

WESTERN RECORDER.

Faith, Hope and Love, these three.

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DR. MACLAREN said in a recent meeting of the Baptist Union of England, that he believed "ninety per cent. of theological error came, and always had come, from underrating the significance of sin."

SOME one has said that the mote which we wish to remove from our brother's eye is but the reflection of the beam which is in our own. Very often the failing which we see in another is the very one to which we ourselves are most prone.

MR. B. FAY MILLS said recently: "What was right a few years ago is not right now. What is right now will not be right to-morrow." Before one transacts business with Mr. Mills, it would be well to inquire whether stealing is one of the things which will be right to-morrow.

WELLSHAUSEN is indignant with the higher critics in the United States who believe the books of Moses patched-up frauds, written long after his death, and palmed off as his, and yet who believe in their inspiration. He expressed great surprise when this fact was told him, and said that he believed many portions of the Old Testament were fictions, but he "had never thought of making the Almighty a party to the fraud."

A REPORTER on a daily paper in Chicago, in answer to some strictures upon reporters, writes to the *Interior*: "He [the reporter] sees the pastor who preaches to his flock in the morning on Sunday Observance sneak up to the city editor's office in the afternoon to beg to have his sermon printed in Monday morning's paper. Work for the printers, proof-readers, etc. No Sunday for them." It is to be hoped this charge is not true of any preachers outside of Chicago, and we hope for an indignant denial by the evangelical men in that city.

At a marriage in the Congregational church of Kingston, Canada, a Catholic young lady was bridesmaid. When Archbishop Cleary saw her name among the bridesmaids, he issued a mandament which was read in the churches of his diocese. In this he denounced Catholics who take part in marriages or funerals in Protestant churches, and spoke very insulting words of Protestant marriages. The secular papers are very indignant, and are speaking some plain words in their turn.

PROFESSOR HOMMEL, the great archeologist, used to agree with Wellhausen, Harper and that class of critics in their views of Genesis. The spade has convinced Hommel, and in his latest volume he says: "The monuments speak with no faltering tongue, and already I seem to see signs of the approach of a new era in which men will be able to brush aside the cobweb theories of the so-called 'higher critics' of the Pentateuch, and, leaving such old-fashioned errors behind them, attain to a clearer perception of the real facts."

A MIRROR OR LOOKING GLASS wherein you may behold Baptism.

BY JOHN FRITH, A. D., 1533.

John Frith, the bosom friend of William Tyndale, an exquisitely learned man, as Lord Fox expresses, chief of the great scholars chosen to adorn Christ's College, Oxford. During two years' voluntary exile in the Netherlands, he had imbibed the teachings and spirit of the Reformers. When he returned to England to enlighten his fellow-countrymen in the truths of the Gospel, he was soon pursued by the chancellor, Sir Thomas More, and imprisoned in the Tower of London. The Bishop of London committed him on the 4th of July, 1533, to be burnt to death at Smithfield, where he witnessed a glorious confession of Jesus Christ. Some of his last words were, "Do you think I am afraid to declaim my opinions to the Bishops of England on a manifest truth?" A few weeks before his martyrdom Frith wrote a treatise on "A mirror or looking glass wherein you may behold the Sacrament of Baptism described, Anno 1533." From this very clear statement of New Testament Christian baptism, are the following extracts:

"We must make three things in every Sacrament to be considered in the SIGN, the SIGNIFICATION, and the FAITH which is given unto the words of God. The Sign is PLUNGING down in the material water and LIFTING up again, by the which as by an outward badge we are known to be of the number of them which profess Christ to their Redeemer and Saviour."

"This outward sign doth neither give us the Spirit of God; neither yet grace that is the favor of God. For if through the Washing in the water, the Spirit or grace were given then should it follow that whosoever were baptized in water should receive this precious gift, but this is not so, wherefore I must needs conclude that this outward sign by any power or influence that it hath, bringeth not the Spirit or favor of God. That every man receiveth not this treasure in Baptism is evident, for put the case that a Jew or an Infidel should say that he did believe, and believed not indeed, this miscreant now thus Baptized hath received in this outward sign and Sacrament as well as the most faithful man believing. Howbeit he neither received the Spirit of God, neither yet any grace. Wherefore it is evident the exterior sign giveth not the gift."

"Baptism is given before the congregation unto him which before he receive it professed the Religion of Christ. We ask him wether he believes, if he answer we and desire Baptism then he is baptised, so that we recognize faith in him before he is baptised (which is the gift of God) and cometh of grace, and so it is an outward sign of his invisible faith which before was given of God."

"The election of God is free, and so followeth not our faith, but faith followeth the election. And they that believed even as many as were ordained to everlasting life" (Acts 13:48).

"Now I will proceed with the Second point of Baptism, which is its SIGNIFICATION. The Signification is described by Paul in the 6th of Romans, that as we are PLUNGED bodily into the water, even so we are dead and buried with Christ from Sin; and as we are LIFTED again out of the water, even so are we risen with Christ from our sins, that we might hereafter walk in a new conversation of life. So that these two things, that is the PLUNGING in the water, and LIFTING up again do signify and represent the whole pith and effect of baptism, that is, the mortification of our old Adam, and the rising up of our new man."

"All ye that be baptised into Christ have put Christ on you, that is you have prom-

ised to die with Christ as touching your sins and worldly desires passed, and to become new men, or creatures or members of Christ, this have we all promised, and it is represented in our baptism when DIPPED in the water."

"Now have we expounded the signification of Baptism which signification we may obtain only by faith, for if thou be baptised a thousand times with water and hath not faith it availeth thee no more towards God, than it doth a goose when she DUCKETH herself in water. Therefore if thou wilt obtain the profit of Baptism thou must have faith, that is thou must be surely persuaded that thou art newly born again, not by water only but by water and the Holy Ghost (John 3:5). Thou art become a child of God, that thy sins are not imputed to thee, but forgiven through the blood of Christ according to the promise of God."

3rd "Baptism is an ordinance instituted of God, put in use in Christ's time, and after his resurrection COMMANDED to be ministered unto all that believe. For Christ saith to his Apostles "Go ye teach all nations baptising them in the name of the Father and of the Son and of the Holy Ghost." Wherefore although it seem never so exterior, yet ought it to be had in great price and much reverence, because it was commanded of God to be done. Beside that, it is an outward sign figure or witness unto the congregation of the invisible grace."

"The ceremonies of Baptism are easily expressed, it thou know what the Substance of it is, and how the Apostles ministered it; and where we have that better expressed than Acts 8 ch, when Philip baptized the Eunuch, chamberlain to the Queen of Candace, this Eunuch did acknowledge that Jesus Christ was the Son of God, which is the sign of our faith, and desired baptism, and Philip at the next water they came to WASHED him in the name of the Father and of the Son and of the Holy Ghost. There will no man deny but that the baptism was full, yet there was neither font, holy water, godfather or godmother."

IS IT WELL WITH THEE?

This is a question of deep importance, to which we would all of us do well to take heed. It is the part of wisdom to examine into our condition. It is better to prevent sickness than to let it come on, and then have a struggle for the restoration of health. It is better to carefully watch our financial affairs than it is to become bankrupt, and then struggle for the return of prosperity. It is best to be honest and candid with ourselves as to matters of importance concerning our well-being.

The most important consideration is that of our spiritual condition. Are we in such spiritual life that it can be truthfully said of us that we are well? If it is not well with our own souls we should not delay one moment, but should hasten to seek the influences of divine grace that we may be made whole. It is not a matter in which we should allow ourselves to run further risk. The issues are too important for trifling. We should be in earnest anxiety until the matter is settled and we know that all is well with our souls.

So long as one is not a Christian it is not well with him. Unpardoned sin rests upon him in condemnation. Its impurity defiles him. Its power enslaves him. So long as he remains unforgiven, unrenewed and uncleansed it is not well with him. No matter what a man has in this world, if he has not God he is in a miserable condition. He may have worldly wealth, and some may envy him, but he is in a most pitiable and dangerous condition. He may have many lovable qualities, and, as the world estimates, many social virtues, but so long as he has no part in the salvation of Christ he is in a

most dangerous condition and with a dark prospect before him. The only thing for him to do that is worth doing is to flee to Christ. It can never be well with him until he is saved. He can never be anything but a sinner and an outcast, until he comes in repentance and faith, and accepts the saving grace that God is ready to bestow on those who ask and seek and knock.

It is not as well with any Christian as it should be who does not live close to Christ. There is too much life at a distance from him. It will not do to rely on the fact that I was converted at one time. The way to be assured of conversion and adoption is by taking joy and gladness in being in God's presence all the time. It is to be an ever-present and an ever-forceful experience.

If it is well with us we shall take continual delight in prayer. We shall want to talk with God, day by day, as our friend, from whom we keep back nothing. Prayer is communion more than petition. In this sense it is always answered. Not everything we ask is granted, because we do not always ask wisely, but every time we come seeking grace and communion we find the divine presence and power bestowed in helpfulness and love.

If it is well with us we shall delight in the reading of God's Word. It will be to us more than our necessary physical food. We shall rejoice in receiving God's message to us. As we open its pages we shall hear the voice and word of our Heavenly Father, and it is not well with us if we are willing to live without this blessing. And we shall be glad to be in God's house, mingling with his people, and testifying to his goodness to our souls. We shall be anxious to see souls converted, turned from the error of their ways, and brought into the life eternal.

There is a happy and blessed life here on earth which we do well to seek after, and which, if we enjoy, shall make it to be a heavenly experience for us here even before we get to heaven. It is well for all of God's children who live close to him, and in abiding covenant relation with him. They are saved. They are at peace. They are happy and useful, and are on their way to heaven.—Herald and Presbyter.

You have heard it said—and I believe there is more than fancy in that saying, but let it pass for a fanciful one—that flowers only flourish rightly in the gardens of some one who loves them. I know you would like that to be true; you would think it a pleasant magic if you could flush your flowers into brighter bloom by a kind look upon them; nay, more, if your look had the power, not only to cheer, but to guard—if you could bid the Jack blight turn away, and the knotted caterpillar spare—if you could bid the dew fall upon them in the drought, and say to the south wind in frost, "Come, thou, south wind, and breathe upon my garden, that the spices of it may flow out." This you would think a great thing. And do you not think it a greater thing that all this (and how much more than all this) you can do for fairer flowers than these—flowers that could bless you for having blessed them, and will love you for having loved them—flowers that have thoughts like yours and lives like yours, and which, once saved, you save forever!—John Ruskin.

A LITTLE girl in a railway engineer's home, when her mother was reading of the days of creation, said: "Let us pray God to make an eighth day, so that papa can have a day to be at home with us!" Let every one who in any way is accessory to making men work on Sunday think of the significance of the loss of the home day.—Exchange.

WHAT can a man do more than die for his countrymen? Live for them.

THE DOCTRINE OF A HELL.

BY WM. D. NOWLIN.

Let me say at the outset that the doctrine of hell is very unpopular and very little emphasized at the present day.

In fact, we hear Christian people congratulating the ministry that the old-time severe and terrible views of hell are no longer preached, or even held by the ministry of to-day; and that instead of driving men by the terrors of hell, they are drawn by the love of God and the beauties of heaven. This may account for the fact that much of the present day preaching is made up of political, social and religious reforms.

Perhaps this will help us to understand why some are preaching that "men are no longer lost, but only need their religious natures developed." That "regeneration is simply the bringing out of the latent religiousness in the soul. The man who cheats his fellowman deserves punishment, but the man who rejects Christ and laughs at his atoning death upon the cross, if he is only amiable and sweet in his disposition, why, he is a Christian without knowing it."

To preach the old-time doctrine of hell, as though there were perils after death, is a narrowness beneath the dignity of the latest culture and broadest scholarship.

As a result of the leaving out of this part of God's Word, much of our preaching has become tame, and many of our church lifeless. While God is a God of love he is also a God of justice, and while there are attractions of heaven to incite men to holiness, there are terrors of hell to arouse men to flee the wrath to come, and I believe the apostles used the latter more than the former. Whenever men fail to realize the heinousness of sin and the terrors of hell, they fail to appreciate the blessings of grace; for no man loves God more than he hates the devil, for one is the reverse side of the other. And as you remove the bitterness and terrors of hell, you remove the joy and sweetness of heaven; for no man longs to gain heaven more than he desires to shun hell; and light views of future punishment will inevitably produce light views of future happiness. One is the opposite of the other. We only know light by comparing it with darkness.

While it may be a fact that the preaching on the doctrine of hell and a future punishment has cooled down considerably since the days of Jonathan Edwards, hell itself has not, and the fact still remains that "The wicked shall be turned into hell." We learn two things from this statement of God's Word. First, that there is a hell, however much some may doubt it. Secondly, that people go to hell, however undesirable this may be. Perhaps the saddest thought of which we can conceive in this life is "a man in hell," and yet we learn that "The rich man lifted up his eyes being in hell." In view of the foregoing facts, it seems to me that what we need to-day is deep, thorough preaching on the sense of the terrors of hell, and instead of having sinners tripping unconsciously into this terrible hell, over the glittering generalities of a lifeless pulpit and a formal church, we would have some old-time, heart-rending conviction of sin; some old-time experience of grace; some old-time high and holy joys of salvation bursting out in shouts of praise and triumph to God for his redeeming love. Whether we believe or teach the doctrine of eternal punishment, the facts still remain that there is a hell, and that people go to hell.

Louisville, Ky.

SILENT CHRISTIANS.

The rage of the times is for speech. It is accounted quite a sacred feat to bring everyone in a religious meeting to say something. There are evangelists who estimate the value of a service by the number who "testify." There is a distinct reproach for the man—and in some quarters for the woman, as well—who can not rise and make an utterance, and the success of the meeting seems to depend far less on the quality of the speeches than on the number. It is to be feared that those who pluck up courage (or something else) sufficient to enable them to make a little deliverance, sometimes feel quite severe towards those who sit still and hold their tongues. In this

bustling day, speech is golden and silence is shirking. The speechless attendants upon the testimony meetings are treated as a traitorous set, and even the more charitable of the willing testifiers pity them as those who are incapable of doing their duty, and need to be brought up.

We have not discovered that it is the duty of everybody—not even of all men—to speak in public. In fact we have fully discovered that quite a majority of men have no gift for edifying others, and if forced to their feet simply mumble a few inaudible inanities which happily float speedily into oblivion where they naturally belong. We have had the misfortune to endure several of those evangelistic performances in which great numbers spoke in minute or half-minute addresses—that is, they got up by the score and said something about themselves which few heard—and then the leader went away and reported what rolling numbers testified. We have not yet seen one of those things in which someone did not make a fool of himself. All this we say with the stern conviction of its truth, and yet without in the least forgetting that some of the Lord's people ought to speak publicly—far more than they do now. But we have a desire—we might call it a courageous desire—to drop a friendly word in behalf of those who never speak publicly. They may regret that they can not speak, and may even think themselves very guilty for not speaking, but the solemn fact remains that they are of the silent sort. They are unblest with the needed gift, and their oratorical brethren charge them with being under the power of a dumb devil.

It is time for us to appreciate these silent ones. The late Dr. Jeter once remarked that his mother never said one word to him on the subject of religion, but that he was yet always distinctly conscious of the fact that his life was more impressed by her influence than by anything else, for, as he said, "he knew how she felt concerning him." At the time Peter and John were on trial for healing the cripple at the temple gate, the healed man was perfectly silent. He did not open his lips, but he was there. Before the crowd and the court he stood, and though speechless he was powerful. He was a living fact, and as the people looked upon him they saw in him the unanswerable argument in favor of the apostles. They declared that he had been healed by the power of Christ, and he stood the quiet and fearless witness that they were telling the truth. They talked with their lips, while he testified by his character, and both did well.

A chaste and serious silence has power. It sets off a godly life to great advantage. It is a safeguard against mistakes, and enables one to see piety in its modesty and repose. Activity in a Christian in well-doing is most becoming, but it is always likely to be attended with blunders. They who speak are not always able to season their speech with grace and wisdom. The best of men expose their weak points when in motion.

Of course the world will condemn us when we are silent through indifference or cowardice. When the time comes for speech, silence is sin, but silence is not sin all the time. There are times when it is sinful to speak, and ill-timed words find little mercy with the people.

We have noted people who were thoroughly good, and yet they could not speak. They did not believe that they ought to speak, and were haunted with no remorse because they kept still. They felt that they must keep silent before the Lord and before the people, and had no tinge of self-reproach in doing so. Indeed they were utterly unconscious of any obligation to speak, and while not exactly proud of their silence they were not ashamed of it. They did not flout at those who did speak, nor did they parade their silence as a sign of superiority. They simply feared God and were silent. They did not flare their lips but they did let them shine.

We can testify that we have often been more impressed by the quiet and devoted spirit of the silent than by the platitudes of unthinking talkers. If good people can not speak in public, then let them keep silence. It is time for the testifiers to cease their warfare upon them. There is a mine of good religion in not saying anything when you have nothing to say.—Rev. W. E. HATCHER, in The Teacher.

CHRIST OUR SHEPHERD.

BY REV. THEODORE L. CUYLER.

The Jewish Shepherd was the master of a household of sheep, and as closely attached to his fleecy friends as daily and nightly intercourse could make him. He was the constant companion of his flock. He spent a part of his days in searching out the green spots on the hillside where they might graze; and he spent a part of his nights in guarding them from the robber or the bloodthirsty wolf. If a sheep was caught in a thicket, he ran to rescue it; if a lamb fell into a mountain torrent, he hastened to draw it out. If a wild beast showed his glaring eyeballs near the sleeping flock, the shepherd seized his crook or a club and gave him battle. Such a watchful guardian was the ruddy young David when in defense of his sheep he slew a lion and a bear. This peculiarly tender and helpful attachment was in the mind of our Divine Master when he said to his disciples, "I am the good Shepherd;" and what he said to them he still says to every true Christian whose eyes may fall on this article.

In the first place he declares, "I know my sheep, and am known of mine." Jesus never can be mistaken as to who are his genuine followers. We may often misjudge our fellowmen—passing by some modest undemonstrative souls that are the friends of Jesus, and admitting some others into the visible church who hide an unconverted heart under a sheep's clothing. Christ read human character with unerring wisdom when he was on earth. How clearly he detected Nathaniel's clean morality; and how keenly he read the selfish Judas's treachery from the start! There was something in Zaccheus that made him worth a special visit; and in the penitent Syrian brigand, who was writhing beside him on the cross, he discovered a faith to which he promised an immediate admission into Paradise. Boastful Peter felt confident of his own loyalty, come what would; but the omniscient Shepherd startles that member of his flock when he says to him, "before the cock crow, thou shalt deny me thrice!"

It is a most cheering and encouraging thought that Jesus knows all his flock now and "calloth them all by name." However obscure your station, my brother, however hard and humble your lot, my sister, you can say, My Master knows me. He has me on his great, loving heart. He is perfectly acquainted with all my wants and all my weaknesses; he knoweth my frame, and remembers that I am but dust. There is not a thorn that pricks my foot or a wound that makes my heart bleed, but his eyes behold it. Although one of the humblest sheep in his vast flock, I was redeemed for some good purpose and have some work to do for him, and for my fellow-creatures.

