

WESTERN RECORDER.

Faith, Hope and Love, these three.

VOLUME LXXII.

LOUISVILLE: THURSDAY, DECEMBER, 9, 1897.

NUMBER 1.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE,

N. W. COR. THIRD AND JEFFERSON STR.

One copy one year (in advance), \$1 00
After three months, 1 25
After six months, 1 50

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credits has not been given within two or three weeks from time of payment, notify us at once.

If you would be lovable and loved be slow to take offense. Others can then feel at ease with you, and it is not often love is given to those in whose presence one is not at ease.

One of the most important duties in this day and generation is to cultivate a spirit of reverence. The age is flippant, and irreverence is in the air we breathe. But there is as much to be revered now as there has ever been.

DR. HILLS recently drew a dark picture of things in Chicago. He said: "Present conditions are accountable for the fact that there are so many vacant houses in Chicago, that crime is rampant, that taxes are wasted, and that families whose presence is desirable leave this city."

This may be true in Chicago, where Dr. Vincent said it, but it is not true among Southern colleges: "The professor is a bit afraid of being classed among the believers. His idea of a church is associated with narrowness, partisanship, sectarian rivalry, proselytism, ambition for ecclesiastical promotion, and all that."

Of one thing every child of God may feel assured. The position in life in which God places him is the one in which he can do most to glorify God. Those who think they could serve God better in other stations are reflecting upon His wisdom. He understands the capability of every one of His servants.

RUDYARD KIPLING says he never yet came across a man who holds the Victoria Cross, which is given for distinguished valour in battle, who had not the strictest notions about washing, and keeping himself quiet and decent on his way through the civilized world. The rough and slovenly are often bullies, but their heroism fails when put to the test.

THE *Presbyterian* quotes a candid confession made by Dr. Ellis, the Unitarian, in regard to the Bible: "The Book, taken with the special divine character claimed for it, as a whole and in all its contents, is an orthodox book. It yields what is called the orthodox creed." Exactly. Then it would be well for Dr. Ellis to accept that orthodox creed.

In speaking of the choir, the *Examiner* says: "Unless its renderings of sacred song are something more than a musical performance, its participation in the services of the Lord's house is worse than an impertinence—it is downright sacrilege." * * * We have listened to performances in Baptist churches which were as unintelligible as if rendered in Choctaw, not a single word in song or chorus being so uttered as to convey a meaning to the ear. This is utterly, inexcusably wrong. Such a travesty upon worship should not be tolerated for an hour."

NUMBERS RATHER THAN GRACES.

BY THURSTON.

It is nothing less than a calamity to our churches and the cause of spiritual religion that there is such a wide-spread greed for numbers rather than for graces prevalent. With both pastors and churches, to a large extent, there is a demand for numerical enlargement more than for spiritual growth. A sort of blind infatuation prevails for bigness rather than power and efficiency. Methods are skilfully planned and zealously prosecuted, not always in strict harmony with the genius of the Gospel, to secure additions to the membership, often with little scrutiny as to whether they be truly converts to righteousness. The number of additions to a church is virtually recognized as the measure of its vitality and its success in doing the work for which churches were divinely instituted. If large numbers are added during a given season, the religious press heralds the good news over the land, and the implication is that the church is greatly prospered, that God's smiles are especially on their endeavors, and that they are doing a great work for Christ. And yet all the time there may be a decay at the very centre of its spiritual life. This does sometimes happen, as any careful observer may know. There is widely prevalent an unworthy vanity of large figures reported in the papers and reported in associational returns. It all seems to reflect honor on the minister as an able and successful man, and on the church as taking the palm in competition with other churches. Of course, the spiritual life of the body is not wholly overlooked, and it is naturally desired that all additions shall be genuine converts to righteousness, but numbers is the talisman which holds the attention and the admiration of multitudes, both of leaders and people.

On the other hand, if few be added to a church during the year, the inference is that the church is dead or inactive; at least that it is not prosperous. That inference may be correct, and in numerous instances it evidently is correct; but the reasoning is sophistical, implying that the numbers added measure the life and usefulness of the body. Of course, all rejoice in the prevalence of genuine revivals, and the addition of genuine converts to the churches. If one repenting sinner rejoices the angels, much more should many repenting sinners rejoice the saints. And how a company of true Christians, though but a score or a dozen, can live for a year in the midst of unsaved souls without leading some of them to Christ and drawing them into fellowship with themselves, is a mystery not readily fathomed, a problem not easily solved. But I call attention to two things which to me are past dispute.

First, that a large membership in itself can never make a strong church. They may minister to the vanity of both pastor and people. Christ living in his people makes a church strong. Godly, consecrated, spiritually-minded men and women make a church strong, whether few or many; and of course the more such, the stronger it will be. But the strength and efficiency of a church can be increased as affectually and more quickly by increasing the spiritual vitality of those who are now members, than by the addition of other members. And indeed the surest, if not the only legitimate way of gaining new converts, is for the church to be revived, and the dying embers of its religious zeal blown into a flame. Strange as it may seem, it should be said that large additions have not unfrequently made a church weaker rather than stronger. The sudden influx of a conglomerate mass of ill-adjusted material, of doubtful spiritual condition, as is sometimes the case in sweeping "revivals," so-called,

has so displaced the spiritual centre of gravity, as partially to paralyze the body as a working force. I have known cases where the church did not gain its normal condition of religious life and activity for years.

Second, it is but truth to say that many a small church, small as to numbers, is doing more to honor Christ and advance his kingdom in the world than many a larger one. The larger one stands more conspicuously before the public, has not only more members, but more wealth, a higher social position, a better house of worship, a more popular preacher, a more ornate service, a larger newspaper notoriety, gives more for missions, and sustains more local benevolent organizations. All these may contribute to Christian ends, if vitalized by the Spirit, but none of them are essential to a true Gospel church, and all of them combined cannot make a real Gospel church, even with an orthodox creed superadded. And the big church's small sister, unknown to fame, with a plain pastor, a plain service, and a plain house, all humble and obscure, may be more Christly in life and deeds—may be—than the big church itself. The probability is that both alike may partake too much of the spirit of the world, which largely mars the luster of the current Christian life in both large and small.

No doctrine in our creed as Baptists is more emphasized and insisted on than that of "a regenerated church membership." It is the sheet anchor of our hold on evangelical church life. But it is constantly being brought into peril by the influx of untested material added to them to satisfy the insatiate greed for numbers. I have long since ceased to rejoice with joy unspeakable at published reports of large accessions to the churches. Of what sort are the accessions? Will they strengthen or weaken the churches? Knowing what I have known, I fear; and yet I hope for the best. There are some strange and impressive sermons in figures. Some joyous, some sad. Take the Year Book and read. The last year, as reported, there were added to American Baptist churches 172,400 and over by baptism, 90,000 by letter, over 24,800 by restoration, in all over 288,000. What an enormous increase in one year! Enough to make a first-class city with not another soul in it. Of course, those added by letter were but transfers, and not an absolute increase. But look again. In the same time there were over 47,700 exclusions, although our churches are notoriously lax in discipline, and over 18,800 erasures, or more than 66,000 diminutions in a single year, because of some defect in Christian character. For, whatever the collators of statistics may mean by "erasure," that is the true interpretation in nearly every case. And every intelligent mind will admit that these unpleasant facts are really larger than these figures indicate. And it is only a fair inference that a large part of those cut off from the churches were never truly regenerate, and were received with undue haste, on an insufficient evidence of their real spiritual condition. Undoubtedly many more might have justly been added to those here reported. A greed for numbers rather than for graces, a zeal for enlargement rather than for growth, leads to facts and figures not pleasant to face.

WHEN God's people will not mourn for sin in time, as penitents, no wonder he drives them to mourn for the fruit of their sins in sad affliction. We are more sensible of the evil of trouble than the evil of sin; the tears of repentance are very rare, and soon dried up, but the fears of affliction easily flow, as affliction increaseth and continueth; and that in God's wise dispensation worldly sorrow for affliction may drive us to godly sorrow for offending God, thou feedest them with bread of tears.—David Dickson.

DOCTRINAL PREACHING.

The ministerial students in Eureka College have formed an association for the purpose of studying religious doctrines, with the special end in view of more clearly apprehending and more effectively preaching and defending those fundamental Scriptural doctrines, the preaching and defending of which have given us our distinctive religious character and our signal success. They will meet twice a month for study and discussion, and in addition arrange for a series of lectures on appropriate topics by older men.

It seems to us that this is a movement in the right direction, and that we need a renaissance of doctrinal preaching—that is, doctrinal preaching of the right sort. However, it is not every man, nor every preacher, that knows just what doctrinal preaching is. Beecher said that "true doctrinal preaching lies high, like the clouds," but that "it should, before it gets through, come down to the ground in rain." It is something, therefore, lofty and full of the possibility of blessing, but just what it is we find not easy to gather from Beecher, or from the dictionaries, or even from writers on homiletics. The latter, to be sure, discourse upon "Doctrinal Preaching" and "Moral Preaching" under separate heads, and give wise and helpful suggestions as to the making of doctrinal sermons and moral sermons; but after it is all studied and acted upon it would often be hard to tell whether the sermon should be called the one or the other. Drawing lines in such a case is difficult, but the necessity in this case should prompt us to a faithful effort.

We would define doctrinal preaching, as distinguished from moral preaching, as that which sets forth the condition of alienation and rebellion in which the natural man, the sinner, lives with respect to God; together with the divine provisions, the Scriptural requirements, the steps of naturalization, by means of which the sinner is reconciled to God, and becomes a citizen of the kingdom. It sets forth "a form (New Version 'pattern') of doctrine, in obeying, or following which the man is made free from sin. By this sort of preaching he is brought to that point where moral preaching takes hold of him. Having been brought from a condition of enmity to God into one of reconciliation, by the death of his Son, he is then ready to be saved by His life, by hearing and heeding those high moral precepts so fully illustrated in the life of Christ. Doctrinal preaching is related to moral preaching much as diagnosis and remedy are related to regimen. What is good as a medicine might be deadly as a food, and the best food in the world might, even in small quantities, be fatal to a sick man; but we suspected that a good man who undertake the "cure of souls" dole them out indiscriminately without much question as to the condition of the recipients.

Believing that much mischief is done in this way, that there is much need of a clear understanding as to what doctrinal preaching is, and when it should be done and how it should be done, and that it especially behooves us as a religious people to study this matter, we rejoice to see this movement among the students.—Christian Standard.

ALL the ills of the time have their root in evil. Prosperity comes by obedience to the law of Christ. The Son of Man knows what ails the world, and He is its only possible cure. One year of universal and absolute Christianity would transform every people under heaven. One year of absolute fidelity to the Gospel on the part of its alleged Christians, would bring any nation to a transfiguration.—Rev. M. Woolsey Stryker, D.D.

A PERNICIOUS IDEA.

BY REV. C. H. WETHERBE.

One of the most pernicious ideas which has lodgment in people's minds is that almost anything which can be done to help along a good cause is not only allowable but commendable. The plea that the object to be benefited by certain acts or means is a good one, even a Christian one, has great weight with many people, including some genuine Christians. But a most mischievous principle is involved in this view. Let it be understood that the object to be benefited, however good and sacred it may be, does not and cannot sanctify the bad means and measures which may be employed in its behalf. This is a fundamental and far-reaching principle, and it has application to many things connected with Christ's cause. Many very questionable devices have been put into operation to raise funds for the carrying on of church enterprise and Christian work, and although some of the supporters of such devices have acknowledged that the means, themselves, were not what they ought to have been, that in fact they were wrong, yet they were really justifiable because of the uses to which they were devoted. Hence, on such a ground, a public dance gotten up for the purpose of using the proceeds in the erection of a church edifice, or the repairing of one, would be both justifiable and commendable. With equal propriety it may be said that the proceeds of a raffle, devoted to the support of a pastor, or a missionary, would be not only allowable but commendable. And why not use the gains of a professional gambler, with his consent and good will, to aid the missionary cause? Would not the goodness of the cause sanctify the means? But perhaps you say that this is carrying the matter to an unwarranted extreme. No, it is simply carrying out the principle to its logical conclusions. Let it once be admitted that any sort of means, used for the purpose of aiding a righteous cause, is thereby made honorable and praiseworthy, and the conclusion at once follows that the revenue which is derived from dancing, card-playing and games of chance is both allowable and commendable when applied to Christian purposes. And so it has often come to pass that various devices, which in themselves were decidedly unholy, have been worked in behalf of Christianity, under the pretext that good was being done by them. You see that it was for the sake of the good cause! This is supposed "to take off the curse" of the unholy means. This is simply Jesuitism. O, there has been a vast deal of pure devilry committed under the cover of doing good! Is it not high time that questionable schemes for raising church funds were forever abandoned by Christian people? Let us do business for Christ in a decent, Christian way.

THE LIMITS OF DISSENT.

The report of the meeting of the Baptist Congress held recently in Chicago will arouse interest all over the country. The committee which had charge of the programme were successful in selecting topics of vital present interest. It was unfortunate that some of those who it was expected would espouse the conservative side of the topics upon which they had been invited to speak were unavoidably absent, so that occasionally this phase of some questions was inadequately presented. But every sensible person knew that the committee had not the slightest intention of making the Chicago meeting of the Congress the organ of a single phase of thought.

We are not at all sure that this meeting, though not so largely attended by persons from a distance as some other meetings of the body, and though it lacked that genial spiritual atmosphere that made the meetings in Augusta, Ga., and Nashville, Tenn., a continued refreshment and delight, is not one of the most important the Congress has ever had. For one thing, it has emphasized before the entire country the fact that Baptists, like the other great denominations, have two wings, a radical and a conservative.

No one can take in the full significance of this fact without seeing that it involves two distinct perils to our denomination. One is that in the interests of comprehension we

may be led to be untrue to our distinctive principles, which constitute our message to the world, and loyalty to which has been the secret of our strength and efficiency. It is sometimes said that Baptists have no creed. In a certain sense that is true; in another sense it is a very misleading assertion. Baptists have no creed in the sense that Great Britain has no written constitution. But, as a matter of fact, it is quite as easy for an English publicist to decide whether a certain course of legislation is constitutional, as it is for an American jurist, with the written instrument before him, to determine what is constitutional. It does not follow that because our principles are not formulated in an authoritative document they do not exist.

The claim advanced by one or two speakers at Chicago to the effect that the denomination had no just complaint against teachers in its educational institutions or against pastors of churches, if they simply taught and preached the truth they believed, is hardly tenable. We would not be inclined to press the obligation of contract too far; but certainly few sober-minded men would maintain that a professor or pastor, who never would have been chosen to a chair or pulpit had he avowed certain opinions, is entitled to immunity from criticism or interference if he teaches those opinions after he has assumed the position. There is an element in such a contention that is repugnant to the common notion of fair-play, to say nothing of honesty. Those who at great sacrifice are endowing our institutions surely are entitled to sufficient guarantees that their gifts shall not be used to defeat the very purposes they have at heart.

The kindred assertion that the fact that a professor or pastor is an honest seeker of the truth ensures him his position is hardly less tenable. The claim to honest mindedness is rather tenuous when advanced by one who is unwilling to resign his trust when it is manifest that he is not fulfilling its intention. The Baptist principle of soul liberty has nothing to do with such a case. Because Baptists believe in religious liberty they are not in the least bound to support men in teaching doctrines in which they do not believe. The principle of soul liberty prevents them from persecuting for opinion's sake; it does not compel them to afford a platform for the promulgation of opinions to which they are hostile. The truth is that a properly equipped teacher or preacher is something more than an honest seeker for the truth. He should have discovered some truths in order to be fit for the place. Our colleges and churches do not want mere experimenters for their leaders. They have a right to demand that teachers and pastors should know some thing more than a method of inquiry, and should have reached conclusions upon certain vital matters. — Watchman.

BISHOP THORNBURN tells a beautiful story about a picture of his dead child. It seemed a very imperfect photograph, so blurred that scarcely a trace of the loved features could be seen in it. But one day he took the picture to a photographer, and asked him if he could do any thing to improve it. In three weeks the Bishop returned, and, as he saw the picture in its frame on the wall, he was started. It seemed as if his child were living again before him. The image had been in the old picture, but was concealed beneath the blurs and mists that were there also. The artist, however, had brought it out in strong, living beauty, and it was like life in its tender charm. In every true disciple of Christ there is the image of the Master. It may be very dim. Its features are over-laid by blurs and blemishes, and are almost unrecognizable by human eyes. It is the work of Christ in our lives to bring out this likeness, more and more clearly, until it shines in undimmed beauty.

CHRISTIAN responsibility is not a fixed quantity, so that if some assume more, others may assume less. The measure of responsibility is ability. So long as there is a single soul to whom you can by any possible means tell the Gospel story you should do so. If there should come a time when there is no one whom you can reach either directly or indirectly, you may be free from obligation, but until such time comes the burden of dying humanity is upon you.

RESPONSIBILITY FOR BELIEF.

Will men be held responsible for their beliefs? If by force of education, example, environment, or whatever cause, a person's mind is biased in favor of certain beliefs and he embraces them as true, will he have to suffer the consequences of his error in case they prove to be erroneous? Some return a negative answer to this question, and say that it is not belief, but sincerity of belief that determines one's standing before God; that a man's religion will avail for his safety hereafter, whatever it might be in itself, if only he sincerely believes it. Such account it rank bigotry to doubt the safety of any man on the ground of erroneous belief. Then every believer in the Lord Jesus Christ is a bigot and a living protest against the doctrine of irresponsibility for belief, since he professes no feeling of security in a house built on the sand. The very logic of events, constantly repeating themselves, teaches him that when the floods beat against that house it cannot stand, it must fall, despite the belief of those dwelling within concerning its safety. The Scripture is unequivocal and emphatic. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." It is more like blasphemy to deny it, than like bigotry to endorse it.

God holds every man responsible for his belief. This position can be supported by analogy, by the recognized authority of human law, and by Revelation. If a man believes a fictitious scheme to be solid and good, and invests his money in it, his belief in the hollow pretense will not prevent the loss of his money when the bubble bursts. Your belief that fire is not hot will not prevent you from being burned should you thrust your hand into the flame. Your opinion that a man may live without food would not prevent your starving should you resolve upon a perpetual fast. The law is universal. In the very nature of things it cannot be otherwise.

The argument is advanced, "Surely God will not punish a man hereafter who conscientiously conforms his life to his convictions, though his convictions be in point of fact mistaken. If a man endeavors to form a right judgment and yet falls into error, his sincerity will exempt him from the consequences of his mistake. In morals the motive determines the character of the deed." In reply to this specious argument it only needs to be said that the laws of nature never cease to operate in order to shield a man from the consequences of his error, because his intention was good. This is true of all law, moral and spiritual, as well as physical. There is an undeviating connection between cause and effect all about us and above us, and it is not likely that the next world be abandoned to random impulses, and lapse into chaos. It is not for one moment to be supposed that God, who has established this world in such exquisite order and who rules it by regular laws, will vacate His throne and leave the next world in anarchy. The idea is preposterous. It is, therefore, not even conceivable that the direction of a man's course here should not determine his landing place hereafter. If his course be wrong, though it seems to him to be right, it must result disastrously. If the captain of a ship errs in taking observations and calculating his course, the sincerity of his belief that he is in the right course will not save him from the consequences of his mistake. If, by a false reckoning, the ship is driven upon a rocky shore, nothing can save it; it will go to pieces. The same is true of false beliefs in the moral and spiritual world. The law there, as here in the natural world, both ordained by the one Creator and Governor, does not deviate from its divinely-appointed function to shield a man from the consequences of his errors on the ground of his sincerity.

Nor should men think hard of God for requiring that which they themselves exact. Human law is founded on the same principle. The distinguished Judge who presided at the trial of Guiteau for the assassination of President Garfield, said: "When men reasoned the law required them to reason correctly so far as their practical duties were concerned. Beliefs afforded no protection against the penal consequences of crime. A man might believe a course of action to be right and the law might forbid it as wrong. Nevertheless he must obey the law, and nothing could save him

from the consequences of the violation of the law except the fact that he was so crazed by disease as to be unable to comprehend the necessity of obedience. A sane man is bound to obey the law or to suffer the penalty, no matter what he believes." This interpretation of the law and of man's relation to it, received at the time the popular endorsement of the country. What is claimed for the law of man is to be claimed for the law of God in respect to responsibility for belief.

All forms of superstition and false religion are esteemed by their adherents as right, though the end thereof is death. Being the religion of their fathers it seemeth to the children who are trained therein to be right, and hence they embrace it and defend it. To the great bulk of the Jewish nation it seemed right to be of the same religion as their rules, though it included the rejection of the only Savior of men. Saul of Tarsus persecuted the Church of Christ and wasted it. He thought he ought to do it, that he was right in pursuing the course which he did; believed that he was thereby verily doing God's service. His Hebrew descent, his connection with the strictest sect of the Pharisees, his education at the feet of Gamaliel—all tended to foster in his mind the error which by the light of Christ he was able afterward to discern, and by His grace to abandon. He became Paul, the great Apostle, and missionary of the Cross. Read his writings alone in the New Testament, and they will banish from the mind all perplexity and doubt concerning the important question briefly discussed in this article.

There is only one Savior, and one salvation, and one belief that makes that Savior and that salvation available. "Believe on the Lord Jesus Christ, and thou shalt be saved." "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."—Christian Intelligencer.

"MY GRACE IS SUFFICIENT FOR THEE."

I am greatly delighted by your reference to, and use of, that magnificent word in 2 Cor. 12:9, 10. In giving it to us—for it is yours and mine, quite as much as it was Paul's (Rom. 15:4; 2 Cor. 1:20)—the Lord has given us infinitely more than if He had bestowed on us the whole world, and not this.

O, how instructive the whole context is! How very urgently do we need to be kept lowly, for self-conceit would be our utter destruction, and we are just as much given to it as to breathing. If even Paul, because of a visit to heaven, was in such imminent danger of being ruined through it, how necessary to us, with our very feeble measures of grace, to be kept very low. And we see that God can, and does, use the devil for the blessing of His children.

Paul, sorely tried now, carried his grief where every saint carries it—to the mercy seat; but the Lord, unwilling to have His servant waste his time on fruitless praying, gives him at once a very, very different answer from the one he had expected or desired. But the answer given was infinitely better than that wished for; and so clearly did Paul see this, that, so far from now desiring the removal of his trial, he rather glories in it, and takes pleasure in it. And our Lord's grace is just as sufficient always and everywhere for you and for me; only in our case, too, it can be fully manifested only in the weakness, the utter emptiness of the creature. We would fain bring our wisdom and our might and our worthiness to Jesus, that He may use them in His service; but it is our foolishness, our weakness and our baseness that he wants. With the others he will have nothing to do whatever (see 1 Cor. 1:26-28). But even when we enjoy the power of Christ to strengthen us for our work, we are never conscious of possessing this power. We are conscious only of our own unutterable weakness, while the "power of Christ" only "rests upon us" (2 Cor. 12:9). We do not feel it to be our own, but wholly His; not in us, but above us, and yet so near us that the short arm even of our faith can easily reach it, and make efficient use of it. O my brother, these thoughts of God (Psalm 40:5; 139:17) are to me sweeter than honey and more enriching than gold.—Words of Faith, Hope, and Love.

CHRISTIAN GIVING.

By R. M. PRIEST.

