with guilt towards Him. They have not loved him with all their hearts and souls and minds and strength. Whatever else the best among them can do is dwarfed into nothing before this great charge.

They have sinned against God. They have defrauded Him of his just dues. They owe Him an immeasurable debt and they have nothing to pay.

"Who speaks for this man?" Every human being in that entire race before the throne is in the same category of guilt. For one of them to speak for the prisoner would be like one of a gang of train wreckers with hands red with blood saying for another that he was good to his own children. What would judge or jury care for that as they tried him for the murder of a man?

Here is a man whose whole life has been spent in disobedience to God. He is arraigned on that charge at the bar of the universe. Others as guilty do not deny the disobedience, but say he was kind to them. And this is called, in an able and generally sound paper, having "Some witness at your trial hour to speak."

Paul draws a different picture. When we stand before that great White Throne with the clear light of eternity beating down upon our souls the question is asked, "Who is he that condemneth?" and the glorious answer is, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God who maketh intercession for us." Because our guilt has been imputed to him, and his righteousness imputed to us, "there is now no condemnation to them that are in Christ Jesus."

What we have done to Christ's people because they are his, is done to him, is a proof that in our hearts we love God, and adds to our reward in heaven. But at our trial before the Judgment Bar there is but one in all the universe who can speak for us—but one Advocate with the Father. And his voice is heard because He has paid the full penalty of the law in our stead.

The animus of the Roman Catholic hierarchy was clearly manifested by Archbishop Cleary, of Kingston, Ontario, in his recent order that no Roman Catholic in his jurisdiction should attend even a funeral or a marriage of a Protestant. The occasion of this deliverance was furnished by a Roman Catholic lady's acting as bridesmaid at a marriage in a Protestant church. Here is an extract from his deliverance:

"Wherefore, having invoked that Almighty God, we hereby declare, with all the authority of the church vested in us, as Archbishop of Kingston and your chief pastor, that any Catholic in our metropolitan city or diocese who shall henceforth presume to enter any non-Catholic edifice to assist at what is called a marriage service, or 'a service for the dead,' even though he should not take active part in the performance, renders himself guilty of mortal sin, by dishonoring the religion of his baptism, and defying the laws of holy church, and giving public scandal before society, and we furthermore reserve to ourselves alone the power to absolve from his heinous crime."

It is difficult for evangelical Christian to understand the state of mind of an educated man who can talk in such fashion; or of those who will tamely submit to such tyranny. And yet the archbishop, according to Roman Catholic belief, has the authority to give just such an order. The only reason the archbishops in this country do not do likewise, is simply because they do not deem such a course prudent. Often in

this country Catholics are forbidden by the priests and bishops to attend Protestant worship on Sundays, but no objection is usually made to attending funerals and marriages. And yet, according to Catholic doctrine, no funeral or marriage is valid which is conducted by a Protestant.

In Ontario, where public sentiment will bear it, at least so the archbishop thinks, this order is promulgated. In this country such an order would react against the Catholics, but yet every bishop and archbishop in America claims to have the power to give just such an order, and they are restrained only by considerations of prudence. Think of it being a "heinous crime" for a Catholic to attend a Protestant marriage or funeral! Will intelligent Catholics tamely submit to such exactions?

Our "esteemed contemporary," the *Religious Herald*, makes itself merry over the fact that some resolutions on the Whitist matter were published in the *WESTERN RECORDER* with no statement as to what association passed them. Generally this information is furnished in the resolutions themselves, but that did not happen to be true in this case, and the accompanying note was not handed to the printer as it should have been. Our esteemed contemporary is welcome to all the comfort it can get out of this incident.

Dr. C. C. Brown, of South Carolina, joins in the hilarity, and expresses his joyous feelings in the same issue of the aforesaid esteemed contemporary. He specially commends the resolutions in that "most of the sentences can be parsed," which he says is not true of many he has seen. And yet in this very article of Dr. Brown's we find the following brilliant specimen of English: "At any rate, why descend to a little thing like English grammar and rhetoric and the rudiments of the school books?" In finding fault with his brethren he evidently did not think it worth his while to "descend to a little thing like" the distinction between singular and plural.

The speeches made at the Baptist Union in England roused the wrath of a correspondent of the *Western Daily Press*, who writes: "After perusing the speeches—directed chiefly against the Catholic church—of Dr. Glover, Mr. Gange and other Baptist lights, I feel sorry to think the Baptists are as numerous as they are. For bitter and merciless Protestantism commend me to our Baptist friends." We are glad Baptists of England are strong in their opposition to all ritualism.

The Rev. Thomas Dixon, it is stated, recently made some remarks in his pulpit about Cuba which his choir did not like, and so they refused to sing a hymn he gave out. We may now look for some remarks from him about this choir which they will probably not like.

The Congregational church at Stambourne, England, is evidently a good body, and has had good pastors. C. H. Spurgeon's grandfather was pastor of it for fifty years. Mr. Houchin succeeded him in 1864, and is now succeeded by his son.

Prof. Cheyne, the "higher critic" of Oxford, England, is in this country on a visit. He will lecture on "Jewish religious life after the exile." We prefer that subject to some others he might have chosen.

Editorial Varieties.

A man remarked: "I have a fine ear but a poor voice for music." A friend added: "It shows you resemble a donkey, whose ear is very fine and his voice very poor."

An unmarried lady in Boston recently bequeathed \$4,000, as a permanent fund, the interest of which is to be used in caring for her parrot.

Dr. W. R. L. Smith leaves the Third church of St. Louis, and becomes pastor of the Second church of Richmond, Va. He will be greatly missed in Missouri, and gladly welcomed in Virginia. Dr. Smith is an active factor for truth and righteousness wherever he lives.

The Rev. and Mrs. T. L. Blalock, of the Gospel Mission in China, are in Louisville, and they paid us a pleasant call. Mrs. Blalock's health is improving, and she hopes are long to return to his field of labor.

There is retrogression in the world as well as progress. Ruin is everywhere. The absolute excellence of painting has been reached only by the inhabitants of a single city (Venice) in the whole world; and the faultless manner of religious architecture holds on for a period of fifty years out of 6,000.

Dr. J. S. Coleman is in great demand for preaching dedication and ordination sermons, as well as for other services. He is devoting three-fourths of his time thus to general denominational work. He is called on also to preach special sermons, to organize churches. Recently he preached the dedication sermon at Mt. Zion church in Ohio county. It was a brilliant and a solemn occasion.

We congratulate Mr. Fleming H. Revell on completing a period of twenty-five years in publishing *Christianity Today*. He has rendered a great and permanent service to the world in spreading abroad literature that is "for the healing of the nations." From a small beginning a great publishing house has been built up. What may we not expect in the next twenty-five years?

Dr. B. F. Riley, of Athens, Ga., writes to the *Standard* (Chicago) and, after making his usual slip at the Western Recorder, says: "The decreasing probability that Dr. Whitist will be sustained is awakening much extreme talk with a strong reinforcement of bluster and bravado." Dr. Riley is one of the most intense partisans of Dr. Whitist, and yet he recognizes that the probability that Dr. W. will be sustained is "decreasing."

At the last meeting of the trustees of Georgetown College, a committee was appointed to examine into the condition of the investments of the college. The committee has recently done and the committee's report is alike gratifying to the friends of the College and complimentary to Judge Payne, who has served as treasurer for twenty-six years, and who gives promise of being good for twenty-six more. The committee was composed of brethren J. K. Nunnally, R. H. Thomas and J. W. Appling.

Dr. Lofton takes our notice of his last publication as a personal reflection on himself. We hasten to say that we intended nothing of the kind. We made no reference to his motives whatever, but simply meant to indicate that we regarded him as wholly mistaken in regard to Crosby's opinion and in regard to the alleged "settlement" at Wilmington. We will add that if the brethren who think there was a "settlement" of the current controversy at Wilmington, will only try to write down what were the terms of that settlement, they will be undeceived. Let them try it. If there was a settlement, it must have been some terms to it. What were those terms?

Dr. R. H. Carroll has been called to pass through the pangs of bereavement. Just as he was preparing to start to the recent Texas Baptist Convention, his noble and devoted wife was prostrated with a congestive chill, which was followed by another and another resulting in her death. She had, through all the years of their happy married life, been a true helpmeet for him, strengthening his hands and cheering his heart amid his multiplied labors and responsibilities. Many thousands of hearts deeply sympathize with our honored brother in his bereavement and pray God bless Dr. Carroll. The promises of God which he has conferred upon so many others, now come to his own heart with new wealth and power of meaning. And in this great affliction God is but girding our brother for greater service.

The Texas Convention takes its stand squarely beside the Kentucky General Association in regard to the "Whitist matter"—a matter of which our readers have several times heard. The following resolution was adopted at San Antonio: "Resolved, that it is the sense of this Convention giving him special notice, that he retire immediately; if he does not retire, the Board of Trustees should retire him." The Convention allowed the claims of the Seminary to be presented by Dr. Kerfoot and a collection was taken. This is exactly the course pursued by the General Association at Georgetown. The Convention at San Antonio was the largest in the history of the body, nearly 1,500 messengers being present. Dr. Hayden was refused a seat, after being allowed 46 minutes for a hearing. Dr. Burleson was allowed to remain in his present position, and was given his special notice. At the request of the Waco brethren, the State Mission Board was removed from that city and it was located at Dallas. The absence of Dr. Carroll was felt, and deep sympathy was expressed for him.