This fact of Christ's perfect knowledge of all his flock throws a great light on some trials that would be otherwise dark, and on some of his dealings that seem to be mysterious. It explains why one of us is promoted, and another one is set back; why one seems to run before a favoring breeze, and another is buffeted with contrary winds. My Shepherd is never cruel in his dealings with me. If he employs the lancet, it is because there is an ugly ulcer that needs to be opened; if he applies the pruning knife, it is because he discovers that my vine is running all to leaves, and he would have it bear more fruit. He knoweth what is in me, and what ought to come out of me, if I would become a healthy, happy and useful disciple.

The second thing that our divine Shepherd assures us is that his sheep know him and follow him; for they know his voice. They have the internal evidence that they are his; there is a witness of his Spirit that witnesseth with their spirits. They know their Shepherd by a spiritual instinct and a personal experience. How do you know your mother? By a description of her, or by an analysis of her character and qualities? No; the instinct of love is deeper than any philosophy; you have drunk of her love, and fed on it from infancy. So doth a truly converted soul know Christ—by coming to him, by trusting him, by trying him, by receiving him into the innermost parts; it is an experimental knowledge, and unless you and I have that, to some actual degree, larger or smaller, I do not see how we can claim to be Christians.

Christ's sheep hear his voice, and follow him; this is the test of their loyalty. Faith comes first, but obedience is the evidence of faith. Dr. Horace Bushnell has well said that "Jesus does not drive his followers on before, as a herd of unwilling disciples; but goes in advance of them, leading them into paths that he has trod, and dangers he has met, and sacrifices which he has borne himself, and he calls them after him." Young Christian! if you obey your Shepherd's voice, you will often be called to severe toils, and sharp self-denials, and often to unpopular paths, and bitter oppositions and to do thankless favors to some very unlovable people; but you will never be called to violate conscience or sacrifice a principle. Your Shepherd will never ask you to sit under a preacher who denies him and preaches error; he will never lead you into a haunt of revelry under the name of "amusement"; he will never show you the way to a licentious play or a chamber of wantonness; he will never gloss over gambling under the name of "business," or political trickery under the name of patriotism. He will never decoy you from a prayer meeting to a ball; or lead you on to any debatable ground where people will be apt to say: "We did not expect to see you here." Following Jesus, you will often find an uphill clamber to be a path of pleasantness, and a lowly walk through a valley of humiliations, a road to peace. He will keep step with you through the darkest hours, and his voice will be sweetest music to you as he whispers: "I call you my friend."

The third and last proof of our divine Shepherd's fidelity to his flock is the most precious of all. "The good Shepherd giveth his life for the sheep." Not for his doctrines did he die—but for his flock. This truth lies sweetest and warmest to every Christian's soul. This brings us to Calvary, and on that Cross hang the eternal hopes of every one of us. Jesus died for me; and if I accept him as my Savior and Lord I live, and live forever. The atonement is the very core of the Gospel; philosophers may analyze it if they can; it is not a doctrine of the head—it is simply only to the trusting heart. Jonathan Edwards could reason about redemption very profoundly; but he did not comprehend it any more perfectly than the poor sailor who, in his distress, overheard a woman singing at her wheel,

"I'm a poor sinner, and nothing at all; But Jesus Christ is my all in all!"

Jack caught at the words like a drowning man; and when he came to make his confession of faith in his "Bethel," he could only repeat the simple lines as the anchor to which he clung. The mighty theologian and the humble sailor go into the heavenly fold, led by the same good Shepherd who gave his life for them both.

O Thou blessed Lamb of God who takest away the sins of the world, take mine away; what Thou bearest I could not bear; lead me and feed me as one of Thy flock, and let me follow Thee whithersoever Thou goest!—Independent.

EVERY man is a missionary now and forever, for good or for evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence out to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be. There are no moral blanks, there are no neutral characters. We are either the sower that sows and corrupts, or the light that splendidly illuminates, and the salt that silently operates; but being dead or alive; every man speaks.—Chalmers.

TRAVEL, which adds charm to the conversation of an agreeable person, sometimes renders a bore more tiresome than ever. "And there I stood, Aunt Susan," said Miss Porter's slow-speaking but long-winded nephew, who had been droning on, about his summer in Switzerland, for some hours since the old lady's eyes had begun to droop in the lamplight,—"and there I stood, Aunt Susan, with the abyss yawning in front of me."

"William," said Aunt Susan, speaking as one who has long kept silence, "was that abyss a-yawning before you got there, or did it begin afterward?"

THE BAPTIST CONGRESS.

The fifteenth annual session of the Baptist Congress was held in the auditorium of the Immanuel Baptist church, at the corner of Twenty-third street and Michigan avenue, Chicago, Ill., 16th-18th of this month. Dr. Johnston Myers is the distinguished pastor of this church.

The Congress convened on Tuesday afternoon at 2 o'clock. There were about six hundred persons present at the opening session. Tuesday evening the attendance was larger, but the attendance at other sessions was smaller. Everywhere the eye met high foreheads, intellectual countenances and the characteristic expression of the college professor. Only a few women were present, but some of them evidently had a "mission" in life, and were intent on filling it full. The students of the divinity school of the University and of the Baptist training school were out in force and listened with notebook in hand.

Rev. Adin A. Kendrick, D.D., of St. Louis, was President; Rev. J. W. Conley, D.D., of St. Paul, Vice-President, and Rev. Theo. A. K. Gesler, of New Jersey, Secretary.

In welcoming the Congress Rev. Johnston Myers said:

"I do not care to sit here to listen to platitudes. Let us say something, even if we go home less popular than we came. I am here for red-hot, positive statements." And that represented the spirit of the Congress. True or false, the "statements" must be "red-hot and positive."

The programme consisted of six topics for discussion, and for convenience it may be divided into two general sections. The first would represent the first three questions which are denominational in character. The issues involved, for the most part, are supposed to be settled, and not open to discussion so far as Baptists are concerned. The second section of the programme was composed of sociological, psychological and speculative theories, and open to the widest divergence of opinions. Yet, singular to say, in a Baptist Congress, it was upon the first series of questions that there were the most radical statements, and nothing appeared to rest upon a firm foundation; while upon the second series the harmony was painfully monotonous. Whether some persons had theological vagaries and wheels in their heads, or took this occasion to air their heresies which they dare not do at home, fortunately is no part of my purpose. I shall only venture this opinion in passing that the protest against Baptist faith and practice, coming from within, whether North or South, however variously stated, has a common bond of sympathy in its adherents, springs from a common purpose to overthrow the faith of the fathers, and is only variously stated from local colorings and expediences.

The first topic was: "Are the Teachings of the Apostles of Equal Authority with those of Christ?" Both of the writers, Prof. E. D. Burton, D.D., of the University of Chicago, and Dean W. P. McKee, of the Francis Shimer Academy of the University of Chicago, both took the extreme radical side that the teachings of the apostles were not equal in authority to that of Christ. Of the appointed speakers Prof. Rush Rhees was on both sides, and Prof. C. L. Williams, of Denison University, was highly conservative.

Dr. Burton said in part: "The apostles whose writings are preserved in the New Testament were men of high character, full of the Holy Spirit and of the fruits of

the Spirit. But they recognized in Jesus one far superior to themselves, who, unlike themselves, was sinless and perfect. This difference in character involves a difference in authority."

Prof. Williams started out with a clear statement that the apostles were of equal authority with Christ. He concluded as follows:

"The apostles confirm the testimony of the gospels as to the teaching of Jesus Christ. In writing his narrative Mark, a subordinate, was dependent chiefly upon the Apostle Peter for his information about Christ. Luke, also a subordinate, was dependent upon the apostolic report of Christ. Thus the trustworthiness of the gospels they wrote rests ultimately upon the trustworthiness of the apostles. The undisputed epistles strengthen the gospels against such a theory as that the gospels were simply a crystallization in the second or third centuries of myths then in circulation concerning Jesus of Nazareth. These epistles also re-enforce to a considerable extent those teachings of the fourth gospel, which distinguish it from the synoptics. Since Jesus was teacher of both apostle and evangelist the relation between the teaching of the epistles and that of the gospels is of the most vital kind. We find patent in the epistles what is latent in the gospels. Doctrines brought to full growth in the epistles have their root in the gospels. The New Testament is so much of a unity that if one part should be torn away the remaining parts would bleed."

At 8 P. M. the subject was: "Is Baptism Prerequisite to the Lord's Supper?" Dr. George B. Eager, D.D., of Montgomery, Ala., was detained at home, and Dr. P. S. Henson came in at the last moment and spoke without hearing the preceding discussion. Dr. O. P. Gifford, of Albany, N. Y.; Dr. R. H. Conwell, of Philadelphia, and Mr. Theodore M. Banta, of New York, boldly advocated open communion. Dr. George A. Lofton vainly endeavored to stay the tide. A professor of the Chicago University is reported to have said that five-sixths of the audience sympathized with the open communion contention, and it certainly looked that way.

Two of the daily papers, the *Inter-Ocean* and the *Tribune*, made this astonishing statement:

"Those who discussed this question were unanimous in the agreement that baptism is a prerequisite to the Lord's Supper, but there was some difference in what constituted baptism, whether immersion was necessary, or if sprinkling was to be accepted."

That statement is hardly true, since one of the speakers distinctly said that baptism was not necessary to participate in the Lord's Supper. The *Chronicle* used the following flaming headlines:

OLD RULE DISCARDED

Baptists in Annual Congress Attack Close Communion.

Time-Honored Rite Is Disavowed by Sect's Prominent Pastors.

Rev. Drs. O. P. Gifford and R. H. Conwell Lead the Assault

Theodore M. Banta, of Brooklyn, and Others Take Similar Positions.

Immersion Declared Not a Necessary Prerequisite to the Lord's Supper.

And then the *Chronicle* continues:

"It has been intimated by some of the members of the Congress that the very fact the subject of close communion was placed on the lists for discussion was a confession of weakness on the part of the leaders of the denomination that the close communion tenet had outlived its usefulness. At any rate the position taken last night by Dr. O. P. Gifford, of Buffalo, and Dr. R. H. Conwell, of Philadelphia, two of the most eminent divines in the denomination, indicate a decided change of sentiment among Baptists on the subject of close communion. In fact, the suddenness and positiveness with which a venerable doctrine of the church was repudiated by nearly every speaker who took the platform to discuss the question, almost took away the breath of the conservative element of the Congress.

"ACTION WITHOUT PRECEDENT.

"Never, perhaps, in the history of the Baptist denomination has so important a doctrine been stricken down on such short notice, and apparently without the shedding of a tear over the corpse."

Dr. O. P. Gifford, of Buffalo, N. Y., took the ground that baptism is not a prerequisite to the Lord's Supper. After giving some extreme definitions of the terms used in the question he declared that people who had been only sprinkled could rightfully partake of the Lord's Supper. After quoting from Drs. A. C. Kendrick and A. H. Strong, he radically dissented from their views. He said there were several unconscious false assumptions which underlie the close communion argument.

"The first of the unconscious assumptions that underlie the arguments to which we allude is this: That the practice of the churches is a sort of common law, which when codified may supplement or qualify the law of the New Testament. Second assumption—that there is a fixed, complete and binding system of church organization revealed in the New Testament. Many Baptist churches differ from those of the New Testament, and are the better on that account. The Presbyterians can get their form of government out of the synagogues of the New Testament, and the Episcopalians out of the Roman government; but the New Testament furnishes no form of Baptist church government. Third assumption—the ordinances are purely formal and external instead of being living expressions of the innermost realities of the Christian faith. If immersion is prerequisite to the Lord's Supper it is also prerequisite to the entire Christian life, as it was in the morning of Christianity's day. If unimmersed men can assume the Christian prerogatives in everything except the Lord's Supper, neither is any form of invitation Scriptural."

Dr. Russell H. Conwell said: "I believe in the Baptist doctrines, and hence will not say any new thing. I am obliged to say that if a man believes honestly in sprinkling, we must accept his sprinkling as sufficient as a prerequisite to the Lord's Supper. Now, what is the purpose of the Lord's Supper? "I have taken the Lord's Book and examined every passage in it bearing on the Lord's Supper, and I find the purpose is to bring Christ to the minds of men. I hold that no man has the right to invite another to the Lord's Sup-

per table. If it was my table I would invite you all, even the Methodists and Episcopalians; but, being the Lord's spiritual table, I have not that right. We insist that the first thing after a man believes in Christ is baptism. We are proud to say that the Baptists have never shed the blood of any religionists. We have never persecuted, for we believe in religious liberty. But if a Baptist church should spurn my old mother, who is a Methodist, from the table, that act would be the worst act of soul persecution."

Mr. Theodore M. Banta, a layman of New York, said that he read a few days ago in the *New York Examiner* that "open communion was as dead as Julius Caesar," and he had come all the way from Brooklyn to the Congress to attend the funeral. Then he said: "I glory in the fact that I am an open communionist. I have been a Baptist forty years. For sixteen years of that time I was a close communionist. Then I got troubled about it, and got a large collection of close communion documents from the American Baptist Publication Society and read them, and they made me an open communionist."

After a good deal of laughter on the part of the audience he went on to complain that the close communion Baptists prescribed a ceremonial prerequisite to the Lord's Supper, while the Methodists did not, and read from the Methodist discipline the invitation given at the Supper. Finally he contended that the object of the Supper was the remembrance of Christ, and any one who wanted to remember him was welcome to the Supper.

Dr. Gesler, the Secretary of the Congress, then spoke to the same point. One is that the Lord's Supper is a church ordinance, and another is that old Pedobaptists held that baptism is a prerequisite to the Lord's Supper. He said that baptism was not even a church ordinance, and the Baptists had no right to dictate who should sit at the Lord's table. He insisted that a person who had been immersed might be a thief, and therefore argued that a ritualistic qualification for communion was in its nature unreliable. Spirituality and not conformance to church ordinances, he maintained, was the divine conception of the Lord's Supper.

Dr. J. W. Conly, of St. Paul, said that while he was not a priest, he was a teacher, and that he would say to the people, "This is the regular order, but I do not say baptism is prerequisite, and now the responsibility rests with you." There was some talk on the other side, but it was an open communion night.

Dr. Galusha Anderson, of Chicago University, said he was a "Baptist, notwithstanding what he had heard."

Dr. George A. Lofton, of Nashville, said that "the positions of the brethren who have gone before have been illogically defined and not Baptistically stated."

A prominent Northern brother was heard to whisper that would most aptly apply to several of Dr. Lofton's very recent statements.

Dr. A. A. Kendrick made a very sensible speech.

Dr. P. S. Henson, of the First church of Chicago, concluded his speech and the debate as follows:

"As to the order of the ordinances we are happily at one with the overwhelming majority of our Pedobaptist brethren, the only difference being that we constantly and consistently maintain that baptism is a burial in water and a resurrection out of it, whereas they allow that any application of water is baptism that taste may select or convenience suggest. The only

Clergyman's Statement

Nerve Strength Gained by Taking Hood's Sarsaparilla.
BRIGHTON, IOWA.—Rev. Bernard M. Shulchik of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsaparilla
Is the best—in fact the One True Blood Purifier.

are the only pills to take with Hood's Sarsaparilla.

matter of debate between us is not whether baptism is a prerequisite to the Lord's Supper, but whether the symbol of lustration or purification shall be supplied as a substitute for the symbol of our Lord's own burial and resurrection. As the Lord is the Saviour of the church, we simply plant ourselves on the impregnable ground that we have no authority in the premises."

[Continued next week.]

THE NEW WAVE

A great popular pure drink and pure food wave is just now passing over the country, and it seems to have come to stay.

More attention is being given to articles of food and drink than heretofore, and people are slowly learning that good health cannot be preserved under the present civilization unless the habits are of a more natural character. The apparently harmless coffee habit now numbers its victims by the thousands, producing obstinate stomach and bowel troubles that will not abate except by leaving off the habit.

It is not always an easy task to drop a lifetime habit.

One of the late discoveries is a pure food coffee, made entirely of grains, and possessing great fattening and nourishing properties, while it brews the extract deep seal-brown color of Mocha, and when cream is added, it takes the rich golden brown of old Java. The taste is pungent and piquant, quite similar to coffee; when boiled full fifteen minutes after the boiling point is reached, in fact, so close to it in aroma and flavor that the coffee drinker, who has had trouble with coffee, will freely take on the new grain drink when he discovers that it agrees with him perfectly, and its healthful properties quickly dismiss his former ailments.

The great feature of this new and rational method of dismissing sickness, is to avoid drugging oneself and quit hurtful habits, taking in only what is known to be pure natural food such as the Creator intended for man's subsistence.

Nothing is more to the point than this new food-drink made from grains. It bears the name of "Postum Cereal," and is made by the Postum Cereal Co., Ltd., Battle Creek, Mich.

It claims to be a direct and quick producer of new blood corpuscles by the natural method of good nourishing food taken in a liquid form. It is quite a bit less expensive than coffee, and altogether its use appeals to one's common sense.

Beware of the fraudulent imitations of the original Postum Cereal Food Coffee. Insist on Postum.

Concoctions sold as "Cereal Coffee" contain injurious ingredients. Genuine packages of Postum have red seals and the words, "It makes red blood," thereon.

GOLD IN SIGHT.

The claims of the Joseph Ladue Gold Mining and Development Co. are the richest in the Klondyke. Joseph Ladue, the pioneer of the Klondyke, the founder of Dawson City, whose agent, Robert Henderson, first found gold in the Yukon region, and who was first in the field, has turned over to the stock company for med to develop the region the following property:

- 1—A wonderfully rich gold placer mine near the city of Dawson, 1,000 feet long 4 feet thick, with a known width of 800 feet. Yields \$12 of course suggest gold per cubic foot.
- 2—A gold-bearing quartz property of 800,000 square feet, free milling, assaying \$300 a ton. Experts believe this to be the richest lode of the district.
- 3—A valuable timber grant by the Canadian government, covering timber lands along both sides of the river for a distance of 18 miles from Dawson. This grant confers a practical monopoly of the lumber trade of Dawson.
- 4—A saw mill built by Mr. Ladue near Dawson, now earning \$1,200 a day, with the demand for lumber and mill work rapidly growing.
- 5—Eighty choice building lots in the business centre of Dawson city.
- 6—A charter granting extraordinary powers to engage in all kinds of industrial enterprises, transportation and mining.

These properties are held in fee simple by

The Joseph Ladue Gold Mining and Development Co. of Yukon.

CAPITAL, \$5,000,000.

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The capital stock is divided into 500,000 shares at \$10 each, of which 250,000 are offered for subscription at par. Subscription lists now open. Full information can be obtained from the Chicago office, 1106 Chamber of Commerce Building.



This is Only the Merest Outline of a Few Interesting Values.

Colored Dress Goods.

This week a special sale of another importation of Fine Dress Fabrics, including the New Blues, Greens, Dahlias and all the other leading shades in Drap d'Etoles ranging in price from 90c to \$1.50.
 Our 54-inch Imperial Whip Cord, a very desirable fabric for street wear and travelling dresses at \$1.25.
 Novelty Dress Goods in roush and smooth effects, new combinations and coloring; they are \$1.25 and \$1.50 quality; your choice at 90c.
 Fancy T. Tweeds and Molange Mixtures at 49c, 55c and 65c; see them.

Black Dress Goods.

Special sale of All-wool and Silk and Silk Wool Priestley and Gold Medal Fabrics for this week—at these prices:
 46-inch wide Priestley and Gold Medal Silk Warp Black Henrietta, regular \$1.75 quality; at \$1.29.
 46-inch Gold Medal All-wool Black Henrietta Satin Finish; regular 75c quality; at 59c.
 60-inch Priestley Black Cravenet, strictly shower and rain-proof, real worth \$1.65; at \$1.19.
 These are only a few of our many money saving values we will offer in our Black Goods Department. We handle only the best makes. Come and examine them.