No duty taught in the Word of God is more readily neglected by the Lord's people than that of giving, and perhaps none so much abused by those who attempt to obey. "Why" and "how" to give are questions concerning which there is a great misconception in the minds of many. In order to give Scripturally, it is imperative that these two questions be understood in the light of Scripture.

Not all giving is Scriptural giving. Indeed much of that which is called giving to the Lord is unscriptural in as great a sense as not giving at all. As in the case of every Christian duty, there is underlying this one a giving to the principle. This Bible principle kept constantly before us, and being the main-spring of all our giving, we are enabled to give Scripturally; once we lose sight of this principle and our giving ceases to be according to the divine plan.

But what is the principle upon which all true giving is based? What saith the Scriptures? "Honor the Lord with thy substance and the first fruits of all thine increase" (Prov. 3:9). This Scripture makes it plain that we are to honor God in our giving. His honor and glory are to be maintained in all service in His name. If we fall in this, our service is but mockery. Mere form is entirely out of place in the worship of Jehovah. "The true of giving as much as in prayer."

This leads us to the consideration of another question, namely, "How can we give so as to honor God?" The answer above stated we may give and not honor Him. The angels in heaven have been many times made to hang their heads in shame when the gifts of many Christians were written in heaven's record.

We may give as much or even more than the amount offered, and name on the subscription list, and yet fall to honor God, the reason of which will appear hereafter. It is possible for some to give an immense sum and not honor God thereby. Large amounts may be given from a selfish motive, which may seem a little strange to some, but which is not to be honored and God left out of the question entirely. Let us consider some of the elements which enter into Scriptural giving, and let the Word of God decide the question.

1. We must give from a sense of duty, a duty which we owe to our Father and to our God. We should look upon it as a duty, not that our example will be inspiring to others, nor because simply that our money may be used in carrying on God's work, but that God may be glorified in His children. This is a principle as ancient as the law of Moses. How the Israelites in Egyptian bondage got behind their idols in their heads. When Jehovah was plagues Pharaoh for his hardness of heart and when Egypt was wrapped in thick darkness, Pharaoh consented to let the people go, if only the cattle should be left behind. But Moses said, "These also must be taken, for the cattle had consented to let the people go to make sacrifice unto the Lord" (Ex. 10:25, 26).

When David was making preparation to build the temple, he so inspired the people by his appeal that he seems to be somewhat surprised at their liberality. But after looking at the matter carefully, he comes to the conclusion that these people have done not one whit more than was the duty. All that they put into the treasury was but a mere pittance compared with what belonged to the Lord, because all is His (I Chron. 29:10-17). To give honorably in the sight of God we must recognize the Self as the giver of all blessings, and the one law-giver by right of creation of both subject and possession.

2. The spirit of devotion and worship should characterize all our giving. It is an act of worship just as much as singing or praying, and whenever the Lord's people realize fully that He sees them in their giving as He hears them in their prayer, then will they give more after the divine order. We ask God to bless us in our singing, in our prayer, in our speech; why not let His blessing upon our giving as well, and I believe we will whenever we look upon this duty from a Scriptural standpoint of view.

3. We must give as the Lord has prospered us. This is an apostolic injunction under the direction of the Holy Spirit. The Lord says, "I want those to whom He gives much to give much in return. "Where much is given much is required." What proportion of our possessions should we give back to the Lord? Doubtless this question sorely perplexes many well-meaning persons. Let us resort to the Scriptures for enlightenment.

Let us go back to the period prior to the giving of the Levitical law. That night when God appeared to Jacob on the plain and renewed to him the promise made before to Abraham and to Isaac, Jacob made a vow and set up the stone on which his head had rested as a witness, that of all his increase a tenth should be the Lord's. How did Jacob happen to pledge himself to give a tenth to the Lord? Was it too much, and did the Lord think it was? We have no record that He ever said so. On the other hand, when the Levitical law was given, it was, providing for a tenth to be set apart to God, was declared, "And concerning the tithes of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Lev. 27:32).

"And behold I have given the children of Israel all the tithes of the land for an inheritance for their service which they shall give unto the Levites of the tabernacle of the congregation" (Num. 18:21). This law made it obligatory upon the Israelites to give a tenth of their increase for the support of the temple worship. Can we, as followers of the Lord Jesus Christ, living under the law of a perfect love, do less than to give a higher, a still more to be feared than Calvary; and shall the blood of bulls and goats be more persuasive than the precious blood of the Lamb of God?

We cannot gauge our gifts by what others may give. This is a duty which concerns God and the

giver. As above stated, we may give as much or more than any other member in the church and yet not give as much as we should, or as much as is in the sight of God. The amount of tax that each property-holder shall pay is not determined by what others give. What any one man shall pay is determined by the wealth under his control. No one denounces such a law as unjust. It is the law of equality, based upon a Scriptural principle. Even though every other person should fail to pay one cent, that does not in any sense relieve me of my obligation. One man's refusal to pay his county tax does not excuse his neighbor.

4. If God is to be honored in our giving, He must occupy first place. "Thou shalt have no other gods before me. For I, the Lord thy God, am a jealous God." Our duty to God should receive our first attention. By attending to that first we put God first and hence honor Him. But it is not always so. Alas, it is too often otherwise! We attend to everything else before we think of God; all our desires gratified, and if there is anything left, a small portion of that is given to the Lord in the days of the week. "Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors" (Ex. 22:29). "And the feast of harvest, the first fruits of thy labors which thou hast sown in the field" (Ex. 23:16). "Speak unto the children of Israel and say unto them, When ye come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest" (Lev. 23:10). "Honor the Lord with thy substance and the first fruits of all thine increase" (Prov. 3:9). See also Num. 18:12, 13. Nor was this law a dead letter in Israel. It was a living law, and the law which obey was punished without fear or favor. What the enforced law supplied in the days of Israel's prosperity, ought now to be supplied out of a heart of devotion and gratitude to God for His great blessings.

There is, however, more, an important element in the plan of Christian giving is that of cheerfulness. "The Lord loveth a cheerful giver" (2 Cor. 9:7). When God was instructing Moses to build the tabernacle, He commanded that the materials for its construction should be supplied by the people, and that they were to be supplied with gladness from willing hearts. "Speak unto the children, that they bring me an offering of every man that giveth it willingly with his heart, ye shall take my offering" (Ex. 25:2). "Take ye from among you an offering unto the Lord; who soever is of a willing heart let him bring it, an offering unto the Lord, gold and silver and brass" (Ex. 35:5).

This is high praise indeed which the Apostle Paul bestowed upon the Macedonian churches because of their great liberality out of a willing heart (see 2 Cor. 8:1-4). When Paul wrote to the Corinthian church concerning the collection of saints at Jerusalem, he seems to base the acceptance of their gifts upon the condition of giving cheerfully. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8:12). Christ has a collection station in the temple watching the people cast their money into the treasury. Many came who gave much. Had a poor widow came who gave two mites, and yet the Saviour said that she gave more than all because she gave all she had and gave it willingly. There are old colored brothers who more Scriptural than he knew where he had his church to pass certain resolutions as follows: "First, every member of the church must give something; second, each must give according to his ability; and third, they must give cheerfully." It might be a wise thing to do if some of our Baptist churches were to adopt and enforce such resolutions.

11. The method. Has God revealed to us a plan according to which we may work, or has He left us to devise our own method? In his letter to the Corinthian church concerning the collection for the Jerusalem Christians, Paul suggested a plan for the church to follow. That it was the only way in which they could have succeeded, perhaps we are not warranted in asserting; but assuredly Paul thought it was the best way that he knew or he would have given another. If that was the best plan for the Corinthian church, it is the best plan for the churches now. Paul's plan was something like the following:

1. "Let each one lay by him in store." Here we have the idea of looking ahead, a preparation for the future, a looking forward to the time when we shall be called upon to bring our gifts to the Lord. Paul informed the brethren at Corinth that he was coming among them at some future date to gather a certain collection, and that he would be ready to assist, and will be well for them to "lay by" something for this purpose. This apostolic plan commends itself to every business mind. In this manner every prudent and successful business man prepares to meet his obligations. He has contracts to be paid for the church to follow. "How can it be honored, the giver would be blessed in giving and prospered in his business, and the cause of the Lord move along with greater progress."

2. Paul's plan would make all fellow-laborers to the Lord. "Let each lay by him in store." This injunction embraces all who are children of the King. Why did not Paul make a provision for those who were too poor to give? He did, but that class was not in the Corinthian church; but in Jerusalem, and the proceeds of the collection were for their benefit. Paul recognized but two classes: those whose duty it is to give, and

those who are objects of charity. Every Christian who earns money at all, be it ever so little, is in duty bound to contribute his proportion to the Lord. The greater need is not that those who are now giving to increase their contributions, but that the number of contributors be increased. A great number are doing nothing at all.

3. One more feature of the apostolic plan deserves notice. Paul directed that the "laying by" be done at a specific time, "upon the first day of the week." In apostolic times the saints met regularly upon the first day of the week to worship, and at each meeting Paul suggested that a collection be taken. That many of our churches do not meet every Sabbath need not interfere with such a plan. Let each "lay by" in the Lord's treasury, which ought to be an institution for every Christian home, every first day of the week, that which rightfully belongs to the Lord, and when the church does come together it may be put into the treasury of the Lord's house. Once such a system is instituted, simultaneous therewith, a greater activity all along the line of Christian benevolence, and church members being indebted to pastors, and the cry of "treachment" in our missionary work will be evils of the past.

Shall I add a word in regard to the consequences which always follow a failure to faithfully discharge this duty? Churches are prospering, notwithstanding the fact that many preachers are churlishes. Many churches that have pastors are struggling for an existence. A cry of lamentation is going up from many hearts, and God's hosts seem to be at their wits' end. Israel's history is a sad one, and was at last in her history as a nation, and was at last to know the cause until God, by the mouth of the prophet Malchi revealed the real source of all the trouble. The Israelites had neglected to bring into God's storehouse tithes and offerings, and the prophet charges them with the crime of robbery. But God was, and is, merciful in mercy to still promise to bless Israel if His people would only turn from their recreant way (see Mal. 3:10).

Men and women of the Baptist brotherhood everywhere, shall we not heed these warnings of Scripture and profit by the revelation of God's will concerning the people of His word? May they come speedily when the Lord's armies will act in their strength, and put themselves in a position to receive the blessings in store for them, and give God an opportunity to prove His power and might. Milton, Ky.

THE CATECHISM. SHALL IT BE TAUGHT IN THE SABBATH SCHOOL?

By JAMES A. WARDEN, D. D.

Thomas Carlyle said, "The older I grow—and I now stand on the brink of eternity—the more comes back to me the sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes. 'Man's chief end is to glorify God and to enjoy him forever.'"

Thousands have found that the committing to memory the Catechism in early life has fortified their minds against infidelity and error; that it has been most helpful to their understanding the Bible; that it has made their memory a storehouse of spiritual truth; that this form of sound doctrine has shown them the whole circle of Bible doctrines and Christian ethics, and the relations and harmony of these truths; has pre-empted their souls for Christ and His Word; and has impressed its truth upon their consciences and hearts. It is useless for moral theorists to rail at the Catechism when myriads of souls are saved by its power and consecrated ministers, missionaries, parents and teachers have proven its power and helpfulness in their experience. "A tree is known by its fruits." We are willing to rest the case upon this proof.

Infus Choate once quoted an answer of the Catechism in one of his legal arguments, and, turning to the Court said, "May it please your honor, my mother taught me this in my earliest childhood, and I trust I shall not forget it in mine age." Justice William Strong remarked once, "It is useless for moral theorists to rail at the Catechism when myriads of souls are saved by its power and consecrated ministers, missionaries, parents and teachers have proven its power and helpfulness in their experience. 'A tree is known by its fruits.' We are willing to rest the case upon this proof."

A writer in the *Landon Quarterly* on the Anglican and the Shorter Catechisms said: "These two Catechisms have done very much toward moulding the Christianity of the Protestant English-speaking races," and adds, "The Shorter Catechism is one of the most popular books in Christendom."

A man must have temerity bordering on rashness, if not conceit, who, in the face of such testimony, should denounce the teaching of this Catechism.

Fathers and mothers can best lead the movement or the revival of Catechism study. How many of us cherish in our heart of hearts a picture of the Sabbath evening in the dear old home? There is nothing in all the chambers of memory more delightful to the soul than the image of

father and mother presiding over the home school, and of sisters and brothers gathered there, while the Catechism questions went circling around, and each dear voice in turn answered until the task was finished. There is no place like home for learning these precious truths.

The superintendents and teachers of the Sabbath-school can heartily take up the work. Each teacher can take five minutes of the lesson time for hearing the class recite two advanced answers and two review answers of the Catechism and a brief explanation of the advanced answers.

The superintendent can make the recitation of the Catechism a part of his lesson review. In these days of supplemental lessons it will be found easy to provide time and opportunity for hearing the Catechism. Wherever its importance is appreciated there it will be taught. Just a little persistent heartiness and enthusiasm is needed for this work.—Exchange.

INHERITED RUIN.

"Did all mankind fall in Adam's first transgression?"

"The covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression."

The human race stands related to Adam in a double sense. First of all there is the covenant relationship and second that of offspring or posterity. The original covenant or agreement made between God and the first man embraced in its provisions all living through all ages, who should descend from him by ordinary generation. Thus Adam was the representative or federal head of the human race, and in entering upon such a covenant bound all of his descendants to its terms and conditions. This is entirely plain. A father-to-son may enter upon an agreement with another which will legally bind his children to certain obligations, and however much the children may desire to repudiate the act of the father, the obligations must be met.

Adam stood in this relationship to all mankind and the covenant into which he entered embraced life and death, the reward or the wrath of God. The fate of his posterity hung upon his doings. The destiny of the millions of unborn would be determined by his leadership. How easily a leader may ruin his cause and deluge his followers in ruin. We are entirely familiar with the story of the religious destiny of Europe and the world, in the sixteenth century, seemed to balance on the word of Luther, as he stood, almost bereft of friends, before the Diet of Worms. Had he said, "I recant," Europe would have been plunged again into Roman darkness and priestly corruption for generations of the world. But when he said, "Here I stand, I will not move," the liberty of the sons of God came to millions yet unborn. Martin Luther was a representative man, and stood for multitudes who should come after.

Even thus, but in a wider and more positive degree did Adam, the progenitor of the race, occupy the official position of headship. In his rebellion against God, in his overt breaking of the terms of the covenant he had agreed upon, he brought down the penalty of that act not only upon himself, but upon all whom he represented. No man is wiser unto himself. When one falls he is certain to drag others down under the rule of sin.

Because, therefore, of this covenant or federal relationship existing between the first man and his descendants, Adam's ruin became their ruin, his fall necessarily resulted in their loss of divineness.

But mankind stands united to Adam by the ordinary ties of blood relationship. He is the human father of the race. All nations are of one kindred, children of the first parents placed in the garden of Eden. Even so the Apostle Paul ascribes very distinctly to God, "hath made of one blood all nations of men to dwell on all the face of the earth" (Acts 17:26). We know of no pre-Adamite races; the Scriptures know of no human evolution from protoplasm. God formed man of the dust of the ground, breathed into his nostrils the breath of life, and man became a living being. This was the first man, Adam.

From this man, and the woman given to him, has come by natural descent the human race which has peopled the earth.

Now the law of inheritance is well recognized and universal. From like comes like. A corrupt tree cannot bring forth good fruit, nor can a corrupt nature beget a good one. Sin generates sin. From a fallen nature came children inheriting fallen natures. This was inevitable. It could not possibly have been otherwise. We see no holy children to-day born into the world; experience thus corroborates experience and confirms Scripture which says, "As by one man sin entered into the world, and death by sin, and death passed upon all men, for that, or in whom, all have sinned" (Rom. 5:12).

Thus by reason of the covenant headship, and the progenitorship of Adam every member of the human family has become involved in his sin and in the consequences of it. "The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression."—Sci.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons, 1897.
FOURTH QUARTER.

SUNDAY, DEC. 19.

JOHN'S MESSAGE ABOUT SIN
AND SALVATION.

1 John 1:5 to 2:6.

MOTTO TEXT.—"If we confess our sins, he is faithful and just to forgive us our sins."—1 John 1:9.

"This, then, is the message which we have heard of him and declare unto you."—Even the apostles were only messengers to deliver faithfully unto men the message with which God had entrusted them. They were not to preach their only speculations, still less their own doubts or the history of current events in the world, but the revealed message of God. "God is light, and in him is no darkness at all."—The holiness of God is the foundation of the Gospel. Because he had provided a way by which he can be just and the justifier of them that believe, is no reason that he is indifferent to sin, or will abate one jot from his demands of holiness in all his creatures who shall stand in his presence.

"If we say we have fellowship with him, and walk in darkness" —In sin, as contrasted with holiness which is light. He who walks in darkness lives in habitual sin. This does not mean that he is guilty of some vice. The sinfulness of the heart is the fountain of all sin, and the unregenerate heart lives constantly in sin. "We lie and do not the truth."—For God will not fellowship sin. Only the holy can stand in his presence. The painters have made men think of John as if he were a mild and gentle Nathaniel. He was not. He was a fiery young Galilean whom his Lord named "Son of Thunder." He calls men bluntly liars oftener than does Paul. Any one who says he is regenerated and yet shows that he loves sin is a liar. His conduct shows there is no truth in his profession. That a Christian will fall into sin is unquestioned. John calls those liars who say they do not sin. But he loathes it; he goes out and weeps bitterly with Peter.

"But if we walk in the light as he is in the light."—If we lead righteous lives, and show that our chief desire is to be holy, then in deed we have true fellowship with God's redeemed who are following the Lamb. "And the blood of Jesus Christ his Son cleanses us from all sin."—As all men are vile sinners and God is holy, the only way in which they can have fellowship with him is by having on the imputed righteousness of Christ. The Greek verb is progressive—the blood is cleansing us from all forms of sin. This shows that the cleansing is continuous, and no man can say at any time in this life that the cleansing is complete and he is sinless.

John, too, is speaking of justification by which God holds us as justified, as clear of the sins which have been laid on our Sin-bearer. It is a blessed thought that the blood of Christ can reach all our sins, even the greatest.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."—John guards carefully against the abominable heresy of the "higher life," modern holiness craze. He tells all such "second-blessing" persons plainly, not only that they deceive themselves in thinking that they are better than other Christians, but also that they are not Christians at all. The truth mentioned is the

truth of the Gospel; it is not in the heart of any of these second-blessing, higher-life fanatics. John says so plainly—not I. They are not regenerated at all, and need to pray for conversion. They have not committed the unpardonable sin, however. There is mercy for them in the way shown in the next verse. But while they make such claims the truth of the Gospel is not in them at all.

"If we confess our sins, he is faithful and just to forgive us our sins."—Faithful to his promises, and just to the Saviour. It would not be just to punish for sin any one for whom the Lord has made atonement; whose debt he has paid to the uttermost farthing. What a comforting thought it is that God's justice is pledged to our salvation! "And to cleanse us from all unrighteousness."—He has promised that his Spirit shall sanctify those whom his Son has redeemed. We must meet these great promises of his amazing grace with humble repentance, acknowledging our helpless guilt, and that we deserve only his wrath.

"If we say that we have not sinned, we make him a liar."—Which is blasphemy of the most awful nature. God has said in his Word that all are lost sinners. If men are not sinners the death of Christ was the most revolting cruelty on the Father's part. No wonder John is most indignant, and uses strong words. Such an one also is not a Christian. God's Word is not in him. In view of these strong words of the Holy Ghost, it is a marvel that any one should ever dare to claim that he is free from sin.

"My little children."—There is loving tenderness in these words of the aged apostle. "These things I write unto you that ye sin not."—This refers to the sin in the preceding verse of saying they have no sin. He is guarding them against the holiness craze.

If they have sinned by saying they were sinless, their case is not hopeless. They have an advocate with the Father, and they certainly need a powerful advocate, as they have made God out a liar. There is warning also against Antinomianism. Because the blood could cleanse from sin gave no excuse for continuing in sin and then running to apply the remedy. They must loathe sin, cry out against it as Paul did in Romans 7, and not use the grace of God as a cloak for continuing in sin "that grace might abound." If the work of Christ did not continue to avail for men after their conversion, their sins would consign them again to perdition through the necessary action of justice. Christians need efficient advocacy to shield them after they are converted.—Sawtelle. And they have this, because their advocate ever liveth to make intercession for them.

"Behold the throne my Saviour stands, My name is written on his hands."

"And he is the propitiation for our sins."—The advocate has himself paid the penalty for the sinners who are trusting him, and stands their surety. "And not for ours only, but also for the sins of the whole world."—They might fear that the atonement would be exhausted. Not so. It is sufficient to save the entire race, and most likely a myriad of such races. It is sufficient for all, while efficient only for the elect.

"And hereby do we know that we know him, if we keep his commandments."—That is the unfailing test of genuine conversion. For regeneration is meant by knowing him, not merely a general knowledge of God such as even the devils have to a greater degree than men have.

"He that saith I know him and

keepeth not his commandments is a liar, and the truth is not in him."

—The last clause is not a repetition of the first. It means as previously that the truth of the Gospel is not in the man, he is not converted. Growth in grace, confidence in our conversion, joy and peace are not to be had by talking. Men can only gain these by keeping his commandments. Evidently John would have scant use for Keswick Conventions and such things whereby men hope by talking together, and even by praying for sudden spasmodic growth, to find some way of getting better except the good old way of daily and hourly keeping the commandments.

"But whoso keepeth his word in him verily is the love of God perfected."—The love of God has accomplished its work in his heart, that love whose highest expression is the atoning blood shed on the Cross. He who is in Christ will show that fact in his daily actions, in his business, in his home. He will walk as his Lord walked, for he has taken upon his cross and is following him.

ITEMS FROM OHIO RIVER ASSOCIATION.

I have just returned from aiding Rev. W. R. Gibbs in a meeting at Caldwell Spring, Crittenden county, Ky. We had a most excellent meeting. I was there ten days. Up to the time I left, there had been 32 professions of faith in Christ, and 40 anxiously inquiring the way of life, and the work still going on. I expect to learn of many more conversions. I think the success is largely due to the harmonious and faithful efforts of both pastor and church. I found the church at peace and ready to kindly co-operate with their pastor, and he is very much endeared to his people. It is always a pleasure to work for God under such circumstances.

I was with Pastor Gibbs here last year. The Lord greatly blessed us then, but gave us a double portion this year. Since last year the church has built a new house of worship of which the pastor is justly proud. It was dedicated the fifth Sunday in August. Pastor Gibbs has been the pastor of this church for seven years, and has been faithful both as pastor and preacher. He is one of our best preachers and seems to be the right man in the right place.

Pastor Gibbs recently closed a meeting in which he had the assistance of Rev. Roberts. There were 30 professions of faith in Christ. Bro. Gibbs is very happy over the results of his labors this year.

Truly "He that goeth forth and weepeth bearing precious seed shall doubtless come again rejoicing bringing his sheaves with him."

Rev. J. W. Oliver is now holding a meeting at Smithland, Ky., assisted by Rev. A. J. Sills, the result of which will be reported later. May the Lord grant the much needed revival at this place.

Fraternally,
J. S. Miller.

PRACTICAL LESSONS.—1. Since Christ died for us, we belong to him, not to ourselves. 2. We should give up sin. The misspent past is a strong argument for a well spent future. 3. Those who live in sin think those struggling to escape sin very peculiar people; but the common opinion of wicked men will not do for a safe guide. 4. Our sainted fathers were not of the world, but God was with them.