FAMILY CIRCLE.

DISAPPOINTMENT.

He performed the thing that is appointed for me.—Job 2:14.

Then had appointed his bounds that he cannot pass.—Job 1:14.

"Disappointment, his appointment." Change one letter, then I see that the warning of my purpose is God's better choice for me.

"Disappointment, his appointment." Whose? The Lord's, who loves me best. Understands and knows me fully.

"Disappointment, his appointment." Lord, I take it in hands as such. Yielding wholly to thy touch: All my life's plan is thy moulding.

MRS. BASCOM'S THINGS.

BY CAROLINE H. STANLEY.

It was the day before Mrs. Bascom's sale, and the accumulation of forty years was waiting for it.

Forty years is a long time—long enough for the roots of a human heart to strike deep and take firm hold.

Mrs. Bascom was thinking this as she walked around the yard for the last time. She stopped by a bracing maple and laid a caressing hand upon it.

"We planted this tree that first spring," she said softly to herself. "It wasn't more than a foot high—and we've grown here together ever since. Ah me! it's hard to transplant old trees."

But there was no help for it. She knew that. When Col. Bascom died it became absolutely necessary to break up the home. John, the only son, lived near, but he could not give up his nice new house to go back to the old place.

Sally, the daughter, lived in St. Louis. Her husband was a prosperous merchant and, of course, moved. So there was nothing left for Mrs. Bascom but to "break up" and live with her children.

"The question of where Sally had settled in her own decisive fashion. Of course mother will live with me," she said. "The daughter—not the daughter-in-law—is the proper one to have the care of the parents when they are old."

Mrs. Bascom shrank a little at this frank avowal of filial obligation. She was an active, busy sixty. She had not thought to need "caring for" for ten years or more.

Her daughter-in-law was sitting next to her. She took the withered hand in hers and stroked it gently. "As Sally says, a daughter has the first claim," she said tenderly. "but I am sure mother knows that we would be glad to have her." And somehow Mrs. Bascom felt comforted.

Sally settled the details of the breaking up in the same summary manner. It was her way of doing things. "We'll just make clean sweep, mother," she said. "There's nothing worth saving, and we'll sell them all."

Mrs. Bascom was taking things out of the bureau drawers. "Don't you think it's better that the bureau with the drawers be broken up, a little anxiously. It was a mahogany chest of drawers without casters."

"Oh my, no, mother! I wouldn't have that lumbering old thing around for anything. I have a handsome antique oak dresser in your room, and a chiffonier to match. You'll have all the drawer space you can possibly use."

Mrs. Bascom was opening and shutting the empty drawers aimlessly. "I've had this bureau forty years," she said, as if to herself. "We bought it when you were born. I suppose it is a little old-fashioned now, but there was a touch of wounded feeling in her voice—but it was considered a fine piece of furniture in its day. The top drawer was father's; and the second drawer was mine. I kept my baby clothes in it. I can't let it go."

"I'll take it, mother, and keep it for you," said Lizzie, quietly.

"Why, Lizzie," remonstrated her sister-in-law, "you haven't any room for it."

"I'll make room," said Mrs. John Bascom, a little faintly. The old lady was not much held. Every article in the house was full of tender memories to her; and as she sent from one to another, sitting a moment in father's chair, and touching this thing and that, she was clearly giving a good-by to them all. Such a bold inauspicious thing will get upon the affections!

"You wouldn't have any use for this new rag carpet, would you, daughter?" "No use in the world, mother."

"I didn't know but you might put it in the back part of the house. I took a heap of pains with this carpet, and nearly the last thing father did was to drag it home from the weavers. He wrote such a letter to me when he was making it, father did. You don't think you'd better put it down in my room, do you, Sally?"

"Oh no, mother; it wouldn't be in keeping with anything in the room. And then I've just put down a new body through the good old floor. I don't see anything too good for my mother," affixed gratefully.

Mrs. Bascom smiled back bravely, but she looked wistfully at the carpet, after all. And so it went.

The things were all sold; and when Mrs. Bascom started for St. Louis with her earthly belongings packed in a new trunk, she was as stripped and desolate as an old woman as ever swallowed her tears and smiled. It was as if a grapevine had been prepared for transplanting by first cutting the earth from its roots and clipping its tendrils neatly away.

They did not hear from her often. Sally had said she would have all the time there was now to write letters; but letter-writing—for pleasure—has been crowded out of her busy country life, and when leisure came she was too old to form a new habit.

Mrs. John Bascom went down to St. Louis at the time of the fair, nearly a year after the breaking up. She stayed three weeks.

The night she came back she had a plain talk with her husband. "John," she said, in answer to his inquiries, "mother is dying of homesickness. She never makes a complaint, but she is just unhappy as she can be—I know she is."

"Why, Lizzie!" John Bascom raised a shocked face. "You don't mean that Sally isn't good to mother?"

"Sally is just as good to mother as she can be, that is, she is as good to her as she can be. But John, Sally has no more understanding of old people's feelings than have our French aunts. It is like this: 'Sally wants mother to have an easy time; so she takes her out of an active country life, full of cares for other people, and puts her in her new far-away city home, where there is no familiar object, and where she has absolutely nothing to do."

"Then she expects her to be happy. And isn't in human nature to be—at least isn't in old people's nature?" "John said, 'I am going to Jefferson City next week, anyway.'"

And so it was settled; and after Mr. Bascom was gone, his wife, who was sinking into slumber, his wife, who awoke asked, "John, who bought mother's old 'Evening Star'?"

"Why, Mr. Sam Driscoll, I think. I'm not sure. The book would show."

"What book?" "Why the account book that the sales were put down it."

"Oh, of course! Where is it?" "In the lower part of the bookcase, with my papers. Why?"

"Oh, nothing. Go on to sleep."

A week later John Bascom started for St. Louis. He was to be gone four days. They were busy days for Mrs. Bascom. They had decided to give up the bed-room down-stairs, and she was "fixing it up."

"Old people don't like to sleep up-stairs," she said. During the week she had made sundry trips to the city; and after Mr. Bascom was gone she had started off with the "big wagon" and the hired man. When she returned one would have thought she was going to start a second-hand furniture store.

The afternoon of the fourth day drew to a close. Lizzie was putting the finishing touches on the room. "They'll be here in a minute," she said. "I'll just have time to loop these curtains, and then it will be all done; and she looked around approvingly. Well might she approve. It was the facsimile of Mother Bascom's old room. On the floor was the rag-carpet that father took such an interest in. It was bright as when it was made. It had been on Lizzie's darkened spare-room. In one corner was the old mahogany bureau, and in the other a walnut bed and home-made counterpane. Near the stove stood an old, old washstand with a tin washbowl, and a grayish mottled top supposed to represent marble. There was a hole in it for the bowl. Over by the window was a

small cherry table. A worn copy of the Testament and Psalms lay on it. It was a chilly afternoon in early November and a cheerful fire crackled in the grate. It was Lizzie—Mrs. Bascom's old "Evening Star." Two chairs were in front of the stove—one, a low split-bottomed rocker, painted green, the other a big brown wicker one. It was "father's chair."

Lizzie had looped the last curtain and was surveying it critically. "Dotted muslin would have been prettier," she said; "but the bleached cotton was what mother had. And here they come!"

They let her rest a while in the sitting-room before taking her to her room. When she entered it her eye fell on the carpet.

"Why, Lizzie!" she said, "ain't this my carpet? Why?" she was looking around the room so—Lizzie there was no other. "I've been so busy with the sale, I forgot it was here. When did you get them?" Her voice was tense and almost stern.

"I bought them back, mother. They were all in the neighborhood, and everybody was glad to let me have them when they knew what I wanted them for. I thought I never would feel more at home if you had them—don't you like them, mother?" a little anxiously.

Mrs. Bascom had dropped into a chair, and covered her eyes with her hands. She looked up now with tears streaming down her cheeks. "Live them!" she said. "Why, child, I've just longed for these things. I didn't know how my heart was bound to them, or I never could have let them go. I've tried to make myself feel how old I was, and never felt so old as now I feel; but oh, Lizzie, I've been so homesick for my things!"

"Yes, it was in one of those drawers when the table was sold, and we never knew it."

And Sally thought she had burned it up! She bought me a nice Oxford Bible, with a lot of maps and Paul's missionary journeys in it; but when people get old they don't seem to care so much about studying the Bible as about reading it. And it's had so many passages marked. Here's the text she read Ann's funeral sermon was preached from—and father's—and my little Henry's! Oh, I'm glad to get this Testament back!"

They were sitting around the fire later. "Mother," said John. "I hope you haven't forgotten how to knit. I've been thinking how good a pair of your warm socks would feel these cold mornings."

Mrs. Bascom turned eagerly to her daughter. "Is there any yarn in the box, Lizzie?"