Specials in Silks and Velvets.

22-inch wide Black Taffeta Silk, splendid rustle and finish at 75c.
 Black Brocaded Silks, 22 inches wide, large designs, All-silk, fine quality \$1.35.
 Black Velour Cord, Silk and wool, extra quality, 22 inches wide, only \$1.10.
 Fancy Colored Figured Taffeta Silk, to close out this week, will go at 75c.

Just Received a Pretty Line of Children's Cloaks.

A sobby Cloak, in fancy materials, with large collar trimmed; in braid \$3.50.
 Stylish Cloth Cloaks, in browns, greens, cadet blue and cardinal large collar trimmed in braid, only \$4.98.
 Children's stylish Cloaks, in fancy mixtures, large collars and fur-trimmed at \$6.50.
 Children's pretty white Elderdown Cloaks, fur trimmed, at \$5.00.

We have other Cloaks for Children at \$2, \$2.50 and \$3.

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DR FRED D. HALE IN NASHVILLE.

Beginning November the first, Dr. Fred D. Hale has been holding a two weeks' meeting in the Central Baptist church, this city. The great Centennial had just closed on Saturday night preceding Sunday morning of the first meeting and universal demoralization reigned supreme. Besides this Sunday morning opened up with a rain and the great funeral in a neighboring church of a young man who had been accidentally shot at the exposition, which attracted great attention. Nevertheless the attendance was good and the meetings began, after several days, in earnest; and although the revival in the church had to be lifted largely from under the incubus of general demoralization, the results have been good. There have been about thirty additions, up to date, with many conversions out of which there will be other additions to the membership of the church. Bro. Hale leaves us tonight, very much to the regret of the church and the community.

During the meeting, at times, the church was packed to its utmost capacity; and the effect of the preaching of Bro. Hale upon the church will doubtless be permanent and abundant in its results. His sermons were marvelously simple, incisive and full of the Gospel, at all times and generally they were marked with great strength and ability. He impressed us all as a man of God, filled with the Holy Spirit, with but one great idea, the winning of souls, and he is remarkably courageous and persistent in his loyalty to Baptist principles and practices, which he most effectively upheld in seeking to win converts to the Baptist church. He is absolutely devoid of evangelistic trickery and trumpery, and pursues simply the apostolic method of preaching the gospel and urging men on the spot to believe and be baptized, with out much if any effort at other and usual tests and invitations.

Bro. Hale won the affection and admiration of all the people, Baptists and Pedobaptists, notwithstanding his repeated presentation of Baptist principles and practices in the strongest light. He was exceedingly kind and loving in his declaration of the truth as it is in Jesus; and he touched no subject without the Bible as the sole authority for all he said. We part with him with regret, but with a thousand blessings on his head and prayer for his continued great success.

GEO. A. LOFTON,
 Nashville, Tenn., Nov. 13, 1897.

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

Awarded
 Highest Honors—World's Fair,
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FROM TEXAS.

The greatest Baptist State Convention that Texas ever witnessed has now become a part of history. Over 1,400 del. delegates registered, and over 100 votes cast on the first ballot. San Antonio has the honor of having entertained this body, Nov. 5th, 9th.

The denominational interests as represented by education and organized mission work in the State, have been the source of an unpleasant contention for some time past, but this great body of representative Baptists settled these misunderstandings clearly and fully.

The mission work is on a firm basis, and under the leadership of Dr. Gambrell has made a record of which all may be proud.

The cause of education has received an impetus which certainly under proper management can but result in giving us sons and daughters better fitted for life and Christian work.

Several small colleges received large donations. Our pride, Baylor University has now before her the most flattering prospects of her history.

Our venerable and loved Texas pioneer in Christian education, Dr. Burleson after a spell of sickness is again seen in the college halls. He is now relieved from the heavier duties of active classroom work, but inspires by his presence and counsel.

Providence has thrown the sable mantle of her unexplainable mysteries over the home of Dr. B. H. Carroll and taken his noble wife. Her life was a model as a wife and a mother, and as a Christian friend to all who knew her.

"She is not dead but sleepeth"
 for.
 "There is no death, the stars go down
 To rise upon a fairer shore,
 And bright in heaven's jeweled crown
 They shine forever more."
 R. B. MORAN

FROM KANSAS.

I am truly glad that it can be truly said that Highland Station Baptist church is one among the best churches in the State; they have a neat, comfortable house of worship, clear of debt, which they are proud of and well may they be. A number of their members are Kentucky Baptists. When Bible doctrine, which is Baptist doctrine, is being set forth from their pulpits they don't turn pale and faint looking, they want the truth the whole truth and nothing but the truth, they want it presented in the Spirit of the great teacher, the spirit of love and sympathy, they want a regenerate membership, not regenerated by water and works but by the Holy Spirit.

If they are not able to have a big preacher they make the use they can of the farmer preacher. When he gets up to preach the Gospel he does not feel as if he was facing a lot of cold hearted critics.—Ah! he feels that he has their prayers, their sympathies. They trust their pastor as if he were a God-sent man—'t' are not of the dry weather sort of Baptists—yesterday morning being rainy, roads slippery, a goodly number drove two to six miles to morning service. At the evening

service a large congregation, many young people all well behaved and very attentive audience. Last Saturday's meeting was a spiritual feast for all present. We were greatly rejoiced and much encouraged to have the privilege of receiving by letter and welcoming into our church, Bro. and Sister J. R. Thomas, also Sister Bettie Hutchinson, all of the South Fork Baptist church, of Larue county, Ky., truly we can say their loss is our gain.

Luke 10:2 "Therefore said he unto them, the harvest truly is great but the labourers are few, pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."
 E. W. MILLER, Pastor.
 Troy, Kansas, Nov. 5, 1897.

For solid comfort, speed and safety the best route to Washington is the Chesapeake & Ohio railroad. For fine scenery it is unequalled. The valleys, the plains and the mountains makes it the most picturesque of the routes East. It needs no recommendation to those who have traveled over it. To take one trip over the C. & O. from Cincinnati or Louisville makes it sure you will never take any other route. We know, for we have often tried it, and write this un-solicited, solely in the interest of the traveling public.
 W. P. H.

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 and Main.
 J. B. CAMPBELL, D. P. A.,
 LOUISVILLE, KY.

THE TIME TO DIE.

BY RALLY M. BRYAN.

When night's cold stars look down and smile
Upon the tearless, sleepless eye,
And morning finds the brow more pale,
Oh, is not this the time to die?

When every strain of mem'ry's lyre
Can find its echo in a sigh,
And rust is on each broken string,
Oh, is not this the time to die?

When all the angels seem to turn
In scorn from the imploring cry,
And leave the broken heart alone,
Oh, is not this the time to die?

No, no tho' every form of woe
Were sent the human heart to try,
The blighting of an earthly joy,
Can never bring the time to die.

But I will tell thee: 'tis when
The soul is fitting for the sky;
Then tho' the world seem dark or bright,
Then mortal it is time to die.

OUR PULPIT.

REASONS FOR A SINGULAR QUESTION.

BY C. H. SPURGEON.

What wilt thou that I should do unto thee?—Mark 10:51.

That was a very strange question to ask a blind man. Everybody could see that he was blind; they could tell by the way he struggled through the crowd that he was blind. His very voice, which had long been used in begging, would show that he was a blind mendicant. There he stood before the Saviour, and Jesus knew what he wanted, yet he put to him this singular question, "What wilt thou that I should do unto thee?" The great Son of David knew that the man who cried to him, "Have mercy on me," really meant by that plea, "Lord, give me my sight." Yet our blessed Lord never asked a foolish question, and never spoke an idle word. There is a deep meaning, a gracious reason, in all that he says. It will be my business at this time to try to show you the reasons for this question; and while I do so, I want to speak, not so much to you people who are converted, and who know the Saviour, but I want to address any here who have not yet been brought to the feet of Jesus, but who are longing to be saved by him. Oh, that God would help you to follow me in each thing as I say it, that what is said may be done as it is said, God the Holy Spirit working by the word!

I think that, by this question, the Saviour fixed the blind man's mind on the blessing he wanted. The Lord Jesus wished blind Bartimeus to know what he really needed. I believe that there are many people who pray after a very poor fashion, for they really do not know for what they are praying. "I want to be saved," says one. Do you know what being saved is? "Oh!" says the person, "I want to be converted." But do you know what being converted means? I believe that many people who go into the inquiry-room to seek the Saviour, if they knew what they were seeking, would run away sooner than get it, but they do not know what it is. "I want to be saved from going to hell," says one. Now, mark you, that is not salvation. Every murderer wants to be saved from the gallows; every thief wants to avoid the policeman; and if that is all you want, I have little comfort to give you. What Christ comes to do, is to save you from your sins; to save the drinkers from getting drunk; to save the liar from saying what is not true. He has come into the world to save the dishonest from being dishonest; to save the lazy; to save the ungenerous from being selfish and grasping. He has come

to save the blasphemer from his blasphemy, and the Sabbath-breaker from his Sabbath-breaking; his name is called Jesus, "for he shall save his people from their sins."

Jesus wanted this blind man to know what he really needed; and he wants thee, sinner, to know what thou dost really need; and, therefore, he puts to thee this question, "What wilt thou that I should do unto thee?" that thou mayest settle distinctly in thy mind what it is that thou art seeking. May God the Holy Spirit enable thee so to do!

It teaches us much more than I can tell you in a single sermon, but it does teach us, I think, very plainly, that prayer should be personal; "What wilt thou that I should do unto you?" There was, just now, a host of us bowing our heads in the attitude of prayer, but how many of us were really praying? The prayer that is offered in the mass often has no prayer in it. He who would have eternal life must ask for it for himself, and by himself. It is quite right to have family prayer; I bless God that I cannot remember a time when I was not one of those who gathered night and morning in my father's house to pray. It is a very delightful thing to have been brought up to attend prayer-meetings, and to join in public prayer with the people of God; but when a man is seeking Christ he must pray alone. He will not need to be told that, he will be sure to do it. His difficulty will sometimes be to find a place where he can get alone. I have known some seekers get down a saw-pit, or behind a haystack, or upstairs in a room where they could turn the key. Some have to get into the street, and walk to and fro, that they might feel themselves alone with God. O sirs, to go to church, and say with a crowd, "Lord, have mercy upon us, miserable sinners, may bring no blessing to the troubled spirit; but to get quite alone and cry, "O God, have mercy upon me, for thy dear Son's sake; I am a miserable sinner, but O Lord, deal with me in mercy, I pray thee, save me for Jesus Christ's sake"—that is the way to pray. The Saviour put it to Bartimeus, "What wilt thou that I should do unto thee?" Oh, that the Holy Spirit would, at this moment, make each of you conscious of your personal need, that he would put a pang into your heart which nobody else could bear for you, a hunger and a thirst which could not be allayed by anybody else's eating and drinking, but which would require that you should personally feed upon the Lord Jesus, and personally drink of the water of life, or else you must die! I think the Master, in that question to the blind beggar, brings out the personality of the seeker as well as his own personality—to come back to the point where I began. He would have us, individually, come to him, as an individual, and ask of him just what we want, each one for himself, for we must be gathered to him one by one, repenting one by one, believing one by one, and we must be born again one by one. Hence he asks of each one the question, "What wilt thou that I should do unto thee?"

Another thing that is taught us in this question is, that prayer should be a distinct act of the will: "What wilt thou that I should do unto thee?" I will suppose that, guided by the Holy Spirit, I have picked out the right person, and that person is now thinking, "Yes, I long to find eternal life, and to obtain all that my soul needs at the hands of Christ." Well now, in your seeking, do not depend merely upon the use of pious words, and think that, when you have repeat-

ed certain sentences, you have prayed. Do not go and hunt up a church collect, or a form of prayer written by some eminent Dissenter, and fancy that you can pray by saying those words. No, you must will what you want: "What wilt thou that I should do unto thee?" Suppose that you desire to be freed from a certain sin; if that is the most important petition you can present to God at this time, just will it before the Lord. Say, "O God, my heart is intently set upon mastering that sin, and getting rid of it. I will that thou shouldst work this miracle within me, that thou shouldst break the neck of that habit, that thou shouldst deliver me from the iron heel of that strong temptation of mine!" May God help you to will that! Or else, "Lord, I want at once to get peace through believing in thy Son Jesus Christ, but I hardly know what it means, or how it is to be obtained. If I did, I would get it; or if I found that I could not get it, I would ask thee to enable me to secure this priceless blessing!" Oh, that the blessed Spirit, the Holy Ghost, who is the Lord of the renewed will, would make you will to believe in Christ, and make you will to submit yourselves completely to him, that he might be to you your sole and only Saviour, your Lord and your God! That kind of willing is really praying, it is the will setting in motion the other powers of the mind. You know that the will of man is a very crooked thing, and also a very powerful thing. John Bunyan, in his Holy War, makes "my Lord Will-be-will" governor of the town of Mansoul, and a domineering fellow he was, too, lording it over everybody. "My Lord Will-be-will" never yields to Christ if he can help it. "My Lord Will-be-will" is a sturdy defender of the rule of Diabolus, and he holds out against the Prince Emanuel as long as he can; therefore the Saviour attacks him and says, "What wilt thou? What dost thou will that I should do unto thee?"

I can truly say, brethren, that my will toward the Saviour is this, "Lord Jesus, do anything thou pleasest with me. Let me live, or let me die, only let thy will be done in me." My will toward the Lord Jesus is, that he would deliver me from my sin, that he would be everything to me, wisdom, righteousness, sanctification and redemption, and that he would abide in me, and make me abide in him henceforth and forever. Is your will like that? If so, will away, will away with all your might. Say, "Lord, I will, I will, I desire, I request, I entreat, I beg, that thou shouldst forgive me, that thou shouldst take me to thy servant, that thou shouldst break off from me the fetters of my old habits, that thou shouldst make me like thyself. Lord, that is what I will, and I will it with all the energy of my nature. My proud heart, the proudest, perhaps, that ever beat against thee, now bows at thy feet, willingly and cheerfully asking that thy will may be done."

So, this question, "What wilt thou that I should do unto thee?" teaches us that there must be personal prayer and the distinct willing will of what we desire Christ to do for us.

But, dear friends, I think that the text also shows us that the prayer which wins its way with Christ should be an act of the understanding. "What wilt thou that I should do unto thee?" I have no fault to find with those who always preach, "Believe in Christ," except that I wish they would sometimes tell the people what is to be believed, and what believing really is. Now, friend, you say,

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"I wish I could find the Saviour to-night;" but do you know who the Saviour is? What do you want of Christ? There should be an intelligent apprehension in the mind of what is desired from him. Bartimeus, when he was asked what he needed, said: "Lord, I want my sight." Now, dear hearers, we desire that you know enough about your Bibles, and enough about yourselves, and enough about the Saviour, to understand what is meant by being saved, what are the things that make up salvation, how men are saved and what is requisite for their salvation.

This leads me to say to you, "Search the Scriptures and try to understand God's Word." People who are converted without properly understanding the way of salvation may come to comprehend it by-and-by and be genuine Christians; but there is a large number of supposed converts who have no right understanding. They generally go back very soon; they blunder in, and they blunder out again, for if the understanding be not converted as well as the affections, it is as though but half the man were converted. I have read of an old Saxon king who wanted to be a Christian, and yet desired to go where his ancestors went; so he said that he would stand with one leg in the baptismal font and be half baptized. That style of conversion will not do; we want you to come to Christ with your whole understanding. Know you not that you have sinned, that you have broken God's law! What you need is divine forgiveness. Know you not that your heart is ever inclined to sin? What you need is a complete change of nature, a new birth, a regeneration.

I beg those of you who have that sincere desire to be right to become diligent hearers of the Word, that you may know what it is to be right. What saith the Lord to you? "Incline your ear and come unto me; hear and your soul shall live." "Hearken diligently," saith the Word of God. Many, I am afraid, think that they are to believe in Christ without knowing what to believe; they are to receive from him without knowing what it is they want; but the Saviour works by means of light, and knowledge, and understanding. Seek to have the light of the Holy Spirit to illuminate your darkness, and then you can come before God with the right kind of prayer, when the intellect goes with the will, and the heart wills what the understanding knows that the soul requires.

Once more, prayer, especially when you are seeking the Saviour, should be definite. What a lot of praying there is that prays for everything in general and nothing in particular! I was reading a very good illustration, given by an eminent minister, upon this point. He says, "Why was it that the Boers in South Africa were able to hold their own against the best trained British troops on a certain lamentable occasion? Why, because the ordinary soldier fires at the enemy in the mass, and so much of his ammunition is often lost; but the Boer, from his childhood, never wastes a shot. When

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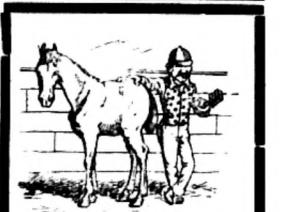
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he is out in the open, and sees a lion he aims so as to hit the animal's heart; and many of them are such shots that they are never known to miss the object at which they aim. Consequently, every time a Boer did shoot at our men he killed somebody, and such soldiers as those are terrible adversaries on the field of battle." There are some people who pray, as it were, like a man shooting at a whole regiment, they fire anyhow, at anything; but the man who wins his suit at the throne of grace is the man who prays distinctly for some one thing that he will to have. He says, "That is what I want, and that is what I am going to have if it is to be had;" and he prays for that one thing just as an archer aims at the center of the target, and then deliberately draws the bowstring and lets the arrow fly so that it sticks in the gold. David said, "In the morning will I direct my prayer unto thee"—like an arrow—"and will look up" to see which way it goes. A great deal of praying is like runaway knocks at a door; but the right sort of praying knocks at the door and waits till it is opened.

to call a spade a spade. He had robbed poor Uriah of his wife, and then he had so managed matters that Uriah had been killed in battle; and David used, no doubt, to say to others, "It was a very lamentable accident." But he never had any peace of mind while that guilt, that cunning, that craft, was in his heart; it was only when he fell down upon his face before the Lord and cried, "Deliver me from bloodguiltiness, O God," that God could rightly deal with his sin. There are some diseases that a physician cannot cure till he throws them out on the skin. You know how it was with the leprosy; if a Jew had it in his hand or on his face they examined him, and if they found the leprosy only here and there they said, "This is a bad case," and they shut him up by himself, for he was a leper. But if a man came to the priest covered all over with white scales of leprosy, so that there was not a single part of him that was sound, and you could not put a pin's point anywhere upon a portion of his body that was not affected, but he was leprous all over from head to foot, then the priest said, "That man is clean." You see, the disease had at last come out on his skin, and it would go away. So, when you are willing fully to confess your sin, and to throw it all out of the system by that confession—I do not mean by telling it to a priest; God grant that you may never be so foolish as to do that!—when you are willing to confess your sin to the Lord himself and say to him, "Against thee, these only, have I sinned, and done this evil in thy sight," then it is that you shall get the blessing. But you must be definite in the confession of your sin.