Church News.

Pastor C. W. Freeman writes: "November 28th, was a good day at Old Providence church. We had a large congregation and after service baptized four happy converts into the fellowship. The work is moving along nicely here. I go to-night to Barren River church to begin a series of meetings. Bro. Brookshire is now holding a meeting with his church in Delafield with Bro. Kirkendall assisting him, good interest."

Pastor John S. Cheek writes from Elmo: "Our meeting closed Nov 18th, with two additions by baptism, one of them being my son Oswald. Bro. H. E. Truax, of Lebanon, Tenn., preached a fine lot of Gospel sermons. He is a fearless proclaimer of the Word. It has been many a day since I heard such a series of plain, practical, helpful sermons. My people are exceedingly kind to me. They are always doing something to make me happy."

Bro. W. C. Cleveland writes: "The Baptist church at Elkton has recently enjoyed a series of meetings which lasted two weeks. Rev. A. N. Boone, of Clarksville, was with us, and his sermons were good and helpful. There were five professions of conversion and we are hopeful that there will be others. This is Bro. Boone's home church where he was ordained a Gospel minister and where his mother and sisters and brothers are strong, substantial and helpful members. The church and the citizens are proud of the talented preacher that they have given to the world."

Pastor M. S. Adams of North Fork, Mason county, accepts the call to Frankfort.

Pastor W. B. Rutledge called at our office on his way to Mt. Washington, La. Friday Bro. Rutledge's house and contents burned down. Let us hope he had insurance.

Pastor Wm. B. McGarity writes: "The Bible Institute at pointed for Jellico, Tennessee, Dec. 13th to 18th, has been postponed to Jan. 23-28. Jellico Baptists invite all Baptist preachers and others interested in Bible study, in our section to spend the days with them."

Pastor P. E. Burroughs writes from New Liberty: "We have just closed a meeting of five days in a school-house, equidistance from my two churches, as a result of which twelve await baptism. The meeting is a further development of the revival held in the churches by Bro. T. M. Compton a short time ago. The Lord is richly blessing us."

Pastor W. M. Rudolph writes: "I baptized two converts into the L. velaceville church, Nov. 21st. I have been called to the care of three churches in Graves county, Farmington, Mt. Olivet and Oak Grove. The latter one named is Ed. J. R. Stewart's old charge; the other two I have been serving this year. Bro. W. F. Lowe's Pleasant Grove church on Nov. 28th, dedicated a real nice house of worship, R. W. Mahan preaching the sermon. It is a joy to see such grand work going on."

Pastor B. F. Hagan writes: "We held a meeting at Big Spring church the last of October and had the assistance of Bro. R. N. Barrett, of Gallatin, Tenn, who did some good preaching, on account of rain the meeting did not continue long. Barren Run began a meeting the second Sunday in this month and continued about 14 days. Bro. J. C. Willett of Mendocounty did most of the preaching which was well calculated to strengthen the saints and show

A Minister's Son

Face was a Mass of Sores—Advice of an Old Physician Followed with Perfect Success.

"Our eldest child had scrofula trouble ever since he was two years old and the doctors pronounced it very serious. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." Rev. R. A. GAMP, Valley, Iowa. Remember

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Insist upon Hood's; take no substitute.

Hood's Pills are not harmoniously with Hood's Sarsaparilla, etc.

sinners the great need of a Saviour. It was a great pleasure to have a man with us who has ministered to one church for nearly 38 years. Our meeting resulted in helping to defeat the opening of a saloon. Six added for baptism and one by letter.

As we go to press we are sad and much grieved to learn that the noble wife of our dear brother pastor W. E. Mitchell, of Carlisle, is dead. She was the oldest daughter of Rev. George Hunt, deceased, of precious memory, and the granddaughter of Rev. Dr. Ryland T. Dillard. We deeply sympathize with the young husband and the little one so early in life left without a mother, and the many relatives and friends.

A most precious privilege of a Christian, as well as a most solemn duty, is prayer for others. Blessings, temporal and spiritual, may thus be secured which, in default of such prayer, would not be conferred.

A CENTENARIAN.

Sir Benjamin Richardson, the distinguished English physician and writer, says that even out of every ten sound and reasonable people ought to live to be 110 years old and would do so if they "took care of themselves."

The fact that there have been centenarians and that some are still living in every country of civilization, is proof that the human machine is capable of lasting as long as Sir Benjamin says it ought to last.

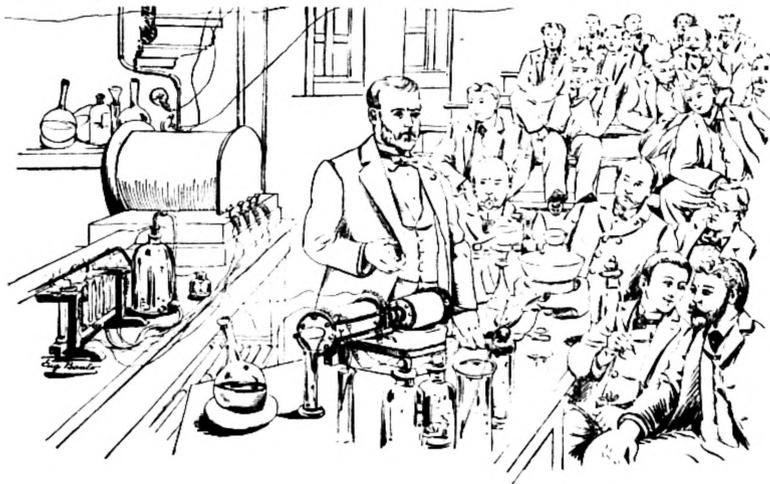
A scientist who has studied the question of longevity for years discovered that coffee drinkers as a rule broke down early in life and seldom if ever reached the 100 mark. He attributed this to the poisonous alkaloids in the berry and at once turned his attention to the discovery of a beverage that would taste the same as the coffee, but be a food instead of a stimulant. He was successful in preparing a number of grains which produce a beverage that has the rich deep seal brown color of Mocha. When boiled full 15 minutes after boiling commences, it tastes like the better grades of Java. This new drink has all of the food properties of the grains and rebuilds the lost gray matter in the nerve centres preventing Paresis and nervous prostration.

A number of the best physicians in the country have made experiments with this new coffee, which is called Postum Cereal Food Coffee, and are now not only using it in their own families but in the cure of patients by the use of Postum in place of coffee.

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

THE TRIUMPH OF SCIENCE.

Consumption and Winter Lung Troubles Can Be Cured.



Sketched for the Western Recorder.

A Scene in The Slocum Laboratory, New York City: The Discoverer demonstrating to Medical Men and Students the Great Value and Wonderful Curative Powers of His New Discoveries.

NOTE.—All readers of the Western Recorder can have Three Free Bottles of the Doctor's New Discoveries, with complete directions, by sending their full address to Dr. Slocum's Laboratory, 98 Pine Street, New York City.

THE BAPTIST CONGRESS.

"The Psychology of Conversion" was the theme Thursday morning at 10 o'clock. The paper of President Nathaniel Butler, of Waterville, Me., was a gem, and, to my mind, the most scholarly paper of the entire Congress.

Prof. Noah K. Davis, of the University of Virginia, read a paper in which he said that men often reform, is a matter of common observation. One species of reformation takes place under religious influences. Many millions of men in Christendom profess to have undergone a radical change which is often manifest in great changes of personal conduct. This species of reformation is called in the Christian church regeneration or conversion. But our consideration is not theological, but psychological. In examining the powers of mind we distribute them into knowing and feeling, desiring and willing. Desire is the motive which moves us to voluntary effort, giving a desired object. Certain feelings attend it, but it is the desire that impels action. Therefore a man's character is to be referred to his desires, permanent and transient. To know them is to know man. The appetites are typified by hunger, as appetences or desires for pleasure, for knowledge, for property and the like. In themselves both appetites and appetences terminate on ourselves, their tendency being egoistic. The psychological opposites of the foregoing desires are the affections, the various forms of love. Love in this general sense is a desire or impulse, disposing us to give out from our own resources that will promote the welfare of another. Its whole tendency is altruistic, occupying the man with the welfare of others in forgetfulness of self.

The several kinds of benevolence, affection or love are exemplified in the family tie, friendship, patriotism and philanthropy. The series of affections is incomplete without the love of God. However reverent a man may be toward religion, however genial to his family and friends and country, however dutiful in fulfilling vigorously the demands of the

moral relation, still without the love of God takes its seat in his being, and he, penetrated with a desire to please God and serve him, to give out from his own resources what is fitted to promote his Father's will, then this is love, bringing the man into sympathy with the Divine purpose and into harmony with the moral order of the universe. This I take very simply to be the psychological change which takes place in conversion.

President W. S. Ryland, D.D., of Bethel College, was the only Kentuckian who was on the regular programme. He said:

An unusual association of ideas. Science is not supposed, as a rule, to be in sympathy with religion; nor are Christians ready to confess their indebtedness to psychology for their convictions. Faith, however, is reasonable, and the religion of Jesus Christ more than a myth, or cult, in that it claims to be a living power, an experimental fact of daily and hourly occurrence, open also to criticism and judgment on its own merits. All sciences begin with faith and end with knowledge. "I know that a star I have never seen lies yonder," said an astronomer, "and they found it." With equal certainty an apostle said: "We know that we have passed from death to life," and gave the proof. Conversion is a cardinal doctrine of the Scriptures, without which the whole system of Christian belief is futile and vain. Hence, whether we will or no, there is a psychology of conversion. It may be helpful.

I. Because we may learn by it to have clearer views of both psychology and conversion. Psychology has paid court to the intellectual rather than the moral or spiritual side of man. Christianity means self-denial, and this implies self study. Introspection is a law of its life fostered by sermon and song, by prayer and meditation. Without scientific rules, or methods, every Christian is a practical psychologist. Conversion, which means two things in the Scripture, signifies "to turn to another way." Hence it is:

1. The immediate change in one's conduct and life consequent upon the momentous spiritual

change we call the "new birth," or "regeneration." "Repentance," which is literally a change of mind includes conversion. It may be remarked in passing that conversion signifies popularly, also the act of regeneration itself, though this use is not warranted by the Word of God. We hear one say, "I was converted at such a time or place." The term is applied also to those characteristic changes of sentiment, opinion and conduct which habitually occur as the result of the new birth. This is the more Scriptural, though less common use.

11. Because psychology may render a real service by helping to remove hurtful errors and superstitions, where, for instance:

1. The Pentecostal visitation is supposed, as a revival incident, to show the converting power of God, and Saul's miraculous arrest and vision of Jesus is supposed to be identical with his conversion which might have been earlier, even when he was holding the garments of those who stoned Stephen.

2. The gift of the Holy Spirit, as the abiding Comforter, is to be distinguished from the work of the Spirit in regeneration, as are also,

3. The gifts of the Holy Spirit. Signs and wonders in testimony of the truth, and peculiar to the apostles, are supposed by many to accompany conversion, and to continue until now, a mere superstition.

4. The chief benefit will consist in establishing the truth of the doctrine where now discarded even by many professing Christians, and to guard against the errors of sanctificationists and the advocates of the "second blessing."

The last subject, Thursday at 2 o'clock, was "The Power of the Cross in the Life of the Believer." The Rev. D. D. MacLaurin, D.D., of Detroit, Mich., was detained at home on account of a funeral, but his paper was read by Rev. Mr. Manning. In conclusion he said: "We conclude, therefore, that the cross is as vital, as powerful, as influential in the life of believers to-day as in any age of the world."

Rev. J. T. Dickinson, D.D.,

AT LAST!

A Cure for Consumption, Catarrh and Lung Troubles That Cures.

Remarkable Discovery of An American Medical Chemist.

IT'S GREAT VALUE TO HUMANITY.

How Every Reader of this Paper May obtain the New and Free Scientific System of Medicine.

Correspondence Advice Absolutely Free and Professionally Confidential.

Investigators and students in the wide, unexplored field of modern chemistry are daily astounding the world with new wonders. Professor and layman vie with each other in their commendable efforts to lessen the ill of humanity. Yesterday it was Pasteur and Koch, and to-day it is Slocum, with a new discovery which is the result of years of careful study and research.

Foremost among the world's greatest chemists stands T. A. Slocum, of New York City. His researches and experiments, patiently carried on for years, have finally culminated in results which will prove as beneficial to humanity as the discoveries of any chemist, ancient or modern. His efforts, which for years had been directed toward the discovery of a positive cure for consumption, were finally successful, and already his "new scientific system of medicine" has, by its timely use permanently cured thousands of apparently hopeless cases, and it seems a necessary and humane duty to bring such facts to the attention of all invalids.

The medical profession throughout America and Europe are almost unanimous in the opinion that nearly all physical ailments naturally tend to the generation of consumption. The ailment dies in the short, cold days of winter much faster than in the long, hot days of summer.

The Doctor has proved the dreaded disease to be curable beyond a doubt, in any climate, and has on file in his American and European laboratories thousands of letters of heartfelt gratitude from those benefited or cured in all parts of the world.

No one having, or threatened with, any wasting disease should hesitate a day, but should write at once. Facts prove that the Doctor has discovered a reliable and absolute cure for Consumption (Tuberculosis) and all bronchial, throat, lung and chest troubles; stubborn colds and coughs, winter catarrhal affections, scrofula, general decline and weakness, loss of flesh, and all wasting conditions, and, in order that its wonderful merits may become better known, he will send Three Free Bottles (all different) of his New Discoveries, with full instructions, to any reader of the WESTERN RECORDER.

Simply write to T. A. Slocum, M. C., 98 Pine street, New York, giving full address. There is no charge for correspondence advice—strictly professional and confidential.

Knowing as we do, of the undoubted efficacy of The Slocum System of Medicine, we urge every sufferer to take advantage of this most liberal proposition.

A system of medical treatment that will cure catarrh, lung troubles and consumption is certainly a god for—and will cure—any wasting disease that humanity is heir to.

Please tell the Doctor, when writing, that you read his generous offer in the WESTERN RECORDER.

pastor of North church, Orange, N. J., a nephew of the editor of the *Religious Herald*, was the last speaker. He said in part:

"This theme harmonizes, unifies, glorifies, all the other themes on the programme. Understand the power of the cross and you understand the solution of all problems. Realize the cross is your life and the life of the world, and you realize the supreme glory of the soul."

Whether we think of the cross as a historic event in the life of our Saviour, or as the theme of theological doctrines, or as the great motive power in all that is best in human history, we have a theme most familiar and yet most mysterious.

"What is the great meaning of our Saviour's death upon the cross? We must consider the cross as the fulfillment of yearning for salvation in all the human family and of prophecies of life from death in nature. Likewise, the cross is linked with all of our Saviour's earthly ministry and with his heavenly, divine life. On the cross we have Christ's supreme utterance of the redemptive love of the infinite God. So we say the cross of Christ stands for the outpouring of the uttermost of divine life to rescue the uttermost of human life from the uttermost of sin to the uttermost of glory. The power of the cross in the life of the believer is seen in the preaching of the apostles, in the rapid growth of the early Christian church, in the witness of the catacombs, of art, architecture, and music in the early and medieval centuries. Every great onward movement in Christian life and work has had its beginning in a clearer presentation of the cross of Christ."

After some fitting words by President Wm. R. Harper and others the fifteenth annual session of the Baptist Congress adjourned. That this was a remarkable session none will deny. What will be the effects on the denomination only the all wise Father can now determine. JOHN T. CHRISTIAN.

OCCASIONALLY a man who has occupied a position of some prominence in the church changes his mind in regard to essential truth, makes a little flutter, breaks away from his positions, and thinks that he is about to revolutionize the religious world. In only a little while he finds that this is a mistake. He is soon lost sight of and forgotten, while the church goes on with its great work of bringing souls to Christ. A dissatisfied fish leaped out of the river, and said that many other fish felt just as he did about it. The river flowed on, the great schools of fish went on their way and the foolish experimenter soon gasped his last upon the sands.—Ex.

The early and the latter part of human life are the best, or at least the most worthy of respect. The one is the age of innocence, the other of reason.—Joseph Joubert.

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

DR. PRICE'S CREAM BAKING POWDER
A Pure Grape Cream of Tartar Powder.
-0 YEARS THE STANDARD.

WHEN THE CHICKENS COME HOME TO ROOST.

You may take the world as it comes and goes,
And you will be sure to find
That fate will square the account she owes,
Whoever comes out behind;
And all things bad that a man has done,
By whatsoever induced,
Return at last, to him, one by one,
As the chickens come home to roost.
You can stint your soul and starve your heart,
With the husks of a barren creed,
But Christ will know if you play a part,
Will know in your hour of need;
And then, as you wait for death to come,
What hope can then be reduced
From a creed alone? You will lie there dumb
While your chickens come home to roost.
Sow as you will, there's time to reap,
For the good and bad as well,
And conscience, whether we wake or sleep,
Is either heaven or hell;
And every wrong will find its place,
And every passion loosed,
Drifts back and meets you face to face,
When the chickens come home to roost.

OUR PULPIT.

THE KINGLY CHRIST.

An Address from the Chair of the Baptist Union, at the Autumn Assembly, at Plymouth, Oct. 6, 1897.

BY EDWIN GEESCH GANGE, F. R. A. S.

We are all familiar with the story of the Christian mother who, on her dying bed, besought her son—a candidate for the Christian ministry—whenever he occupied the pulpit, always to speak a good word for Jesus Christ. That is precisely what I wish to do this morning. Of course one is painfully conscious that the very best he can offer, of intellect, expression or emotion, is all unworthy so grand a theme. Still, I give notice that my task to-day is not rhetorical, intellectual or philosophical, but purely spiritual. My desire is, that we all may be brought into personal contact with our Saviour; that our experience now may be, "Master, it is good for us to be here;" and that we may carry from these meetings fragrant memories and delightful emotions by which our future lives shall be enriched. One sometimes fears that the Kingship, the Sovereignty, of Jesus Christ does not occupy the prominent position in our private meditations and public utterances to which its importance entitles it. We gratefully think of him as the Great "Teacher come from God," as the "Good Shepherd," laying down his life for the flock; as the Divine Redeemer "mighty to save," but do we recognize him as King, entitled to our cheerful obedience, loyal service, and adoring homage? By all means let us approach him with our sins, seeking forgiveness; with our sorrows, that we may obtain consolation; with our countless wants, that we may draw upon his boundless grace; but let us also surround him, as the Scots did Prince Charlie when they bent the knee to him, not to implore favors or seek rewards, but to offer their services and swords, and, if need be, their very lives. Every student of the Divine Word must have noticed how this regal idea—the Kingship of Christ—gleams and flashes through the whole volume. Hebrew bards and seers were unanimous in proclaiming a coming King. "Behold thy King cometh, just, and having salvation, riding upon the foal of an ass." He is "a King against whom there is no rising up." He shall "reign in righteousness." In New Testament times Herod enquires, "Where is he that is born King of the Jews?" Pilate asks, "Shall I crucify your King?" and, pointing

to the thorn-crowned Galilean, says, "Behold your King." It was an accusation brought against the early Christians that they served "another King, one Jesus." Inspired apostles declared him to be "The King immortal, eternal, inviolable." John beholds him in apocalyptic splendor, riding on a white horse, "His eyes were as a flame of fire, on his head were many crowns, he was clothed in a vesture dipped in blood, and on his thigh a name written, King of Kings and Lord of Lords." For centuries past the church, in her magnificent "Te Deum," has sung, "Thou art the King of Glory, O Christ!" And we, this morning, bowing our heads and hearts, lift our voices in triumphant strain.

Let us sing the King Messiah,
King of righteousness and peace;
Hail him all his happy subjects,
Never let his praises cease.

THINK OF HIS FORMER HUMILIATION.

In the Gospel he is revealed as a King in disguise; yet, although his form was lowly and his garb humble, although he displayed none of the insignia of royalty, he was every inch a King, and men instinctively recognized his dignity and majesty. He dwarfed all other men then, he has dwarfed them ever since.

You may lay hands on any man, and clapping a piece of metal on his head, call him king, but that does not make him one. Lord Salisbury's Government may call a man a peer, give him the Laureate's Honorarium, and place him in Tonyson's chair, but the world waits and listens yet for the burning, fiery words which shall thrill a nation's heart. True kings, like preachers and poets, are born, not made. Jesus Christ was born a king, and poverty, scorn, malice, wrath of man, and hate of hell combined could not conceal, much less destroy, his kingdom. There have been kings of poetry, of intellect, of oratory and of war, upon whom the great ones of the earth have looked with supercilious scorn, but the instincts of the people have recognized them as born leaders of men. Cromwell's brows were never clasped by the golden fillet men call a crown, but no mightier monarch ever sat on Britain's throne. Garibaldi deliberately refused the crown a grateful and emancipated people urged him to accept; but with one touch of his hand he overturned a despot's throne, "set Italy free from the Alps to the sea," and saw a nation born in a day. So Jesus came without kingly trappings and splendor, without pomp and pageantry, and overcame the two mightiest despots that ever cursed the human race, those of sin and death. To-day the world recognizes and wonders, while the universal church rejoices in the splendid and benignant sovereignty he exercises. In mockery and scorn Pilate proclaimed him King; we lovingly and adoringly bow the knee, and cry, "All hail!" In sarcasm and contempt the Roman Procurator wrote that title on the cross, but what is written is written, and remains. Not in three languages only, but in every tongue beneath the skies men proclaim the fact that Jesus Christ is King, not of the Jews only, but of the whole world.

WE GLORY IN HIS PRESENT EXALTATION.

Heaven often reverses the judgments of earth. God frequently honors those whom men have contemned. He whom men crucified, God has glorified and exalted to be a "Prince and a Saviour." The late Prof. Drummond in one of his books represents a little girl asking this question: "Mother, what is God doing now?" Evidently she had read the Mosaic record of the Creation, that after

six days of creative energy God rested from his works; and she concluded he had retired from the business, and was resting still. Do we sometimes in childish simplicity and ignorance wonder what Jesus is doing now? To that question this is the only possible answer: He is sitting on the throne, reigning, ruling, overruling and overturning, until the kingdom he purchased with blood and established in righteousness shall be co-extensive with the human race and "the whole earth shall be filled with his glory." Some men experience a difficulty in believing the Bible miracles, but surely no miracle recorded within the Sacred Volume is half so wonderful as this—that in an age so dark, in a world so corrupt and ignorant of God; when in heathendom idols personified lust and religious festivals were drunken orgies and bestial revels; when Judaism had become the shrivelled and fossilized home of human tradition, and was represented by hypocrites and Pharisees, there should have arisen one with life so pure, character so noble, teachings so sublime, love so tender, self-sacrifice so wonderful, as this regal Christ. Here was one who possessed neither worldly wealth, nor influence, nor armaments; he was hated by the great ones and rulers of the people; they put him to a shameful death, and thought when he was buried in Joseph's tomb with the Roman seal affixed that they had made an absolute end of him; that the world had heard the last of him. Yet to-day, nineteen centuries after their malice had done its worst, his name—the name of that obscure Galilean peasant—the best known and most fondly loved name on earth. His life-story is translated into every human tongue, and proclaimed throughout the wide world. Crowds gather in every land to listen to the story of his love, as if it were, as indeed it is, the newest, freshest thing beneath God's blue sky. His birthday is celebrated with joy and gladness in every land; his death-day is commemorated with sacred awe throughout the entire earth. By his undying love he reigns in the hearts of countless myriads of all nations; thousands have died for him, thousands more are ready to die, rather than that his cause should suffer, his honor be tarnished, or his banner fall into foe-man's hand. Living, they glory in his love-dying, they triumph in his cross. Millions on earth, and millions in heaven, crown him as their King, and glory in him as their Saviour. Surely this is the supreme miracle, the wonder of the ages! The kingship of Jesus Christ survives every possible test. It is, even yet, a pretension with some, that earth's monarchs reign by Divine right. Carlyle says: "Volumes of sorry rubbish have been written on this subject, which volumes lie rotting in our public libraries; there let them rot." Listening to the utterances of the German Kaiser, you might infer that he rules the German Empire by special appointment of heaven; and that the Almighty went out of his way to create such a prodigy. But while earthly princes owe their position to the pure accident of birth, Jesus reigns as king of grace by the eternal will of God. "I will set my king upon my holy hill of Zion"—

"'Tis the Father's pleasure we should call him Lord
Who from the beginning was the mighty Word.