"Maybe I can find some," said Lizzie, mendaciously. She had bought some of the day before in anticipation of this. "I'll look to-morrow."

"I'll have you a pair by the last of the month, mother. Here's the text when I could turn off my sock in a day; but I reckon I'm a little out of practice now."

"John, you needn't put mother at work quite so soon. I want her to help me with my blue stripe first."

"I haven't you colored that stripe yet?" "No'm. I don't know how."

"John," said his mother, briskly, "get me some Prussian blue to-morrow, and we'll go right at it." Filloside had been hard to manage, but she was on familiar ground.

Lizzie went about her supper after a while, and the two were left together. "So you like it, do you, mother?" said John, seeing her glance rest lovingly on the familiar objects.

Mrs. Bascom laid a trembling hand in his. "John," she said, brokenly, "I don't feel like I could ever leave this room."

His hand closed on hers. "You never shall," he said. "This is your home from now on."

John Bascom went to town the next day, and did not return till nearly night. When he came in he went direct to his mother's room. The door was ajar. She was sitting in the twilight rocking gently. Under the table was a ball of finished carpet-rag. She had been reading, and the open Testament lay on the seat. A pair of feet had fallen into the leg, had slipped to the floor. She did not hear him. She was singing softly to the tune of Hebrew:

"Thus far the Lord has led me on, Thus far his care prolongs my days, And every evening shall make known Some fresh memorial of his grace."

It was her old twilight hymn. He closed the door gently and went to Lizzie. "Yes," she said, when he told her that her mother had had a happy day, anyway. I can see that she is glad to get back to the old neighborhood."

did you happen to have that yarn here? You don't knit?" "How did you happen to want yarn socks?" she re-cried. "You don't wear them?"

Then they both laughed. "What do you suppose mother said about you last night?" he asked. "What did she say?" said Lizzie, curiously.

"She said, 'John, you have a good wife, and she's got a bean of feeling.'" "And what did you say?" she asked, archly, but with brimming eyes.

"I said, 'She has so,'" he answered, emphatically. And then John Bascom did what he did not often do except when he came home from the St. Louis fair—he kissed his wife—lovingly and tenderly.

The Beauty of Health. Features don't matter so much. Most any features will do if the complexion is clear, the eyes bright and the lips rosy. Healthy, healthy wholesomeness is better than mere beauty of features. A face full of the glow of good humor—full of the kindness and good humor that health brings, is bound to be an attractive face—a face that will make friends. The face tells the story of the whole body. "Murder will out"—and so will "female weakness" and nervousness and other disorders peculiar to women.

If there is a drain on the system and strength, the record of it will show in the face. If there is nerve nagging "bearing down" pains, dragging and pulling at the most sensitive organs in a woman's body, the face will show it. Abused nerves draw lines of care and worry on the face. If there is nervous prostration with its warning on the face long before it comes. Sleeplessness, nervousness and debilitating drains make more wrinkles than age.

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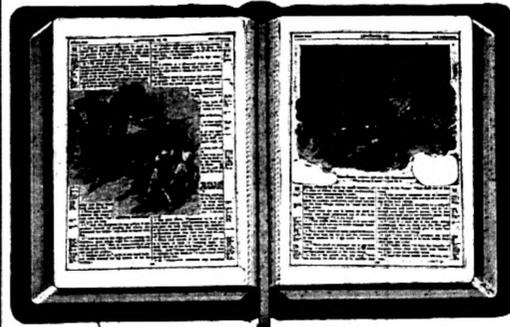
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CS. 14. *They overtake the children of Israel.*

may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. 13 * And Moses said unto the people, * Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: * for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 * The LORD shall fight for you, and ye

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TEXAS CONVENTION.

The greatest Baptist State Convention in the history of Texas, or possibly any other State, has just adjourned. "There were more than 1,700 messengers," said Bro. A. J. Harris, pastor of the First Baptist church of San Antonio, in response to a query from your correspondent.

The ministers' meeting convened Wednesday and Thursday, the 3d and 4th. At the opening of the meeting there were not more than 100 preachers present, but by the second day there were fully 600 present.

The meeting, in organizing, elected Eld. J. M. Robertson chairman and Eld. T. W. White secretary.

The programme for the first day was as follows:

2:30 p. m.—"Is Hardshell baptism valid?" The discussion was led by Eld. W. J. Brown, and remarks were made by a large number of brethren.

"Conditions of prevailing prayer," led by Bro. George H. Simmons.

At night Eld. J. B. Gambrell preached.

The morning session for the second day was begun with devotional exercises, and followed by a discussion of the question: "Should a deacon hold his office in perpetuity?" Bro. G. W. Bains leading the discussion.

Following this Eld. J. M. Robertson gave an exegesis of Acts 2:38.

In the afternoon session Eld. J. E. Tynes discussed "The relation of the Sunday-school to the church," and this was followed by a discussion led by Bro. S. J. Anderson, "What courtesies may Baptists show toward and accept from other denominations?" After which your scribe was asked to conduct a prayer service.

At night Bro. R. C. Buckner presented the work of the "Buckner's Orphans' Home," which was received with marked enthusiasm and approval.

The Convention assembled in the pavilion at San Pedro Springs, a suburban part of the city, Friday morning, and grave fears were entertained as to the outcome.

Bro. R. C. Buckner was elected moderator and Bro. A. E. Baten secretary.

Conflicts of all kinds and sizes seemed immediately at hand, and, in the suspense, various were the predictions offered. From the more imprudent it was frequently heard "that the Convention would divide and a new Convention be formed," etc. While even the most thoughtful acknowledged the situation to be "perilous and unpromising." The daily papers had predicted a stormy session, and had noted the arrival of the chiefs and their lieutenants, so that all believed and expected a great war of words. Soon after Bro. Buckner called the convention to order the first skirmish occurred. It was brought about by the appointment of a Committee on Enrollment.

The opposing forces are known as those favorable to the organized work and those unfavorable. This vote showed an overwhelming number in favor of the organized work party. It is but fair to say that those charged as being opposed to the boards disclaim the above appellation, and insist that it is a misnomer, and that a better name would be "Reformers." The messengers in this vote, and various other tests, showed that they were averse to any radical change in the present plan of work. The parliamentary sparring was unusually interesting and brilliant.

Judge C. A. Kellar, on behalf of the Business Men's Club, and Bro. A. J. Harris, on behalf of

the Baptists of San Antonio, delivered addresses of welcome, which were responded to by Hon. Dudley G. Wooten, of Dallas. Judge Kellar touched, unfortunately, into the question of Baptist history, and produced laughter at his expense by asserting that John the Baptist founded the Baptist church, and again in asserting that the Baptist church in America was founded by Roger Williams. This latter point was too much, for some and audible cries of "no, no," were heard, to which Judge Kellar replied, "It is history." "It seems to me we have heard that before."

In his address of welcome Bro. A. J. Harris stated that he and his brethren in San Antonio had invited the Convention at the solicitation of the Business Men's Club, they assuring him that they would provide for 1,000 delegates. This, in the last moment, they failed to do, and, outside of Baptists, there were not twenty-five homes entertaining guests, hence, they had had to rent quarters, and that the Convention would cost at least \$4,000. Whereupon the Convention magnanimously subscribed an amount sufficient to pay the deficit. All bills are practically paid now, and there will be a balance to be sent to the Buckner Orphan's Home.

The cash collections for State Missions for the year is \$18,082 74; for Foreign Missions, \$8,176 80, and for Home Missions, \$3,696 53; \$42,600 is the amount contributed for all purposes for Buckner Orphan's Home. The work of the Board was adopted, and at its own request, the headquarters and working quorum of the same were ordered to be moved from Waco to Dallas.

The various pulpits of the city were filled on Sunday by visiting brethren and messengers to the Convention.

Drs. Ford, Frost, Kerfoot and Barton were among the prominent visitors.

The stalwart figure of Dr. B. H. Carroll was missed, and many were the expressions of regret because of his absence, and when the telegram saying "Wife is dying" was read the whole assembly was moved, and, as Bro. George W. Truett led in prayer, the entire Convention seemed to be transported to the chamber of sorrow and to sit in silent sympathy with the grand man of God in his unutterable sadness.

The educational interests of the State are being unified, and it is proposed to have an educational commission to formulate a plan of co-operation between the various institutions of the State and have them so affiliated as to work in union and be a help to each other. Baylor University, of course, is to be a great University, and these various schools, some six in number, will be its arms. The debts of all are to be pooled and paid. Mr. C. C. Slaughter, of Dallas, proposes to give the sum of \$25,000 if the amount necessary is raised.

Decatur College, located at Decatur, Tex., a property worth \$35,000 that had passed from the control of the denomination, it was announced, could now be purchased for \$7,000, and the amount was cheerfully subscribed, Mr. Slaughter giving \$1,000.

Dr. F. H. Kerfoot, representing the Seminary, was well received and secured nearly \$400 in pledges for the students' fund. Dr. Kerfoot's remarks were quite conservative. In substance he spoke as follows:

"Brethren, the Seminary is yours. You have inherited it as a noble heritage from noble sires. It is worth \$800,000 of invested funds. If in every respect it is not what you want, I submit that the plan

for wise men is to exercise judgment and management, not to desert or to demolish or injuriously to assault. I beseech you to make haste slowly. An institution representing such an endowment and the life work of such men as Bayce and Broadus and Manly and Williams is not easily secured. It will be far easier to tear it down than to build another like it. In God's name, brethren, be cautious and try to take care of this which became yours at such great cost."