Now, dear hearer, if you are seeking anything from Christ try to know what you are seeking, then ask for it, and keep on asking till you get it. It may be that your great want is a broken heart; then pray for it. Or, is it that you want to be delivered from a fierce temptation? Then pray for it. Or, is it that you want faith in Christ? Then pray distinctly for that. "What wilt thou that I should do unto thee?" This is the way of salvation—the Lord makes us see what it is we need, and sets us praying for it; he bids us believe in Jesus Christ, and himself gives us the faith we lack, and so we are saved. This is a kind of education that is helpful to a man all his life afterward.

You must also be definite in pleading the promises of God. There is no prayer like that which a man presents when he gets a grip of a divine promise; for instance, this utterance of the Lord Jesus Christ himself: "All manner of sin and blasphemy shall be forgiven unto men." Open your Bible at Matthew 12:31, put your finger on that passage and say, "Lord, this is thy Word, fulfil it to me." Plead with God his own promise definitely, and say unto him, "Do as thou hast said." This is the kind of praying that never yet met with a repulse; answers of peace shall surely come to those who have become thus definite in their prayers.

"Oh, but!" says one, "I have been praying for mercy." Yes, so had blind Bartimeus; he cried, "Have mercy on me." But, you see, our Lord's question proves that this is a loose way of talking; so now say what you really need, come to the point, pray definitely. Bartimeus answered, "Lord, that I might receive my sight;" come you to the point in like definite fashion. "Well, sir," you say, "I asked the Lord to forgive my sin." Yes, did you say what sin? It would be a great mercy if you would confess it. I remember one who used to pray the Lord to have mercy upon him for his sin, but he never found peace till he said, "Lord, I have been an abominable drunkard; have mercy upon me, and deliver me from the drink." Then it was that God gave him what he asked. It may be that the sin which has laid hold of you is one that I hardly like to mention, and therefore you have never mentioned it to God; but out with it now! Out with it! David was never restored to the favor of God till, in confessing his sin, he learned

Little things will not serve your turn; little mercy is no good for you; little forgiveness will not suit you. Then come to the foot of the great Saviour and say, "Lord, I the chief of sinners am, but take me as I am and save me. Save me outright. Save me now." Why should he not? He delights to do it. Oh, that of his great mercy you might find it so at this very hour! I feel upon me a conviction that there are some who will come and put their trust in Jesus now. Lie down at his feet;

say, "I never will be gone except thou bless me." This is God's own message: "Look unto me and be ye saved, all ye ends of the earth." Some of you have been hearing me a very long time; I love to look at your faces, but when I see you I always pray that you may be saved. I say to myself, "When will God bring that good man in? His wife and many friends pray for him. When will he be decided?" I look upon another and I say, "When will that elder woman be converted? She has children who pray for her." I look elsewhere—no, I will not look exactly that way, but you know, my friend, whom I mean when I say, "When will that brother be brought in? He has a praying wife, yet he is not saved." I cannot make some of you husbands out. I suppose that there are many more men than women in this congregation; there are often five men to three women in the congregation; yet when they come into the church the women are probably three times as many as the men. I am half afraid it is as much as that, certainly two to one of those who really give their hearts to Christ. How do you make this out? Some of you husbands come here as regularly as your wives come, yet you do not know the Saviour, and they do. Are you going to be parted forever? Are you going to die in your sins? Oh, let it not be so! Lord God, convert them by thy grace, convert them now! Let us pray that it may be so for Christ's sake! Amen.

piety won him all hearts. We can commend this story with no "ifs" and "buts."

PRAYERFULNESS is the spiritual estate after which we should most earnestly strive. Perhaps the best way to obtain it is by frequently thinking about Christ; referring especially all our most sincere desire to him with devout meditation upon his Word. This brings God almost continually into the mind and heart and consciously lays the whole life open to him so that he may further what is good and frustrate what is evil.—Exchange.

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LOUISVILLE.

THURSDAY, NOVEMBER 25, 1897.

One of the best things on the subject of missions which we have read in many a day, is the report of Dr. Geo. E. Leonard, who for sixteen years has been Secretary of the State Board of Ohio.

The receipts for 1897 were 15 per cent. less than they were last year, and more than 30 per cent. less than they were in 1892. After the drop in 1893 the receipts remained about the same. But this year there is a further drop. That in 1893 is easily accounted for by the panic and the hard times which followed. But times have improved, and at least are no worse than they were, which makes the drop from last year seem unaccountable.

Dr. Leonard makes two suggestions in regard to the best way to increase the collections. His suggestions seem to us to cover the whole ground. The first is that some systematic plan be adopted by each church. For this no plan is better than that of our General Association. We have seen nothing suggested which seemed an improvement upon it unless in one case. One church in another state gave cards on which the amount of contribution was to be written to every member, and required the member to return the card with some subscription upon it. That might be \$0.00, but something had to be written down and signed and given back. We do not say that is a good idea for every church. But it struck us as an improvement on the plan if it could be carried out without too much friction.

We give Dr. Leonard's second suggestion in full. And we hope it will be thoughtfully considered in all states as well as in Ohio:

Another possible source of increased receipts is a revival of faith. Faith is here used in the sense of full persuasion and profound conviction in regard to fundamental principles. To speak of a revival of faith is to intimate that there has been a decline of its vitality. Who doubts this? We have been passing through a period in which infidelity, new theology, higher criticism, liberalism and worldliness have fostered doubt, not only in regard to creeds, but also in regard to the authority of the Bible, which should be the judge of all creeds. In all the churches there may be found members, not a few, and of all grades of intelligence, who are worldlings, who have their creeds as worth propagating and defending. They do not feel sure that they are any better than some other creeds. Nor are they even sure that there is any authoritative test of the truth of any doctrine or practice. Now men are not likely to give largely to missions who do not firmly believe the Bible, and who do not find therein clear and authoritative teachings concerning human duty and destiny. Men are not likely to give to State Missions who do not have faith in the creed of a denomination. The chief argument for Baptist Home Mission work is the truth and importance not alone of the doctrines and practices which Baptists hold in common with other Christians, but also the truth and importance of those doctrines and practices in which we differ from others.

There is good reason to hope that the day is not distant when we shall rejoice in a return to old notions concerning the value of truth and of the Bible as divine authority for religious truth. With this will surely come a wider prevalence of that Christian manliness which is founded on convictions deemed worth asserting, defending and propagating. Here is what will go a long way toward curing indifference, carelessness, conscientiousness in regard to giving for missions—a stronger faith in the Bible, in the God of the Bible, in the Christ of the Bible, in man's desperate condition as taught in the Bible, in the power of the Bible, in the wisdom of the words of the Bible to come, in a divinely ordained church and ordinances. It is scarcely possible that men with vital convictions on these things can continue to treat the appeals for money to advance the truth in the world, in any way which characterizes the conduct of

many professed Christians who spend money freely for luxuries, follies and harmful indulgences. That men are thus lacking in the conscientiousness in giving which comes from profound conviction witness, in connection with mission collections, the evasions, delays, excuses, refusals; witness the dollars for hundreds, dimes for dollars, pennies for dimes, given carelessly, if not impatiently, as one tosses a nickel to a beggar to be rid of him. What may we not hope for in the way of enlargement of our work from a revival of faith and conscientiousness!

The London Freeman has been publishing interesting facts in regard to the Christians in the Third century. In the canons then in use those from 60 to 111 refer to candidates for baptism, and are very explicit on many points.

Great care was evidently taken lest an unworthy person be admitted to membership. "They, who frequent the church with this end that they may be received amongst Christians are to be examined with all patience." Any one who came to the church in true faith was to be received with joy. The duty of examining the candidates belonged to the deacons, for it is said that when a man offered himself, "he must be interrogated concerning his employment and instructed by a deacon."

Canon 63 refers to slaves who wished to be received, and shows incidentally that baptismal regeneration was not everywhere held. This is the rule about slaves: "If one is the slave of a master who is an idolater, if his master is unwilling he is not to be baptized. Let him be content that he is a Christian," adding that he would not be separated from the flock if he should die without being admitted.

Every craftsman, "whether he be a goldsmith, or silversmith, or painter, or craftsman of any other kind," must be made to understand that on no account must he ever shape any idolatrous figure. Schoolmasters must be careful to correct any fault they saw in their scholars, and to impress upon them that the heathen gods are demons, repeating every day to them, "There is no God but the Father, Son and Holy Spirit."

These were not to be received, not even, it appears, for instruction by the deacons. "An imbecile, or a magician, or an astrologer, or interpreter of dreams, or a conjurer, or a usurer, a lover of the world, or one who observes days: such are neither to be instructed nor to be baptized until they abstain from such doings."

After the candidate had been carefully and with patience instructed, those who introduced him must bear witness to his good conduct during the period of his instruction. He must have visited the sick, kept himself from all perverse discourse, sung praises, hated vainglory and chosen humility. Then he was examined by the pastor, and the pastor must be satisfied with his conversion. Lastly, he was thoroughly examined before the church, that the church might know the genuineness of his conversion, "for it is not permitted that any one should play with the Kingdom of Heaven."

The comment of the Freeman, after giving these interesting facts, is: "Every regulation indicates that baptism was considered a solemn rite, to which none were admitted except those who intelligently understood its responsibility, and whose conduct convinced the leading men of the churches of their genuineness. Baptism was upon a profession of faith."

It may be the churches were too careful in their scrutiny of those who desired membership. But is there not danger of going too far the other way? Is it not better to be too careful than to be careless? It is well to compare our course with that of our olden brethren,

and consider if we cannot make improvements on our way.

We were quite interested in reading in a daily paper the report of a recent sermon on "giving," by Dr. Vance, of Nashville. He had been told that in preaching on this subject he would touch "the tenderest spot in the church members' anatomy." Judging, however, from the poor responses made to stirring appeals, he concluded that this was rather "the most callous spot" in the aforesaid anatomy, the spot hardest to impress. He said of the average church-member:

"Let 'heavenly recognition' be the theme, and setting himself comfortably in his pew, and lifting his vision at an angle of 45 degrees, he will surrender himself to blissful meditations. Should 'grace' or 'brotherly love' be the subject of the sermon, his countenance will fairly beam with good will. But let 'money' be to the front, and the thunder-clouds gather, while the vague mutterings of storm may be heard in disgruntled remarks that denounce 'begging pulpits' and 'mercenary religion.'"

Almost every preacher in the land will recognize this picture. Dr. Vance is a Presbyterian, but what he describes prevails among other denominations as well. A man's religion which costs him nothing is not likely to be worth much either to him or to the world.

At Strasburg, Germany, there stands a monument to Tauler, whose printed sermons so deeply impressed Luther. The monument represents the great preacher as pointing to the Lamb of God. This is a fit symbol of the great work of evangelical ministers. It is not theirs to impart salvation, nor to convey grace by rites or incantations; it is theirs to point the people to "the Lamb of God, who taketh away the sins of the world." And He alone takes away any sin. The ungodly are "dead in trespasses and sins," the Bible tells us, and experience confirms the teaching. Only God can bring to life either dead souls or dead bodies.

It is singular that while no man believe that a dead body can be brought to life by rites or incantations or manipulations of any sort, there are multitudes who believe that spiritual life can thus be imparted to dead souls. As well take a corpse into a stream and immerse it expecting it to come to life, as to take a sinner and expect immersion will give him spiritual life. As well expect that the sign of the cross with a little oil and repeating certain formulae will raise a dead body, as to expect them to impart life to the soul. How empty is ritualism and sacramentalism!

Things ecclesiastical seem to be somewhat mixed in Brighton, England. Rev. J. G. Gregory was the incumbent of the Emmanuel church, which is an Episcopalian one, belonging to the Church of England. But the church building in which they worshiped is the private property of Mr. Gregory.

Having accepted a charge at Lexington, Mr. Gregory gave the building to Rev. J. B. Figgis, who belongs to one of the Methodist connections; of which there are several in England. This branch of the Methodists is called the Countess of Huntingdon's Connection. Mr. Gregory announced to his congregation that Mr. Figgis would hereafter preach for them, and that he will have as an assistant Rev. Dr. A. T. Pierson from the United States.

He also announced that the prayer-book would continue to be

used, and the surplice would be used in the reading-desk and the gown in the pulpit. This announcement of the length to which the two new preachers are prepared to go was received with approval. We take it that indicated that the people acquiesced in the change.

Interesting questions arise in the minds of outsiders: Will the bishop of that diocese recognize this as a church still? If he refuses, will Drs. Figgis and Pierson be ordained by the bishop? We take it that the Countess of Huntingdon's Connection must be a branch of the Calvinistic and not of the Wesleyan Methodists. For while Dr. Pierson has been wandering round like Noah's dove without finding a denomination in which to rest since he was politely shown the door by the Philadelphia Presbytery, he has been supposed to be rooted and grounded in Calvinistic doctrines. We are glad that he has at last found a rest for the soles of his feet, and wish him great success in his rather mixed congregation. He is unquestionably an eloquent preacher.

The cause of education in Texas was helped at the recent meeting in San Antonio. Not only was the trouble in regard to Baylor University happily settled, but Mr. C. C. Slaughter, of Dallas, subscribed twenty-five thousand dollars toward cancelling the debts of the Baptist schools in the state. Steps were taken toward the federation of these schools. We have a committee on the same subject in Kentucky, only we have called it "co-ordination." Each denominational school should have its own place and its own function, in co-operation with all the rest.

ONE of our leading pastors told us that he was holding a meeting in a town in this state. There was a preacher in the church, though not the pastor, who said that he was then as good as the Lord Jesus, and was getting better and better every day. The only question as to what to do with that man is whether to put him into an asylum for idiots, or a lunatic asylum, probably the former.

CHANCELLOR KIRKLAND, of the Vanderbilt University, Nashville, is reported as saying that only one boy out of twelve thousand in Tennessee is in college. This does not indicate the interest in higher education which ought to exist. We do not know what the proportion is in Kentucky. We fancy the figures are not such as would puff us up with pride.

DEACON M. W. SHERRILL, of this city, has been a Baptist 64 years. He is the only surviving member of the First General Association. Bro. M. W. Davidson, of Rutherford county, Tenn., informs us that he has been a Baptist for 67 years.

THE Unitarians have raised an endowment of \$50,000 for their paper, the Christian Register. This was raised mainly through the exertions of William Howell Reed, Secretary of the Unitarian Club of Boston, and Rev. Edward Everett Hale.

A MAN in St. Joseph, Mo., one hundred years old was recently married to a woman seventy-seven years of age. This is ahead of anything in that line of which we had ever heard.

WE are rejoiced to learn that Rev. Dr. D. G. Whittinghill, of New Orleans, who was down with yellow fever, is now considered out of danger.

Editorial Varieties.

The Texas Baptist Standard is to be owned by a stock company. Of course Dr. Oranfill will remain as the helm.

A student in the Methodist Theological Seminary in Boston, named Reader, went to the Zoological Garden in that city and "married" two lions. He was promptly expelled, as he richly deserved.

One politician remarked to another: "Every man has his price and you know it." The second replied: "Well, what is your price?" Whereupon the first one was insulted and wanted to fight.

A young lady in Indiana (name not given) has inaugurated what she calls a "crusade against marriage." Now no one will question this young woman's right to refuse marriage for herself, but her right to refuse for another woman will hardly be recognized.

The late Matthew Arnold was very fond of using the phrase "sweetness and light," and many think the expression was original with him. It was by no means so, however, for Bonaventura, who lived in the 13th century, and was called "the seraphic doctor," often used the same expression.

Pastor I. A. Halsey well says: "The man who has Matthew Henry's Commentary and Spurgeon's sermons of David ought to get a great deal of religion from them, that is so far as he can get it out of books." Every preacher, especially, ought to possess these great works.

Every Sunday school when it next buys books should see that Dr. Hagley's "Jesus the Nazarene" is in the list. It is a most admirable answer to Unitarians of all shades. Too often our people are posed by some specious argument because they have never studied the point particularly.

On the seventeenth of the month, at the meeting of the American Academy of Science in Boston, the announcement was made that Miss Alice L. Gould had given \$20,000 to be used in astronomical and mathematical research. Such research costs much, and astronomers are not usually rich men.

The New York Churchmen (Episcopalians) says that at a recent church conference a speaker gave it as his opinion that "churchmen were becoming a little out of the general way, full of literary and scientific references and enlivened with bright anecdotes, which had lately so often been made to pass muster as a sermon, and were hungering for plain spiritual and Scriptural utterances from the pulpit." This is a good news. Let us thank God and take courage.

We have received resolutions passed by the Young Men's Christian Association in New Orleans in regard to Dr. Purser's death. They show the deep hold he had upon the love and reverence of the best young men in the city, and declare that "his faithful life and heroic death shall be constant and courageous reminders of kindness and courageous devotion to duty."

Maine is one of the poorest states in the Union and is devoted to agricultural pursuits. The last has been a hard year for her people in consequence of the depression in the price of farm products, but the Journal and Messenger calls attention to the fact that the contributions of the Maine Baptists for the year were more than in any preceding year. May the larger states imitate this noble example.

A Connecticut man explains the reason why the Alabamian pigpen commands a higher price than any other apple from this side of the ocean in the English markets. It is not that an apple from Virginia is any better than other apples—his New England pride will not allow any such admission. But the Alabamian pigpen was long ago taken up by the British royalty, and all England is so devotedly loyal, it will eat an inferior apple at a higher price because royalty does! The explanation is amusing.

At the meeting of the Scotch Baptist Union, Rev. R. E. Glendinning said: "Baptists to-day are not what they once were in strength of conviction and readiness to make sacrifices for the truth. The desire appear amiable and cosmopolitan, and to escape the charge of being narrow, has led to dangerous compromises. The unparadiseable sin now is to be definite and singular, and there is growing up a generation of Baptists weakened in conviction, ready to sink their principles and join other churches on slight provocation. We must have some of our fathers' appreciation of principle, and their strong conviction and loyalty."

The Baptist and Reflector quotes a part of a little poem and suggests that we are the author of it. We are not the author. We found the poem in a book in a second-hand book store in London, and it was the only one we procured into a second-hand book store on the Strand, and, picking up a book, opened it at random, and saw the following poem:

"As a rule,
Man's a fool,
When it's hot,
He wants it cool,
When it's cool,
He wants it hot;
Always wanting
What is not;
Never liking
What he's got.
I maintain,
As a rule,
Man's a fool."

We would be glad to learn who is the author, and to find something more from his pen.

Among the Churches.

LOUISVILLE. Walnut-st.—Brother J. W. Warder preached. Pastor Eaton is at Murfreesboro, Tenn., in a meeting.

East—Pastor Christian, having returned from the Baptist Congress, Chicago, preached both hours. One baptized. He is preaching a series of sermons on "Christ in hands of his enemies."

Broadway—Pastor Jones preached. One for baptism. Collections for Orphans' Home \$1,100.

Twenty-second and Walnut—Pastor Hunt preached. Received three by letter, one for baptism and one restored. Preaches every night.

Southgate-street—Pastor McFarland preached in the morning and E. B. Farrar at night. Four received for baptism.

McFerran Memorial—Bro. J. H. Eager preached. Organized a children's missionary society.

Highlands—Bro. Malcolm McGregor preached. He preached every day during the week. Received five by letter and eight for baptism. Meeting continues.

Logan-street—The new pastor, J. H. Dew, preached.

Franklin-street—Pastor Edwards preached in the morning and Bro. J. W. McFarland at night. Nine received for baptism, four baptized, two by letter and one restored.

Third-ave.—Pastor Taylor preached. Four received for baptism, one by relation, four by letter and four baptized.