HE IS KING BY RIGHT OF CONQUEST.

Bonaparte at his coronation, snatching the crown from the officiating Cardinal, placed it upon his own head boastfully exclaiming, "This hand won it, and this hand shall put it on." One of the

IVORY SOAP

If you would have your husband's shirt fronts immaculate give your laundress Ivory Soap.

A white soap, it washes white.



recognized usages of war is, "To the victor belongs the spoils." But while many kings have gained their thrones by blood, Jesus is the only king who won a throne by his own blood. His were the victories of truth over error, of right over wrong, of divine love over human hate. He by his own suffering and death conquered sorrow and death for us, the result being that, whereas other conquerors are hated by the people they have subdued, who often rise in rebellion, seeking to break the tyrant's yoke and dash his fetters in pieces, Jesus is "more than conqueror," in that the conquered king the conqueror's feet, glorying in his gracious rule, declaring the service to be perfect liberty. His joy is easy, and his burden light.

WE REJOICE IN THE LENGTH OF HIS REIGN.

Only recently England has been celebrating the Diamond Jubilee of her Queen. It is most uncommon, almost phenomenal, for a sovereign to reign for sixty years. But what are sixty years in the life of a nation, in the history of the human race? Jesus Christ has always been king. On his throne there never was a predecessor, nor ever will be a successor. For nineteen centuries he has been obeyed on earth, and adored as the King of Love, the King of Saints. Eastern courtiers used to cry, "O king, live forever!" but that was simply the language of Oriental sycophantism. But Jesus reigns forever more. Earth's potentates are stripped, by death, of crown, and sceptre, and all their kingly gear, and their bodies, like those of their meanest subjects, moulder in the grave, but our king says, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen! and have the keys of hell and of death."

WE DWELL WITH PRIDE UPON THE VASTNESS OF HIS EMPIRE.

Statesmen, poets and others delight to remind us of the extent of the British empire—that all round the globe is heard the tap of the Queen's drum and the familiar strains of the national anthem. But in many places, where the English flag does not wave and the English tongue is not spoken, the banner of the Cross is unfurled, the story of the redeeming love is told. From the burning Equator to the frozen North, redeemed men and women crown Jesus King.

The spectroscope reveals the fact that sun, moon, planets and stars are made of the same constituent elements as those of which the earth is composed, showing one great Worker employing the same materials, and peopling space with worlds resembling ours. Over all these our Lord is king, but our world—this woe stricken world—would seem to be the apple of his eye. Here sin's awful mystery was unfolded, and upon it has been revealed the greater mystery of dying love. Here he entered upon a new work—that of saving the lost; here he tasted a new joy for which he "endured the Cross, despising the shame." Here he won for himself a new name. We do not know by what august and awful titles he, prior to his incarnation, was addressed "by his sin-

BETTER THAN GOLD.

The stock of The National Building and Loan Association is better than Gold because it is both safe and profitable. It will pay you to put your money in this stock. For particulars address JOHN H. LEATHERS, President or C. M. PHILLIPS, General Manager, Louisville, Ky.

DIRECTORS.

H. V. Loving, President, Louisville Trust Company.

John B. Castleman, Barbee & Castleman, Insurance.

John H. Leathers, Cashier Louisville Banking Company.

John Barrett, Attorney at Law. W. P. Harvey, President Baptist Book Concern.

John B. Pirtle, State Agent Travelers' Insurance Co.

William C. Kendrick, William Kendrick's Sons, Jewelers.

C. M. Phillips, formerly of Lebanon Standard and Times.

J. M. Cabell, Cabell, Bayse & Co., Grocers.

Joseph H. Peter, Monuments, Stone Works.

A. G. Langham, Barbee & Castleman, Insurance.

Stephen E. Jones, Fire Insurance.

Call on or address
C. M. PHILLIPS, Gen. M'gr,
Louisville, Ky.



A Short Horse

is soon curried. A short story is soon told. My story is short because I have but three subjects to talk about:

Umbrellas,

Canes,

Gloves.

These three lines I know as a mile knows chess. I know them because I have lived right with them and studied them to the exclusion of all other lines. Each one of these articles makes a charming

Christmas

Present.

Don't worry over what you are going to give until the very last moment. Decide now, and if you can't give yourself, send me small order. Tell me if it is for Gentleman, Lady or Child and how much you want to pay. I guarantee satisfaction or return your money.

THE ORIGINAL

GEO. CROSS,

SOLE AGENT.

YELLOW FRONT UMBRELLA STORE,

412 FOURTH AVE., LOUISVILLE.

less spirits before the throne, but this we know, that as Mariborough won his dukedom at Bienenheim, and Wellington his at Waterloo, so at Calvary Jesus won "the name which is above every name;" there he founded the kingdom which is destined to spread from pole to pole until "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ," and in every land and language Jesus shall be hailed the universal king. What monarch ever ruled so great a host! David commanded Joab to number the people, a comparatively simple operation in so small a country. In every civilized nation a census of the nation is taken periodically, and the might and influence of the king are estimated by the number of his subjects. But who can form any conception of the number of the redeemed—the millions who from all lands are journeying heavenward, and of the countless hosts who have already crossed the frontiers on the homeland, "who have washed their robes and made them white in the blood of the Lamb?" "Lord, are they few that are saved?" was the question of a pessimist centuries ago. John gives the answer: "I beheld, and lo, a great multitude which no man could number." You can number the stars and count the grains of sand that lie on ocean's shore, but it lies absolutely beyond our powers, it baffles our arithmetic, and confounds our mathematics, to estimate the multitude of those who, in the kingdoms of grace and glory, ascribe divine honors to the Christ.

WE REVEL IN HIS ABSOLUTE SUPREMACY.

Jesus Christ is not only a king, but the king. "The blessed and only Potentate." The kings of earth at best are fallible, mortal men; they rise and fall, live and die, leaving their earthly glory to others. "The king is dead, long live the king!" But while living, they, willingly or unwillingly, consciously or unconsciously, obey his Sovereign will, and carry out his mighty purposes. The greatest monarchs in Christendom acknowledge him to be the Lord. Their coronation oaths, marriage vows, and dying prayers are whispered in his name. In matters spiritual, we—as free churchmen—have no king but Jesus. We refuse to recognize the Queen as "Head of the Church," or "Defender of the Faith," and we will not permit parliament or throne to dictate to us in matters of doctrine or questions of ecclesiastical polity.

Let Caesar's dues be ever paid To Caesar and his throne; But souls and consciences were made To be the Lord's alone.

In political affairs, also, we contend for the supreme authority of Jesus Christ, and are determined that, so far as it lies in our power, in all municipal, national and international questions his will shall be done. Our abhorrence of drunkenness, licentiousness, war and all unrighteousness, is because these oppose the pure and peaceful kingdom of our liege Lord. In protesting against acts of national injustice, unlawful raids upon a friendly state, or the slaughter of colored tribes in order to possess their land and gold, we have earned for ourselves the scoffing title of "Little Englanders." So be it! Statesmen have yet to learn that the truest patriots and the best friends of the country are those who hate all wrong and unlawful acts, whether in private life, commercial enterprise, or the wider sphere of empire; and who maintain that by righteousness alone can any nation be exalted. In a word, we assert that the kingdom of Jesus Christ is essential to the

welfare of both church and State. Let him be honored, let him occupy the premier position in the land and Britain's glory shall never fade. When Jabez Bunting—who had been a pillar of the Methodist church—died, the minister, who preached his funeral sermon, carried away by the excitement of the moment, declared, "When Jabez Bunting died the sun of Methodism set." A sturdy Wesleyan in the congregation, feeling this was more than he could endure, and caring less about decorum than truth, shouted, "Glory be to God, that's a lie." No one man or system is indispensable to the church's welfare, but we rejoice in the thought that the abiding presence of Jesus, in the power of his Holy Spirit, is assured by the gracious promise, "Lo, I am with you all ways, unto the end of the world." We are thankful for the great and good men God has raised up in the past; sweet singers, eloquent preachers, able controversialists, enthusiastic missionaries. As these pass away there is a darkness, a terrible blank, a feeling of deep depression; but our Lord still lives. The king is more to us than thousands of his bravest warriors, and because he lives his church shall live also. Our subject reaches its fitting climax as

WE JOYFULLY ANTICIPATE HIS CORONATION.

"We see not yet all things put under him," but we shall. "He must reign;" God has said it and we believe it. When that bright day dawns we who have but faintly followed him, and feebly served him, shall see and share his splendor. One incident in our Lord's life was unique and marvellously beautiful. His triumphant entry into Jerusalem. On other occasions he walked with weary feet on errands of mercy; now he is mounted. Generally dark clouds of poverty and obloquy surround him; now a burst of earthly glory illuminates his pathway. As a rule the multitudes scorned him; now, riding an ass' colt, a vast, surging and clamorous crowd does him honor; palm branches—emblems of victory—are waved around him, garments are strewn beneath his feet, while old men and matrons, young men and maidens, together with little children, sing loud "Hosannas." The whole city is moved, and people ask, "Who is this?" That scene is historic! That scene is prophetic! He will come again. History will repeat itself upon a grander scale. He shall come to claim—not one city—but all the cities and kingdoms of the world as his own, and all earth and heaven shall hail him the Universal King. He has promised to come again, and "he is faithful that promised." The predestined hour is fast approaching. The "little while" of waiting is drawing to a close. There are enemies yet to be conquered, rebels to be subdued, lands to be possessed, and then our Lord shall come and the Eternal God will say, "Behold your king!" When next he comes it will not be to be despised, mocked, crucified, but "to be glorified in his saints, and to be adored in all them that believe." No more the manger bed, the peasant's garb, the soldier's robe, the reed sceptre and bramble crown, but the "rain-bow wreath and robes of storm." The Lord in his glory, "the king in his beauty."

A Wonderful Talking Machine. Perfection has at last surely been reached in talking machines. The latest and most perfect machine has just come out. It is loud and clear and reproduces your own or any voice over and over again; speaks from the most noted statesmen, songs from the world's greatest singers, music from the greatest bands. The price of this wonderful machine is but \$10.00, and it affords a wonderful opportunity for those who wish to give public entertainments. This machine is now controlled by a card catalogue and full particulars can be obtained from S. H. BACON & CO., Chicago. Just cut this out and send to them for a book telling all about it.

Our Cloak Department.

When it comes to medium-priced garments, we are way in the lead. Ladies', Misses' and Children's garments in abundance. The values we offer in stylish Blouse Coats are unprecedented.

Men's Underwear.

- Every One Pleased with Our Line.
- 25c For Men's White Merino Undershirts or Drawers, well finished. We have all sizes.
 - 45c For Men's Heavy Fleece-lined Undershirts, well stayed and made, in natural and unbleached.
 - 50c For Men's Heavy Wool-mixed Undershirts and Drawers, well finished and stayed, in all sizes, in camel's-hair colors.
 - 75c For Men's All-wool Camel's-hair-colored Undershirts and Drawers, well made and stayed; all sizes up to 48.

Ladies' Underwear.

- 25c For Ladies' Jersey Ribbed, Long-sleeve Vests, heavy fleece-lined, taped neck and full form, in white or Egyptian cotton.
- 35c For Ladies' extra quality Jersey Ribbed Vests or Pants, heavy fleece-lined, silk-trimmed, pearl buttons and finished seams.
- 50c For Ladies' Celebrated Bal-brigan Elastic ribbed Onions-Union Suits, in all sizes; silk, fleece-lined.

OUR FINE GOODS.

- \$1.25 Ladies' very fine Black Cashmere Ribbed Union Suits, silk-trimmed neck and front—worth \$1.50.
- Ladies' Winter Gloves. Black Cashmere Gloves, all wool per pair 15c
- Kayser Tipped Black Cashmere Gloves, pair 25c
- Silk Fleece-lined Gloves, in black only, per pair 75c

Ladies' Capes.

- Ladies' Black Cloth Circular Capes, with large storm collar, trimmed with Thibet fur—a great leader for \$1.75
- Ladies' Black Cloth Circular Capes, trimmed with braid, and deep collar edged with Thibet fur \$4.00
- Ladies' Black Cloth Capes, with double box-plaited back, trimmed with jet, for \$6.00

Children's Jackets.

- Children's Mixed Cloth Jackets, in blue or black or brown and tan, made box front, new style sleeves, for \$1.75
- Children's Mixed Cloth Jackets, with large cape collar, trimmed in braid, for \$2.50
- Children's Check Cloth Jackets, made the jaunty box front, with deep cape collar, trimmed in solid color cloth, for \$3.50
- Children's Empire Cloth Jackets, with a deep collar of solid color cloth, trimmed with braid, for \$6.00

Gloves For Children.

- Yarn Mitts, in black only, per pair 10c
- Silk Fleece-lined Gloves, in browns or blues, per pair 50c
- Lined Astrakhan Gloves, in brown only, per pair 25c
- Lined Brown or Black Astrakhan Gloves, with kid palm, per pair 45c

Misses' Coats.

- Misses' Navy Blue Choviot Cloth Coats, fly front, coat back, neatly finished \$3.00
- Misses' Blue or Green Caeviot Cloth Coats, made fly front, velvet collar, and faced with silk, for \$5.00
- Misses' Navy Blue, Brown or Green Boucle Cloth Coats, fly front, new-style sleeve, coat back, for \$6.00
- Misses' Seal Brown or Navy Blue Beaver Cloth Jackets, fly front, trimmed with braid ornaments \$6.50
- Misses' Stylish Green or Yale Blue Cloth Coats, the front cut in the newest way, very becoming to any one, for \$8.00

Ladies' Coats.

- Ladies' Black Rough Cloth Coats, fly front, new style sleeve, new back, for \$3.50
- Ladies' good quality Black Beaver Cloth Coats, made fly front, half silk-lined, storm collar, for \$5.00
- Ladies' new-style, extra quality Boucle Cloth Coats, the seams bound with straps of black broadcloth, made fly front, storm collar, for \$7.00
- Ladies' Navy Blue or Black Melton Cloth Coats, fly front, trimmed with braid, in new patterns, the collar of velvet, lined through with satin, only \$13.00
- Your choice of a number of swell Russian Blouses, worth \$25, for \$19.00

Our Mail Order Department

Is the Largest in the South, and has the Special Attention of one of the Firm.

J. BACON and SONS,

425, 427, 429 East Market St., Above Preston,
LOUISVILLE, KY.



CHICAGO

Making connection for all points in the North and Northwest.

Only line with through Dining Car on all day trains.

Night trains equipped with the most luxurious sleepers ever built.

Our agents give to all polite and courteous attention.

Notice the MONON. It is the most popular route.

ADDRESS

E. H. BACON FRANK J. REED
D. P. A., G. P. A.,
Louisville, Chicago

Go to Texas in Comfort

There's no one in making the trip a hard one when you can just as well go in comfort.

The Cotton Belt Route

Free Reclining Chair Cars

are made of comfort and ease. You've a comfortable bed 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. Besides, chair cars, comfortable day coaches and Pullman Sleepers run through on all lines. Absolutely the only line operating such a fine service between Memphis and Texas.

COTTON BELT ROUTE

If You are Going to Move

to Arkansas or Texas, write for our descriptive pamphlets free! They will help you find a good place to locate.

E. H. BACON, G. P. A.,
Trav. Exp. Agent,
Louisville, Ky.

E. W. LARABEE,
Gen. Exp. Agent,
St. Louis, Mo.

GO TO CALIFORNIA

VIA THE

TRUE SOUTHERN ROUTE,
IRON MOUNTAIN ROUTE
TEXAS AND PACIFIC AND
SOUTHERN PACIFIC R.Y.S.

Take the Famous

SUNSET LIMITED,

A train without an equal.

Leaves St. Louis 10:20 P. M. Tuesdays and Saturdays.

Only 66 Hours to Los Angeles

Through the Sunny South to Sunny California.

Write for particulars and descriptive literature to H. C. Townsend, G. P. & T. A., St. Louis, Mo.

R. T. G. Matthews, S. T. A.,
304 W. Main St., Louisville, Ky.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY DECEMBER 9, 1897

AMONG the four "demands" made upon the Legislature and Governor of Massachusetts by a crowd of five thousand who went to the State House en masse, this was the fourth: "That the Constitution of the State be so amended as to declare the right of every person to work."

Vagueness of statement seems to have descended from the advanced theologians to the Socialists. To be accurate, and to say just what one means, is left to the non-progressives. This sentence is an amusing illustration of much which is said now-a-days.

Every person has a right to work. To work where? In the place in which he was born? Then let every man in Boston who was not born there go back to his native place, and there will be no trouble in finding work for the remainder.

Has any man, and therefore all men, a right to go to any place which he chooses and there demand work and pay for the work? Have all the people of the United States a right to go to Bowling Green to live, and insist upon being given work to do there? And if employment can not be found in Bowling Green, is it their right to demand that the Legislature of Kentucky make work for them there? If a man from New York or from Ireland has a right to go to Bowling Green and demand work there, so has a man from Texas or from Italy. And if there is any truth in the doctrine of equal rights, if one man from New York can do this, then ten, a thousand, or a million can do it.

If all have not equal right in this matter of going where they please and demanding employment, where is the line to be drawn? Have ten men from Vermont the right to demand employment in Boston, but the eleventh has none? If a line is to be drawn, who is to draw it? And where is it to be drawn?

Besides the questions of "Where?" and "How many?" which this proposed amendment to the Constitution of Massachusetts leaves unanswered, there is the third, "What work?" Has every man a right to decide what employment he prefers, and to demand pay for doing that? In one city some men refused good wages for digging sewers on the ground that they were carpenters and plasterers. Nobody was building houses at that time. Does the right to employment mean the right to specify exactly what employment shall be given and paid for, and the right to demand to be fed in idleness if that work is not forthcoming?

If a man's trade is making wax flowers, has he a right to demand of a city or state to work at making wax flowers, when the city has no use for such works of art and there is no sale for them? Have one thousand wax flower makers a right to such work?

A little clear definition, or a little regard for the importance of accuracy, would be an improvement in many things, and would make short work of vague demands upon the universe in general and nobody in particular.

We believe that many errors would be done away if the people could be brought to think clearly. Many high-sounding propositions evaporate when one begins to consider what they really mean. The inequalities of our times will never be remedied by vagueness. Those who would work reforms must see

clearly what is the real situation and what they want. The masses of the people suffer from inequalities, and, becoming restive, they are too ready to take up any high-sounding notion that is labeled relief for them. Real relief is only hindered by this. Whatever may be said of Henry George's views, he was a real friend of the masses, and he saw clearly the troubles to be relieved. A few such men would be a great blessing to the masses of our people. The masses never needed good leadership more than now, and they never needed more than now to guard against bad leadership.

THROUGH the kindness of an esteemed correspondent, we have received from London a collection of old pamphlets, printed in England from A. D. 1591 to A. D. 1821. There are sixty-six of them in all, and they cover an interesting variety of topics. They vary also in size, some of them being goodly volumes. They have not yet been examined, but that will be done ere long, and we will give our readers any points of special interest which they contain. It is a treat to get hold of these documents, and we heartily thank our correspondent for them. We do not know of any place short of the British Museum where such a collection can be had.

In addition to what these pamphlets contain, they announce various other pamphlets, which can be probably hunted up and examined, and which otherwise might have been overlooked. We are not informed as to how our friend got hold of such a collection. Perhaps he has been doing like Gladstone, going about all the old book stores and stalls of London, and picking up what he found of interest. We will have more to say of these documents later.

DEAR BRO. EATON:—

Will you please have the following questions answered through your paper? "Can a sinner pray acceptably? If so, what are the conditions?" It has been affirmed and denied by good men in Texas that God loves the sinner, but hates the sin. A full exposition would be greatly appreciated.

T. G. ALFRED.

Gonzales, Texas.

No man can do anything perfectly, but sinners can pray in a way to be accepted of God. Indeed they must pray in order to be accepted. They must ask if they would receive. We read (Luke 18:13, 14): "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me the sinner. I tell you this man went down to his house justified rather than the other," i. e., rather than the pharisee. Here certainly is an instance where a sinner prayed acceptably.

When Saul of Tarsus was under conviction in Damascus, God said to Ananias (Acts 9:11): "Arise and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus; for behold he prayeth"—his praying being proof of his penitence, and of his readiness to receive the Gospel message. Here also is an instance where a sinner prayed acceptably.

Every sinner ought to pray, and after he is converted he ought to keep on praying. It is written of Christ (Luke 18:1): "And he spake a parable unto them to this end, that men ought always to pray and not to faint." There "men ought always to pray," whether they are saints or sinners. We wonder that any one can deny that sinners ought to pray. Sinners who never pray will never be converted. As for God's loving sinners, it is written, "God so loved the world," &c., and, "We love him because he first loved us."

At the Southern Baptist Convention in Dallas, Texas, we offered a resolution calling for a special committee to confer with a similar committee from the American Baptist Home Mission Society, to consult about co-operation in work among the colored people. We had previously corresponded with several leading brethren in the North, and had received assurances that such action by the Convention would meet a favorable response. The result was the famous Fortson-Monroe Conference which issued so happily.

The work of co-operation has been carried on more and more extensively ever since. Most has been done in Virginia and the Carolinas. The Home Mission Board of the Southern Baptist Convention, the American Baptist Home Mission Society, the State Board of the white and the State Board of the colored Baptists of each state are the co-operating parties, and they work on an equality.

Dr. H. L. Morehouse, the Field Secretary of the Home Mission Society, was in this city Saturday, and met with representative white and colored brethren to consult in regard to inaugurating in Kentucky a special work among the colored people similar to that in Virginia and the Carolinas. It was unanimously agreed that a general and a district missionary be appointed, both colored, who should divide the state between them, the main stem of the Louisville and Nashville railroad, from Louisville south, being the line. They are to give special attention to holding institutes, with courses of lectures covering theology, missions and church work, and constituting a three years' course. These institutes will be held at suitable points in all parts of the state, and the best lecturers are to be enlisted, and as large an attendance of colored preachers and other workers as possible secured.

These two colored brethren are to be appointed jointly by the four co-operating bodies, and their support divided as follows: For the first year the colored Board is to pay one-third, and the remainder is to be divided equally between our State Board, the Home Mission Board and the Home Mission Society, the proportion borne by the colored Board to increase each year.

We believe this work will be productive of great good, and we bespeak for it the hearty co-operation of our brethren all over Kentucky. Dr. Warder will give this work special attention. He takes hold of it with his accustomed zeal and enthusiasm.