One of the chief points of content was as to the retirement of Dr. R. C. Burleson from the active Presidency of Baylor University to be President emeritus at a salary of \$2,000 per year. This, however, was happily settled by the passing of the following resolution:

"Resolved that this Convention has perfect confidence in the Board of Trustees of Baylor University, and believe they have at heart the best interests of that beloved institution.

"Resolved further, That this Convention appreciates in an eminent degree the distinguished services of that grand old Roman, Dr. Rufus C. Burleson, in the cause of education, religious and secular, in the State of Texas. That the institution of which he has been President has been one of the great factors by which Texas has been captured by the Baptists for our Redeemer, and that it is earnestly hoped and much to be desired that the Trustees of Baylor University and Dr. Burleson will work together in harmony and union for the upbuilding and honor of our beloved University, and that the last years of this grand old man will proudly and lovingly see the giant manhood of an institution which he has nursed from its infancy."

The reading of the above resolutions was followed by a number of speeches, all speaking in highest terms of Dr. Burleson's work and worth, and ended in a genuine old-time Baptist love feast and hand shaking. This was a great occasion, and this question is now settled, and no split yet.

The following resolutions in regard to the "Whiteit matter" were passed practically unanimously:

"Resolved, That it is the sense of this Convention that for the sake of unity, peace and harmony, the interests of the Southern Baptist Convention, and of the Seminary itself, Dr. Whiteit ought at once to retire from his position as President, and unless he shall voluntarily retire, the Board of Trustees ought to retire him.

"Resolved further, That a copy of these resolutions be sent to the President of the Board of Trustees and a copy to Dr. Whiteit. Respectfully submitted,

- "J. L. LLOYD,
- "J. A. SHACKELFORD,
- "W. R. SELVIDGE,
- "I. R. KELLEY,
- "J. M. CARROLL,
- "Committee."

Monday night was largely occupied with the report of the Committee on Credentials. The report was presented by Bro. Geo. W. Baines, and is as follows:

"It is the sense of this committee that the complaints and challenge against S. A. Hayden are well founded, and we recommend that he be not allowed a seat in this Convention."

Bro. W. H. Parks, of Dallas, then announced that there was a minority report, and Dr. Jarrell asked permission to read it, which was granted. The report, which was signed by Bren. J. H. Parks and J. H. Roberts, stated that the charges against Dr. Hayden were not under the jurisdiction of the Convention, that he had been denied access to the evidence consist-

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| Soft-finished 44 Bleached Cotton, worth 7 1/2 cents. | 27-inch Roman Stripe Taffeta. |
| 7 1/2 cents. | 75 cents. |
| Scotch Plaid Glaghams, worth 15 cents. | 20-inch Roman Stripe Taffeta. |

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Read carefully every line of the eleventh page.

ing of a file of the Texas Baptist and Herald and the minutes of the Convention, and recommended that the charges be dismissed.

The resolutions were adopted by a rising vote, in proportion about five to one.

The work of the Sunday-school Board, represented by Dr. Frost, and the Foreign Mission Board, by Bro. A. J. Barton, were heartily endorsed and largely discussed.

The representative of the Recorder is grateful for many kindnesses shown him and the good words spoken in behalf of the Recorder.

The meeting was great in every respect, and the feeling is that harmony will prevail. It was said by some that Dr. Hayden and his friends would form a new Convention, but such is not the case.

Dr. Gambrell was re-elected Secretary of the State Board, he asking that his salary be reduced from \$2,000, as recommended, to \$1,800.

The writer was asked to lead the Convention in a devotional service when the business was through, and after touching remarks and prayer by Dr. Burleson the chairman, Dr. Buckner, announced the Convention adjourned to meet in Waco, October 8, 1898.

GEO. H. SIMMONS.

THEY RIDICULE IT.

MANY PEOPLE RIDICULE THE IDEA OF AN ABSOLUTE CURE FOR DYSPEPSIA AND STOMACH TROUBLES.

Ridicule, However, is not Argument and Facts are Stronger Than Gossip.

Stomach troubles are so common and in many cases so obstinate to cure that people are apt to look with suspicion on any remedy claiming to be a radical, permanent cure for dyspepsia and indigestion.

Many such pride themselves on their acuteness in never being humbugged, especially on medicines. This fear of being humbugged may be carried too far; so far, in fact, that many persons suffer for years with weak digestion rather than risk a little time and money in faithfully testing the claims of a preparation so reliable and universally used as Stuart's Dyspepsia Tablets.

Now Stuart's Dyspepsia Tablets are vastly different in one important respect from ordinary proprietary medicines for the reason that they are not a secret patent medicine, no secret is made of their ingredients, but analysis shows them to contain the natural digestive ferments, pure aseptic pepsin, the digestive acids, Golden Seal, bismuth, hydrastis and nux. They are not cathartic, neither do they act powerfully on any organ, but they cure indigestion on the common sense plan of digesting the food eaten promptly, before it has time to ferment, sour and cause the mischief. This is the only secret of their success.

Cathartic pills never have and never can cure indigestion and stomach troubles because they act entirely upon the bowels, whereas the whole trouble is really in the stomach.

Stuart's Dyspepsia Tablets, taken after meals, digest the food. That is all there is to it. Food not digested, or half digested is poison as it creates gas, acidity, headaches, palpitation of the heart, loss of flesh and appetite, and many other troubles which are often called by some other name. They are sold by druggists everywhere at 50 cents per package. Address Stuart Co., Marshall Mich., for book on stomach diseases or ask your druggist for it.

The greater your real strength and power, the quieter it will be exercised.

DR. JONES' REASON.

The following from Dr. Carter Helm Jones appeared in the Richmond, (Va.) Dispatch and it gives his reason for changing his mind and deciding to accept the call to Broadway church, Louisville in preference to the Second church Richmond.

Louisville, Ky., Oct 5, 1897.

Sunday morning I resigned my charge here with the avowed intention of accepting the call to Second church, Richmond. At the same time Broadway church thinking that a grave denominational crisis demanded my presence in Kentucky called me, and Sunday night McFerran church (my present charge), by unanimous and hearty vote urged me to accept the Broadway call. Every inclination of pleasure woos to my old mother church in Richmond, but a high sense of duty to the great interest endangered here compels me to stay in Louisville. I shall regretfully decline the call of the Second church and accept that of the Broadway church.

CARTER HELM JONES.

We would be glad to know what is the "grave denominational crisis," and what is "the great interest endangered."

BETHEL COLLEGE NOTES.

Bethel College opened this year with a new faculty and a fair number of students. We are now well on the way in what promises to be a good year's work. It was, indeed, a source of sorrow to the old student that the old professors should be no longer seen in their accustomed chairs, but life is full of changes. Our faculty is growing in our estimation every day. They are showing themselves to be fully prepared to meet the needs of the students. The majority of the students are working hard. Owing to a change in the grading system the heart of the student is not set so much on obtaining marks as it is on the acquisition of knowledge and the development of his mind. We believe that this will result in lasting good.

Bro. E. S. Alderman, our pastor, is greatly endearing himself to the hearts of all. His plain, earnest Gospel preaching is very much enjoyed by the "boys." There has been quite a number of additions to the church lately. May we not hope that while we are training our minds in the classroom God will give him grace to lead our souls into their proper growth and development, and win many souls to Christ.

BETHEL BOY.

BRACKEN MISSIONS.

It is hoped that you pastors and church members in Bracken Association will not forget the request the association made of you as to missions. You are requested, as far as practical, to devote the months of September, October and November to Bracken Missions; December, January and February to Foreign Missions; March, April and May to Home Missions; and June, July and August to State Missions. Thus all of our mission enterprises will have a fair showing before the churches. According to this arrangement you will see that we have only until December 1st, to take our collection for Bracken Missions. Will not every church see that a collection is taken for this most deserving cause?

Some of the churches have adopted the rule of taking a voluntary collection in December as a Christmas offering to the Orphans' Home. I think it would be a

good thing if all the churches would adopt such a plan.

Let it be generally known among the members what Sunday the collection will be taken. When the appointed time comes, without the use of pumping methods, without asking any one to contribute, send the hat or contribution basket about to receive what the people want to give.

As soon as the people learn that the collection is to be a free will offering and for those who want to make it, they will not stay away on account of the collection. In time members would plan for that day. And thus, I believe, it could be made one of the most helpful Sundays of the year.

I. P. TROTTER

Nov. 1897

DEAR BRO. EATON—My attention has been called in your issue of October 28 to your brief notice of Dr. Dargan's "Study of the Churches," just from the press. I have not had the pleasure of seeing the book. I want to express not only a "wish" but an unfeigned surprise that Dr. D. omitted the name of Dr. Boyce and others "along with the names of Drs. Graves, Pendleton and Dayton," as opposing the receipt on of "alien immersion."