Clay-st.—Bro. N. Nelson preached. One hundred and sixty-nine in Sunday school. J. W. Lowe, superintendent.

Clifton—Pastor Masters preached in the morning and Bro. J. T. Sampson at night. The meeting will continue during the week.

Chestnut-st.—Pastor J. M. Weaver preached. Received one for baptism and one by letter.

Shepherdville—Pastor J. B. Jenkins had a good meeting. Bro. J. B. Hunt assisting. The church was greatly benefited. Baptized five, received two by relation and two by letter. Will soon have a new baptistry. Bro. J. B. Hunt has been called and has accepted the pastoral care of Cox's Creek church.

SEMINARY NOTES.

Thanksgiving. Ryland Knight led prayer-meeting. Captain Burtis is on the sick list. Dr. Carver will attend the Florida Convention.

Dr. Kerfoot spent Sunday on his farm. J. Frank Watson will attend the Alabama Convention.

Thanks to "Unknown Friend" for Thanksgiving turkey. The Seminary is worth \$800,000 of invested funds.—Kerfoot.

J. G. Harrison is suffering with sore eyes. J. E. Hixon supplied at Irvington for Bro. Vallandigham.

J. L. Gillibee has returned from a short visit to Georgia. Bro. Dawes, of the Highland church, took supper with us.

Dr. McGlothlin arrived at home Monday from the Arkansas Convention. Dr. Sampsy will attend the Alabama Convention December 15.

W. E. Gwatkin is "loved by all and hated by none."

C. E. Stanton spent Thanksgiving with the "little woman and baby."

M. J. Hoover led prayer-meeting at Portland-avenue church Wednesday evening.

Ask Bro. J. B. Benton why he is so happy this week.

Dr. McGregor was a visitor of Dr. Kerfoot's Theology class Thursday.

Oakdale church gave Pastor Leger a nice suit of clothes and many other valuable things for Thanksgiving.

Bro. B. H. Dement baptized two into the fellowship of New Castle church Sunday.

J. E. Smith is carrying a full course in the Seminary, and preaching at North Vernon, Ind., twice each Sunday.

Geo. W. Townsend has located temporarily at Gainesville, Ga. He is engaged wholly in evangelistic work.

Don't fail to hear Dr. Kerfoot's Thanksgiving Sermon at Twenty-second and Walnut-street church to-day.

Bro. Williams and Foster have been engaged in a very successful meeting at Brookhaven for a past week.

The Gospel Wagon is doing well under the consecrated leadership of Bro. Anderson.

The Portland-avenue Baptist church will hold anniversary services the first Sunday in December.

Garland Stoves and Ranges. One thousand styles and sizes. For cooking and heating. Price from \$10 to \$70. The World's Best. Often imitated. Never equalled.

Special prayer was made by the student body for Dr. Whitinghill, of New Orleans. The news has been gladly received of his rapid improvement.

A telegram came to Bro. T. B. Hill from Danville, Va., announcing the death of his sister-in-law, Mrs. Minnie Travis.

T. F. Hendon was too gay in the gymnasium for a "small boy," and sprained his ankle.

Dr. Dargan will lecture for Bro. T. B. Hill at Mt. Pleasant on "O. G. J." sometime in December.

The Shippingport Mission is doing well under the leadership of Bros. Hutchings and McAtee.

A match game of tennis was played Saturday between the Levering and New York Clubs.

The spiritual digestion of the Seminary is better than on last Thanksgiving—no one refuses to eat turkey.

L. A. Cooper, the handsome married man of the Seminary, is very happy—Cooper arrived today from Georgia.

Dr. Kerfoot's class in Systematic Theology is unusually large. He is universally popular with the students.

The writer united in marriage last Wednesday evening Mr. James Thompson, of Memphis, and Miss Nora Francis, of this city. We wish them a long and happy life. They are both prominent church workers.

Dr. Sampsy's lecture on Italy was largely attended and highly appreciated. He will lecture next Friday evening on Egypt. Dr. Woody has kindly furnished his stereopticon to be used with each lecture.

Dr. McGregor's dinner with us and said in his after-dinner speech that he was well pleased with the Seminary fare, both in the lecture-room and dining-room.

J. G. Harrison brought back from Georgia 23 stalks of sugar cane—one for each Georgia student. One of the Northern brethren wanted to know why the Georgia men were so fond of green weeds.

The following brethren have gone to Mammoth Cave: E. J. Smith, R. W. Hatcher, J. M. Gurley, W. W. Lee, J. R. Moore, G. N. Bray, J. R. Wright, J. J. Grundwell, F. M. Masters, C. B. Lawrence, W. B. Baxter, E. W. Brown, W. A. Smith and J. M. Shell-burne.

An "Unknown Friend" followed the good example set by the Baptist Book Concern and Western Recorder last year, and gave enough turkeys for Thanksgiving dinner in New York Hall. The professors and their wives and the married students and their wives were invited to dine with us.

Supplies for Sunday were: W. D. Bolton, Meadow Home; Ryland Knight, Clear Creek; T. B. Ray, Harrodsburg; E. B. Farrar, L. N. Shop; David Lawrence, Vicksburg; E. E. Hixon, Parkland; W. H. Hall, Bethel Mission; Dr. Carver, Glenn's Creek; Edward Stubblefield, Buffalo Lake; W. W. Lee, Portland-avenue; John Bass Shelton, South Elkhorn; Dr. Dargan, Virginia State Convention; J. Frank Watson, Big Springs; G. G. Moseley, North Fork; H. W. Providence, Madison, Ind.; C. J. F. Anderson, Glenview; C. V. Edwards, Springfield, Tenn.; J. W. Rucker, Rolling Fork; C. J. Casey, Point Mission. J. B. S.

THE STATE.

Pastor T. B. Rouse writes from Mayfield: "November 14 was a good day with us at Sharon. I baptized 7 happy converts. I baptized 7 a few weeks ago at this church at the close of a 10-days' meeting. The church was greatly revived. Bro. T. M. McGee was with us in the meeting, and the Lord graciously blessed us. We have baptized 20 at this church this year. I am spending a week visiting my members. I aim to persuade more of them to take and read the dear old RECORDER."

Bro. Olds Hughson writes from Lexington: "The First church here has just closed the best meeting it has had for years. They had the efficient service of Bro. Preston Blake, of Dayton, Ky. The congregations were large, and the membership of the church seems to have been thoroughly revived. Bro. Blake's preaching was sound, strong, searching, bold and powerful. Eighteen professions of faith and 3 joined by letter. Pastor Felix is happy over the meeting, and grows constantly in the affection and confidence of his people."

Pastor J. H. Burnett writes from Auburn: "We began a meeting with the Orinda (Tenn.) Baptist church Monday night after the third Sunday in October and closed Friday, October 29. Bro. W. H. Vaughan, of Howells, Ky., did the preaching. It was plain, pungent and powerful. He won our hearts. The Lord raised a big and powerful revival. There were 20 professions, 10 additions and 15 baptized. The prospects for this noble church are bright. The Sunday-school, under the leadership of Bro. J. N. Newey, the popular principal of the Orinda school, is doing a fine work. They extended a hearty and unanimous call to the present pastor to serve them next year. He has been called eleven times by these noble people."

Pastor T. E. Ribey writes from Uniontown: "I commenced a meeting here last Sunday. On Wednesday night Eld. I. N. Strother, of Cadiz, joined me and has done all the preaching since. Congregations growing, good attention, but little visible good yet. One received under the care of the church. Bro. Strother had just closed a good meeting with his West Union church before coming here in which he had the assistance of Eld. J. H. Wright, of Nashville, Tenn. Six baptisms, one received by letter and the church much revived."

Pastor John H. Hoyet writes from Lexington: "Our meeting closed on last Monday night with 96 accessions to the church. It was a really great meeting. Bros. Williams and Brown will long be remembered among our people for their work in conducting three weeks they were with us. We received three more Wednesday night, and several others will join on tomorrow. During the past two years and a half we have received 283 under ordinary pastors, and in the two weeks' meetings we have had, Upper-Sixty church now numbers about 613 members. We are happy in the work, and send greetings to the churches."

Pastor J. A. Kirsley writes: "Bullittsburg, the old mother church, whose centennial we celebrated three years ago, has experienced what we named another glorious revival and ingathering of souls. We began a meeting on Sunday, October 31, preceded by a day of fasting and prayer on Friday, the 29th. On Monday morning, November 1, and rain and gloom. Bro. C. G. Jones, pastor of the First Covington church, came among us. The Lord was with him. He came in the Spirit and preached a pure Gospel in plainness of speech, and yet with great power and effectiveness. Notwithstanding the unfavorable weather, the congregations steadily grew from day to day. Our people were aroused and greatly moved. The Lord heard our prayers and visited us with a glorious and wide-spread revival influence. During the meeting, about 100 weeks 12 persons were received into the church—9 for baptism, 2 by relation and 1 by letter. I baptized on Saturday, the 13th, and, after an interesting service, the hand of fellowship was given at the meeting, and we expect to baptize again on to-morrow, and we confidently look for other accessions."

Bro. John Bass Shelton, of Portland-avenue church, writes: "I exchanged pulpits with Bro. W. W. Lee of South Elkhorn, last Sunday. He has a strong church, and preaches every Sunday, and are wide awake along all denominational lines, which is but natural, since they have such a wise leader as pastor and are constant readers of the RECORDER. The church is a strong man, and I hope, we are in the heart of the Bluegrass region. While there I was entertained in the hospitable homes of Bro. Tucker and Bosworth. Two more pleasant homes cannot be found."

Pastor J. W. Vallandigham writes from Leitchfield: "We have just closed a profitable meeting of great edification. Bro. M. D. Early, now of Memphis, Tenn., did the preaching. The church and the people of the town were moved by his sound and fearless presentation of the truth. Bro. Early is a strong man, and I calculated to lead those who have heard him into new fields of thought and duty. There were several additions to the church and many impressed with the importance of seeking the Saviour. The church has been greatly strengthened for future work. The result of the meeting will come from the instilling of a higher sense of duty and ability to do more for the cause of the Master. We expect good and lasting results."

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to do more for the cause of the Master. We expect good and lasting results."

A sister writes from Cave City: "It is said that Salem church never had a grander meeting than the one which closed there last Friday. There were about 30 conversions and 25 additions to the church. Two of those were by letter. The church was greatly revived, and it was touching and beautiful to see their noble work for the Master. The pastor, Bro. W. H. Smith, conducted the meeting. Perfect peace reigns supreme."

OTHER STATES.

Pastor J. M. McManaway writes from Fayetteville, Mo.: "I have been absent in a great meeting in Lincoln county, Mo., at New Salem church since the Association. Seventeen additions by baptism; preaching two Sundays a month hereafter instead of one; pastor's salary trebled. Good for hard times, was it not?"

Bro. Jos. N. Barbee writes from Louisiana: "I began a meeting in Culpepper on the night of November 1st, and up to this writing (Nov. 19), two have professed faith in Christ and one received by letter; a number are interested; the congregations are large and attentive. Bro. B. W. N. Simms, pastor in this city, has preached once. He is in sympathy with the meeting. Culpepper is a suburban addition to Louisiana, and has a population of one thousand or more."

Pastor C. A. G. Thomas, of Fayetteville, N. C., gave the hand of fellowship to 25 last week.

Pastor J. N. Booth of Lumberton, N. C., has entered upon his work as pastor at Washington, N. C.

Bro. J. K. Font, of Abokse, N. C., has returned from Baltimore, where he had been for treatment, much benefited.

Bro. Ben M. Bogard writes from Charleston, Mo.: "We have had 8 additions to the church at this place in the last two months and we baptized a Methodist lady last Sunday, and have a man and wife from the Campbellites to baptize next Sunday. The Baptist cause is decidedly on the up-grade here. Eld. W. G. Reeves is in a good meeting at Clinton, Ky., assisting him. Several have already joined the church for baptism. Eld. A. R. Willott, a Kentuckian by birth and education, is doing a good work in Cape Girardeau, Mo. Willott is a man of ability, and is highly esteemed by all who know him. He has frequent additions at the Cape."

Bro. Benjamin Cox writes from Little Rock, Ark.: "Bro. J. J. Taylor, of Brazil, gave us a fine sermon (his first after reaching the United States) on last Sunday morning. He spoke on eternalizing and instructively about our own country, and judging from the demand for tracts about Brazil, our people seem to be very much interested in that field, where the harvest is very promising and the workers very few. Let us pray and work that more laborers may be sent forth. We are getting along well at the First church. The members tell me that the general outlook is more promising than what it has been for years. Pray for us that the pleasure of the Lord may prosper in our hands. With every good wish."

INDOOR SPORTS.

Union Pacific System, E. L. Lomas, Gen'l Pass. Agt., has just issued a very nice publication under the above title. It contains 180 pages of indoor games of all kinds, for both old and young, and is a valuable assistant to any housewife in entertaining her children and friends, and her husband's friends, as it contains all kinds of children's games in vogue in this country and Europe. Same will be mailed free of charge on application to Jas. F. Aglar, Gen'l Agt., St. Louis.

EXCURSION RATES.

VIA L. & N. E. C. R. R. "AIR LINE." December 6th, 7th, 20th, 21st, to all points in Arkansas, Indian Territory, Oklahoma, Texas, and points in Arizona, Colorado, Idaho, Kansas, Missouri, Nebraska, New Mexico, Oregon, Utah and Wyoming. For further information apply to Ticket Office, No. 302 and 304 Main Street. J. B. Campbell, D. P. A., Louisville, Ky.

The heart follows the treasure, as the needle follows the loadstone, or the sunflower the sun.—Matthew Henry.

We, the undersigned, appointed as a committee at the regular business meeting of the Monticello Baptist church, held on Saturday, November 6, 1897, to investigate certain charges against one F. A. Marson, who assisted Prof. Paul Price as singer in his meetings recently held with this church, hereby make public, by authority of the church, the following statement: First—After due and careful investigation into the character and conduct of the said F. A. Marson while here, we have to report that he is a very immoral man, and that his conduct was unbecomingly a Christian.

Second—That he is guilty of obtaining money, to say the least, by very questionable methods, and also of willful and notorious lying, and of trying to corrupt young men.

Third—That, through correspondence, we have to state that his reputation and standing in places where he has previously been, is not of the best.

R. O. SMITH, J. G. FARMER, J. E. THOMPSON, Committee.

J. E. THOMPSON, C. C. Monticello, Mo., Nov. 13, 1897.

We are now displaying our Toilet Articles and Silver Novelties, for Christmas. Order in time to avoid the rush and confusion. Wm. Kendrick's Sons, 316 4th Ave., Louisville, Ky.

1897 NEW 1897 Christmas Music. New Anthem by Andrews. 9617 Behold There Came Wise Men 12c. New Anthem by Bullard. 9618 The Love of All Ages 10c. New Anthem by Hosmer. 9619 Songs of Praise the Angels Sang 10c. New Anthem by Klein. 9620 I Came All Ye Faithful 12c. New Anthem by Noyes. 9621 Christmas Morn 15c. New Anthem by Schnecker. 9622 Hark the Herald Angels Sing 12c. New Carol by Danks. 9617 Christ is Born in Bethlehem 12c. New Carol by Fisher. 9623 Ring Merry Bells 8c. New Carol by Stimpert. 9624 Carol, Sweetly Carol 8c. New Song by Dressler. "The Chimes of Christmas Morn." The Two Keys High and Low Voices Violin Obligato. New Song by Fisher. "Calm on the Listening Ear of Night." Two Keys. High and Low Voices.

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FAMILY CIRCLE.

BE HAPPY AS YOU CAN.

This life is not all sunshine. Nor is it yet all showery. But storms and calm alternate. As thorns among the flowers; And while we seek the roses, The thorns fall off we cease. Still, let us, though they wound us, Be happy as we can.

more to fear. The stranger laid his hands upon her head; their touch, which seemed to have language in it, soothed her more than the music of any spoken words had ever done. She took the stranger's hand in her own as long ago, she had taken her father's when he went with her on the one holiday of her humble life, which had been a new and strange and sweet experience to her as this was now, and she told herself she was not afraid.

But the other and more familiar self lying there without breath or motion on the bed filled her with a great awe; she put out her other hand to touch the calm, dead brow with a solemn farewell. The stranger stepped upon the little shroud as they passed out together, through the low doorway. The little dressmaker wondered if he had noticed it, and the lifer's eyes to him in which she read infinite compassion, and infinite sympathy, sadder than tears, yet more serene than peace. And supported by the stranger's over-haunting tenderness and power, she leaned upon him and clung to his arm, they passed out into the stormless night.

"Come and see Willie's mother first," she prayed. "Her heart is breaking. She lives in the little white house at the corner; I will show you the way." The little dressmaker ran on before the stranger and lifted the latch. The door was bolted on the inside, but it yielded to her touch. The stranger already stood beside Willie's mother, and the little pulseless figure in her arms. He laid his hand upon the widow's forehead in her ear. The woman raised herself as if listening and lifted her eyes to the unseen presence at her side. "Thou art the resurrection and the life," she said; "though he were dead, yet shall he live."

It was at this moment that the little dressmaker became aware of soft voices chanting in the air. "Blessed," they sang, "blessed are the dead which die in the Lord." "Yea, saith the Spirit" and their words do follow them. Blessed, blessed in her ear the host of angels' wings, the strain soared overhead, and sank away. "I wish I could sing," said the little dressmaker wistfully, "but I lost my voice when I had the smallpox, and I can't sing again."

"You had Bible class once," said the stranger, turning over the leaves of a book which he carried and looking earnestly at his companions. "Not to be called by that name," she answered with a timid gesture, half of apology, half dissent. "I was only a girl when I was in that factory, and I was warm myself by my fire on Sunday afternoons. I used to read to them about Jesus, but I was not clever nor attractive, and when the cold weather came the girls went too. No, I never had Bible class."

her arms, but with peace brooding on her quiet brow. And then the little dressmaker became aware that the window doorway by her side was no longer a doorway, but a long and narrow passage leading earthward side of the gossamer film, where threads were forever opening and closing to receive and gather in Christ's immortals. While she looked upon this with great awe and wonder, and started to ask her gentle guide its meaning, she found he had withdrawn himself. "He has gone to call some one else as he called me," thought the little dressmaker, and her heart glowed with a delicious thrill of love and bliss.

"Blessed, blessed! What birdlike note was that which reached her? Were those the eyes of strangers falling upon her with looks of such tender benediction in their shining depths? A woman touched her on the shoulder; she understood him—she was the girl, bearing a beautiful child, turned his bright face toward her, the soft notes dropping dove-like from his tender lips. "Willie" cried the little dressmaker, remembering that a mingling of movement and heavenly laughter in her voice, the broken thread and the tiny shroud. And still the stranger's thought about her, pressing up to her, clinging to her, blessing her, calling her by her old familiar name, until the little dressmaker herself clung mutely to the girl's outstretched hand and leaned upon her trembling, not with weakness, but with a great joy. After her lonely, unloved life upon the earth, what had she done to merit such a triumphant salute, and the everlasting benedictions? The girl took her to her arms and lifted up her face toward her own. "Dear?" she cried, "do you think we ever forget her, where we see the end from the beginning? We have talked about your coming and looked forward to it, and the stars on their heads and wings that you would be here to-day, and we all came to meet you. It is all through you are here! Do you remember Kate?"