A sick man in a hospital in Philadelphia was visited by a preacher who talked to him about his soul's salvation. At first the preacher seemed to make little impression. But after a number of visits the man made profession of faith. Then the preacher was astonished at his clear understanding of Christian doctrines, sin, atonement, grace, repentance, faith, &c., &c. The preacher complimented the patient on his clear and accurate knowledge of the great doctrines, to which the latter replied: "Oh! it comes back to me now. I learned it from my mother when I was a child."

Would that all mothers were like that, drilling their children in the great doctrines of "the faith once for all delivered to the saints."

In connection with the recent meeting of the Arkansas Baptist Convention at Pine Bluff, Dr. S. H. Ford, assisted by Gov. J. P. Eagle, married the Rev. J. W. McDonald, of Hot Springs, to Miss Grace Truman Owens, of Monticello.

Editorial Varities.

The Baptist Helper of Scottsville, Ky., has been purchased by the American Baptist Flag. "The world is conquered by him who loves it most." This was said by one who was urging upon Congress a "cure for anarchy."

We were sorry to miss the visit of Dr. E. E. Chivers, who in company with Dr. C. S. Blackwell stopped over in Louisville last week.

Rochester Theological Seminary has this session two students from Kentucky, two from Virginia, three from North Carolina and six from Missouri.

During the past year 28,000 persons visited the birth place of Robert Burns in Scotland, while only 20,000 visited the birth place of Shakespeare in England. Burns is more popular than Shakespeare according to this test.

The South Carolina Baptist Convention had a fine session at Rocky Hill. We arranged for a report of the meeting, but the arrangement missed five hours, a letter was misdirected. Dr. D. M. Ramsey, of Charleston preached the Convention sermon.

In 1880 the Presbyterians had one preacher for every 114 communicants. Now they have one for every 135. In 1880 they had 445 more churches than preachers. Now they have 500 more. The Presbyterian ministry is not over-crowded.

A Presbyterian lady objected to electing two men as elders "because they took no church paper, and thereby showed a lack of interest in Presbyterianism, and were likewise ignorant of its doings." The point was well taken. How many Baptist deacons are there who take no denominational paper?

A prominent church in New York City with a vacant pulpit, has had over a hundred applications from as many preachers. We think it is better to enter a letter in this case to mean, not that the ministry is overcrowded, but that many pastors are restless and desire a change of field. But this is not a good sign.

Dr. H. Eager gets encouraging news from Italy. His colleague in Florence recently wrote a tract with the title Let us Liberate the Pope, and 12,000 copies were sold in 2 days. The government mistook the nature of the tract ordered its suppression, but afterward rescinded the order. This advertised the tract and one man ordered 10,000 copies. Truth is making progress in Italy.

We have received a copy of the first number of Monumental Records a monthly paper which proposes to describe and interpret the monuments, and to inform the public of the progress of archeological research. This first number strikes a high key. It tells of the monuments in Yucatan of the recently discovered papyrus manuscript in Egypt, of the Moabite Stone, of the Sittoum inscription, etc. We give this periodical our best wishes. It is published in New York.

The vote of the Presbytery at Princeton, N. J., dismissing Prof. Shields was unanimous. We listen to hear that he has joined the Episcopalian, who will not object to his signing positions to license the sale of liquor so vigorously as the Presbyterians have done. Prof. Shields occupied a high position in the church. He did what his constituents disapproved. They expressed their disapproval in resolutions at their annual meetings. And now he bows himself out complaining that his liberty has been violated.

We are glad to learn that Dr. D. G. Whitfield, pastor of Calvary Baptist church, New Orleans, has recovered from his attack of fever. He shared the heroism of the Purser brothers. In returning to his field when the fever broke out and devoting himself to ministering to the suffering. He had just returned in company with Pastor Compton of Europe. Bro. Compton also hastened to his field, but was prevented from reaching it by the quarantine regulations. The heroic age has not passed.

The Baptist and Reformer has been arguing in favor of a mutual conference of representative men on both sides of the current controversy, and the Christian Index has been opposing it. The Index last week, however, suggests to Dr. Folk to invite the editors of the American Baptist Flag, the Religious Herald, the Baptist Courier and the Western Recorder to meet him and confer. Why leave out the editors of the Index and of the other papers? It is plain that Dr. Whitfield does not favor a mutual conference. The matter was laid before him last summer and he took it under advisement, but did not adopt the suggestion. The sort of conference held at Nashville seems to be the only kind in favor with those on that side of the controversy.

A wonderful work of grace is going on in Monticello, Ky., under the auspices of Dr. J. S. Coleman. This is a mission point of our State Board, and the struggle there has been a hard one. Dr. Coleman went there at the request of the Board. Work on a house of worship was begun, but was left unfinished, and the discouraging prospect of a mutual conference there has been a serious profession of faith and over \$1500 subscribed to complete the church edifice. The whole community is stirred. Dr. Coleman writes: "It is unlike anything of modern times, men and women falling down crying for mercy, and then rising to the presence of God, imploring their friends to seek salvation." This sounds like the old-time revivals of which our fathers told us. Would that we could have more of them. The money for the house of worship was raised, for the most part, after Dr. Coleman had preached a powerful sermon on the "wonders of heaven," Thanksgiving Day.

A Perfect Infant Food. Gail Borden Eagle Brand Condensed Milk. A PERFECT SUBSTITUTE FOR MOTHER'S MILK. FOR 40 YEARS THE LEADING BRAND. INFANT HEALTH GUARANTEED FREE BY CONDENSED MILK CO. NEW YORK.

THEY have been discussing the subject of a "permanent council" at a special gathering in Philadelphia. When such a council was started in New York a few years ago, we ventured a suggestion or two not in accord with the views of those who had the council at heart, and we have received, we do not know how many, slaps for daring to express our opinion. We were charged with trying to "boss" New York, and with various other un-pleasant things. Really it seemed to us that one or two New York brethren were trying to "boss" us, and to deny us the right of free speech.

At this meeting in Philadelphia, however, Dr. A. C. Dixon is reported by the Examiner as saying:

About 200 A. D. there was a meeting like this, to consider the question of a council. They decided to have one; and the president is now the Pope. Councils are necessary evils. The Spirit is the administrator of the church. I do not believe that a necessary evil should be made permanent. Permanent councils will make mistakes. I have never met on a council that I wasn't glad it wasn't permanent. We are to depend on God, not on permanent councils.

So now we expect the permanent-council-iacs to turn on Dr. Dixon. We respectfully turn him over, so far as lies in our power, to their tender mercies.

It is fair to say, however, that some of the dangers of a permanent council have been recognized, and efforts are being made to guard against them. We are watching with much interest the outcome of the experiment.

The address of Dr. Kerfoot at the opening of the current session of the Seminary has been issued as a neat pamphlet by Mr. C. T. Dearing. The title is "The Southern Baptist Theological Seminary in the Light of Forty Years." Ten cents a copy.

A CHANCE TO MAKE MONEY.

I am out of debt, and thanks to the Dish Washer for it. I have made \$1,640 clear money in eighty-seven days, and attend to my household duties besides; and I think this is doing splendid for a woman inexperienced in business. Any one can sell what every one wants to buy, and every family wants a Dish Washer. I don't canvass very much; people come or send for the Washer, and every Washer that goes out sells two or three more, as they do the work to perfection. I am going to devote my whole time to this business now and I am sure that I can clear \$5,000 this year. My sister and brother have started in the business, doing splendid. You can get complete instructions and hundreds of testimonials by addressing the Iron City Dish Washer Co., 140 S. Highland Ave., Pittsburg, Pa., and if you don't make lots of money it's your own fault. Mrs. W. H.

HOW TO FIND OUT.

Fill a bottle or common glass with urine and let it stand twenty-four hours; a sediment or coarse an unhealthy condition of the kidneys. When urine stains linen it is positive evidence of kidney trouble. Too frequent desire to urinate or pain in the back, is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is so well attested, it stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists price fifty cents and one dollar. You may have a sample bottle and pamphlet both sent free by mail. Mention the WESTERN RECORDER, and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

SELECTED GEMS FOR THE PIANOFORTE

- STUDENTS' CLASSICS. A collection of pianoforte pieces of moderate difficulty selected from the works of standard composers. Price, heavy paper, \$1.00; boards, \$1.25; cloth, \$1.50; postpaid.
POPULAR PIANO COLLECTION. An admirable collection of carefully selected pieces for the treasury of the joyous musical gem. Price, heavy paper, \$1.00; boards, \$1.25; cloth, \$1.50; postpaid.
YOUNG PEOPLE'S CLASSICS. VOL. 1 & 2. Two of the best piano books for young players and families with everybody. Full of new music. Each, heavy paper, \$1.00; boards, \$1.25; cloth, \$1.50; postpaid.
POPULAR FOUR-HAND COLLECTION. A book of choice soprano duets. Carefully selected from the works of the great composers. Price, heavy paper, \$1.00; boards, \$1.25; cloth, \$1.50; postpaid.
YOUNG PLAYERS' POPULAR COLLECTION. A collection of easy piano pieces of acknowledged merit. Includes waltzes, marches, melodies, etc. 148 pages. Large sheet music size. Each, heavy paper, \$1.00; boards, \$1.25; cloth, \$1.50; postpaid.
SELECTED CLASSICS FOR THE PIANO FORTE. The thirty-two pieces in this book, while not too difficult, require taste, appreciation and a fair amount of technical ability for proper rendering. Each, heavy paper, \$1.00; boards, \$1.25; cloth, \$1.50; postpaid.
SABBATH DAY MUSIC. A superb book of music for organ or piano, containing selections from the great composers, sacred songs and some of the quietest and loveliest of the great masters, arranged in a pleasing manner. A book for every home. Price, heavy paper, \$1.00; boards, \$1.25; cloth, \$1.50; postpaid.
THE MUSICAL RECORD. The best musical journal in this country. Able editorials, valuable contributions by the foremost writers, correspondence, criticisms, and series of new music in each issue. Edited by Philip Hale. Published on the first day of each month. Single copies, 5 cents. Early subscription, \$1. With every new subscription we give a handsome volume of bound music. Send for Premium Sheet.

OLIVER DITSON COM'Y., 42-48 Washington St., Boston. C. H. Ditson & Co., Philadelphia. J. E. Ditson & Co., Philadelphia.

HERE IS LUCK FOR YOU.

To introduce our Christmas catalogue, we will mail on receipt of five cents, this beautiful 4 leaf color slick pin, and our catalogue of holiday bargains. The unequalled productions of any mail order house in this country. Eaton-Read Co., Dept. 17, 508 Broadway, New York.
Send for Money's Calendar for 1898. A necessity for every home and office. Book-keepers, Savings Bank Depositors and members of Loan and Building Associations should have it without cost. Computes interest on any amount at any rate for any length of time. Gives the number of days between two given dates. A child can use it. Printed in five colors. Send 10 cents and a two-cent stamp for Money's Calendar. Eaton-Read Co., 126 Liberty Street, New York.

ORDER YOUR... 1898 SUNDAY-SCHOOL SUPPLIES FROM THE BAPTIST BOOK CONCERN.

Among the Churches.

LOUISVILLE. Walnut-st.—Pastor Eaton preached. Three received by letter, two for baptism and two baptized. Prof. Case continues his instruction in congregational singing every night.
Broadway—Pastor Jones preached. Three received by letter and one baptized. Reception was given to the pastor Friday night.
Chestnut-st.—Pastor J. M. Weaver preached in the morning and Bro. H. A. Hunt, of Missouri, at night.
East—Pastor Christian preached. One joined by letter.
McFerran Memorial—Bro. J. H. Eager preached.
Twenty-second and Walnut—Bro. C. S. Blackwell preached in the morning and Pastor Hux at night. One received for baptism and one baptized.
Franklin street—Pastor Edwards preached in the morning and Bro. Agbrite at night. One received by letter and one for baptism.
Highlands—Pastor Dawes preached. One received by letter, two baptized.
Logan-st.—Bro. J. M. Long preached. Pastor Dew is expected next Sunday.
Portland-avenue—Pastor Shelton preached in the morning. At 3 P. M. a treasury meeting was held. Bro. Hixon, Pastor and the pastor and his Bible. Bro. J. H. Piper gave an account of the church during this first year of Bro. Shelton's pastorate. There were 81 additions, of whom 41 were by baptism. The church is out of debt, and has increased the pastor's salary 50 per cent, and the mission contributions have increased 60 per cent. Bro. Eaton preached the sermon.
Southgate-street—Pastor McFarland preached in the morning and Bro. Edwards at night. Six received for baptism and one by letter; eleven baptized.
Third-ave.—Pastor Taylor preached at both hours. At 3 P. M. he preached at the Y. M. C. A. hall.
Twenty-sixth and Market—Pastor Thompson preached as usual.
Clifton—Bro. J. T. Sampson preached nightly last week. Six received for baptism, six by letter and one by relation.
Clay-street—Bro. J. D. Gwathin preached. Two hundred and six in Sunday-school.
Bro. W. J. Holtzclaw reported five weeks' evangelistic work in Southwest Indiana with very good results.

SEMINARY NOTES. "We will be what we will to be." Dr. Robertson has gone to the North Carolina State Convention. Dr. McElhoolin has returned from the South Carolina State Convention. Many of the students attended Dr. Jones' reception at Broadway. "He who would be efficient must first be proficient." A large number of the students can always be seen at the Walnut-street church on Sunday. Several of the students took part in the anniversary services at Portland-avenue Sunday. "He who says he forgives and does not forget is not Christ-like." Bro. Entsminger attended the South Carolina Convention. If you want your church stirred on missions have him visit your people. "Any innovation which produces renovation deserves approbation, not reprobation." Bro. M. J. Hoover, the popular pastor of Erlanger, spent a week with Mrs. and Master Hoover. Rev. E. V. Baldy and Dr. Warden were present on Missionary Day. Many and strong are the compliments of Dr. Kerfoot's address on the "Baptist Position" at Versailles from such men as Drs. Chivers, Blackwell and Jones. Dr. H. H. Eager, of Florence, Italy, has been called to McFerran Memorial as permanent pastor. We hope he will succeed, for a noble and conservative man will be a great blessing among the students. The entertainment given by the ladies of McFerran was quite a success. The proceeds will be used to furnish a room in the Seminary infirmary. Dr. Whitsett had his house well arranged, having borrowed a large number of chairs from Walnut-street church, the entire audience was comfortably seated. A large audience greeted Dr. Samspey again Friday evening. He lectured on Palestine. He will lecture next Friday evening on Jerusalem. This will be the last one until after the Intermediate Examinations. We have never seen a more successful Missionary Day than last Friday. Dr. Blackwell's address was stirring

and helpful. Dr. Chivers is a ripe scholar, and he helped us much by his wise words.

Among the prominent visitors at New York Hall this week were Dr. Blackwell, Rev. M. P. Hunt, George Herr, H. N. Hildreth of Cincinnati, Miss Luva Johnson of Boston, and Misses Alva and Cora Early, city.

Dr. Carver is in demand for marrying just now, having united Mr. Joe Walker and Miss Lizzie Hall at the Victoria Hotel last week, and he goes this week to Julian, Ky., to confer a like favor upon Mr. Fox Holloway and Miss Taylor Edwards, then he himself will be well, not far distant.

Bro. R. E. Reed is succeeding well with his church at Park 7. The house and seats have recently been painted, and improvement along all lines is to be observed. He baptized two last Sunday.

There are four pairs of brothers in the Seminary, viz: W. W. and C. B. Lee, of Alabama; H. T. and A. D. Louban, of Virginia; C. H. and W. J. Pack, of West Virginia; J. E. and W. E. Gwathin, of Virginia.

Bro. A. T. Hodges was called home on account of the illness of his brother. We hope he will soon be permitted to return, as he is one of our best men.

A very delightful dinner was hospitably provided by Dr. and Mrs. Eaton at the residence last Saturday. Mrs. Eaton is a charming hostess, and the boys were quite enthusiastic in doing full justice to the splendid dinner over which she presided. Meanwhile we were entertained and further edified by interesting conversations between our host and the following guests: J. H. Franklin, J. M. Hunt, F. M. Wells, D. J. Weddle, W. H. Setzer, A. C. Graves, W. A. Pipkin, R. N. Lynch, J. S. Umberger, T. J. Davis, W. B. Sanders and J. E. Smith.

Supplies for Sunday were: Bro. Agbrite, Franklin-street; Bro. Long, Logan-street; Bro. Ray, Franklin-Fork; Bro. Stubbs, Buffalo-Lick; Bro. Bond, Madison; Bro. Ferrell, Cox's Creek; Bro. Alexander, near Pewee; Bro. J. E. Gwathin, Clay-street; Bro. H. W. Provence, Calvary Presbyterian.

THE STATE. Bro. C. E. Perryman writes from Princeton, Nov. 27: "I began a meeting with my Eld Creek church, Caldwell county, five miles south of Princeton, Monday night after the fourth Sunday in October. Bro. C. H. Gregston, of Morganfield, assisted me, doing all the preaching up to Saturday forenoon Sunday, when he was compelled to go to his appointment near Bullfield, Henderson county. The writer preached Saturday night and

Enameline

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

Sunday night. On Sunday we had 11 accessions, 2 by letter, 1 under watch-care and 8 by experience. On Monday Bro. Gregston returned to us, and continued to preach with great power and acceptance; and the best of all, the people heard him gladly. The meeting continued with unabated interest until November 20th. Bro. Gregston remained with us until Wednesday, Nov. 24, when after morning service he baptized 18 happy converts; 5 more were approved for baptism. Pastor preached Wednesday night and Thursday, when our people kindly remembered in a substantial way our beloved brother, Wm. Gregston, who in his old age and affliction appealed to the liberality of his people. Our meeting resulted in 24 professions of faith, 18 baptized, 5 approved, 1 under watch-care, 1 restored, 2 by letter, 27 additions in all. Bro. Gregston is a fine Gospel preacher, and did good work for our people, for which they remembered him very liberally in a substantial way. Our people will always be glad to have Bro. Gregston with them when convenient. Our church is very greatly revived. To God be the glory Saturday, through the kindness of Morganfield Baptist church. I used their pool in baptizing 7 happy converts into the fellowship of Little Bethel church, Calton county. It was a very impressive service. Seven or eight more are approved for baptism at Little Bethel, the result of a meeting which the pastor held with them recently. I have had a splendid meeting with my Dawson church, also a fine meeting with my Big Rock church, Tenn. I am now engaged in a meeting at Little Bethel, South Christian Co. The venerable A. W. McEacham has served long and faithfully here. More anon. The Recorder still grows in favor with all our people. God bless you in earnestly contending for the faith."
Bro. J. W. Vallandigham writes: "It is not because I desire to take any praise to myself that I ask for space to say a few things in favor of my Letchfield church, but because I think they

deserve to be heartily commended for their good works. During the nearly two years that I have been here they have sought every opportunity to favor and make myself and family happy. In addition to the many things that they have done, they gave us a nice donation last Friday night, showing the wisdom and goodness to bring us an abundant supply of just such things as we most need, saving us the expense of buying, which means a great deal to a pastor on a small salary. I think the Letchfield church a model in many respects, not only in the way they treat their pastor, but in the methods they pursue in working for the Master. The church two years ago was much in debt, but it is now entirely out, and has spent several hundred dollars in repairs. We have a regular system by which all expenses are met without any trouble. The pastor's salary is paid regularly every month. The collection at the regular Sunday-school and church services about meet all other expenses; any deficiency is readily paid. It is a great pleasure to work among such people. If all churches would follow their example in the things that I have mentioned many burdens would be lifted from them and the hearts of many pastors be made glad. They are not doing as much as they could do along some lines, but there is a constant, healthy growth, and we hope for even better things in the future. May the Lord give both church and pastor a higher conception of duty and ability to do and give for the cause of the Master, and may he lead us into greater fields of usefulness for his sake."
Bro. S. O. Mitchell has accepted the call to become pastor at Eminence, beginning the first Sunday in December. There is no better church than the First Baptist church at Eminence. Bro. Mitchell preached to the united congregations the Thanksgiving sermon in Eminence to the great satisfaction of the large congregation. Our best wishes are with pastor and people.

See fourth for remainder of church news.

Great Biblical Library.

4 Beautiful ART VOLUMES, a complete and magnificently illustrated BIBLICAL LIBRARY for less than the cost of an ordinary family Bible.

Read these three letters taken from thousands of a similar character: "I have seen no work that will yield a richer harvest of most desirable knowledge or a higher inspiration in the direction of virtue and duty than this great production of the closing years of our 19th century. Every year of the Bible should secure this work if it is to be his own." (REV. CHAS. E. LOHN, Newburyport, Mass.) "It is the best thing I ever saw. I am enthusiastically delighted with it. It adds an intense interest to the study of the Bible." (REV. F. M. LAMB, Kennebecport, Me.) "I greatly prize it. It is the most beautiful and most useful Bible I have ever seen or expect to see. God will surely bless those who are engaged in putting forth His Word in so attractive a form." JAS. A. SCOTT, 710 Third Street, N. E., Washington, D. C.



This wonderful Library is not only the authorized version of the Bible in large clear type but also includes: A Biblical History, A Bible Atlas, A Bible Dictionary, and with its Self-Interpreting Features, exhaustive Commentaries, Explanatory Notes, Harmony of the Gospels, Helps to Bible Study, etc. etc. 400 Full Page Original Photographs, showing the actual scenes of the great Historical Events of the Scriptural narrative constitutes the Most Wonderful Biblical Production in existence.

OUR BIBLE CLUB controls the entire first edition of this truly wonderful BIBLE. More than two-thirds of the edition has already been allotted to Club members, but

WHILE THEY LAST, which can be but a short time, we will deliver to those joining the Club this remarkable Biblical Library at our exceptional Club price and on our most convenient terms. This offer must be withdrawn when this edition is exhausted. The proportion is so liberal (saving members about 50 per cent on the original prices on heavy enamel paper, and are suitable for framing any size) that the Club will also send you FREE, postage paid, a beautiful art portfolio of copyrighted photographic views, selected from the remarkable series of 400 full-page plates which so beautifully illustrate the new Self-Interpreting Bible. These are 3x10 inches in size, printed on the original plates on heavy enamel paper, and are suitable for framing any size. They were secured for this work at an expense of \$85,000 by a special expedition to Palestine and the East for this sole purpose, and constitute the most remarkable collection of Biblical photographs the world possesses.

McClure's Magazine Bible Club, 141 East 25th St., New York.

FAMILY CIRCLE.

THE WHIP-POOR-WILL.

Do you remember, father—
It seems so long ago—
The day we fled to either
Along the Pucoco?

GUARDED BY ANGELS.

(A TRUE STORY.)

BY M. S. BURKE.

"It is folly to work here for seven-
teen dollars a month, when I can get
double that here," said John, in an
apologetic tone, as he strapped his car-
pet-bag fast to a stout Hickory stick.

"I know it, my son," replied his
mother. "But it is very hard to let
you go away alone like this; a mere
boy, among strangers."

"And at that age a boy feels older
than his mother and father both,"
said his father, slapping his fine, stal-
wart son good naturedly on the shoulder.

"Oh! I know I'm not Methusalem,"
John replied with a laugh. "but, then,
a boy at twenty-one is a man in law,
and should know how to take care of
himself if ever he will."