Again I beg leave to differ with your honored self—otherwise so correct in all your published statements about history—that "the chief difference in the Dr. Toy case was the subject of inspiration." It was as much the subject of the reception of "alien immersion" as the facts of history will attest. It is very well known to some of us, for we were there and in the Seminary at the time, that Dr. Boyce made the open issue with the pastor of Broadway Baptist church and Dr. Toy on a question of the reception of an applicant for church membership on his "alien immersion," and how Dr. Boyce carried his point in the church and the applicant was not received. These facts are well known, and could be attested by the members of Broadway church, Dr. Toy, and if the pastor was living he would attest its truthfulness, for he was bold in his advocacy of the reception of "alien immersion" as well as Dr. Toy, who, with Dr. Boyce, were members of that church at that time. I am bold to affirm that Dr. Boyce alone, of all the Seminary professors at that time, 1878-79, taught and advocated the rejection in toto of all Pedobaptist and Campbellite immersions. Of course I can only speak from personal knowledge. Changes might have occurred in the teachings of the other members of the faculty in other years, for Dr. Boyce was a mighty moulder of the opinions of all with whom he was brought in contact.

You can make any use of this statement that you please.

I have always been unwilling that Drs. Graves, Pendleton and Dayton should have been the only champions of Gospel order in the churches.

I place Dr. Boyce at the head of the list, and though not as noisy and declamatory as many others, yet his silent and mighty influence was felt more than any other, either in or out of the Seminary, in casting the suffrages of the rising ministry in the scales of sound doctrine and order, and the known facts of history. Ever since my first acquaintance with Dr. Boyce (back in the sixties) I have uniformly taken off my hat to him as the greatest living minister of the Gospel of his day. And he must go down to the coming ages as being on the right side of all living issues.

S. F. THOMPSON.

Princeton, Mo., Nov. 3.

A SCHOOL GIRL'S NERVES.

From the "New Era," Greensburg, Ind.

Mothers who have young daughters of school age should watch their health more carefully than their studies. The proper development of their body is of the first importance. After the confinement of the school room, plenty of out-of-door exercise should be taken. It is better that their children never learn to read than that by leaving them they lose their health.

But all this is self-evident. Everyone admits it, but everyone does not know how to build them up when once they are broken down. The young lady was Miss Lucy Barnes the fifteen-year-old daughter of Mr. and Mrs. Stephen Barnes who lives near Hursey Ind. She is a bright young lady in fond of books, although her progress in this line has been considerably retarded by the considerable amount of sickness she has experienced. She has missed two years of school on account of her bad health but now she will be able to pursue her studies since her health has been restored.

Her father was talking of her case to a newspaper man one day recently. My daughter has had a very serious time of it, said Mr. Barnes, but now she is all right. I know of this she is getting along all right and is stronger than ever. Asked to relate the story of his daughter Mr. Barnes continued that three years ago when she was twelve years old she began to grow weak and nervous. It was of course a delicate age for her. She gradually grew weaker and her nerves were at such a state that she could not sleep. She was very irritable her very much and she was very miserable. There was a considerable twitching in the arms and legs, and she was very nervous. She kept getting worse and finally she had to leave her school for several months. She was weak and healthy before she was eight or ten years old.

had dwindled to sixty three pounds. She was thin and pale, and as almost lifeless. We did everything we could for her and we tried all the doctor's who we thought could do her any good but without result. There was an old family friend near Milford who had a daughter afflicted the same way and she was cured by Dr. Williams' Pink Pills for Pale People. They called here one day to spend Sunday and they told us about their daughter's case. It was very much like Lucy's, and they advised us to try Dr. Williams' Pink Pills for her. We had no faith in them but were finally persuaded to try the pills. We have never since regretted our decision. They helped her at once, and by the time she had taken eight boxes of the medicine she was entirely cured. She took the last dose in April and has not been bothered since. She is now stronger than ever, weighs ten pounds more than ever before, and her cheeks are full of color. She can now pursue her ambition to study and become an educated woman.

An analysis of the properties of Dr. Williams' Pink Pills for Pale People shows that they contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are not loaded up with a patent medicine but rather as a prescription. They are an unfailing specific for all cases of general debility, a partial paralysis, St. Vitus' dance, neuralgia, rheumatism, nervous headache, the after-effects of a long illness, a listless heart, pale and sallow complexion, and the tired feeling resulting from nervous prostration, all due to the weakness of the blood. It is also a cure for chronic erysipelas, all skin diseases, all special troubles peculiar to females, such as suppression, irregularities and all forms of weakness. They build up the blood and give the glow of health to pale and sallow cheeks. They are for sale by all druggists or may be had by mail from Dr. J. C. Williams, Medicine Company, Schenectady, N. Y. for 50c per box or six boxes for \$2.50.

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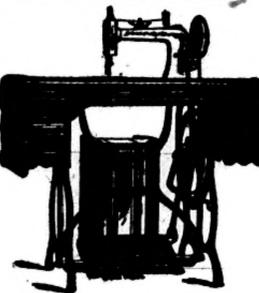
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DID THEY DIP?
BY J. T. CHESTERMAN.
Cloth Tie; Paper No. Baptist Book Concern.

The Farm.

Clark county has a big sorghum crop.

Mule colts sold at Lancaster last week at \$20 to \$35.

At Cynthiana last week feeders and good yearlings sold at 3 1/2 to 4c.

The Glasgow Times reports the sale of a pair of sixteen-hand, five-year-old mules for \$250.

The apple crop in Central Kentucky was almost a complete failure.

About 500 cattle at Richmond on Court day, prices ranging from 2 1/2 to 3 1/2 cents.

Two hundred cattle at Cynthiana on Court day. A few good feeders and yearlings sold at 3 1/2 to 4 cents.

J. W. Ecklar, of Harrison county, sold to S. H. Boomam, of Springfield, Ohio, 20 good feeding cattle at \$4.10.

The wool clip is said to be fully 75,000,000 pounds short in Australia, which will make the price here go away up.

A Barren county man raised and sold \$75 worth of tomatoes from a patch 50 by 19 feet, besides having an abundant supply for family use.

Local dealers are offering 90c for wheat. George Anderson sold 1,200 bushels to Anderson & Spilman at that price.—Kentucky Advocate.

The Register reports the shipment of eighteen cars of feeders from Richmond to points North. They were bought at from 3 to 3 1/2c.

G. J. White & Son, of Madison county, sold to W. H. Mallory and Jonas Weil 190 out of 206 feeding cattle for \$3.90 per cwt. They weighed 1,100 lbs. and were of extra quality.

About 750 cattle at Winchester on Court day, but many not sold. Some fair feeders brought 4 1/2 cts.; several lots of heifers, 700 to 900 pounds, sold at 3 to 3 1/2 cents; hogs \$3.10 to \$3.25. Mule colts dull and selling at \$20 to \$30.

In Madison county Wagers & Cohen bought of John Hiale 65 900-pound feeders at 3 1/2 cents. They also bought of various parties 200 fat hogs at from \$2.80 to \$3.00. J. W. Smith sold to Wagers & Cohen 800 sheep at from 2 1/2 to 2 1/2 cents.

While the turkey crop in Kentucky is shorter than it was last year, yet the Western country has a fine crop, and the Virginia and Maryland crop is double that of any previous year. The eastern papers state that the immense storage refrigerators in New York and Boston have a large surplus on hand from last year, and this will have a tendency to lower prices.

In Boyle county, W. J. DeBaun bought 1,000 bushels of wheat for December 1st delivery at 90 cts., and 2,000 bushels for January 1st delivery at \$1. He also bought from different parties 100 barrels of corn at \$1.90. S. E. Bottom bought of Clark Harbison his crop of wheat, consisting of 300 bushels, at 87 1/2c, delivered at once.

At the big T. J. Burgess sale in Scott county 25 good, medium mare mule colts sold at \$40; 30 fair, second-rate \$27; 30 two to six-year-old broke, \$57, and some yearlings, \$39 to \$40; 600 medium to good stock ewes sold from \$2.50 to \$4.90, an average of about \$4; 500 cattle sold; 60 last spring steer cattle, \$17 to \$20; 100 yearling steers, \$25 to \$37; several lots of two-year-olds and feeders, 4 to 4 1/2 cents; 100 good home grown heifers from \$16 to \$32; shoats, 3 to 3 1/2 cents; 110 light weight hogs about 4 cents.

PEACH DELICACIES.

PEACH SPONGE—Soak one half a box of gelatine in half a cupful of cold water one hour; add one and one-half cupfuls of boiling water and one cupful of sugar; stir till both are dissolved, and strain. Pare, and cut crosswise in whole rings; six large ripe peaches. When gelatine is nearly half-cold, add the juice of half a lemon and the whites of three eggs beaten to stiff froth, and whip thoroughly together. Line the bottom and sides of a mould with peach rings and pour in the gelatine. Let stand eight hours, and serve with whipped cream, or with custard sauce made of the yolks of the eggs poured around.