"There must be some mistake," said the little dressmaker, beginning to tremble again, and yet striving by a cease of new and wondrous possibilities with the memory of the stranger's looks and words. "I was not, however, you know, and I did not know all the long words in the Bible, and there was the smallest of the sympathy between the natural and spiritual bodies, but like sunrise on snow clad mountains, their solemn pallor was suffused and incarnadined by the surging of the Face of God and of the Lamb. They moved swiftly to come near the outstretched hands to touch her, and enfold and embrace her with a love that should last and endure as long as the river of life rolls on its placid way. And as they neared her their lips broke forth into singing, and in the surpassing joy and wonder came the little dressmaker's voice rose like the song of a lark in the morning, clearer, and stronger, and sweeter, with every soaring note until, in that great chorus of gladness and thanksgiving, her praise led all the rest.

"It is all through you!" cried Kate again, with a murmur of happy voices echoing her words; "how should I ever have heard of him without you?" "Me!" cried the little dressmaker, beginning dimly to comprehend, "me!" "Do you remember the old hymn we used to sing round the kitchen fire? 'I loved Him Lord of All!' You taught me to crown him.... And I did.... I went from your kitchen to a Missionary College. I prayed and wrote and taught, and told the people everywhere, only and always about Jesus, and how our hearts had found their rest in the people I had helped about home before me. A Brahmin priest is on the way, and a native martyr from China. We expect them home to-night. And still they keep coming, coming, for the waves of life eternal began to roll they spread from shore to shore. And it is not only we who have been looking out for you," said Kate, lifting her eyes from the group of radiant faces with an absorbed and listening air. "He of whom I spoke.... draws near."

And when the stranger, who had veiled his glory from the little dressmaker's eyes on her first awaking to immortality, that they might grow accustomed to him by one dear look of growing recognition after another, as the babe grows accustomed to its mother, or the dove to its parent, grew and she raised her eyes to his face, and in that swift and all comprehensive look,

she knew her soul was knit to him forever. And then for the first time the stranger called the little dressmaker by her long name, and he answered to her expanding like a flower beneath the sunshine of his touch and smile. Having never heard it before, she knew it, and recognized it, as her own. It summed up, like a rich chord of music, all the long and gracious growth of her life, and the living rose upon its stem burns up the growth of a rose-bush. She received her new name with a noble exaltation and a pure pride, in which the self of her old earth-bound life had no place nor part. With an exquisite kindling of her enfranchised spiritual nature, the little dressmaker felt that in her tiny measure, and according to the capacity of her love—for by love alone are weighed and measured the spiritual spheres—she had understood him—she was the secret of the Lord with them that fear him."

As the stranger stood among the expectant group, the little dressmaker withdrew behind him, and, wearing the look that conquering kings may wear in the pride, she bowed her head in the faith of his white raiment so that she was altogether hidden behind Jesus, and the people sought her face no more. The hands were outstretched to him, their faces were lifted to his like morning glories to the sun. And as the stars on their heads and wings by outside the golden gates, there was silence in heaven while the great company fell upon their knees and gazed upon the Lamb. And as of old, when the stranger walked the green earth and his familiar ways lifting his hands, he laid them on their heads and blessed them. And far off, yet not so far but that, through the gossamer film he heard the plash of human tears falling on and mingling with his waves of harmony, the dwellers on the earth still felt his presence, and his love, and sent his echoes through the darknesses all up to God.

"All hail the power of Jesus' name, Let angels prostrate fall; Bring forth the royal diadem, And crown him Lord of all!"

—The Occident.

FACING THE FOE.

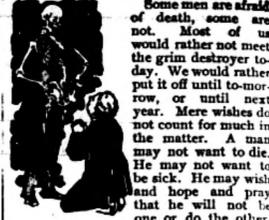
"O, please let me do that!" begged Rhoda. "I hate cutting out dress skirts!" Aunt Ruth dropped her shears on the cutting table and straightened her bent back, to give a sharp look at the eager face coaxing her. "First time I ever heard hastin' to do a thing brought forward as a reason for doing it," she remarked, looking at the eager shrewdly. "You mean," "O yes, Aunt Ruth!" said Rhoda. "mother says that's the very reason Face the foe! That's her motto, that she's always brought us up on. If you don't, she says you go on dreading and dreading it forever, and grow sicker and worse as you put off, trying it, and by and by you are incapable. She always makes us try to do everything we hate to do, and keep at it till we like it!"

"Your mother's a master sensible woman!" was Aunt Ruth's comment. "Here, take up your shears, and go on going to let you look on and see me do it. But you might as well make your mistakes and profit by 'em."

"There!" said Rhoda in triumph, fifteen minutes later. "That bugbear never will block me again." "Plucky!" muttered Robert to himself, coming out of the window seat where he had been lounging over a Harper's Weekly, instead of doing what he called "tackling" his debating club essay. "Face the foe!" he muttered to himself. "Wonder how that rule would work on some of my 'bugbears'! There's that Christian Endeavor meeting to-night. Dick wanted I should lead it for him. Sneaked out of it by telling him I never did such a thing in my life. Believe my soul in it, I'd like to see Rhoda's face! Wouldn't she be surprised if she knew what she made me do with her dressmaking lesson?"—Anns P. Burnham in Forward.

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Some men are afraid of death, some are not. Most of us would rather not meet the grim destroyer to-day. We would rather put it off until to-morrow, or until next year. Most of us wish do not count for much in the matter. A man may not want to die. He may not want to be sick. He may wish and hope and pray that he will not be one or do the other, but wishing and hoping won't help him. It is what he does, and not what he wishes that serve his purpose. If a man is losing flesh, and is nervous, irritable, sleepless and debilitated, he may wish he would get well, but one bottle of Dr. Pierce's Golden Medical Discovery will do more than an ocean of wishes. If a man is on the way to consumption, he should make a stop as quickly as possible. He should put on brakes. It needn't be afraid he has consumption if he will do the right thing—if he will just take the right medicine. The "Golden Medical Discovery" cures incipient and well developed consumption. Consumption is a germ disease and a blood disease. The "Golden Medical Discovery" kills the germs and purifies the blood. It increases the appetite, helps digestion, makes assimilation perfect, and so builds up solid, substantial flesh. Hundreds of grateful people afflicted with consumption, bronchial, throat and kindred diseases, have testified that it has actually saved their lives. For the sake of the information they contain, some of these letters have been included in Dr. Pierce's Common Sense Medical Adviser, a thousand page, illustrated book, which will be sent free on receipt of twenty-one (21) one-cent stamps to pay for mailing only. Every family should have a copy for ready reference in case of sudden sickness or accidents. World's Dispensary Medical Association, No. 663 Main Street, Buffalo, N. Y.

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ISABELLE'S POOR BACK.

BY MARIE GLODEN.

"I think," said Mrs. White to nurse one hot afternoon, "that you would better have that prescription filled before dark, for I may need the medicine in the night. You don't have one of our children run to the village with it."

"Please, ma'am, will you tell me which one?" replied nurse. "Miss Isabelle said her back ached awfully when her father asked her to go for the mail, so Louise had to go both times to-day; but I don't like to ask the dear child again unless you say so."

"Well, I'm afraid I shall have to say so, Kate, but I would like you to give the message to Isabelle first, and, if her poor back is in too critical a condition, why, my little stand-by will have to journey again. Just wait one minute, though," and Mrs. White taking back the prescription with a funny little smile, added a few words in French, and then to Kate, and leaned back w.arily in her chair.

Isabelle's weak back was getting to be an old story in the White family. It was always found to be much worse on busy days, when favors were likely to be asked, and an interesting book put aside.

Kate stepped out on the veranda and looked peevishly from one little girl to the other. Isabelle, as usual was in full possession of the hammock, deep in a charming story, while Louise, perched on the top step, was contentedly munching an apple, and fanning her hot face with her tennis-cap.

"Miss Isabelle," Kate began, "your mamma wants—"

"Now, Kate, you know I told you before that my back was too bad to do any walking to-day, and I want to make my head ache. If it is that prescription again, that settles it, for I never could walk as far as the drug-gist's."

But at the word "prescription" Louise was started and pulling her cap down firmly over her curls.

"Is poor mamma worse? What is it? I'll run!" and the hot sun and little tired feet were forgotten, while an eager hand was held out for the paper.

"Bless you, child. I wish I could go for you, but your mamma can't spare me just now," and, with a withering look at Isabelle's poor back, which was all that was visible of that young lady, Kate went indoors.

It took fully an hour to go and come from the village, including the long wait for the prescription to be filled, and mamma had been made comfortable on the lounge in the shady corner of the veranda when Louise again put in an appearance.

"O mamma! how sweet of you to give me such a treat. It made me so cool and rested," and two loving arms were thrown around mother's neck.

As the word "treat," Isabelle was all attention.

"Did you give Louise money for soda, mamma?" she asked; but, catching the twinkle in mamma's eye, she added:

"Well, I couldn't have walked so far, anyway, for my back's too bad. But it's just my luck, anyway!"

"Yes, dear, it is just your luck," she did give Louise money for soda, but I didn't give her the prescription an order to the bearer for ice-cream soda. For I thought if a little girl with a lame back could go she would certainly need it, and if a little girl was willing to take that long walk for the third time to-day she would deserve it. Now run, Louise, and have a cool bath and get dressed and rested for supper," and Mrs. White called out a cordial greeting to a merry party coming up the driveway.

There were five of them—all girls—packed in a very small dog cart, drawn by a wise old donkey. All five alighted at once, tumbling over the sides and back, and a rush was made for the veranda.

"O! Aunt Jenny," came a chorus of voices "mamma has to know how you are feeling to-day, and if the girls can come over for an early supper, with a little tennis afterward. The boys are home again, and it will be jolly fun."

"How perfectly lovely!" and Isabelle forgetting that she had a back jumped up and waltzed around with her cousin.

"There, girls, do quiet down for just one moment 'all we talk it over," and in a few words Mrs. White explained how Isabelle had been confined to the hammock all day with a book—her back being too painful for her to venture out at all—but she thought that Louise in about an hour would be dressed and rested enough to join them.

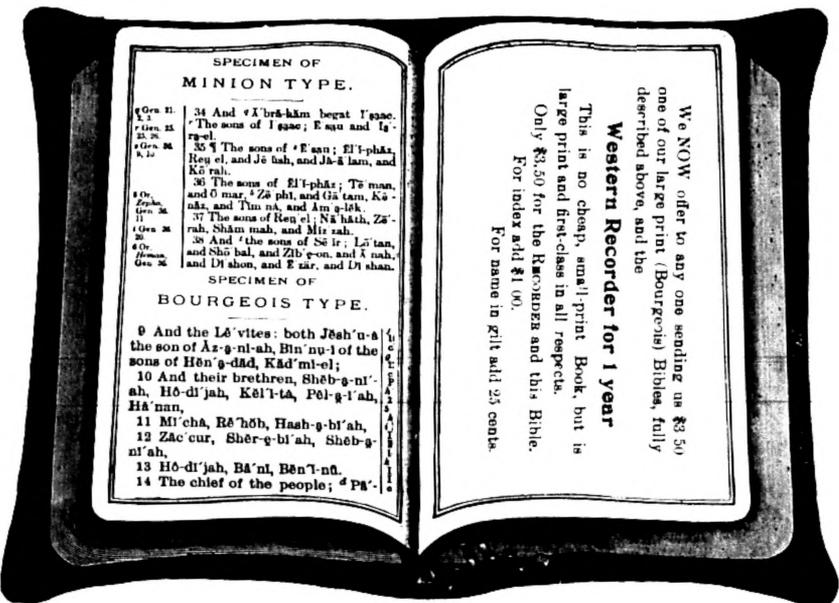
For Isabelle had subsided again into the hammock, and her face was itself. The sad fact was just forcing itself into her selfish little head that she was really going to lose this lovely evening all on account of a backache which she could honestly say at this minute wasn't near her back, at least.

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"Really, mamma, the pain is all gone. Do believe me, I feel quite well." "Yes, little daughter, I do believe you; but a back that has been too weak to stir all day, cannot get strong in a minute, and I shall see that it is not strained by tennis at all this summer until it is strong enough to bear a walk to the village once if not twice a day, if necessary."

SAYINGS OF THE CHILDREN.

Johnnie had been accused of crying. "I don't ain't," he maintained, gulping.

"What are you doing, then?" questioned Uncle Henry.

"Lettin' my eyes look."

"Freddy," said the teacher to Freddy Fangle, "you have spelled the word 'rabbi' with two 's.' You must leave one of them out."

"Yes, ma'am," replied Freddy; "which one?"

Dottie—Mamma, I guess my dolly's mamma must have been a very unpolite lady.

Mamma—Why so, Dot?

Dottie—Why, she made her so her knees won't bend. I have to put her on her stummick to say her prayers.

between her sob, "if—if it hadn't sat down so hard."

"Papa," said Billy, tearfully, after a playful romp with the good-natured but rather rough St. Bernard puppy, "I don't believe Higo knows what kind of a dog he is. He plays as if he thought he was a little pug."

Mother—What did your father say when he saw his broken pipe?

Innocent—Shall I leave out the wicked words, mamma?

Mother—Certainly.

Innocent—Then I don't believe there is anything to tell you, mamma.

"Well, little chap," said the stranger in the family, picking up one of the children, "what are you going to be when you are a man?"

"Nuffin'," said the child.

"Nothing? Why so?" asked the stranger.

"Because," said the child, "I'm a little girl."

A little four-year-old went to Sunday-school for the first time and heard the children singing, "Once I was blind, but now I can see." That afternoon her sister heard her sing, "One side was blind, but now it can see."—Watchman.

The continual conflict of every Christian is between self and Jesus Christ. Self is the old owner who does not like to be dislodged, and disputes the right of Jesus to be enthroned in the heart. Self has abundant uses for the purse, and "cannot afford" to give money away that might buy a fine equipage and rare pictures, and other creature comforts that make life agreeable. It keeps a sharp eye on the cheque book, to see that too much is not bestowed on objects of charity, and

it wh'pers artfully, "remember how our expenses are increasing, and charity begins at home." Self watches the weather on Sunday morning—the one day in all the week when "health" is of paramount importance—and hesitates about the risk of wet feet or sitting in damp clothing. Self comes home late and mutters, "I am too tired for prayer-meeting to-night," although it is never too tired for a party, a concert or the opera. And so smooth-tongued self has an oily plea always ready; and if Christ's sentinel, a living conscience, is not there to challenge and silence the cunning seducer, self carries the day.—T. L. Cuyler.

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SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1897. FOURTH QUARTER.

SUNDAY, DEC. 6.

CHRIST'S HUMILITY.

Philippians 2:1-11.

MOTTO TEXT.—"Let this mind be in you, which was also in Christ Jesus."—Phil. 2:5.

The Philippian church seems to have been the most dearly loved of all the churches by the Apostle Paul. He allowed them to minister to his necessities as a favor, when he refused aid from others. It was a good church. In this message to it the Holy Spirit found no rebuke necessary.

This letter was written from the prison in Rome. The Philippian church had sent Epaphroditus to Rome to carry Paul their gifts and to bring to them messages from him. Epaphroditus was taken dangerously sick while in Rome, and on his recovery Paul sent him back with this letter.

"If there be therefore any consolation in Christ."—He does not mean that by any possibility there was none, but only to express strongly the thought that if they did not live in unity it would appear there was no consolation in Christ. "If any comfort of love."—Comfort springing out of love. "If any fellowship of the Spirit."—If the presence of the Holy Spirit be a real blessed fact. If they had any feeling of compassion which would make them delight in mercy they would fulfil his joy by living in unity and harmony. He had, in the first chapter, told of the joy which beaded in the Philippian church. He asks them now to make that joy perfect.

"That ye be likeminded, having the same love, being of one accord, of one mind."—Thinking the same thing, having the same love. It is a matter of great moment in the harmony of a church that they should hold the same doctrine. Those who disagree in mind find it easy to fail to love as brethren. How can two walk together except they be agreed?

"Let nothing be done through strife or vainglory."—Strife has reference to party spirit, factions in the church such as there were when one party was crying, "I am of Paul," and another, "I am of Cephas." Vainglory means personal vanity. In nothing does the depravity of the human heart show itself more clearly than in the facility with which it deceives itself in regard to its own motives.

"But in lowliness of mind let each esteem other better than themselves."—Here Paul bids us, as a discipline of humility, to look at our own faults, and at the good points in the character of others."—Caffin. Humility is a grace which is greatly exalted in the Scriptures. It lies at the very foundation of true religion. Our Lord was meek and lowly of heart. Love does not require us to believe that those who differ from us may be right and we wrong. That would keep us from having firm faith. But we must believe that, though they are wrong on points on which we are right, they may be better and wiser.

"Look not every man on his own things, but every man also on the things of others."—The "also" shows that it is right for a man to look on his own interests, but he must regard as lovingly the interests of others—God's glory being always the chief object of his life. We are to rejoice in the joy of others, sympathize with their grief,

do them good as we have opportunity.

The apostle was inculcating humility and love for others upon them. He shows them next the great example which the Lord they worshipped had shown them in humility and unselfishness. "Let this mind be in you, which was also in Christ Jesus."—They were following the Lord as he had commanded them. They acknowledged that obeying him was their supreme duty and greatest joy. Let them imitate him, so far as finite creatures could, in his humility.

"Who, being in the form of God, thought it not robbery to be equal with God."—The word translated form is used "as that which makes a thing to be what it is, the sum of its essential attributes, it is the form, as the expression of those essential attributes, the permanent constant form."—Pulpit Commentary.

"Thought it not robbery."—Literally translated is "counted it not a prize." Equality with the Father was his from all eternity, it was not something he needed to gain. Being God, his coming upon this earth to die for guilty man was a condescension beyond all finite comprehension.

"But made himself of no reputation."—Emptied himself, not of his Godhead, of course, but of its manifestation, its glory. "And took upon him the form of a servant, and was made in the likeness of man."—Being king of kings, he voluntarily put himself under the law. He took on himself the likeness of man that he might be a Mediator between God and our guilty race.

"And being found in fashion as a man."—This refers to him as he appeared in the sight of men. Had they known he was God they would not have dared to crucify him, and he came to die for the sins of his people. "He humbled himself, and became obedient unto death."—It was infinite humiliation that he should take upon himself the likeness of men. But he humbled himself further, becoming voluntarily subject to death. All this the Lord did freely of his grace. There was not the slightest obligation upon him to save men.

"Even the death of the cross."—A shameful death, a death accursed—Deut. 21:23. Such was the humiliation of the great God who had created the universe, for the sake of saving worms of the dust, crawling in the dust of one of the smallest of his millions of worlds. Surely, surely humility and unselfishness will be marked characteristics of those whom he saved.

"Wherefore God also hath highly exalted him, and given him a name which is above every name."—He is speaking of our Lord as Mediator—as God no exaltation was possible for him. "That at the name of Jesus every knee should bow."—He is worshipped as the equal of the Father, one Person of the Triune God. All creation is represented in joining in this adoration.

"And every tongue shall confess that Jesus Christ is Lord to the glory of God the Father."—The glory of God is the consummation of all things.

Advertisement for Electric Belt, Rheumatism, Neuralgia, Tired Feeling, Headache, cured with our ELECTRIC BELT. Many other ills succumb to our Curative Belt. Guaranteed or money refunded. We will pay 30 days only send a \$1.00 Bill for it.

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PROGRAMME.