"I only wish I were going along,"
said Harrison, the next younger, a lad
of twelve.

"Me do too," piped the baby, reach-
ing out her chubby hands toward her
brother as though ready to start at
once.

"That's right, my little Florida,"
said John, dropping his carpet-bag
and catching her in his arms to give
her the kiss she so dearly loved. "You
might go if mother can spare her little
girl."

"Mother cannot spare one of her
brood," said the familiarity with a suspi-
cious tremble in her voice.

"Well, I will not be gone long; only
a year or two, at most," said John,
with an air of bravado somewhat out
of the elbows. "And I shall be all
right, too; I can easily foot the thirty
miles to Pittsburg, with a lift now and
then from teamsters on the road, and
then I shall take the cars as far as my
money goes, if necessary; for I mean to
travel until I find a region where the
man who plows brains will be as valu-
able as he who plows the earth at
least, if I have to do all the work."

"I think, myself, that you will do
better among strangers, John," said
the father, "for it is not alone a want
of appreciation of the value of educa-
tion that you have to contend with
here, but the familiarity with a fam-
ily acquaintance, too; for 'A prophet is not
without honor save in his own coun-
try,' you know."

"Well, I must be off now," said John,
putting baby down and looking wistful-
ly around the homely apartment that
served as one's parlor, library, fam-
ily sitting-room and the old folks' bed-
chamber. Never had the little log-
house of four rooms looked so beauti-
ful, for he was about to leave it, and
it was home. This was the first parting,
too, and this Christian household was an
affectionate, united family. In fact,
a large part of the religion taught by
their old-fashioned church was love,
human love—the kind that teaches its
disciples to bear each other's burdens.
Such people never part lightly, for
parting is a seething that might be
forever. So as John went from one to
the other of that little group he em-
braced and kissed each one, father and

brothers as well as mother and sisters,
while great tears were streaming down
his cheeks. He was not ashamed of
those tears either; and, in fact, he had
pleats of company, for they all wept
with him.

"It will be a year at least before I
see it all again," said John, glancing
around the room where everything
looked so pure and clean, with a touch
of art in the little attempts at orna-
mentation, which made it apparent that
somebody there had a keen eye for the
beautiful. That cleanliness in neat to
godliness, was also a part of their un-
pretending creed; but the belief that
"Pride goeth before a fall," had usu-
ally sternly repressed the love of art
in their sect, lest it prove a pitfall and
a snare. But John had an artistic sense
that would not be repressed, and the
simple ornaments had been all pur-
chased out of his salary, notwithstanding
the fact that he had been hoarding
for months to get the means to start
out into the wide world to seek his for-
tune. There was a look of keen regret
in the boy's blue eyes that shone
through the tears, as he took it all in,
and then walking to the door leading
into the other of the two lower rooms,
beyond the dining-room and kitchen
he unlatched the wide open door, the
embers smoldering beneath the black-
ened grate, the deal table, as white as
soap and water-said by sand and Penn-
sylvania industry could make it, the
wood with its own sash-curtain
drawn aside to let the sunshine in on a
spot of veranda, bringing the rebellious
artistic spirit even into the kitchen;
for John had inherited his love of the
beautiful from his mother, although
her plain costume of gray stuff, with
white ornaments and white kerchiefs pinned
across her bosom, gave small hints of
that fact.

He was only twenty-one, but he had
a man's purpose to conquer fate, a good
education and temperate habits; so his
youthful air-castle were built on a
somewhat practical plan.

He had in the carpet-bag, just
strapped to his stout walking-stick,
change of clean linen, made by his
mother's own hands, too, so warranted
not to rip, he was provided, also, with
a substantial luncheon in the capacious
pocket of his coat, and his mother put
a Bible into the pocket on the other
side.

"Do balance it properly," said his
mother. "And there is one passage in this book
which has always seemed very beau-
tiful to me. He shall give his angels
charge concerning thee, and in their
hands they shall bear thee up, lest at
any time thou dash thy foot against a
stone," which proves very conclusively
to my mind that the angels do watch
over those who are committed to their
care."

"Well, good-by, mother," said John,
with a tall-tale quaver in his voice,
slinging the stick, with carpet-bag at-
tachment across his shoulders.

"Farewell, my son," said the good
mother, and his mother can no longer
minister to him! I shall ask it
every day of him," she concluded,
clapping her care worn hands upon her
breast and raising her tearful eyes
heavenward.

"I'll be all right; never fear,
mother," John answered, as he stood
out of the gate, waving a last farewell,
then disappearing down the road.

"I feel just like going with him,"
said Harrison. "I don't seem fair for
him to go off alone like that while we
are here."

"He has the Lord with him, chil-
dren; don't forget that, though I did
myself a while ago," said the mother;
"and it is that thought which gives me
courage to let him go at all. Isn't it
good to see him go, father?" But the father
had disappeared, for men are wont to
hide their grief.

Alas! had they known the dangers
through which their loved one would
pass inside of a fortnight they would
have needed more than ever all the
courage they could call up.

What a sight for our country lad
was the busy depot at Pittsburg, with
the panting engines, the rattling trucks
and the hurrying people, and his heart
gave a great plunge that almost suffo-
cated him as the train started at last.

How quiet was the trees, houses and
town seemed to fly past, and the
strange experience soon dried his tears,
the ephemeral tears of youth.

Then suddenly the train stopped and
there was a strange commotion outside.
He arose, and going out on the plat-
form he was enabled to learn that a
hand-car on which six men were riding
had been run down by his train and five
of the men instantly killed.

And he seemed to hear his mother's
voice saying: "I shall ask it every day
of him," and John thought, "I wonder
if an eye-prayer for me?"
At Delaware, O., he stopped off to
try his chance, and, finding no vacan-
cy, decided to go on at once; but as no
train was due for several hours he con-
cluded to wait away the time by a
visit to the city fair, then in progress,
and the many exhibits he saw there
gave another new experience.

while some of them were a great treat
to his art-loving nature.
But here he was again brought face
to face with death, as standing in the
crowd around a stationary engine, it
exploded, killing eleven persons, while
he himself escaped with a broken arm.

"May the good angels guard my boy
when mother can no longer minister
unto him," he whispered, with a look
of awe upon his face; for a young man
about his own age was stricken right at
his side.

He pushed on that same evening to-
ward Circleville, where he attended a
political meeting next day—the church
meetings at home being the only kind
of gathering known to him hitherto—and
his pulses began to tingle at the
thought of the new world and its opor-
tunities in turn, as their favorites made
what seemed to them good points. It
was a debate between "Sunset" Cox
and Samuel Galloway, and the keen
wit of the former was a treat, indeed,
to the country lad with his sober train-
ing.

Here the railroad ended and he took
the stage to Chillicothe. This con-
sumed the last of his money save a few
dollars to furnish food; at Chillicothe,
therefore, he took to the road, walking
along the top-path of the canal, and
crossing over the river to the Kentucky
side on a flatboat attached to a rope
that stretched from shore to shore, he
went up to Greensburg and passed the
examination there with credit, but
the engagement was given to another
of the low-path of the canal, and the
tows were scarcely the field for so
primitive a teacher, he made up his
mind to temper his ambition and con-
tent himself with a country school, and
as he had heard that an examination
was about to be held at Wheelers-
burg, O., for teachers in the country
schools, he retraced his way as far as
Ironton.

It was now late in the afternoon, but
if he tarried until morning it would
enable him to rest for a night in
lodging, so he crossed the river again,
and started over the mountain that lay
in his route, whistling to keep his cour-
age up as he trudged along. But how
dark and lonely the way became as the
day waned, for the moon was on the
other side of the hill, and as the shades
were full thicker and blacker, they
seemed to envelop him in a mantle of
doubt as well as of darkness, and he
felt a sudden, overpowering dread of
something, he knew not what. "I
shall ask it every day of him," said
the words breathed through his
heart. "She prayed for me to-day," he
said. "I am not afraid," and he strode
on, his step growing firmer and more
assured.

But suddenly he became aware that
he was no longer in the path. Free
quent obstructions of trees, stumps and
boulders, taught him that. He was lost
in the mountain. A lonely owl hooted
over his head, and the silence of night
seemed full of strange noises. Agains
lost in the darkness, he felt a sudden
dread of some unseen danger al-
most paralyze his will, and his feet
dragged, heavy and clogged, like the
footsteps of age.

"May the good angels guard my boy,"
he sighed, and, comforted, he wan-
dered on.

"I will strike the path again, pre-
sently, I know," he said aloud, in a
confident tone.

Just then he almost fell over a tree
which had fallen to the ground. He
started to go around it, but became en-
tangled in the branches at one end,
and he started up against the roots at
the other as though unseen hands sought
to hold him. But he clambered over
the trunk and pursued his way.

"I know I will soon be out of this if
I keep on, and it is too cold to sleep
in the woods," he said, as though apolo-
gizing for his disregard of some friend-
ly opponent, and there, right before
him, he saw a light glimmering in the
valley below.

"Hurrah!" he shouted, and started
down with accelerated speed.

Crossing a shallow brook, at the foot
of a mountain, on a rustic bridge
made pliant by the roots of trees,
that flooded the valley on this side of
the hill, he at last reached an inclosure
around a cabin home, and, vaulting
over the fence, rapped at the door.

A man appeared with a tall dip in
his hat, and holding a light above
his head, viewed his outhouse visitor
with the utmost surprise. "Come in,
my boy—come in," he said, leading the
way, and ushering John into the one
room of the cabin where a motherly
woman sat knitting beside the ample
hearth, upon which a roaring log fire
was blazing, making warmth and light
too.

"Here, take this cheer, an' set down
an' tell us whar ye come from," said
the man, offering John a seat right in
the ruddy glow of the fire. "I see
ye'r a stranger in these parts. I
'come from Ironton," John re-
plied.

"Which way did ye come, to bring
ye to Jack Martin's cabin?" the man
asked, in visible surprise; "for this
road of mine is nigh a mile from the
road."

"I came across the mountain," said
John.
"Across that mountain?" Mr. Martin
almost shouted. "Ye tell me that, an'
I think I'll believe ye."

"Indeed, sir, I did," said John, earnest-
ly. "Ye can't think I would de-
ceive you? Why should I?"

"Across that hill after dark," said
Mr. Martin in an awe-struck tone, "an'
ye be alive to tell it."

"Why, what danger was there?"
asked John, nervous.

"Danger," repeated Mr. Martin. "I
will take ye' out thar to-morrer an'
the ev'ry body."

"Ye'ye' crossed that hill to-night,
some good angel must hev led ye',
chile," said the woman, dropping her
knitting and looking curiously at John
over her spectacles.

And another womanly voice, a far
sweeter voice to him than any other,
seemed to breathe close to his ear.

"May the good angels guard my boy,
but mother can no longer minister to
him."

"Mother, get the young man some'at
to eat," said Mr. Martin, abruptly,
turning to his wife, and John thought
his voice strangely husky.

There was a tear in the good wom-
an's eye, too, as she spread a snowy
cloth upon the pine table and laid upon
it the homely viands for his meal,
sweet home-made bread, golden butter,
some baked apples and a pitcher of
milk.

After a good night's sleep on the
pilar bed in the corner opposite to that
in which his host and hostess slept,
and a hearty breakfast—for which
these hospitable people would not take
a cent—John felt quite equal to a tramp
by daylight, and, the ground he had
traced in the darkness of the night
before.

"Ye'd never ketch me a-walkin' uv
it in anythin' but the broadest kind uv
daylight," said Mr. Martin as they
started up the side of the mountain.

"I've crossed the rocky sides of
the mountain," "D'ye see that?" "An'
the hill's full uv 'em; an' how d'ye
'pose ye ever waded round 'em in
the dark when ye wuz lost
'thous' fallin' in a dozen uv 'em?"

"I don't know how I have fallen
into a dozen," John laughed, nervous-
ly, "for one would have been plenty."

"It's well nuff ter laugh now," said
Mr. Martin, gravely, "but it seems
little short uv a miracle that you be
alive ter tell the story."

"And right before the morn was the tree
over which John had clambered, with
a yawning pit at each end of it. Had
he gone around it, as he at first at-
tempted, he would have gone down
into a pit whichever side he took."

"I shall ask it every day of him,"
thought John, as his heart be-
came understood the miracle.

John passed his examination success-
fully and got a school in Seloto county
at a salary of \$37.50 per month, which
made him feel far richer than his pro-
posed one of \$5,000 a year for John
boarded around among his scholars,
and, dressing very plainly, he saved
most of his money and took a course in
law, moved to the far West and now
represents his State in the United
States Senate—Independent.

HOW'S THIS?
We offer One Hundred Dollars Reward for
any case of Catarrh that cannot be cured by
Hall's Catarrh Cure.
F. J. CHENEY & CO., Props., Toledo, O.
Quincy for the last twenty years and believe him
perfectly honorable in all business transac-
tions, and financially able to carry out any ob-
ligation made by him in connection with this
advertising.
WEST & TRUX, Wholesale Druggists, Toledo,
O. WALKING, KISSAM & MARVIN, Wholesale
Druggists, Toledo, O.
Hall's Catarrh Cure is taken internally, act-
ing directly upon the blood and mucous sur-
face of the system. It is the only cure for
Catarrh of the Bladder, and is sold by all
Druggists. Testimonials free.
Hall's Family Pills are the best.

FLORIDA EXCURSION RATES.
Excursion tickets to Florida and other
points via the Gulf Coast route via the
Southern Railway, from and through Louisi-
ana and Cincinnati, in connection with the
Atlantic Coast Line, and the Gulf Coast
and Florida Gulf Coast Lines, and
schedules. For particulars address Wm. E.
Taylor, Asst. Gen. Pass. Agent Southern
Railway Co., Louisville, Ky.

NOW IS THE TIME TO PLAN FOR YOUR
WINTER TRIP TO CALIFORNIA.
Commencing October 20, 1897, the Western
Railroad, in connection with the "Sanita" Ex-
pression, will run a special train via the
Southern Railway, from and through Louisi-
ana and Cincinnati, in connection with the
Atlantic Coast Line, and the Gulf Coast
and Florida Gulf Coast Lines, and
schedules. For particulars address Wm. E.
Taylor, Asst. Gen. Pass. Agent Southern
Railway Co., Louisville, Ky.

AGENTS WANTED. Free outfit. One year
\$14,000, several \$2,000 yearly. P. O. 1071, N. Y.



One's physical feelings, like the faith of
setter, search and point out plainly the
fact of disease or health.

If a man is not feeling well and vigorous
—if he is losing flesh and vitality, if he is
listless, nervous, sleepless, he certainly is
not well. The down hill road from health
to sickness is smooth and declines rapidly.

At the first intimation of disease, the
wise man takes a pure, simple vegetable
tonic. It puts his digestion into good ac-
tive order and that puts the rest of his
body in order. The medicine that will do
this is a medicine that is good to take in
any trouble of the blood, the digestion, of
the respiration, no matter how serious it
may be become.

The medicine to take Dr. Pierce's
Golden Medical Discovery. It is a remark-
able remedy. It cures diseases in a per-
fectly natural way, without the use of
strong drugs. It cures the following:
It has a peculiar tonic effect on the lining
membranes of the stomach and bowels.
By putting these membranes into healthy
condition, stimulating the secretion of the
various digestive juices and furnishing to
the blood the proper purifying properties,
it reaches out over the whole body and
drives disease germs, before it into the
usual excretory channels. It builds up
firm muscular flesh, makes the skin and
the eyes bright.

Dr. Pierce's Golden Medical Discovery
has been found wonderfully efficacious in
the treatment of skin diseases—eczema,
psoriasis, etc., and in the treatment of
common pimples or blotches to the worst case
of scrofula.

TEA SET FREE
or Watch, Clock, or Toilet Set
with 50 pounds COCKATU TEA...

THE GREAT AMERICAN TEA COMPANY.
31 and 33 Vesey St., New York. P. O. Box 26.

LADIES' FINE SHOES
CUSTOM-MADE SHOES
MAILED AT WHOLESALE PRICES.

The J. C. TARRANT SHOE CO., Cincinnati, Ohio

SAMPLE FREE
With Full Particulars.
Address, WILLIS S. HASK,
Box 18, Westfield, N. J.

B. & O. S-W-R. R.
CINCINNATI AND THE EAST; ST. LOUIS
AND THE WEST.

Table with 4 columns: City, No. 20, No. 16, No. 11. Rows include Lv. Louisville, Ar. Cincinnati, etc.

Train No. 16 has Pullman Drawing-room
Sleeping Car, Dining Car, and Buffet
Drawing-room Sleeper Louisville to Wash-
ington and Baltimore, with Parlor Car to Phil-
adelphia and New York. Dining Car from Cin-
cinnati.

ST. LOUIS, SPRINGFIELD AND THE WEST.
Table with 4 columns: City, No. 20, No. 16, No. 11.

Trains No. 16, 20 and 44 have elegant day
coaches, Pullman parlor and sleeping cars to
St. Louis.

TRAINS ARRIVE.
From East: 7:10am 12:10m 6:00pm 10:30pm
From West: 7:10am 12:10m 6:00pm

City Ticket Office, southeast corner Fourth
and Main streets. Depot, South and River.
W. S. HASK, D. & A.

DID YOU TRY D.P.?
BY J. T. O'BRIEN.

Cloth The; Paper No. Baptist Book Concern.

Free Medicines

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 Sears-Cera Cure, and has cured hundreds of cases that were pronounced hopeless. - It will cure you.

Prominent Physician Testifies.

DR. JAMES KENDALL, of E. House Terr., Mo., states that he has been a sufferer of Catarrh and Deafness for a great many years, so much so that it seriously interfered with his practice; but after taking the Sears-Cera Cure for a few months was restored so that he can do any amount of work and can hear better than ever.

DR. J. H. MARSHALL, Jr., Postmaster, Bayard, W. Va., states that he has suffered from childhood with Catarrh, Indigestion and various ailments, and was almost entirely dependent and on the verge of insanity, but thanks to your skillful treatment I am restored to perfect health and feel like a new man.

A Fair and Intelligent Lady Speaks.

MRS. J. A. DUVALL, Warrenton, N. C., says: "Anyone so kind to me 3 months ago and see me 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 free than ever in my mind and heart. Here I would have died 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 now hear the clock tick the first time in many years.

MISS LILLIE FRUSH, a charming young lady of Alwood, Ind., writes: "I was the last stage of Consumption and was given up as a hopeless case. Before the end of the first week I began to eat and gain strength. By the end of the first month I gained 15 pounds and 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 Free Treatment.

To introduce our Sears-Cera Cure in every community and prove that it cures when all others have failed, Dr. Beatty will for a limited time, prepare a 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 Sears-Cera Cure is prepared especially to suit each individual patient.

Address Dr. Marshall Beatty, Dept. L, 125 W. 12th St., Cincinnati, O. Dr. Beatty has an enviable reputation for ability in his profession, and will not promise what he can not carry out. We advise our readers to write to him. - Christian Standard.

"Bowlegged."

This was the remark of one of the purchasers of the

Sears Gas Generators

He said he had become "bowlegged from carrying in wood and coal and carrying out ashes." His wife and troubles are now over. Why do you not follow?

Kerosene is the coming fuel.

After many years of experimenting we have perfected a generator that burns a pure white hydro-carbon gas generated from Kerosene Oil. No smoke, no odor, cheaper than gas, coal or gas-oil. Always ready, clean and safe, the same effect secured as from coal in every capacity. Quicker, cheaper and better service is secured because you get a heat of superior intensity in quicker time and less expense. The danger of carrying in wood and coal and building of fires and carrying out ashes and its necessary dirt is done away with. Send for descriptive circular. Price \$5, we prepay the express charges.

Agents Wanted, good commission. Sears Oil Generator Company, 27 Dearborn Street, CHICAGO.

BLANCARD'S PILLS AND SYRUP

THE MOST SUCCESSFUL REMEDY FOR ANEMIA, POORNESS OF THE BLOOD, CONSTITUTIONAL WEAKNESS, SCROFULA, ETC. None genuine unless signed "BLANCARD, 20 Rue Bonaparte, Paris." ALL DRUGGISTS. E. F. BROWN & CO., N. Y. Agents for U.S.

ASHLAND HOUSE,

Cor. 24th and Fourth Ave. NEW YORK. OLD-FASHIONED KENTUCKY HOME. European Plan, \$1.00 per day. American Plan, \$2.50 to \$3 per day. 175 Rooms. H. H. BROWKWAY, Prop.

THE KITTEN AND THE BEAR.

Chris Bruan, the veteran First Sergeant of Troop D, had a kitten which, during the summer camping of the troop at the Lower Geyser Basin, made her home within the sergeant's tent. Here, curled up on a pair of army blankets, she defied the world in general, and dogs in particular. When the latter approached she would elude every bristle on her brave little back, her eyes would glow like live coals, and her tail would swell up threateningly. If dogs approached too near she would hiss, and exhibit the usual signs of hostility until the intruders had vanished from her neighborhood.

One day, when the camp was bathed in sunshine, and every soldier in camp felt lazy, an inquisitive black bear came down the mountain side, and, whether because he was in search of adventure or because attracted by a savory smell from the cook's fire, began to walk about among the white tents of the cavalry command.

Suddenly the kitten caught sight of him. Dogs by the score she had seen, but this particular "dog" was the largest, and the hairless dog she had ever seen. But she did not hesitate. It was enough for her that an enemy had invaded her special domain. Hissing forth her spite, while her little body quivered with rage, she darted forth at the bear, and the hairless dog was sudden, and one glance was enough for Bruan. With a snort of fear Bruan made for the nearest tree, a short distance away, and did not pause until he was safely perched among the upper branches. Meanwhile the bear, standing broad and close on the ground beneath, keeping close guard over her bow captive, her back still curved into a hump, and her hair still bristling with righteous indignation, while her tail would now and then give a significant little wag, as if to say, "This is the way I settle impertinent bears."

The soldiers, who meanwhile had poured forth from their tents, could scarcely believe their eyes; but there was the bear in the tree and the kitten below, and there were those who had seen the affair from beginning to end. And perhaps the strangest part of it all was that the bear would not stir from his safe position in the branches until the kitten had been persuaded to leave her huge enemy a clear means of retreat! Then he slid shamefully down from his perch, and ambled hastily off towards the mountains. - St. Nicholas.

A CURE FOR CRYING.

The great French writer, Victor Hugo, tells this story about his own childhood - his father, he remembers little, was that of Napoleon's Generals. "When I was five or six years old I was crying. My father, who heard me, did not reprove me, but this is the way he punished me: "Why, the poor dear little girl!" he said, in a cool, ironical manner. "What's the matter with her? Who has been making her cry? She shan't be found fault with. It's right for little girls to cry. But how's this? What have you been dressing her in boy's clothes for? Make her a pretty frock at once, and to-morrow she shall go and take a walk in the garden of the Tuilleries."

"Sure enough the nurse put a girl's dress on me the next day, according to order, and took me to walk in the Tuilleries. I was well mortified, as you may perhaps imagine. But I never cried again from that day until I had become a man grown."

THE BRIGHT SIDE.

Cheerfulness can become a habit, and habits sometimes help us over hard places. A cheerful heart seeth cheerful things. A lady and a gentleman were in a lumber-yard situated by a dirty, foul-smelling river. "The lady said: "How good the pine boards smell." "Pine boards!" exclaimed the gentleman. "Just smell this foul river!" "No, thank you," the lady replied, "I prefer to smell the pine boards." And she was right. If she, or we, can carry the principle through our entire living, we shall have the cheerful heart, the cheerful voice and cheerful face. There is in some households an unconscious atmosphere of domestic and social ozone which brightens everybody. Wealth cannot give it, nor can poverty take it away. - Miss Muloch.