PEACH FLOAT—Pare and slice enough ripe peaches to make two cupfuls of pulp after they have been rubbed through a colander. Beat the whites of three eggs to a stiff froth, and add one cupful of powdered sugar; add the peach pulp gradually, beating smooth; heap in a glass serving dish and set on the ice. Make a custard by beating the yolk of the eggs in half a cupful of cold milk; bring one and one-half cupfuls of milk to a boil; add two tablespoonfuls of sugar, a pinch of salt, a tablespoonful of vanilla and the yolks of eggs, stirring until smooth and thick. Set on ice, and when ready to serve pour around the peaches.

STEAMED PEACH PUDDING—Make a batter of one egg, one cupful of milk, one tablespoonful of baking powder, a pinch of salt and two level cupfuls of flour. Peel and quarter ripe peaches, spread evenly in a buttered pudding mould, add a little water and a few bits of butter, and cover with batter. Set in a steamer over boiling water, cover closely and steam one hour. Run a knife around the edge, turn out into a warmed plate and serve with hard sauce flavored with lemon or sweetened whipped cream.

PEACH PATTIES—Pare six large ripe peaches; chop fine and season with sugar and a little lemon juice. Fill deep rich patty shells with the mixture; heap sweetened meringue on top, brown slightly in the oven and serve cold.

PEACH PYRAMID—Wash one cupful of rice thoroughly; put in a double boiler with two cupfuls of water and a teaspoonful of lemon juice, and steam half an hour without stirring. Pare and slice cross wise in whole circles, six very ripe peaches. Spread a layer of rice on a serving dish; add a layer of peaches and sprinkle with pulverized sugar. Alternate in this way, making each layer smaller until an apex is reached. Cover with meringue; stand in a slow oven to set, not brown, and serve cold, or warm, as preferred.

—KATHERINE B. JOHNSON, in New York Observer.

PROFITABLE POULTRY.

In an address on Poultry for Profit, reported in the New England Farmer, Mr. A. F. Hunter, editor of Farm Poultry says: If rightly handled hens will lay from one hundred and fifty to one hundred and seventy-five eggs in a year, and as our average price for the year is about twenty-five cents a dozen here in New England, our hens should produce from \$3.19 to \$3.67 worth of eggs alone. Sell her to market before she moult and you add fifty cents more to the gross income, making \$3.62 to \$4.37 for each hen. Deduct \$1.25 for cost of food, and we have the comfortable profit of two and a half to three dollars for each hen. Keep in mind that it is the winter eggs that pay the profit, and it is the pullets that we must look to

for eggs in the winter. In order to get pullets to lay in the fall and have them produce a goodly supply of eggs all winter they must be early hatched and rightly handled. The late maturing and late laying pullets of this year means late breeding birds next spring and consequently more late hatched chickens to mature late next autumn and not begin to lay until late another winter, one season lapping over and crowding another those late maturing birds producing the bulk of their eggs at a time when everybody's hens are laying and eggs can hardly be sold at a price at which they pay any profit.

The converse of this is equally true. Early hatched pullets, to laying before cold weather is kept laying will be abundant broody in March which enable another supply of early hatch chickens the pullets of which will be laying before cold weather comes on, and lay freely all through the winter, giving us another generation of early brooders, and more early hatched chickens. The whole story of profitable poultry raising can be summed up in three short rules: First, hatch the chickens early; second, keep them growing so the pullets shall come to laying maturity before cold weather, third, keep them laying by good care and good food.

When I say hatch the chickens early I do not mean too early. The first of April is the best time to hatch chickens for fall and winter layers.

In England we get the best results by combining eggs and poultry.

HOW TO MAKE MONEY.

About a month ago I saw an advertisement in a religious paper where Dep't. G 3, of the Iron Dish Washer Co., of Sta. A. Pittsburgh, Pa., wanted a few good agents to sell their improved dish washer. I wrote them, and they sent me full particulars how to sell the household article. When the machine arrived I showed it to my neighbors, and I took orders in every home I visited. It is the easiest thing to sell, and without any previous experience in selling anything I sold a dozen the first five days. The firm gave me full particulars how to sell it, and I found that by following their instructions I did well. The machine washes and dries the dishes in less time than it takes to tall it. Then a woman don't have to put her hands in the greasy dish water, and everyone knows how disagreeable that is. I am making lots of money selling the dish washer, and any other energetic person can do the same. Write them for circulars.

A COUNTRY WIDOW.

ABOUT many houses there are shaded corners where it is difficult to make grass and most other plants grow. These spots can be kept green and pleasant to the eye by the lily of the valley and clumps of the wild bell flower (*Oxalis acutifolia*), both of which will bloom there if the shade is not too dense. Ferns from the wood, too, are interesting and contented objects in such corners. Our native varieties, of which we can find dozens in any wood, will show great diversity of character and grow better and better as they become established. Some of the school yards have been thus beautified, much to the delight of the children, who have shown great interest in studying these ancient forms of vegetable life.—Transcript.

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HENRY B. POSTMASTER, Philadelphia, Pa.

Items of Interest.

Prof. George F. Holmes' death will cause sorrow all over the South. He has been a teacher among us for more than fifty years. He was born in British Guiana in 1820 and came to the United States in 1842. He taught in Georgia, South Carolina and Mississippi. In 1848 he went to Richmond College, and in 1857 took the chair of History in the University of Virginia, where he has remained for forty years. He was the author of a series of text books which are highly esteemed in the South.

News has been received in Paris that the natives of Madagascar are making another effort to win their freedom. Large bands of well-armed natives are attacking the small French garrisons and cutting off detachments.

Judge Van Wyck, the newly-elected Mayor of New York City, has made a public announcement. He says he will appoint none but Democrats in the city, but that he will appoint good men well-fitted for their positions. Some have already nominated Mayor Van Wyck as the Democratic candidate for the Presidency in 1900, which seems rather early in the season.

The latest revolution is in Venezuela. The states of Lara and Bolivar are in open revolt. The government has hurried troops to Ciudad Bolivar, and has made arrests of prominent men.

An assassin shot at President Moraes of Brazil as he landed at the Marine Arsenal. He missed the President in the first fire, but in the struggle disabled his Col. Moran, nephew of the President, and General Pissarro, who were wounded, the latter mortally.

A new cure for consumption is reported from San Francisco. This is a tuberculin discovered by Dr. Joseph O. Hirschfelder. The faculty of the Cooper Medical College announced that after patient investigation, they had already rejected the remedy. After Koch's failure, people generally have small faith in the new remedies, but we all keep hoping. Two New York men denounce this remedy as a fraud.

The Freeman represents the conscience of England in regard to the war upon the mountaineers in India. It says that only a few years ago the promise was solemnly made "not to annex or to occupy permanently any of the territory in which our troops are now employed crushing the people and burning their villages. Who is responsible for the falsehood?"

Consul Duener at Crefeld, Germany, reports to the State Department at Washington City the discovery of a new illuminating gas. A single jet of the ordinary gas gives a light of a thousand candles power and the price can be read at a distance of 100 feet. The cost is much less than the cost of electric light. Further information will be awaited with interest.

Dr. J. H. Feuss, who has arrived in New York City from Central America, does not give a very cheering account of the work on the Panama canal. Three hundred negroes were brought from Sierra Leone in the hope of better working, but soon after they came an epidemic of beri-beri seized them. Seventy were dead and the disease spreading.

Judge Grosscup of the Federal Court at Chicago has decided that the World's Fair Company must pay the loss of the French exhibit caused by the World's Fair, caused by fire of January 8, 1894. The loss amounted to \$74,000.

A bill to make the birthday of Jefferson Davis a legal holiday in the State was reported adversely by the committee of the Georgia House of Representatives. But, in spite of this action of the committee, the bill was passed by an almost equal vote.

Key-stone Cleveland's Venezuelan message to the Canadian company, which has a cable from Halifax to Bermuda, has been working on the British Government to get a subsidy for the extension of their line to the West Indian possessions of England. At last they have secured a subsidy of \$40,000 a year for twenty years. Their cable is to extend to Jamaica and other islands, and is to be completed February 1. This makes Great Britain entirely independent of the cables of the United States.

DEATHS.

For notice of subscribers we insert an ordinary notice of 100 words free. We charge one cent a word for all over the free limit. Advance notice, count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

COLEMAN.

I have just received a telegram announcing the death of my brother, Rev. J. M. Coleman, of Springfield, Mo. He was born in Mercer county, Ky., June 7, 1816. When eleven years old he exercised faith in Christ and was baptized by Rev. G. C. Lorimer, becoming a member of the church at Harrodsburg, Ky. Early in youth he was impressed with a desire and a sense of duty to preach the Gospel and tried to prepare himself for the same by attending the schools in the neighborhood. September, 1860, he entered college at Georgetown, Ky., and continued two years. He was called to the pastorate of Mill Creek church, Nelson county, Ky., and ordained there July 20, 1868. He was a devoted and faithful pastor of the work of the ministry at the same time and place. He continued in that county a number of years, serving the churches at Mill Creek, Hardin's Creek, Mt. Washington, Rolling Fork, New Salem and Cox's Creek, spending much time in revival work with other pastors. He was a devoted and faithful pastor, greatly beloved by his people and highly esteemed by the unconverted. Later he moved to Lincoln county, Ky., and served the churches at McKinley, Hustoville and Middleburg. Here he also labored much in protracted meetings, in which work the Lord greatly prospered him. In 1886, he became the pastor of the church at Macon City, Mo. After three years service, he resigned on account of failing health and moved further South, locating at Fayette, Mo., devoting his time first to evangelistic work and later to the pastorate of several different churches. In 1896, his health became so feeble that he had to discontinue his work and moved to Springfield, Mo., hoping that the high altitude would benefit his health. June 29, 1897, he was married to Miss Selecta Jones, of Mt. Salem, Lincoln county, Ky., who, with six children, survive him. Of these children two are boys, the oldest of which graduated last June at William Jewell College, having the ministry in view. The deceased spent a very laborious and hence a very useful life. Many remember him fondly as the instrument of God in leading them to Christ, and many others as by him induced to live better and holier lives. He loved his work and its results and labored ardently though under much difficulty, being an invalid through all these years. Consumption began its work before his maturity and ended his mortal life Nov. 3, 1897.