The following is the programme for the next session of Blackford Mission Circle meeting to be held with Eastfork church, Ohio county, Ky., beginning Friday night before fifth Sunday in January 1898. Introductory sermon, Friday night by Jeff Jackson.

Saturday morning 10 o'clock.—Should our Missionary be a Biblical Scholar by J. D. Hocker, W. W. Hoover.

Give the difference in the future existence of infants and the heathen who die without a knowledge of the Gospel, by L. Burdette, H. C. DeWitt, J. F. Day.

Is there destitution in our bounds, if so why is it not worked up? by G. H. Lawrence, J. Jarboe, L. Jarboe.

Sermon on Scriptural phrases and mission work, by P. M. Whitlow.

Should our churches and pastors call ministerial aid from Pedobaptists in protracted effort, by W. Richards, P. M. Whitlow.

Is the Baptist church to-day the same in doctrine that it was when Christ commissioned it to preach? by H. W. Morton, C. J. Bruner.

Can there be a negative Christian in the mission work? by W. R. Oldham, Ira L. Rice, H. C. Truman.

Are we as Baptists abreast with the various denominations in the organizations and operation of missions? by H. V. Bruner, G. P. Kelley, H. T. Crow.

P. M. WHITLOW, G. H. LAWRENCE, J. N. SHREVE, Committee.

Advertisement for KILBYKE, Guarantees a Fortune to Gold Seekers and Gold Investors.

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Advertisement for The Alaska Transportation & Development Co. Fisher Building, cor. Van Buren & Dearborn Sts., CHICAGO, ILL.

Advertisement for The Woman Who Uses GOLD DUST Washing Powder. Includes image of a box of FAIRBANK'S GOLD DUST Washing Powder.

Advertisement for NEW YORK STORE, Louisville, Ky. Mail Orders Solicited and Promptly Filled. Send For Samples and Prices.

Advertisement for Dress Goods Stock. Lists various dress goods and prices.

Advertisement for OUR BLACK GOODS STOCK. Lists various black goods and prices.

Advertisement for Ladies' and Children's SHOES. Lists various shoes and prices.

Advertisement for Great Fur Display in our Cloak Department. Lists various fur goods and prices.

Advertisement for STEWART DRY GOODS CO., Louisville, Ky.

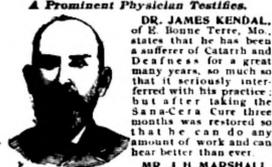
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To those who suffer from Catarrh, Consumption, Bronchitis, Deafness, Asthma, or any diseases of the Lungs, Nose, Throat and Ear.

This great curative remedy, is known as the Sana-Cera Cure, and has cured hundreds of cases that were pronounced hopeless.—It will cure you.



A Prominent Physician Testifies. DR. JAMES KENDALL, of Monroe, Terr., states that he has been a sufferer from Catarrh and Deafness for a great many years, so much so that it seriously interfered with his practice; but after taking the Sana-Cera Cure, three months was restored so that he can do any amount of work and can hear better than ever.

MR. J. H. MARSHALL, of Postmaster, Bayard, N. Y., writes: "I have suffered from childhood with Catarrh, Indigestion and various complaints, until I became dependent on the care of Insanity, but thanks to your skillful treatment I am restored to perfect health and am now well as ever."

A Fair and Intelligent Lady Speaks. MRS. J. A. DUVALL, Warren, N. C., says: "Anyone to see me 3 months ago and see how now would not take me for the same person. Now after three months treatment my Catarrh, Bronchitis and Deafness is cured, and my entire nervous system is restored; I am more fleshy than ever in my life; I verify the claims of the Sana-Cera Cure, and can not say if it had not been for you, as I was rapidly running into Consumption."

MR. HENRY BAILEY, Greensboro, Ind., states that he was subject to Catarrh, Bronchitis, and very deaf for many years. In one month gained 15 pounds, and can now hear the clock tick for the first time in many years. MISS LILLIE FRUSH, a charming young lady of Elwood, Ind., writes: "I was afflicted with the last stages of Consumption and was given up as hopeless. After taking the Sana-Cera Cure at the end of the first week my cough got better and I began to eat and gain strength. By the end of the first month I gained 20 pounds, and now am perfectly well, never felt better nor weighed so much in my life. You can use my name if you choose."

Dr. Beatty guarantees a positive and permanent cure for all the above diseases to those who seek his aid and follow his directions. Medicine for Three Months Home Treatment. To introduce the Sana-Cera Cure in every community and prove that it cures when all others have failed, Dr. Beatty will for a limited time, prepare sufficient medicine for 3 months treatment free.

Send a description of your trouble, name and P. O. address, and we will send you our "Question Blank" and prompt attention will be given you free. The Sana-Cera Cure is guaranteed especially to suit each individual patient. Address Dr. Marshall Beatty, Dept. A, 123 W. 12th St., Cincinnati, O. Dr. M. Beatty has an enviable reputation for ability in his profession, and will not promise what he can not do. We advise our readers to write to him.—Christian Standard.

EVERY child of God is expected to serve him with the best talent and experience that may be commanded. To do only what one has to do will not discharge the obligation. To do what happens to present itself will not fulfill the claim. One must make work. There should never a week pass without some definite work for the Master. Suppose it for a time disarranges social life. Do you let social engagements interrupt your business?

FREE TO OUR READERS.

Our readers will be pleased to learn that the eminent physician and scientist, Dr. Kilmer, after years of research and study, has discovered and given to the world a most remarkable remedy, known as Swamp-root, for the cure of kidney and bladder troubles; the generous offer to send a bottle free that all may test its wonderful merits without expense, is in itself sufficient to give the public confidence and a desire to obtain it. Swamp-Root has an established reputation as the most successful remedy, and is receiving the hearty endorsement of all up-to-date physicians, hospitals and homes. If our men and women readers are in need of a medicine of this kind no time should be lost in sending their names and address to Dr. Kilmer & Co., Binghamton, N. Y., and receive a sample bottle and pamphlet, both sent absolutely free by mail. The regular sizes may be obtained at the drug stores. When writing please say you read this liberal offer in the WESTERN RECORDER.

CROZER BUILDING. NEW HOME OF THE AMERICAN BAPTIST PUBLICATION SOCIETY, 1420 CHESTNUT STREET, PHILADELPHIA.

My first visit to Philadelphia was twenty five years ago. Having heard and read about the American Baptist Publication Society, I desired to see it for myself, and found that the descriptions of the magnificent building, 1420 Chestnut street, had not been exaggerated. Then Dr. B. Griffith was the conservative, wise and honored Secretary. I shall never forget the favorable impression he made upon me by his affable and courteous manners. As busy as he was, he made me feel that it was more his pleasure to show me through the building and explain the nature and details of the business than it was for me to feel complimented by his kindly attention. The building, considered so grand a quarter of a century ago, ourn down last February and the society moved into temporary quarters. There was no time lost. Rev. Dr. Rowland, the chief secretary, proved himself equal to the great emergency. Immediately he commenced preparation for a building far more magnificent than the first. The best architects were employed, and, after adopting a plan, the work was commenced and pushed with energy. The first floor is finished, and the work of completing the remainder of the building is being pushed.

The elegant structure is to be known as Crozer Building, and is pronounced one of the chief architectural adornments of the city. The exterior is most imposing, twelve stories high, and the interior is most beautiful and artistic. The first floor and basement are now occupied by the business department of the society, and book men who have seen the finest book stores in European America pronounce this the finest they have ever seen. The general architectural design is of Spanish Renaissance. In the front the base is granite; above and including the tower the construction is of Pompeian brick and terra cotta.

While the outer view is attractively imposing, it is the interior that surpasses, for expense has not been spared on the decorations. In depth the store is 246 feet. Two rows of massive square-shaped pillars, arching, divide it into three corridors, the one on the left as you enter being devoted to the general offices of the society. The center, and the one on the right, to the display and sale of books and publications. The ceiling is arched with a double row of arches. On these arches are emblazoned the book marks of the leading publishers since the time of Caxton, one hundred and sixty in number. Also 160 names of Christian writers, since the beginning of the Christian era. Around the gorgeously frescoed walls are tablets framed with decorated wreaths, supported by the emblematic figures of two angels and a cherub's head. On these tablets are inscribed the names of 23 heroes of the Baptist faith, as follows: Bucknell, Baner, Carey, Judson, Bunyan, Broadus, Spurgeon, Fuller, Manning, Wayland, Armitage, Williams, Gordon, Kennard, Onchen, Malcom, Hall, Conant, Anderson, Wiberg, Colgate, Boardman and Staughton.

The building is admirably ventilated. The entire building has been constructed with a view to the enjoyment of light. This is accomplished by means of diffusing sashes and the new Luxfer prism. Two other prominent features—the grand stairway and the Assembly Hall. Rubio mar-

ble, inlaid with glass bands of mosaic, form the sides. The stairs are of white marble; the entrance has a fine mosaic floor; the ceiling is elaborately and handsomely decorated. This is to be named Griffith Hall, in honor of Dr. B. Griffith. It will be the finest hall in the city when finished. The ceiling is being decorated by Tiffany & Co., of New York. The rest of the great building will be given over to office purposes. There will be 150 offices, and the estimated income will be about \$50,000 per annum. The heating and lighting plants are in the basement; also the shipping department. The building will not be finished before the last of January, and we hope to attend the formal opening. The building complete and lot will represent in value \$1,000,000. Besides this the society owns a manufacturing plant worth \$300,000. The society has flourishing branches in Boston, New York, St. Louis, Atlanta and Dallas, Tex. The general manager of the Book Department of the society is Mr. Sireen, who is one of the best posted and wisest book men in the United States. In addition to the great demands on his talent in the main store, he keeps in active touch with the general details of the business of all the branches of the society. Last year the business of the society exceeded in volume the previous year by \$50,000, and this year it will run \$75,000 ahead of last year. The business of the American Baptist Publication Society was never in a more flourishing condition. W. P. HARVEY.

THE MARKETS.

Report for the Week Ending Saturday, November 20, 1897.

Cattle Receipts lighter than usual. Market dull on common and medium grades but remained steady on good grades. That kind better. Pigs were well cleared. Hogs: The market open slow but selling at \$5 25 to \$5 40 common heavy calves were hard sellers. Pigs well cleared. Sheep and Lambs Receipts for the week were light. Market active at quotations. Pigs well cleared.

Table with columns for commodity, quantity, and price. Includes items like Extra shipping cattle, Light shipping, Best butchers, Fair to good butchers, Common to medium butchers, Thin, rough steers, poor cows and calves, Good to extra, Common to medium, Feeders, Stockers, Bulls, Veal calves, Choice milk cows, Fair to good milk cows.

Table with columns for commodity, quantity, and price. Includes items like Choice packing and butchers, Extra heavy, Fair to good packing, Good to extra light, Fat hogs, Fat hogs, Pigs, Roughs, Sheep and lambs, Good to extra shipping sheep, Best butcher lambs, Fair to good butcher lambs, Tail-ends.

LEAF TOBACCO MARKET.

Table with columns for commodity, quantity, and price. Includes items like Rejections this week, Rejections same time in 1896, Rejections same time in 1895, Percentage of rejection to one's value, Percentage of rejection to one's value, Percentage of rejection to one's value, Rejections since Jan. 1 to date, Rejections same date in 1896, Rejections same date in 1895.

"CALL A SPADE A SPADE."

Some People too Modest to Confide in their Physicians—A Woman Cured of a Serious Disease by a Certain Method, the only Drawback of which was, it "Made Her Too Fat."

From the Evening News, Detroit, Mich. The doctor came in haste and found his patient again in great agony from a splitting headache. It was his fifth call on the same patient, and each time to treat the same trouble. With a suspicion that his diagnosis was incorrect and that he was creating a symptom and not the disease he said to her: "Madam it is useless for me to visit you again. You are keeping from me facts and symptoms which it is necessary I should know." The patient finally acknowledged that through a false modesty, she had not told him all. Then she told how she had suffered from female weakness but had kept it from him for modest to speak. The old doctor was disgusted at such prudishness, but when he knew the facts cured her easily and quickly. The following case differs from the above only in the fact that the patient is not afraid to speak and to call a spade a spade. Words fail to describe the suffering endured before I met Dr. Williams' Pink Pills for Pale People, said Mrs. Albert W. Clark of 417 Michigan Avenue, Detroit, Mich. "For twenty years I have suffered from morbid troubles and was confined to my room for months at a time. I have undergone two operations for the trouble at the hospital and seemed to grow worse instead of better. I had to be treated by the best doctors and was nursing for nearly five years. I was not free from one night-day from the most fearful headaches and intense stitching pains in my neck and shoulders. Physicians would come on my feet every week for nearly six years. I had to stay in bed three or four weeks at a time. I was so weak that I could not see my eyes, and then I would go blind and send for the doctor. At first they would treat me for indigestion and dyspepsia, then they would try to get something else caused the trouble, but nothing would do. I was so nervous that I could not bear to have my husband walk across the floor, and as the doctor said there was no medicine that would reach my trouble I consented to the operations, which left me worse off than I was before. In January of this year there was an article in the Evening News about the druggists that said Dr. Williams' Pink Pills in Detroit. I told my husband was going to try them and he said, try anything. The next morning I went into Murphy Brothers drug store and bought a box of Dr. Williams' Pink Pills. Mr. Murphy said he had a big sale for the pills and personally knew many people who had been helped by them. I took the pills as directed, but was not helped a bit and I told Mr. Murphy so, but he suggested that I give them a better trial. Before I had finished the second box I began to feel better and went down and bought a dozen boxes. When I had taken six boxes my head aches were gone but I continued using the pills until I had taken the twelve boxes. I was then cured of my trouble and my blood and vital medicines when a simple remedy cured me. There is only one thing against Dr. Williams' Pink Pills for Pale People, and that is, it makes you fat. I remember the many times when my friends in Europe, France, when I was so thin and weak that they cried to see me, and I said I was due to the next world. Today I feel perfectly well and have never felt better in my life and it is all due to Dr. Williams' Pink Pills for Pale People. All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained in Dr. Williams' Pink Pills for Pale People. They are made by all druggists or may be had from Dr. Williams' Medicine Company, 60 North State St., New York. Price per box six to a dollar.

Advertisement for Dr. Horne's Electric Belt & Truss Co. featuring a coupon for \$13.34, a testimonial about curing various ailments like rheumatism, sciatica, and neuralgia, and a list of agents wanted everywhere.

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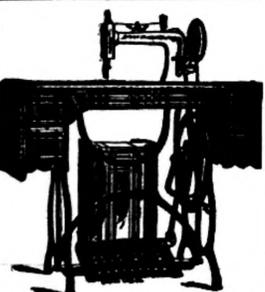
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Daily for Coella, Elizabethtown, Hodgenville and intermediate points.

DID THEY DIP?
BY J. T. CHRISTIAN.

Cloth 7c. Paper 5c. Baptist Book Concern

WINTER DAIRYING.

When convenient to a good market, a better profit can be realized from winter dairying than in summer. There is a better demand for milk and butter, and if care is taken to produce a good article, a better price can be realized. But it is not advisable to go into the business haphazard. The desire to change from one thing to another is a prevailing one with the American farmer. First one thing is tried, and then another, and often there is a shifting that is profitless. While there are circumstances that often make it necessary or desirable to change, such changes should be made only after due deliberation.

So far as can be done, the farmer may seek to diversify his products. The conditions under which the farm work must be done should determine what line of farming should be the principal industry.

One of the first essentials in profitable dairying is good cows, and in winter dairying it is quite an item to have them come fresh in the fall.

Another item that must be looked after in good season is good shelter for the cows. There must be plenty of room; the quarters must be comfortably warm, and yet clean and well ventilated, so that there will be no foul odors. In order to economize time, and in this way lessen the cost of production, the quarters should be arranged conveniently, both as regards cleaning and feeding.

To make dairying most profitable, liberal feeding is necessary. This means that the cows that are giving milk must have as much wholesome, nutritious food as they will eat and digest. There must be a good variety; this is necessary in order to keep up a good appetite. A cow must eat well if she is to milk well. She may eat growth or gain, but she cannot milk well unless she is well fed.

The farmer who makes the most out of his dairy raises all the feed he can, growing a variety, not only to be able to supply a variety, but to lessen the risks of failure. But in addition to raising all he can, he must be willing, if necessary, to buy feed in order to be able to feed well, understanding that in feeding his cows he is not only making them most profitable, but at the same time is feeding his farm, and making it capable of producing better crops.

Wheat bran, shipstuffs, cottonseed meal, and linseed meal can in many cases be purchased and fed to dairy cows on the farm, with profit, through the winter, especially when there is plenty of roughness to go with them. There must be in addition to this a willingness to feed and milk regularly; to take the proper care as regards cleanliness with the cows and with the milk, cream, and butter, and to give such management to milk and cream as is essential to the production of the best quality of butter.

This means a careful attention to details, so that a uniform quality may be secured. A very little carelessness in any one of the essentials of butter making will affect the quality, and the difference in price as the effect in such carelessness is so much difference in the profits.—St. Louis Republic.

The Farm.

W. J. DeBaun sold some fat heifers to Jim Collings, of Perryville, at \$20 per head.

The sweet potato was at one time looked upon as rank poison. The Richmond Register says G. E. Black sold 200 extra feeding cattle at 4c last week.

A bunch of two-year-old cattle sold at Stanford last court day at \$3.85. Butcher stuff at 1 1/2c to 2c.

J. W. Bales, agent, shipped last week 305 head of export cattle, bought of various parties in Madison county at from 4 1/2 to 4 1/4 cts.

Frank B. Blackerty, of Woodford county, had 30 acres of corn that averaged 70 bushels to the acre, part of it yielding 75 and 80 bushels.

Now is the time to bear in mind that potatoes should be kept from the light, and as near the freezing point as possible when stored away, says an exchange.

B. G. Fox shipped to Joe Jordan, Savannah, 19 horses bought at his stable at \$60 to \$125.—Advocate.

The Harrodsburg Democrat reports the sales of 28 900-pound cattle at 3 1/2c, and 1,500 hogs at \$3 to \$3.20.

The Leader reports that at the J. E. Edelen sale, in Washington county, sheep sold at \$3.05, cows, \$30, two-year-old steers, \$23.50, corn in the heap, 36c, wheat, 75c, clover hay, \$5.25.

Several tobacco crops in the Paint Lick neighborhood are reported as being sold at prices from 8 to 12 cents per pound.

At Lexington the hemp market opened at a figure most encouraging to growers. Four dollars was offered, but only a single crop sold, growers holding for \$4.50. The opening is 50c higher than that offered last year.

Jim Woodward, of Hardyville, bought 18 head of two-year-old cattle from E. H. Bunnell at \$23.50 per head. G. L. Martin, of Bowen, Ill., has been making purchases in Adair for some time, and last week received 300 head of cattle in Columbia, which he at once started on the road to Illinois. He paid from \$2.40 to \$2.50 per hundred for his stock.—Glasgow Times.

The crowd in Versailles last Monday week was the largest that had attended court there for several years, says the Sun. About the usual amount of stock was on the market, and the bidding was active. Auctioneer Lyne sold 9 yearling steers, weighing upward of 600 lbs., at \$22.25 per head; 3 yearling steers at \$20.15; 2 8-mos. steers at \$12.50; two-year-old steers at \$24.20; cow and calf, \$26.75; cow and calf, \$19; cow and calf, \$23; cows, \$15.25, \$20, \$22, \$25, \$24.90, \$19.10 and \$25; Jersey bull, \$13; lot of 100-lb. hogs, \$3.25; two plug horses, \$4.15 to \$7. A number of mules were sold privately.