Men imagine that they communicate their virtue or vice only by overt actions, and do not see that virtue or vice emits a breath every moment. - R. W. Emerson.

WANTED - The names of all persons suffering with Piles. We have a positive cure and want to tell you all about it. Address DON CHICKEN, Chicago, Ill.

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



Orders of the Kidney and Bladder disease Bright's Disease, Rheumatism, Gravel, Pain in the Back, Female Complaints, Dropsy, etc. For these diseases a specific Cure is found in a new botanical discovery, the wonderful KAVA-KAVA SHRUB, called by botanists the paper Mulberry. It is a completely cured him of Kidney and Bladder disease of many years' standing. Hon. H. C. Wood, of I. well, Ind., writes that in four weeks the Kava-Kava Shrub cured him of Kidney and Bladder disease of ten years' standing. Many letters, including Mrs. James Young of Kent, Ohio, and Mrs. Alice Evans of Baltimore Md., testify to its wonderful curative powers in Kidney and other disorders peculiar to womanhood. You may judge of the value of this great specific for yourself. We will send you a Large Case by Mail FREE, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and it is Free. Address: The Church Kidney Cure Co., 49 Fourth Avenue, New York City. Mention this paper.

EXCURSION RATES

VIA EAST L. B. AIR LINE. December 6th, 7th, 8th, 21st to all points in Arkansas, Indian Territory, Oklahoma, Texas, and points in Arizona, Colorado, New Mexico, Oregon, Utah and Wyoming. For full particulars write to apply. City Ticket Office, S. W. Cor. 3rd and Main Streets, J. B. Campbell, D. P. A., Louisville, Ky. HALF RATES WEST VIA BALTIMORE & OHIO SOUTH WESTERN RY. Think of it, one fare to Arizona, Arkansas, Colorado, Indian Territory, Iowa, Kansas, Missouri, Nebraska, New Mexico, Texas and Wyoming, November 15th and 16th and December 15th and 16th. For full particulars write to Brown, southeast corner Fourth and Main, Louisville, Ky.

THE BIBLIOTHECA SACRA A Religious and Sociological Quarterly

CONDUCTED BY G. FREDERICK WRIGHT, Oberlin, O. Z. SWIFT HOLBROOK, Chicago, Ill. It is indispensable and is important, even to those who do not study closely the currents of contemporaneous opinion. - Pres. Sylvester P. Snowell. The January number will contain an illustrated article by Professor Howard Osgood, of Rochester, N. Y., on "The Archaeology of Baptism;" being a reply to the article by Pres. Benjamin H. Warfield in the October Number, 1896.

Contents of No. CCXV, July, 1897. The Tell-El-Amarna Letters, How to Promote the Study of Greek, H. A. Scamp. The Cosmogony of Genesis and Its Reconcilers, H. Morton. Improved Homes for Wage-Earners, J. G. Johnson. Further Studies on the Bloody Sweat of Our Lord, W. W. Keen. The idea of the Kingdom of God, E. M. Chapman.

Contents of No. CCXVI, October, 1897. Early Religion of the Hindus, An Examination of Royce's Religious Aspect of Philosophy, H. Magoun. A Sketch of the History of the Book of Zochariah, Social Evolution and the Churches, W. R. Besteridge. Some Characteristics of the Cambridge Platonists, F. J. Powlicke. The Church Fathers on the Nature of Property, H. H. Swain. Knobel's Homer, S. C. Bartlett.

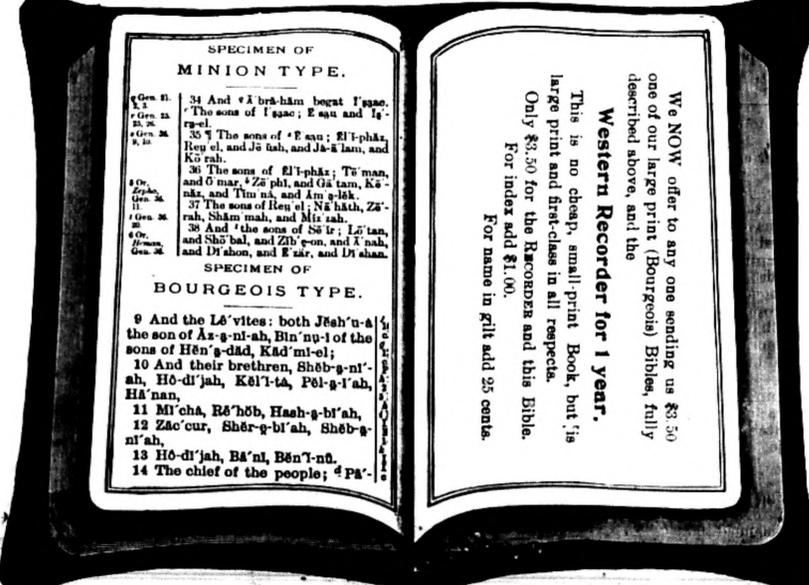
Contents of No. CCXVII, January, 1898. The Archaeology of Baptism, Jonathan Edwards and the Great Awakening, E. H. Byington. Gilead and Bashan; or, The Promissic Manasseic Conquest, Creation; or the Transmutation of Energy, J. Cooper. Does a Literal Interpretation of the Song of Songs Remove its Character as Scripture? S. I. Curtiss. The Social Failure of Cities, Mrs. Henry Wade Rogers. Early Religion of the Hindus, Law and Lawlessness, C. B. Wilcox. H. W. Magoun. Civic Reform, Z. S. Hulbrook.

Semitic, Critical, Sociological Notes and Book Reviews in each Number. 800 pp. Three Dollars a year; 75 cents a number. Special Terms for 1898 to New Subscribers. Address: BIBLIOTHECA SACRA Co., Oberlin, O.

LEADS ALL THE REST.

Our Premium Self-Pronouncing Teachers' Bible. New Large Type Edition at Lowest Possible Price. Printed on fine white paper, and bound in good durable leather. Absolutely Flexible covers and back. Compact in size. Light Weight. The Ideal TEACHERS' BIBLE.

This Edition contains Helps to the Study of the Bible as follows: Concordance, with Contents, over 40,000 References; Index to Persons, Places and Subjects; 16,000 References; Scripture Atlas, with Index; Glossary of Bible Words; Bible Calendar; Summary and Analysis of the Old and New Testaments. Self-Pronouncing Dictionary of Scripture Proper Names and Foreign Words contained in the Bible, comprising about 3,500 words. Exhaustive articles on Biblical History, Geography, Topography, Natural History, Ethnology, Botany, Chronology, Music and Poetry; Complete Harmony of the Gospels, Tables of Parables, Miracles, Weights and Measures, Jewish Sects and Orders. Fifteen beautiful maps in colors and 32 full-page Illustrations.



The illustration given above is about one-fourth of the regular size. For \$3.00 we will send you one of our Minion Bibles and the READER for one year. Same Book as above, only smaller type. For index add \$1; for name in gilt add 25 cents.

WESTERN RECORDER 307 West Jefferson Street LOUISVILLE, KY.

IS IT A TRIFLE?

THAT COMMON TROUBLE ACID DYSPEPSIA, OR SOUR STOMACH. Now Recognized as a Cause of Serious Disease.

Acid dyspepsia, commonly called heartburn or sour stomach, is a form of indigestion resulting from fermentation of the food. The stomach being too weak to promptly digest it, the food remains until fermentation begins, filling the stomach with gas, and a bitter, sour, burning taste in the mouth is often present. This condition soon becomes chronic and being an every day occurrence is given but little attention. Because dyspepsia is not immediately fatal, many people do nothing for the trouble.

Within a recent period a remedy has been discovered prepared solely to cure dyspepsia and stomach troubles. It is known as Stuart's Dyspepsia Tablets and is now becoming rapidly used and prescribed as a radical cure for every form of dyspepsia.

Stuart's Dyspepsia Tablets have been placed before the public and are sold by druggists everywhere at 50 cents per package. It is prepared by the Stuart Co., Marshall, Mich., and while it promptly and effectually restores a vigorous digestion, at the same time is perfectly harmless and will not injure the most delicate stomach, but on the contrary by giving perfect digestion strengthens the stomach, improves the appetite and makes life worth living.

Send for free book on Stomach Diseases by addressing Stuart Co., Marshall, Mich.

KENTUCKY B.Y.P.U.

The second annual meeting of the Kentucky B.Y.P.U. was held in Versailles November 30 to December 2.

President Yeager, of Georgetown, presided. Officers were elected and Rev. Dr. C. H. Jones led in prayer. E. G. Stout, Esq., delivered the address of welcome. It was brief and to the point, and a model in brevity and good taste. The Rev. E. V. Baldy responded in complimentary words. He pleasantly suggested that Versailles of France was named after Versailles of Kentucky. This, he thought, would be in accord with some recent historical conclusions.

Pastor J. W. Lynch, of Danville, spoke on the Baptist Opportunity with his characteristic ability. He discussed, first, What is the Baptist Opportunity? Second, How to meet it? He said this is a Bible age; the reaction against higher criticism has set in, and the cry is, "Back to the Book." When other denominations come to the Bible they will come to us, for we will have it. This return to evangelical Christianity means much to Baptists. A Bible age means a Baptist age. This is a liberty-loving age. Individual and organized oppression are doomed. Baptists have always stood for liberty. The speaker denounced the tyranny of the religious press and Baptist associations, and said, "We will not tolerate such things." I was at a loss to know what direct connection all this had with the subject under consideration, and concluded that the liberty he wanted was not the same kind he was willing to allow others. The speaker informed the audience that he still claimed the right to read history, and he said, "Woe to the moderators of associations and editors who oppose it." Now let moderators and editors take warning. I mean only those who object to Bro. Lynch's right to read history.

The Rev. Calvin S. Blackwell, Secretary of the Southern Depart-

ment of the B.Y.P.U.A., was the next speaker. We were soon convinced that he is the man for the place. His arguments in favor of the B.Y.P.U. organization were strong. He said that pastors no longer preached distinctive doctrines, and that our young people were growing in ignorance of our doctrines. He emphasized the importance of the Baptist position, and dwelt eloquently on the duty of Baptists to propagate their principles. His address commanded the closest attention, and he thrilled his audience as he recounted how God had chosen Baptists to be his standard-bearers—the forerunners in almost all the great movements.

Wednesday Morning.

Dr. W. H. Felix presided protem during devotional exercises, and the Rev. W. L. Ways read a chapter and led in prayer.

Pastor Z. T. Cody made a strong speech on "Importance of trained workers for our churches." He laid great stress on teaching the people to believe. He said our specialty is faith. He magnified the value, importance and effects of abiding faith in God and his Word. The speaker received marked attention.

Pastor M. P. Hunt spoke on "The Outlook of the B.Y.P.U. in Kentucky." He said we had 175,000 Baptists and 1,500 churches, and that only 500 churches made contributions to missions, and not half of the members of the 500 churches gave anything. He scored the inefficient, and claimed that neglect to teach our young people had filled our churches with spiritual dwarfs. He said the outlook for the B.Y.P.U. in Kentucky is as bright as the promises of God! He told of the effect of training some of his young people, and urged all to organize and instruct them, saying that what had been done in some churches could be done in all.

Dr. W. B. Crumpton spoke on "No longer an experiment." He said he had been timid about the B.Y.P.U., but now he was a full convert, and believed much good would be the result, provided they worked with and under the direction of the churches. Do not be impatient or censorious if some people are slow to take hold of the movement, no amount of abuse will do any good. You can't win people by abuse. Some take hold of new enterprises cautiously, and some will never have anything to do with them. Then we have some who swallow everything that comes along—Parliament of Religions or anything else that is novel. Again he said, Do not be unkind in your criticism of those who are not going with you. Bro. Crumpton talks like a Kentuckian, and yet he has not been with us very long, but in the short time he has learned how to work and win us far better than some who have been here much longer. The sooner a man finds out he can't drive Kentuckians the easier time he has.

Dr. C. H. Jones spoke on the "Outlook," and said: "I like the word 'outlook.' Many people never get that far. Most Baptists are looking back, others looking down, others looking around them." He then spoke of the span of trotters that he rode behind coming to Versailles. "I am glad the B.Y.P.U. is called a movement, because I am opposed to stagnation."

Prof. A. T. Robertson spoke briefly, saying "He had been a country pastor, and knew the advantage of trained members, and the disadvantage of a church that has untrained members. We used to raise \$900 for missions, and half of my members did not give anything. When the Hardshells separated from us they did not all go, and I am glad they did not."

Pastor Eberhardt made a short speech. He said: "We have to make our outlook. The young people are no more anxious to be organized than the old people are. We have failed at Paris after a faithful effort, but we will try again."

Rev. J. N. Prestridge said "the outlook is hopeful, and we are bound to succeed."

Pastor McMurray said he had no trouble to organize in his church. "Wherever I find a B.Y.P.U. I find a live church on all subjects."

Bro. B. F. Hungerford was the next speaker. He thought the time had come for the old folks to organize. "Where do the old gray-heads come in? We have no B.Y.P.U. in our church at Shelbyville. My church at Clear Creek is not doing much; it is too full of horse religion." He counseled patience with those who do not take hold of the B.Y.P.U.

Bro. Ritzmann, pastor of the German Baptist church (and I wish we had more German Baptist preachers if he is a fair sample), said: "The German young people are organized, and are a great power in the German Baptist churches."

Bro. Lynch, of Danville, said: "We have a small society in Danville, but it got no encouragement from our religious papers nor from me. Our young people are bringing their Bibles with them to church. The older members will not do it. Urged all to bring Bibles to Sunday-school instead of lesson papers. The greatest difficulty in Central Kentucky is intellectual inertia, or materialism. It is easy to preach to people with Bibles and pencils. To all this I said amen. Bro. Lynch proceeded to advocate responsive reading, and said he stopped his subscription to a certain paper because of the way it opposed such readings. I took issue with the speaker and opposed introducing ritualism into Baptist churches. I spoke of attending the first meeting in Chicago held in the interest of the young people's movement; of attending other meetings, and signed the first call for such a convention. I had always favored whatever would promote the real training of our young people, but if the B.Y.P.U. is to promote ritualism and women speaking in mixed assemblies I will oppose it. I was born a Roman Catholic, and in early life turned from its ritualism, and will not favor ritualism in Baptist churches. I was, not a great while ago, in New York City, and when the minister appeared in a robe I quietly left the church. Behold Christendom and you will see what innovations result in. I favor the old-fashioned Baptist way of doing things, and will ever protest against making Baptist churches training tracks for ritualism. Though I may differ with my brother, and he equally differs with me, let us who claim liberty for ourselves not be intolerant of others exercising liberty also."

Secretary Blackwell said a man could only be too old to belong to the B.Y.P.U. who was too old to learn.

Pastor Eberhardt was the next regular speaker. His subject was the "Devotional use of the Bible." This address was well prepared, instructive and well delivered. He said: "If the Bible is not a holy book it is no better than any other book, but it is a devotional book; it is the Holy Bible. Bible knowledge is more important than any other. We ought to read and listen to the Bible with solemn reverence, as you would listen to God if he were present and speaking." He paid a tribute to those who have gone before, while they did not delude the members, they had religion, and when they called it was

Advertisement for Fairbanks' Gold Dust Washing Powder. Features the slogan 'Woman's Best Friend - Dirt's Worst Enemy' and an illustration of the product box.

RING IN THE NEW YEAR WITH BAPTIST PERIODICALS

The Best Lesson Helps in the World The Cheapest Lesson Helps in the World Combined Circulation over 40,000,000

Table listing prices for various Baptist periodicals: Quaterlies, Montblies, and Leaflets. Includes prices for different levels (Senior, Advanced, Intermediate, Primary) and per copy/per quarter rates.

Illustrated Papers section listing titles like 'Our Young People', 'Our Boys and Girls', 'Our Little Ones', 'Young Reaper', and 'The Colporter' with their respective prices.

Advertisement for Am. Baptist Publication Society, listing branch offices in Philadelphia, Boston, New York, St. Louis, Dallas, Chicago, and Atlanta.

Advertisement for 'CANCER' treatment, mentioning a cure without the knife and listing a doctor's name and address.

Advertisement for 'THE GREAT CHURCH LIGHT' featuring electric gas or oil lamps with reflectors.

Advertisement for 'NEW YORK STORE' in Louisville, Ky., offering mail orders and samples.

Advertisement for 'STEWART DRY GOODS CO.' listing various goods like Cotton Wash Goods, Handkerchief Counter, and other items with prices.

STEWART DRY GOODS CO. Louisville, Ky.

a religious visit, the Bible was read and prayer followed. This example is worthy of our imitation.

Pastor M. Ashby Jones spoke on "Prayer and Life." Prayer is an important phase of our living. Prayer is the center of activity. Prayer follows conscious need. Imagination is essential to prayer; whatever we want we picture to ourselves. To conquer a world one must first dream that he has. All great victories are won in our closets.

The next speaker was Dr. Eager. Subject: Honoring the Holy Spirit. The Holy Spirit is not a mere influence, but a person, as really as is the Father—person in the sense that we may tempt him—in the sense that we may blaspheme him. He is the guide to the church. We must allow the Holy Spirit to do for us what he can do. The office of the Holy Spirit is to convince of the sin of unbelief. To comfort Christians. Prepare your hearts for his suitable dwelling place, and thus honor him. You can honor him by honoring his Word. This was a most impressive and instructive speech.

Wednesday Night.

Dr. F. H. Kerfoot presented a very able paper on "Essential Baptist Principles," which he called "Distinctive Doctrines of the Baptists."

"The Bible an infallible and all

sufficient rule of faith and practice." "Voluntariness and personal responsibility in religion." "Repentance and faith the first duty of individuals." "The church." "Baptism." "Lord's Supper."

The address was clear-cut and able. The second address was by Dr. E. E. Chivers, of Chicago. The subject assigned him was "Baptists and the Twentieth Century." The present condition is very encouraging. The history of the past warrants the widest scope of prophecy for the future. But Baptists must be loyal to the Lord, to the truth and to their fellow-men.

Thursday Morning. The first address was by Rev. F. D. Hale on the subject of "Organization of a local union." The subject was discussed by Bren. Pretridge, McMurray, Hungerford and Chivers.

"The Weekly Meeting" was the next topic, but Bro. Sizemore not being present, it was fully discussed by Dr. C. S. Blackwell.

Rev. B. A. Dawes gave the third address of the morning. His subject was "Systematic Bible Study." He spoke of the importance of it because the Bible is what it is, and because there is so much ignorance of the Bible and so little real Bible study. He then showed how it was studied in his own church.

Dr. J. R. Sampey spoke on "The Use of the Old Testament." That address was a fitting climax to the regularly arranged programme. He said that Jesus was the best interpreter of the Old Testament.

The convention unanimously adopted the following resolution: Resolved, That it is the sense of the Kentucky B.Y.P.U. that the headquarters of the Southern B.Y.P.U. should be moved to Louisville.

Dr. Chivers then discussed the topic, "Some Sources of Power." Then Dr. J. H. Boyett spoke of the difficulties and discouragements.

At night Dr. Blackwell spoke on "Orations and Oratory." W. P. H.

Be resolutely and faithfully what you are, be humbly what you aspire to be. Be sure you give men the best of your wares though they be poor enough; and the gods will help you to lay up a better store for the future. Man's noblest gift to man is his sincerity; for it embraces his integrity also.—Thoreau.

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain.—Drummond.

Sleeplessness

ESPECIALLY FREQUENT IN HIGH ALTITUDES.

How it May be Overcome in Any Climate.

From the *Chattanooga, Public Op.*
While the Rocky Mountain region is justly famed for its salubrious climate and is becoming more and more the mecca toward which pilgrims are traveling from all parts of the world that they may fill their weakened lungs with life giving air yet there are ailments that climate as in any other one of the chief of which is sleeplessness. This is due to the rarity of the air which on some constitutions is so stimulating to the nerves. In some cases patients are compelled to remove for a time to the sea level to escape the high nervous strain.

As sleeplessness is not an uncommon ailment that climate as in any other one of the chief of which is sleeplessness. This is due to the rarity of the air which on some constitutions is so stimulating to the nerves. In some cases patients are compelled to remove for a time to the sea level to escape the high nervous strain.

The woman came to Parkin thirty years ago when the town was a frontier settlement and had an "ere" by no means unusual visit of pneumonia. She had often passed through in their way from the mountains down to the place to hunt buffalo.

She had been in good health until a few years ago when at each recurring spring time she became debilitated, weak and languid. Her strength left her she was listless and listless. This too in spite of the stimulating effects of the high altitude. The most serious difficulty however was sleeplessness which she could not cure. The long weary watches of the night on her health and she dreaded the approach of night. This lack of sleep robbed her of her strength and brought on a extreme nervousness until she was a physical wreck.

As she could not well take the long journey necessary to a change of climate she sought for a more effective restorative. It was not long before she discovered the benefits of Dr. Williams' Pink Pills for Pale People.

Dr. Williams' Pink Pills for Pale People. This is the best medicine for sleeplessness. It is a blood purifier and a general tonic. It is a blood purifier and a general tonic. It is a blood purifier and a general tonic.

Dr. Williams' Pink Pills for Pale People. This is the best medicine for sleeplessness. It is a blood purifier and a general tonic. It is a blood purifier and a general tonic.

Dr. Williams' Pink Pills for Pale People. This is the best medicine for sleeplessness. It is a blood purifier and a general tonic. It is a blood purifier and a general tonic.

Dr. Williams' Pink Pills for Pale People. This is the best medicine for sleeplessness. It is a blood purifier and a general tonic. It is a blood purifier and a general tonic.

Dr. Williams' Pink Pills for Pale People. This is the best medicine for sleeplessness. It is a blood purifier and a general tonic. It is a blood purifier and a general tonic.

Dr. Williams' Pink Pills for Pale People. This is the best medicine for sleeplessness. It is a blood purifier and a general tonic. It is a blood purifier and a general tonic.

Dr. Williams' Pink Pills for Pale People. This is the best medicine for sleeplessness. It is a blood purifier and a general tonic. It is a blood purifier and a general tonic.

Dr. Williams' Pink Pills for Pale People. This is the best medicine for sleeplessness. It is a blood purifier and a general tonic. It is a blood purifier and a general tonic.

Dr. Williams' Pink Pills for Pale People. This is the best medicine for sleeplessness. It is a blood purifier and a general tonic. It is a blood purifier and a general tonic.

Dr. Williams' Pink Pills for Pale People. This is the best medicine for sleeplessness. It is a blood purifier and a general tonic. It is a blood purifier and a general tonic.

Dr. Williams' Pink Pills for Pale People. This is the best medicine for sleeplessness. It is a blood purifier and a general tonic. It is a blood purifier and a general tonic.

Dr. Williams' Pink Pills for Pale People. This is the best medicine for sleeplessness. It is a blood purifier and a general tonic. It is a blood purifier and a general tonic.

Dr. Williams' Pink Pills for Pale People. This is the best medicine for sleeplessness. It is a blood purifier and a general tonic. It is a blood purifier and a general tonic.

Dr. Williams' Pink Pills for Pale People. This is the best medicine for sleeplessness. It is a blood purifier and a general tonic. It is a blood purifier and a general tonic.