May the bereaved family with many other relatives and friends unite in saying, "Blessed are the dead that die in the Lord from henceforth. Yes, with the Spirit, that they may rest from their labors and their works do follow them." T. H. COLEMAN, Georgetown, Ky., Nov. 4.

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MATLOCK.

Death has again visited Spring Bayou church in McCracken county, Ky. This time it is Sister Jane Matlock, who was born in Rockingham county, North Carolina, April 7, 1813, was married to David Matlock and moved to Christian county, Ky., where she died in McCracken county, Ky., early in the forties, was in the constitution of Spring Bayou church in the winter of 1842 and '43, in which she held an unbroken membership until the day of her death. The exact date of her profession of faith is not known, but it is known that she had been a Baptist more than sixty years. She was the oldest member of the Spring Bayou church and the oldest person in the community. She outlived all her own generation and nearly all of the second generation. She leaves only one child, Deacon W. J. Matlock, of Grahamsville, Ky. She departed this life Oct. 18, 1897, in the 84th year of her age. May the full of all grace comfort the bereaved in the prayer of

PASTOR T. M. MOGEE.

CONSUMPTION CURED.

An old physician, retired from practice had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Croup and Lung Affections, and also the radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to any address, this full and complete German, French or English, full of all particulars for preparing and using. Sent by mail, addressed to the Proprietor, at the following address: **W. A. NOBLE, 529 Powers' Block, Rochester, N. Y.**

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\$10 to \$22 for a complete DINNER SET also in OPEN STOCKS.

NEW DESIGNS in RICH CUT GLASS, ART POTTERY, LAMPS, NOVELTIES, &c.

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210 Market St. LOUISVILLE

"OH MY! HOW BADLY"

These gloves fit, and I thought them such a bargain. That is where you made a mistake dear lady. Every pair of gloves you buy marked below \$1.00 has some reason for being marked so. Invariably one or two fingers are too short or the gloves are not made in size. We know this because manufacturers offer us these goods at great reductions. We don't care to handle them. If you are not familiar with

"Fris-bon"

Kid Glove. We want you to try a pair and experience Kid-Glove contentment. All colors and all sizes \$1.50.

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GERMAN BANK,

FIFTH & MARKET, LOUISVILLE, KY.

APITAL, \$200,000
RESERVE, \$200,000

General Banking & Savings Bank

INTEREST PAID ON TIME DEPOSITS.

P. VIOLINI, President.

HOTEL ALBERT.

European Plan.

Cor. of 11th and University Place
One block west of Broadway,
New York City.

Location Central, yet quiet. Most convenient for merchants, or ladies visiting the Metropolitan. Rooms \$1.00 per day and upwards. Service and surroundings first-class.

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ROYAL BAKING POWDER
Absolutely Pure

Our office was honored recently by Elders Jenkins, of West Point; W. H. Williams, of Elizabethtown; and J. F. Williams, of Harrodsburg, who was on his way to Vincennes, Ind., to assist Pastor Woldford. Bro. J. B. Timberlake, one of our best preachers and most charming bachelors, also called. Come again, brethren.

Let our prayers like the ancient sacrifices, ascend morning and evening. Let our days begin and end with God.—Channing.

Items of Interest.

Mr. Charles Page Bryan has been appointed Minister to China, and Gen. Denby removed. Gen. Denby has been in China for 12 years, having been appointed by President Cleveland. Politicians made great efforts to have President Harrison remove him, but Gen. Denby had made such an admirable record, President Harrison steadily refused.

A large British force under Gen. Westmacott met with what looks like a serious reverse. They advanced to Saran-Bar, to find it abandoned by the tribesmen. But on their return they ran the gauntlet of the sharpshooters of the mountaineers, and lost fifty, besides some missing. The effort to conquer the free tribes, has cost England very dear. The Liberal party in England was opposed to the attempt to annex the territory of these tribes.

Col. C. Ross Smith who distinguished himself in the late war as a cavalry officer in the Federal army died in Philadelphia on the 9th, of cancer, in the sixty-seventh year of his age. Ex-Senator N. P. Dixon died at his home near Westerly, R. I., age 80, after a three weeks' illness. Rear Admiral Alexander C. Rhind died at his home in New York City on the 8th, aged 81.

Gen. Thomas L. Clingman died in Morgantown, N. C., age 80. He entered Congress in 1846 when he continued until the war broke out when he entered the Confederate Army, and was made Brigadier General. He was wounded in two battles, and proved his courage and skill for many years.

So far all efforts to make peace in the engineer's strike in England have failed. The men stand out for eight hours, the employers say they cannot make ends meet if they give full wages for eight hours work. The country is becoming uneasy. The trade is leaving the country, and the warships are at a standstill.

The English expedition to punish the King of Benin in Africa has failed with results after the fashion of the Goths and Vandals of old. Among other things are 1,800 bronze plaques, most representing chiefs and their attendants in Benin costume, armed with sword and shield or with spear. But the most interesting figures are those of Europeans in the costume of the sixteenth century. One represents a sportsman with a mackintosh gun, the match of which is shown with clear distinctness.

The report from Brazil is that Caudos the stronghold of the insurgents in the state of Bahia has been captured by the Government troops, and that the leader Antonio Conselheiro was killed. If this prove to be true the insurance is well-nigh quelled. The death of their leader is a much heavier blow than the loss of their stronghold.

DEVELOPMENT OF THE YUKON DISTRICT.

The development of the "Great Northwest" of the United States, "under the whip and spur of steam and electricity," has been the wonder of the world. The development of the Yukon district, with the thirst for gold as a tremendous motive power, promises to exceed in startling rapidity anything the world has hitherto witnessed. It is estimated that the vast territory of the Yukon will contain half a million people in five years. Railroads and highways will be built, towns and cities will stand where forests are now, factories, mills and furnaces must spring up to supply the demand of mining and construction.

The pioneer sawmill which Joseph Ladue started immediately upon founding Dawson City is carrying on five days. Eighty choice lots in Dawson, together with the saw mill, gold claims, timber rights and franchises, Mr. Ladue turned over to the Joseph Ladue Gold Mining and Development Company of Yukon. These lots already have increased enormously in value. Mr. Ladue is in Chicago negotiating the sale of gold mining machinery. When he returns to Dawson in the spring a great impetus will be given the development of the company's properties. By its charter from the Canadian Government it has extraordinary rights to engage not only in mining but also in carrying, manufacturing, real estate transactions and general commerce.

The company is to be the most important factor in the development of the region which its president, Joseph Ladue discovered. He has associated with him a number of most enterprising and successful business men, the board of directors including Chauncey M. Dewey, H. Walter Webb, Hon. Thomas L. James, Hon. Smith M. Wood, Hon. C. H. Macintosh, Governor of the Northwest Territories, and others of equal ability. Subscriptions late to the stock are now open at the Chicago office of the company, 116 Chamber of Commerce Building, where full information can be obtained.

5 DROPS CURES RHEUMATISM.

A WONDERFUL REMEDY WHICH IS ATTRACTING WIDESPREAD ATTENTION.

Many, who were afflicted, have acknowledged the curative properties of a new and wonderful remedy, trade marked "Five Drops." One says: "I cannot express my gratitude to God, also to you, for the benefit I am receiving from 'Five Drops.' I now walk about without a crutch, which I have had to use for a long time."—Mrs. A. Spring, 630 Main street, Springfield, Mass. Another reads: "We think your medicine truly wonderful; it cured my husband. I recommend it to all sufferers."—Mrs. M. S. Pike, Colville, Wash. "Five Drops" taken but once a day is a dose of this great remedy, and to enable all sufferers to make a trial of its wonderful curative properties the manufacturers will send out during the next thirty days 100,000 sample bottles for 25 cents each, prepaid by mail—send to-day. Even a sample bottle will convince you of its merits. S.W. Son Rheumatic Cure Company, 167-169 Dearborn street, Chicago, Ill.

TRAINS RESUMED.

All the lines in the South have been affected by the quarantine regulations on account of the yellow fever, but these regulations have now been relaxed so that the Southern Railway has resumed all of its trains in the South on schedules same as before the yellow fever, with the exception of the train between Columbus, Miss., and Greenville, Miss. Regular trains on the Southern run as far west as Columbus, but between Columbus and Greenville, that line is still operating mixed trains instead of regular passenger service.