MONEY FROM SUNFLOWERS.

Commac, Long Island, is boasting of a new industry which has been introduced there by James Gresham, a Brooklyn man, who has a place of business at No. 33 Broadway. Mr. Gresham will this fall reap a harvest of sunflowers from forty-one acres. Mr. Gresham first went to Commac for a short vacation, but he liked the place, and was at length induced to purchase property there. Just what to do with the land he did not know at first, but the sunflower idea gradually grew in his favor, and he decided to develop it. Mr. Gresham says that fine table oil, worth \$1.25 a gallon, is made from the sunflower seeds, which yields two and a half gallons of oil to the bushel. Counting on one hundred bushels of seed to make a handsome profit on the oil. The cake left after the oil has been pressed is one of the best forms of poultry food, he says, and to supplement his sunflower establishment Mr. Gresham has added to his farm a poultry yard with about three thousand chickens. The sunflower stalks will be made into a fine fibre, for which there is a great demand in the manufacture of a certain texture closely resembling silk. Mr. Gresham feels justified, in view of these three sources of income from his farm, to venture the remark that he has not become a farmer exclusively for the benefit of his health. This is the first year of his venture, but the indications of success are so gratifying that he is already making plans for next season.

MR. STEPHEN W. COX says that a farmer should never be without a note book and pencil. He doesn't know what minute he may need it. "We ought," he continues, "to use the pencil more anyway, and do more figuring. Sometimes when work piles up ahead of me and I get worried over it, I write off a list for a month of what must be done, beginning with that which demands immediate attention; then drop the worry and go to work and pick one job after another from the list. Sometimes it surprises me to find the list diminish so fast.

HOW EVERY READER OF THIS PAPER CAN MAKE MONEY.

For several months I have noticed advertisements in different religious papers describing an improved Dish Washer. As I had grown so tired of washing the dishes the old way, I sent for information to Dept. L 9, Iron City Dish Washer Co., Station A, Pittsburg, Pa., regarding their Washers. They sent me one and I have found it to do just as they said it would. It washes and dries the dishes in less than one-half the time it usually takes, and I never have to put my hands in the greasy dish water, my little girl, aged 8 years, thinks it lots of fun to wash the dishes and she can do it as well as myself. Several of my neighbors came in to see it work and they all wanted one. I wrote the company and they allowed me a commission. They also wrote and told me how to become their agent. I am now making \$10 a week and still tend to my housework. The Dish Washer sells everywhere. I show it and that makes the work easy. I understand they still want a few good agents, and anyone desiring to make money easy should write them.

A CONSTANT READER.

MURIATIC acid will remove ink stains from wood; rinse thoroughly with water after using.

A New Shrub that Cures Kidney and Bladder Diseases, Rheumatism, etc.—Free.

Disorders of the Kidneys and Bladder cause Rheumatism, Gravel, Pain in the Back, Female Complaints, Urinary Disorders, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful KAVA-KAVA shrub called by botanists the pipper methusium, from the Islands of the Great South Sea, East India. It acts directly on the kidneys and cures by drawing out of the blood the poisonous Uric Acid, Urates, Lithates, etc., which cause the diseased conditions.

Rev. W. B. Moore, D. D., of Washington, D. C., testifies in the Christian Advocate, that it completely cured him of Kidney and Bladder Disease of many years' standing. Hon. R. C. Wood, of Lowell, Ind., writes that it "four weeks cured my Rheumatism of ten years' standing, and Rev. Thomas M. Owen, of West Point, Va., gives similar testimony. Many ladies testify to its wonderful curative powers in disorders peculiar to womanhood.

That you may judge of the value of this Great Specific for yourself, we will send you one Large Case by Mail FREE, only asking that when cured you will recommend it to others. It is a Pure Specific and cannot fail. Address: The Church Kidney Cure Co., No. 410 Fifth Avenue, New York City. Mention this paper.

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The Cotton Belt Route are models of comfort and ease. You're comfortable at night and a pleasant and easy resting place during the day. You won't have to worry about changing cars either, for they run through from Memphis to the principal points in Texas without change.

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Dr. Charles Weber, of Cincinnati, Ohio, has made the treatment of Cancer and Tumors especially for many years, using no knife or other severe measures. As an evidence of his success he cites the names of a few well-known persons who have been cured by him.

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Judge H. J. Bowman, of Alexandria, Louisiana, was cured of cancer of the right cheek and forehead three years ago.

A line addressed to Dr. Charles Weber 111 West 10th St., Cincinnati, O., will secure a copy treatise free.

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I will for a short time mail any reader of the WESTERN RECORDER one of my new Scientific Catarrh Inhalers and medicine for one year, with full directions, on three days' trial free if cured by inhalation.

If you are satisfied, send me \$1.00, to kindly return it in its original package.

Address Dr. E. J. Womert, Dept. 108, Ashland, Ohio.

Dr. Womert has cured readers a generous of for and all can do for themselves of it.

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Items of Interest.

The European papers must find time hangs heavy on their heads, so much space is given to conjecturing the reasons for the snub the Czar gave to the Grand Duke of Baden. When the Czar and Carolina were at Darmstadt the Duke and Duchess proposed to call on them, but the Czar replied that time was fully taken up with engagements and, just afterwards, he received an unexpected visit from Prince Hohenzollern. The significance of this action is the conundrum which is puzzling Europe.

A syndicate bought the Union Pacific railway, paying the United States Government \$7,166,922, which is the principal and interest in full of its mortgage. This is more than any one thought the United States would ever receive. It comes in at a good time, as the deficiency in revenue for this fiscal year is more than covered by it.

The Interior says it has information that the "P. Incor. Int." who license to sell liquor has room of its designation of the Presbyterians so greatly that Synod after Synod has passed strong resolutions on the subject, will give up the license. Notwithstanding the losses the Princeton men made, the Presbyterian Synods have carried their point. Prof. Shick's resigns and the saloon ceases.

The Watchman has received information from England that Mr. H. S. Maxim has invented the first, cheapest and strongest electric light ever made. It has three times the candle-power of the ordinary incandescent light, lasts twice as long and requires less than half the energy to operate it.

The Sultan is either a most fascinating man or a hypnotist. When M. N. Cox returned from Constantinople, where he had been minister, he brought the Sultan, Gen. Lew Wallace on his return home, and now Mr. Terrell, the late minister, follows their example in the November century.

The West Coast Trade Journal says that a very fine butter is now made from peanuts. It is suitable for table use and for stouthing as an superior dairy butter. The Journal says nothing about its price, it is cheap. Its invention will greatly multiply the production of peanuts. Peanut oil is being made with much success.

That very many bicycles are in use has been known, but we have not realized how large the number is. In Rochester the city engineering department, as part of a basis for estimating the wearing qualities of different kinds of asphalt, stationed men at places in the city where the traffic was greatest and had them count the wheels passing from 2 A. M. to 7 P. M. The bicycles outnumbered the carriages and wagons two to one. In order to test thoroughly, they ought to have taken in all twenty-four hours. Very many wagons run before nine o'clock, and probably the largest number of carriages after seven.

They are having now in New York City an inspection of the finer class of houses. The slums are not the only things which need investigation from a sanitary point of view. When one hundred new houses had been examined, thirty-two were found to have defects which made them dangerous to life and health.

Ding Cio Sue, the greatest Chinese inventor, through his attorneys has filed an application for a patent in the United States Patent Office. This is for a patent upon his latest invention, a machine to spin cotton. If the machine proves to be what the inventor thinks it is, it will make a great change in the methods of spinning cotton.

Fish can now be brought up from great depths in the sea, and it is learned that they live at a much greater depth than was formerly believed. One new genus even has been discovered by the last Atlantic expedition. This fish was found at 1,200 fathoms depth of water, and while alive it was a beautiful rose color. It was a foot in length. The most interesting thing about it, which caused its death to be greatly regretted, was that it was so transparent the action of the heart and other organs could be seen.

The Spanish cabinet has agreed to give the inhabitants of the island of Cuba the Puerto Rico the same constitutional rights that are enjoyed by the Spaniards themselves. Among those is the right of suffrage to all men over twenty five. It is very doubtful whether the whites of Cuba will agree to this, as the blacks are in the majority.

A brute in West Virginia killed a lady, her twelve-year-old son and her young daughter. He was caught and acknowledged the crime. That night the criminal judge stayed all night in the jail with the Sheriff, and three times made speeches to the men who came to hang the murderer, presenting a speedy trial. On the next day, Thursday, the criminal was indicted, tried on Friday and sentenced to be hanged on Saturday. Such judges can stop more.

A boy in Canada killed his three sisters and brother, all in one day, and the murder was brought home to him, coolly confessed it, giving no reason except that he wished to kill them. Every now and then such young monsters appear. What is the matter? Is it the hardening from reading so many sickening details of crime?

TRUTH loses it power when compromised. It is distinctive and cannot thrive with intermixtures of error. The effort to tone it down and make it palatable to different religious classes is worse than folly—it is a betrayal of a solemn trust. The Gospel of Jesus Christ must ever stand alone and unalterable. Sir Mouier Williams, the eminent Sanctor Professor at Oxford, takes high, but only the right and safe, position when he says: "Christianity cannot be, must not be, watered down to suit the palate of Hindu, Parsee, Confucianist, Buddhist or Mohammedan; and whoever will see to pass from the false religion to the true, can never hope to do so by the rickety planks of compromise, or by the help of faltering hands held out by half hearted Christians. He must leap the gulf in faith, the living Christ will spread his everlasting arms beneath him and land him safely on the Eternal Rock."

HEART DISEASE.

SOME FACTS REGARDING THE RAPID INCREASE OF HEART TROUBLES.

Do Not Be Alarmed, But Look For The Cause.

Heart troubles, at least among Americans, are certainly increasing, and while this may be largely due to the excitement and worry of American business life, it is more often the result of weak stomachs, of poor digestion.

Real, organic heart disease is incurable; but not one case in a hundred of heart trouble, is organic.

The close relation between heart trouble and poor digestion is because both organs are controlled by branches of the same great nerve, the Sympathetic and Pneumogastric.

In another way, also the heart is affected by that form of poor digestion, which causes gas and fermentation from half digested food; there is a feeling of oppression and heaviness in the chest caused by pressure of the distended stomach on the heart and lungs, interfering with their action; hence arises palpitation and short breath.

Poor digestion also poisons the blood, makes it thin and watery, which irritates and weakens the heart.

The most sensible treatment for heart troubles is to improve the digestion and to insure the prompt assimilation of food.

This can best be done by the regular use after meals, of some safe, pleasant and effective digestive preparation, like Stuart's Dyspepsia Tablets, which may be found at most drug stores, and which contain valuable, harmless digestive elements, in a pleasant, convenient form.

It is safe to say that the regular, persistent use of Stuart's Dyspepsia Tablets at meal time will cure any form of stomach trouble, except cancer of the stomach.

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When you direct your prayers, be sure to direct them to the care of the Redeemer, and then they will never miscarry.—Henry.

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Trade Mark: I write to let you know that your medicine has in my other medicine had done before. I could not move without help, and the doctors made fun of me for sending to you for medicine. They said it was past and more for it did for me what no three months enjoying as good health as ever I did in my life. Enclosed herewith find one dollar for which please send me another bottle of "5 DROPS," for I know of lots of people that suffer with Rheumatism and I wish to try this on the worst of them, and perhaps they will believe me. FRANK CORLEMAN, Newell, W. Va. Oct. 12, 1897.

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What you are to do is to supply letters of the alphabet to the places of stars in the list of words given below so as to make up the words as they are named on the right side of the list. You will receive \$100.00 in cash for a full list of correct answers, and we further agree to give an elegant \$50.00 Guarantee American-Made Watch and Chain to you if you send at least 10 correct words. How Can We Afford To Do It? Read and learn our method. We intend to obtain over one million regular subscribers for our great magazine known as Woman's World, and we have determined to spend all the money we have made in the past five years and all shall earn in the next six years, if necessary, to attain this object, because we know that after we have made this extraordinary yet far-sighted investment we can easily make a profit of million dollars a year afterward. We make our calculations upon an enormous scale. We have the money, brains and reputation to do it!

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Be careful, you are to receive \$100.00 in cash and a \$50.00 Guarantee Watch and Chain if you send a full list of answers, or you will receive the \$100.00 watch and chain without the cash if you send at least 10 correct words.

- | | | | |
|----------------------------------|--|-----------------------------------|---|
| 1. P N S * L A * * * * * | Name of a State in the United States. | B. * * * * * | Name of another President of the United States. |
| 2. * * * * * | Another name of the United States. | 10. L N * L * * * * * | Name of another President of the United States. |
| 3. C N * I N * T * I * * * | A place in the United States. | 11. J P * N * * * * * | Name of a distant Country. |
| 4. B * T * I * N * * * * * | Another place in the United States. | 12. C H * * * * * | Name of another distant Country. |
| 5. A * * * * * | A well known Country, full of patriotism. | 13. W * * * * * G T * N * * * * * | Name of another distant Country. |
| 6. * * * * * O N * * * * * | A large river in America. | 14. C * * * * * | A popular kind of drink. |
| 7. C * * * * * A G * * * * * | A large number of little people call their home. | 15. * A * E * R * * * * * | Another popular drink. |
| 8. * * * * * S * W * R * D * * * | A popular melody published in N. Y. City. | | |

Every word needed to make the list complete has been printed millions of times in magazines, dictionaries, newspapers and other accessible sources of information. When you have made a large list, you can send it to us with the name of the publisher of the magazine in which you saw the contest. If you have not received, we shall turn the same over to the well-known committee of managers, and if you have sent at least 10 correct words, we will pay you \$100.00 in cash and a \$50.00 Guarantee American-Made Watch and Chain, with the understanding that if you do not receive the \$100.00 watch and chain, we will send you the \$50.00 Guarantee American-Made Watch and Chain. Furthermore, if the committee decides that you have sent a full correct list, we will send you \$100.00 in cash and a \$50.00 Guarantee American-Made Watch and Chain. When you send your list of words, don't forget to mention whether you want a lady's or gentleman's watch.

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YOU CAN BE SURE OF A PRIZE BY A LITTLE STUDY.

This contest is honestly conducted. The only money you need send with your list of words is 25 cents, to pay for trial subscription. If you are already a subscriber, be sure to mention it, and the new subscription will be entered on the old one. If your list is correct, you will receive the largest list. While you do not expect more than one full list, if any, you will receive the \$100.00 equally if you send a full list of correct answers. We will pay you \$100.00 in cash and a \$50.00 Guarantee American-Made Watch and Chain, with the understanding that if you do not receive the \$100.00 watch and chain, we will send you the \$50.00 Guarantee American-Made Watch and Chain. Furthermore, if the committee decides that you have sent a full correct list, we will send you \$100.00 in cash and a \$50.00 Guarantee American-Made Watch and Chain. When you send your list of words, don't forget to mention whether you want a lady's or gentleman's watch.

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Items of Interest.

Prof. W. H. Von Richth is among the number who died last week. He died in Munich, aged 74. He was appointed Professor in the University of Munich by King Maximilian in 1863. Although he composed songs, wrote novels, and edited magazines, his chief fame is as a historian.

No strike has ever inflicted more injury to the commerce of England than that of the engineers which began July 13th. The trouble began with a lock-out on the part of the employers, and then 100,000 engineers struck. The principal point in dispute is the eight hour day. It is hoped the strike will soon be over as both sides agreed to a conference to meet on the 5th.

There has been a great landslide on the Duchene River, near St. Edouard, which is forty-five miles southwest of Quebec. Much damage was done, and forty persons are said to have been killed.

Floods have done much damage in Europe. A flood in the Neva caused by a fierce wind from the sea, swept away several bridges and drove 1,800 people in the suburbs of St. Petersburg from their homes. Floods in Southern France have occasioned great damage especially to the railroads.

Sir Wilfrid Laurier, Prime Minister of Canada went himself to the conference between England, Canada and the United States held in Washington City. The rights of the Canadians to kill seals on the high seas is unquestionable, but in view of the danger to the herd of extinction, the United States offered money to the Canadians to waive this right for awhile. Sir Wilfrid answered it would be beneath the dignity of Canada to take money, but if the United States would make concessions on the tariff upon Canadian coal, Canada would agree. The United States commissioners could make no promise as to what Congress would agree to, and they parted with many assurances of their high consideration for each other.

There has been a clamour in some quarters for the United States government to own the

own plant for making the armour for ships. But this clamour has been stilled. Krupp of Germany has discovered a new process for hardening steel much better than the Hartnig process. Two private firms have bought the patent right for the United States. If the government was operating a plant, that plant would need to be idle, and all the armour must be bought from these firms. For it would not do to use the best plates.

A meeting of the cabinet and some naval officers was held in the White House to consider what can be done to aid the whalers from ice in Behring Sea, with provisions running low. It was decided to send the revenue cutter Bear to their relief. The Bear is at Seattle, Washington, and will be provisioned with all speed.

John G. Brady Governor of Alaska has made his report to the Secretary of the Interior. He gives the population at 30,000 natives and 10,000 whites. He urges that the whites be forbidden to kill sea-otters, or the natives will either starve or have to be fed by the government. He thinks that mail lines can be established all over the territory by means of reindeer.

JOSEPH LADUE AND YUKON DEVELOPMENT.

When the history of the Klondike region shall be written the name that will stand most prominent will be that of Joseph Ladue, whose name was first mentioned in the gold fields of Alaska. Mr. Ladue was the first man in the field after Henderson, and he founded Dawson City.

As any gold seeker would do in similar circumstances of good fortune, Mr. Ladue got a "corner" on all the gold, timber, transportation, trading, land and other claims and privileges, that were in sight, long before the great "rush" came. He then returned to the East and organized the Joseph Ladue Gold Mining and Development Company of Yukon. Men of the highest financial rating, who are celebrated for their ability and success in business, needed no urging to associate themselves with Mr. Ladue, and upon organizing the company Mr. Ladue became president, and there were elected as directors such stockholders, among others, as Chauncey M. Depew, president of the New York Central Railroad Company, Thomas L. James, ex Postmaster-General, now president of the Lincoln National Bank of New York; Hon. C. H. Macdonald, of Regina, Lieutenant-Governor Northwest Territory.

Although the possessions of the company, acquired by Mr. Ladue in the Yukon region, are of immense value, and their value will increase yearly, the official prospectus of the company is very conservative in its tone. Prospective investors should send for it and study it carefully. The subscription office of the stock is now open at the Chicago offices of the company, 1102 Chamber of Commerce Building, where full information can be obtained.

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- 25c Children's Flannel Union Suits, with drop back Seat, for ages 8 to 9 years.
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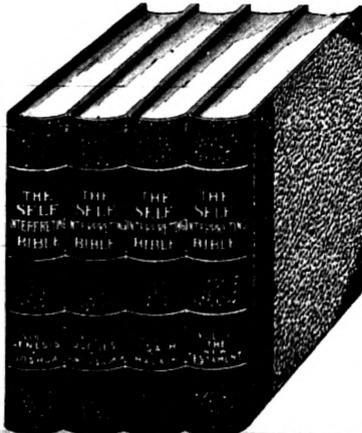
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