Train service between Chattanooga and Selma, Ala., via Rome, and also between Birmingham and Selma, has been resumed. Through sleeping cars via the Queen & Crescent Route between Cincinnati and New Orleans, with connections from Louisville, are now in regular operation, as are also trains and through sleeping car service between Chattanooga, Birmingham, Meridian, Jackson, Vicksburg and Shreveport.

Travel to Florida and Georgia points has not been interfered with via the Southern Railway on account of its lines, both via Asheville, N. C., and Chattanooga, not coming within the quarantined districts.

Travel to Florida this year has opened up on a big scale, and the Southern Railway, in connection with the Queen & Crescent Route, reports excellent travel. No yellow fever has been reported in Florida this season, and both hotel and railroad people are looking for increased travel to Florida resorts.



Your Husband Needs Shirts.

We Have Them.
50c For the best white unadorned shirt ever made. It bears our name (JOHN C. LEWIS), and we warrant it to last for years. Made of 2 1/2 yd linen bosom, 11 inches long with 2 eyelet holes, patent Gosselin thread used, re-inforced neck for extra strength, fine feelings in the armholes, guaranteed to fit or money refunded. All sizes from 13 1/2 to 18.

NIGHT SHIRTS.

50c For Men's Flannel Night Shirts, 50 inches long and full width, you can't buy the material at the price we ask for the garment. All sizes, 13 to 18.

50c For the Celebrated Universal Comfort Night Shirt, fancy embroidery, front, pearl buttons; all sizes, 13 to 18.

Novem-er Fashion-ers. Send 5c stamp to mail 11.

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is an extraordinary publication, and strictly new. It was begun in 1897, and published in October, 1897. It is fresh and new from cover to cover. The contributions, illustrations, colored plates, maps, etc., are all of the best. Its editors, numbering more than 60, are world renowned and authorized in their several departments. It treats hundreds of new and very important subjects that other encyclopedias do not mention—things that happened lately. As an Encyclopedia, it exactly meets the wants of busy people who are determined to keep fully up to date in a "History," it covers every recurrence of business, industry and society. As a Compendium of Biography, it gives in brief life-histories of notable persons of all ages. As a Geographer, it is a full presentation of the world's geography, it contains every known discovery of 1897 view of the entire globe, with special maps showing disputed boundaries, recent surveys, the Klondike region, Hawaii, Vanuatu, etc. In every department it is absolutely incomparable in its concise and accurate statements of existing facts. The illustrations include magnificent maps, including the Klondike region, and some 100 designs in 17 brilliant colors, and 300 full-page portraits of the world's great men, each a gem of the wood-engraver's art. All the maps have been artistically engraved since September, 1897, and are right up to date. We make

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through lack of fairness and liberality on our part. Furthermore, it is a proposition that is really not an experiment. Though only two months ago, thousands of sets of The American Educator have been bought. Every mail since October 1st, 1897, has brought a host of enthusiastic commendations from purchasers who are apparently overwhelmed with the greatness and beauty of the work. This proves that the demand will be unlimited when people generally learn what a prize we are offering. Our present remarkable proposition aims to spread this knowledge far and wide—to place a few more sets of this incomparable library in the homes of worthy people, where it will be a perpetual and most effective daily advertisement of a work that every ambitious man, woman and child actually needs. Your business comes now, if you're prompt; our reward will come later, and it's absolutely certain.

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We have secured the exclusive control and output of the celebrated

SOUTH AFRICAN OFF COLOR DIAMONDS.

White, steel blue and canary color, and offer them to the readers of this paper at \$3.00 per carat, or a one carat, stone set in a solid gold ring, pin or stud, sent postpaid anywhere in the United States or Canada upon receipt of \$5.00.

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They positively cannot be told from the finest \$100 GEMS. We make a specialty of duplicating rare gems, and are importers of genuine DIAMONDS, RUBIES, EMERALDS, OPALS and our own cutting. Our repair department is the best equipped in the west, all work done promptly and satisfaction guaranteed.

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Cor. 54th and Fourth Ave. NEW YORK. OLD-FASHIONED KENTUCKY HOME. European Plan, \$1.00 per day. American Plan, \$2.50 to \$3 per day. 175 Rooms.

H. H. BROCKWAY, Frsp. I work with patience, which is almost power.—Elizabeth Barrett Browning.

THE MARKETS.

Report for the Week Ending Saturday, November 13, 1897.

Cattle—The market opened steady Saturday and closed on a note of improvement. The pens were well cleared. Calves—The receipts of calves throughout the week were light; quality of the offerings fair. The market remained steady, with tops selling at \$1 00/25 lbs. Hogs—The market opened weak Saturday, heavy hogs selling at \$3 00/25 lbs. Pigs well cleared. Sheep and Lambs—The market ruled steady throughout the week. Pens were well cleared.

CATTLE.

Extra shipping cattle, 1,400 to 1,500 lbs. \$2 50/50
Good to extra cows, 1,500 to 1,700 lbs. \$1 75/25
Common to medium cows, \$1 50/25
Feeders, 900 to 1,200 lbs. \$1 00/25
Light shipping, 1,200 to 1,400 lbs. \$2 00/25
Pigs to good butchers, \$3 00/25
Common to medium butchers, \$2 75/25
This, rough steers, poor cows and sealwags \$1 75/25
Good to extra cows, 1,500 to 1,700 lbs. \$1 75/25
Common to medium cows, \$1 50/25
Feeders, 900 to 1,200 lbs. \$1 00/25
Butchers, \$2 00/25
Suits, \$2 00/25
Veal calves, \$2 50/25
Choice milk cows, \$2 00/25
Fair to good milk cows, \$1 50/25

SHEEP.

Choice packing and butchers, 85 to 90 lbs, strictly corn-fed, \$3 00/25
Fair to good packing, 85 to 90 lbs. \$2 50/25
Good to extra light, 100 to 120 lbs. \$2 50/25
Best butchers, 120 to 140 lbs. \$3 00/25
Fair to good, 100 to 120 lbs. \$2 50/25
Pigs, 60 to 100 lbs. \$2 50/25
Roughs, 100 to 400 lbs. \$2 75/25

SHEEP AND LAMBS.

Good to extra shipping sheep, \$2 00/25
Fair to good sheep, \$1 75/25
Common to medium sheep, \$1 50/25
Stock ewes and wethers, \$2 75/25
Extra spring lambs, \$2 50/25
Best butcher lambs, \$2 50/25
Fair to good butcher lambs, \$2 00/25
Tail-ends, \$1 00/25

LEAF TOBACCO MARKET.

Report for the week ending Saturday, November 13, 1897.

SALES WITH COMPARISONS. Following were the sales for the week ending November 13, with comparisons:

	Week.	1897.
Year 1897	1,500	152,917
Year 1896	1,749	146,928
Year 1895	2,006	166,206
Year 1894	1,595	146,022
Total new crops in 1897	12,500	125,275
Sold to date in 1897	14,418	
Sold to date in 1896	16,143	
New crop sold to date, orig. inspec'n	107,161	
Sold to date in 1896, orig. inspec'n	108,642	
Sold to date in 1896, orig. inspec'n	129,202	

	REJECTIONS.
Rejections this week	448
Rejections same time in 1896	328
Rejections same time in 1895	674
Per'age of rejections to new crop, '97	15
Per'age of rejections to new crop, '96	27
Rejections since Jan. 1 to date	37,774
Rejections same date in 1896	36,199
Rejections same date in 1895	36,544

RECEIPTS.

	RECEIPTS.
Receipts for this week	1,217
Receipts same time in 1896	829
Receipts same time in 1895	575
Receipts since Jan. 1 to date	109,871
Receipts same time in 1896	125,275
Receipts same time in 1895	112,500

WHEAT—1896 CROP.

	Red.	Color.
Wheat, green mixed	\$4 00/25	\$4 50
Wheat, sound	4 00/25	4 50/25
Common hogs	5 00/25	5 00/25
Medium hogs	5 00/25	5 00/25
Good hogs	5 00/25	5 00/25
Common leaf, short	5 00/25	5 00/25
Common leaf	5 00/25	5 00/25
Medium leaf	5 00/25	5 00/25
Good leaf	5 00/25	5 00/25
Fine and selections	5 00/25	5 00/25

WHEAT—1897 CROP.

Wheat, green mixed	\$5 00/25
Wheat, sound	5 00/25
Common hogs	5 00/25
Medium hogs	5 00/25
Good hogs	5 00/25
Common leaf, short	5 00/25
Common leaf	5 00/25
Medium leaf	5 00/25
Good leaf	5 00/25

MARRIED.

Wednesday afternoon Oct. 27, 1897 at 5:30 o'clock by the Rev. H. L. Jones in Mt. Vernon Baptist church, Woodford county, Ky., Rev John S. Bowers to Miss May Bradley Risque youngest daughter of Dr. W. T. Risque of Paynes Depot, Ky.

TO LIVE WELL AND HAPPILY Use "Garland" Stoves and Ranges.