JUST IN TIME FOR CHRISTMAS!

POSITIVELY OUR FINAL ANNOUNCEMENT—YOUR LAST OPPORTUNITY.

Little time is left in which to book the reference of the Western Encyclopaedia and offered to send any one of them a complete set of our magnificent new reference library. The American Educator, without a penny of advance payment, and the first privilege of return if the books should not prove to be entirely satisfactory in every respect. This confidence was not misplaced. Of the many hundreds of sets sent out, not one has been returned. Nine-tenths of the applications have already become positive orders. The fortunate purchasers have taken advantage of our liberal cash discount, and now possess forever, this address, and only up-to-date reference library, secured at the bare cost of paper, printing and binding. Scores of letters daily received from delighted purchasers attest the wisdom of our bold and original method of advertising and popularizing this up-to-date reference library. With such a thorough introduction to the wide-awake and critical newspaper readers of America in 1907, we fully expect to sell 100,000 sets of the American Educator in 1907 and there at the regular price of \$5.00 and \$4.00—that is into effect December 31. You are still free to order the set you desire at the special Christmas price of \$3.00. What you order is yours for good. Remember that you pay us no money until you examine each volume and satisfy yourself that this work is exactly what you want. Why should you hesitate to embrace this wonderfully liberal proposition?

American Educator 30 DAYS' TRIAL FREE Read This!

This brilliant new reference work is the only one that is fully up-to-date is complete in
SIX IMMENSE QUARTO VOLUMES Nearly 4,000 Pages.
65,000 Encyclopaedic Articles
14,000 Biographical Sketches
75,000 Geographical References
1,000 Columbus and Master
4,000 Original Illustrations
500 Designs in Brilliant Colors
100 Superb Full-page Portraits
75 Magnificent Colored Maps

The Scientific American

Issue of Nov. 27, 1907, says: "The American Encyclopaedia is an entirely new and up-to-date publication, presenting a simple resume of the progress of science and the arts, and the facts that go to the making of history right up to the present year. Those who have only the large, old-time encyclopaedias will take up these volumes with large appreciation of the progress that has been made... where the reader desires the latest and freshest information."

Encyclopaedia, Dictionary, Library of Biography, Gazetteer and Atlas.

The American Educator is a strictly new publication. It was begun in 1901, and dated in October, 1907. It is fresh and new from cover to cover. The contributions, illustrations, colored plates, maps, etc., cost over \$200,000 in cash. Its editors, numbering more than 800, are world-famous authorities in their several departments. It treats history, science, literature, art, and every other subject that the encyclopaedia do not even mention—things that happened lately. As an Encyclopaedia, it exactly meets the wants of busy people who are determined to keep fully up to date. As a Dictionary, it answers every requirement of business, study and society. As a Compendium of Biography, it gives brief life histories of all ages. As a Gazetteer, it is a full generation of the past and a show-and-tell of the latest intelligence. As an Atlas of the World, it gives an 1807 view of the entire globe, with special maps showing disputed boundaries, recent surveys, the Klondike region, Hawaii, Venezuela, Greece, etc. In every department, it is a "society" incomparable in its concise and accurate treatment of existing knowledge. The illustrations number over 4,000, including many finest chromo-litho plates. The text is in brilliant colors, and 300 full-page portraits of the world's great men, each a gem of the world-encyclopaedia. All the maps have been especially engraved since 1897, and are right up to date. We make THIS SENSATIONALLY LOW PRICE PROPOSITION without the least hesitation, knowing that we take no risk. No one will willingly give up these matchless volumes after becoming familiar with their wonderful utility and unrivalled excellence. We have supreme confidence in our work and in the intelligent judgment of our patrons, and are determined that the reader of the WESTERN RECORDER shall miss this.

One Great Educational Opportunity of a Lifetime

through lack of liberality on our part. The demand will be unlimited when people generally learn that a prize we are offering. Our present remarkable proposition aims to spread this knowledge far and wide—to place in the homes of worthy people, where it will be a perpetual and most effective daily advertisement of a work that every ambitious woman and child actually needs.

What You Must Do. Send your full name and address, stating occupation, etc., and say you are entirely free to take as long a time as you like in making your selection. We will promptly forward the entire set of 6 quarto volumes, you to pay the transportation charges on receipt. At any time within 30 days you may return the set for a full refund of the \$3.00. The subsequent payments will be, on the cloth style, \$2.00 a month for 6 months, making a total payment of \$12 (regular price \$20); on the Half Russia style, \$1.50 a month for 6 months, making a total payment of \$9 (regular price \$15). The cloth style is handsome and solidly bound, but we always recommend the Half Russia as more durable and worth the difference in present cost. If, however, you decide for any reason to return the set, you are entirely free to do so at any time within the 30 days, providing the transportation charges. This proposition will not remain open longer than December 31st, and may be withdrawn at any moment. The only application will secure the introductory set at these phenomenal terms. Books of same price mailed free on receipt of 2c stamp to pay postage.

ORDER TO-DAY AND YOU'LL HAVE IT FOR CHRISTMAS.
Syndicate Publishing Co., Dept. 98, 234-236 S. 8th St., PHILADELPHIA.

THE BEST ELECTRIC BELT ON EARTH

YOUR FIRST AND LAST OPPORTUNITY TO GET THE WORLD-FAMOUS DR. HORNE'S \$20 Electric Belt for only \$6.66

THIS OFFER IS GOOD FOR 30 DAYS ONLY

WE MAKE THIS SPECIAL UNPRECEDENTED OFFER TO THICKLY INTRODUCE AND CIRCULATE AGENTS IN NEW LOCALITIES.

WE HAVE NOW OFFERED YOU AN OPPORTUNITY OF YOUR LIFE

CUT OUT COUPON

DR. HORNE ELECTRIC BELT & TRUSS CO. 112-114 DEARBORN ST., CHICAGO, ILL., U.S.A.

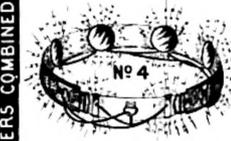
AGENTS WANTED EVERYWHERE

THOUSANDS OF PERSONS CURED ANNUALLY BY OUR BELTS

E. L. HUGHES LUMBER

Sash, Doors, Blinds, BUILDING PAPER.

123 125 E. Main St., next to Call House, Louisville, Ky.



FOR MEN AND WOMEN. DR. HORNE'S ELECTRIC BELTS

- Rheumatism
- Sciatica
- Lumbago
- Calculus
- Colic
- Neuralgia
- Dyspepsia
- Constipation
- Heart Troubles
- Paralysis
- Nervousness
- Spinal Diseases
- Varicose
- Torpid Liver
- Throat Troubles
- Kidney Complaint
- Sleeplessness
- Nervous Debility
- Old Rheumatism
- Pain in the Back
- and Limbs

AGENTS WANTED EVERYWHERE

GET THE GENUINE ARTICLE!

Walter Baker & Co.'s

Breakfast COCOA

Pure, Delicious, Nutritious.

Costs Less than ONE CENT a cup.

Be sure that the package bears our Trade-Mark.

Walter Baker & Co. Limited,
(Established 1780.)
Dorchester, Mass.

John B. Castleman. A. G. Langham.

—THE—

ROYAL

Insurance Co

—OF—

LIVERPOOL.

(INCORPORATED.)

Barbee & Castleman,
Managers Southern Dept.
COLUMBIA BLD'G.,
Louisville, - - - Ky.

AGENTS in all towns in the south.



\$18 ONLY \$18

Here a New High Arm Sewing Machine, with five drawers and cover, all attachments, warranted 10 years. Freight prepaid by us. Check with order. If machine is not satisfactory in 30 days, we will refund your money.

Whayne Mfg. Co.
560 Fourth Ave., LOUISVILLE, KY.
This firm is responsible.—Western Recorder.

GERMAN BANK,
FIFTH & MARKET, LOUISVILLE, KY.

APITAL \$200,000
SURPLUS \$200,000

General Banking & Savings Bank

INTEREST PAID ON TIME DEPOSITS.

P. VIGLINI, President.

CLYMER B. CHURCH
Sole Agent for
Sewing Machines
and
Mention this paper.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, Ohio.

ILLINOIS CENTRAL—Union Depot, foot of E. Seventh st., Double daily service to Memphis and New Orleans. City Ticket Office, 220 Fourth street.

No. 22 MEMPHIS & N. O. L. T. D. No. 22.
Leave 7:30 pm Daily. Arrive 8:00 am Daily.

The fastest and best train leaving Louisville or the South. Pullman Vestibule Gas-lighted Sleepers, elegant coaches and
FREE RECLINING CHAIR CARS.

No. 22. PAST MAIL. No. 22.
Leave 7:30 am Daily. Arrive 10:30 am Daily.

Solid train of 100 coaches and Pullman Hotel Sleepers to Memphis and New Orleans. Local sleeper to Paducah open to passengers at 5 pm.

No. 22. MAIL AND EXPRESS. No. 22.
Leave 8:30 am Daily. Arrive 8:30 pm Daily.
For Owensboro, Paducah, Fulton and intermediate points.

No. 22. ACCOMMODATION. No. 22.
Leave 9:30 am Daily. Arrive 9:30 am Daily.
Daily for Paducah, Elizabethtown, Hodgenville and intermediate points.

SHEEP IN THE SOUTH.

AN INDUSTRY DESERVING ATTENTION.

Several letters of inquiry have come to me of late from readers of the *Country Gentleman* on the subject of keeping sheep and rearing early lambs in the South. Doubtless many other readers will feel an interest in this matter, and I therefore give the facts in the case as they stand at present.

It cannot be said there is any revival of interest in sheep-keeping in the Southern States, for so far this special industry has been strangely neglected, considering the importance of it directly and its indirect advantage in finding employment for a vast area of land now and in past years lying idle, and indeed wasting under the neglect of the owners and the wearing influences of the weather. Thousands, nay millions, of acres of old fields lie like dead land, wasting and losing money for the owners, on which ten million sheep might be kept with a profit of at least a dollar a head under the most careless management, but making two or three times as much if given the best management possible. If all these now bare fields were utilized in this way, and other parts of the farm lands were cultivated as they might be we need not go abroad for one pound of wool. Thousands of mills might be at work making goods used in the South, but which are now either imported or made elsewhere, and the millions of horse-power all the way from the ridges of the mountains down to the ocean shore might be utilized fully with a vast profit to this section, so beautifully furnished by nature with every source of wealth, through the manufacture of the home-grown staples. If one concerned will simply study the statistics relating to this matter, there would be great surprise that something is not done to develop these neglected resources.

One reader refers to the rearing of early lambs for the great markets of the North. This is one of the most safe and profitable parts of the sheep industry. Lambs may be found skipping in the fields at Christmas, without any special care of the owners. The lambs come early because the winter climate is such as to bring the ewes into breeding condition in good time for these early births. My small flock of ewes were all safely in lamb some time in August, and by New Year day there will be several lambs. The whole cost of feeding the flock has been, since this time last year, less than 50 cents for each sheep, and that in such a way as does not represent one cent in money. An old pasture which has heretofore given me five good crops of hay, and as many years' feeding for the cows, and the last year for the sheep, has fed the flock with the help of less than \$10 worth of corn for nearly 30 ewes. One bag of salt has been the only real money purchase in the year. And this is on the mountains where some little hand-feeding is needed sometimes during the winter; while in the low lands below the mountains there need be no hand-feeding at all except as it might be judicious while the lambs are growing.

There is no necessity for any more shelter for the flock in the low country, from the mountains to the sea shore, than there is in England, where the flocks feed on roots grown specially for them, and on the coarse fodder which here costs a mere trifle, and may be grown without the expenditure of one cent in money, a few days' labor only being needed to produce the corn required; and roots

may be grown with the greatest ease for the open field feeding in the winter.

This State—North Carolina—may be said to be the center of the South. It is the southern keystone State, and is perhaps especially favored in all things that make it desirable for this industry. But what I am writing applies everywhere, below the old Mason and Dixon line, or south of the north line of Virginia. And as to all this grand region down to the southern limit, I am merely stating a few of the many favorable points of view, which are suggested by one of the letters before me. Good stock ewes are scarcely to be bought here. There are not enough to go around now, and the brisk demands of the cattle buyers are clearing off the stock to be spared as fast as they can get common sheep at 2 cents a pound live weight. Better sheep bring 3 cents a pound, and a few hundreds of ordinary sheep were taken hence to ship to far-off Dakotas to stock the ranges there. The Southdown and the Shropshire have been brought here, and the cross is an excellent sheep for the markets, while the lambs are required for the best sale. We have none of those deadly parasites here which torment the sheep elsewhere, except so as they have been brought in by sheep from other and infected localities. In the twelve years I have been here I have not known of a single sheep dying of any disease, except in one instance, in which the sheep were brought into the country and introduced the parasite. This climate is so healthful that sheep may be able to resist those ordinary parasites which might become acclimated, but the pure water and absence of swamps tend wholly to prevent such parasites as the liver fluke and the tape-worm.

As the transportation to the great lamb purchasing markets is within twenty-four hours, the prices prevailing must be discounted only by the freights, which are quite as low as in other parts of the Union. The time limit for the lamb market, of course, is the same as elsewhere. As to land, this is cheaper than anywhere else in the United States. It is all the way from three or four dollars an acre in the mountain region to ten and upward in the Piedmont region below. The breeds I have mentioned are the best, I think; but there is no single breed that will not do well in the South under sufficient care and good management, which—it is a truism to say—is indispensable for success with sheep anywhere and everywhere. Dogs need no thought. The laws in the South generally make dogs outlaws, and any person may treat them as they deserve, unless they are listed for taxes, which not one in ten thousand, or perhaps in ten times as many, is. But when any locality becomes interested in sheep, the dogs do not count at all, except in the close neighborhood of large towns or cities, where the conditions are as everywhere else.

The best localities I know of are the mountains from West Virginia as far as they go South. The Piedmont region on each side, excepting perhaps East Tennessee and the Cumberland mountains (in which the soil is inferior, and water is scarce as a rule) is quite equal to the best parts of England, France and Germany; all of which I have personal experience of, and can judge understandingly. Thus it may be said there is no better territory in the world than the greater part of the South, if so good, considering climate, soil and water supply.—H. STEWART, in *Country Gentleman*.

No one who knows Macbeth lamp-chimneys will have any other — except some dealers who want their chimneys to break.

Write Macbeth Pittsburgh Pa

Christmas Music

Christmas Snow Stars

By Mrs. W. F. CRAFTS and J. R. MURRAY.

A charming little Christmas entertainment for the Primary Department. Price, 5 cents.

CHRISTMAS SELECTIONS FOR 1897.

A collection of new carols by the best writers, preceded by a Responsive Service. Price, 5 cents. Send for catalogue of Christmas Songs, Anthems, Services, etc., for Christmas. Sent free on application.

THE JOHN CHURCH COMPANY,
CINCINNATI, NEW YORK CHICAGO

WHEN YOU WANT

Watches, Clocks, Silver-ware, Diamonds, Sterling Silver Novelties, Optical Goods, Rings, Leather Goods, Fine Stationery, Gold Pens, Fountain Pens, Badges, Medals, Silver Toilet Articles, a postal card request will bring you our new illustrated catalogue.

G. P. BARNES & Co.,
JEWELERS & OPTICIANS,
101-102 W. Market St., LOUISVILLE, KY.
This firm is reliable.—The Editor.

THE SYRACUSE CHINA

is the most durable TABLEWARE in the WORLD.

\$10 to \$25 for a complete DINNER SET — also to OPEN STOCKS.

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

J. Dolfinger & Co.,
216 Market St., LOUISVILLE.

HOTEL ALBERT.

European Plan.

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

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

AIR LINE

Louisville, Evansville & St. Louis Consolidated Railroad.

63 Miles Shortest Route,
AND
THE ONLY LINE
RUNNING
SOLID TRAINS
BETWEEN
LOUISVILLE and ST. LOUIS.

Double Daily Service,
Parlor and Dining Cars,
Pullman Drawing Room Sleepers.

Shortest Line and Fastest Time TO
EVANSVILLE.

Depot Ticket Office, 7th and River.
City Ticket Office, S. W. Cor. Third and Main.
J. B. CAMPBELL, D. P. A.,
LOUISVILLE, KY.

A SINGER SEWING-MACHINE

is not only the most useful thing ever devised for the family, but is distinguished for its beauty as an artistic piece of furniture.

THE BEST INVESTMENT ON EARTH, earning more in proportion to cost than any other purchase possible.

THREE DIFFERENT KINDS, either lock-stitch or chain-stitch.

BUILT LIKE A WATCH, at the largest and best-equipped factory in the world, where every machine is carefully tested on practical stitching.

SOLD ONLY BY THE SINGER MANUFACTURING CO.



This entire building, and two acres, are devoted exclusively to the work of the NEW ENGLAND CONSERVATOR OF MUSIC.

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.

GOLD, \$500.00 IN GOLD Given away by the YOUTH'S DRAGON, Tenn., to the person who will form the grandest collection of words from the name DRAUGHON.

MASON & HAMLIN PIANOS AND ORGANS

The Cabinet Organ was introduced by Mason & Hamlin in 1851. These organs have always maintained their supremacy as the best in the world.

MASON & HAMLIN CO., Boston, New York, Chicago and St. Louis.

On November 24 and 25th, December 7th and 8th the Cotton Belt Route will take round-trip tickets from St. Louis, Chicago and Memphis to all points in Arkansas, Louisiana and Texas.

What shall it be?

Stop worrying yourself over what to give as a Christmas present. We suggest a handsome book or Bible.

BAPTIST BOOK CONCERN, LOUISVILLE, KY.

Items of Interest.

The Supreme Court of the United States has decided that the lottery in this state cannot claim to have a contract with the state, and must stop.

Rev. Mr. Joshua Northrup has died at Bradford, England. He was born in 1799, began preaching in 1820, and preached till last July.

Things in South America are about in their usual state. The man who tried to kill President Moros of Brazil says he was promised preferment by Vice-President Pereira if he succeeded.

Things have gone from bad to worse in the Andes Mountains with Turkey. They crossed the boundary into Turkey, tearing up their desks for weapons with which to fight.

The proclamation has been issued giving autonomy to Cuba as it was never imagined Spain would offer it. Cuba will be as free as Canada, with the exception that she is not.

Some Greek irregulars have undertaken to meet the Sultan with Turkey. They crossed the boundary into Turkey, tearing up their desks for weapons with which to fight.

A Swedish Salvage Company has undertaken to raise the Russian warship Gangut. This sank in seventeen fathoms of water about three months ago after practicing with the guns.

Turkey has received two intimations recently which show the Sultan that all European rulers are not mere painted ladies like Lord Salisbury. The Sultan proposed to use the money received from his building new warships.

The other check to the Sultan's navy came from Austria. An Austrian merchant was treated with great indignity at Adana, with the connivance of the Vail of Adana and the Metesarski of Merzina.

One of the most marvelous things in this closing decade of the Nineteenth Century is the great advance which has been made in architecture in the centres of our civilization.

German missionaries were recently killed in Yen-chu-fu, China, and at Peking in Brazil. A German was seriously injured. Germany has promptly landed marines in China at the nearest seaport to Yen-chu-fu to enforce the demand for the punishment of the murderers.

So far Gen. Blincoe has shown one most unusual characteristic on both sides in Cuba. He tells, or seems to tell, the truth. He has reported to the government that of the 108,000 soldiers sent to Cuba, he finds 80,000 fit for duty and 40,000 in the hospitals.

The sculptor Luigi Amadi, who was most generally known by the name of Gregory XIV, which he produced in St. Peters, died in Rome in great destitution, aged 84.

Italy is a poor country and heavily taxed. But the load is more easily borne than one would think, because tourists leave an average of \$200.00 in the country every year, and it is estimated that the emigrants send back \$20,000,000 per year to their relatives.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably, in advance.

CULLINS

The church at Smith's Grove, Ky., is passing through one of her deepest sorrows, occasioned by the very sudden death of a beloved brother, J. C. Cullins. Few, indeed, of our members would be missed more.

FARMER

Died at his home in Taylor county, Ky., June 7, 1897, Elder T. M. Farmer, aged 63 years, 2 months and 23 days. Bro. Farmer was a member of Pleasant Hill church, and was ordained by a council called by said church in 1867.

COLEMAN

Whereas, it has pleased our Heavenly Father to take from us our much beloved sister, Lucy C. Coleman, we

Resolved, That by the grace of God we bow with humble resignation to His will. 1. That Case Run Baptist church has lost an earnest and excellent member, whose Christian life was as incentive to all who knew her.

MCKEERIN

Whereas, it has pleased our Almighty Father to rest one from his labors here our much beloved brother, A. F. McKeein, we

Resolved, That by the grace of God we bow with humble resignation to His will. 1. That Case Run Baptist church has lost an earnest and zealous member, whose life was an inspiration to us in every good work.

GRAY

Whereas, it has pleased our Heavenly Father to rest one from his labors here our much beloved sister, Miss Estelle Gray, and while we feel a great loss in this separation, we recognize the hand of Him who doeth all things well.

Resolved, 1. That in the death of Sister Gray we, as a Sunday-school, have lost one of our most faithful teachers and strongest supporters.

MONUMENTS

If you wish to purchase an appropriate memorial of either Marble or Granite, write to J. S. Clark & Co., 229-247 West Green Street, Louisville, Ky., for a copy of their New Circular, giving information of importance and illustrations free.

DAN, Wise Co., Tex., Oct. 21, 1897. THE PISO COMPANY, Warren, Pa.

I have seen Piso's Cure for Consumption used in many cases of stubborn cough, and have never known of a failure to cure. I know of eight severe cases of Pneumonia, all cured by this medicine.

CARDS AT 1/2 PRICE.



Beautiful CARDS in New Designs, bought at a Great Reduction, which we will sell at Half Price.

PERIODICALS OF THE Southern Baptist Convention. Each Order contributes to the Bible Fund and fosters the Sunday-School interests of the Convention. Price List per Quarter: The Teacher, 25c; Prolonging Bibles, 25c; Testament, 6c.

SUGGESTIONS FOR HOLIDAY GIFTS. Read and select from the following useful and valuable articles: Fur Rugs, \$1.75 and up; Oriental Rugs, all sizes \$6 and up; Bed, Head, Rice and Rope Portieres, \$1 and up.

W. H. McKnight Sons & Co., Wholesale and Retail. 225 Fourth Ave. 328-330 W. Main Street, Louisville, Ky. SPECIAL—We are sole agents for the Interior Hardware Co. of Indianapolis.

Select Notes F. N. PELOUBET D D M A PELOUBET. On the International Sunday School Lessons for 1898.

A Business Education is absolutely necessary to the young man or young woman who would win success in life. The Bryant & Stratton Business College, Louisville, Kentucky.

TEACHERS WANTED! Over 400 vacancies—several times as many vacancies as members. Several places two places give free registration; one plus G. A. R. T. S. positions.

Take

For the benefit of out-of-town people who want to come here for Christmas shopping, the railroads are all giving special rates.

Advantage

And among all of the stores that are offering Holiday bargains the New Mammoth is, as usual, in the lead. Every 20th Sale

Of

at "the big store" now goes free. From a 50 cent to a \$25 overcoat; from a yard of ribbon to a fine all-walk; from a pair of 100

The

hose to a \$5 corset; from a box of polish to a pair of \$5 shoes; from a 15c cap to a \$6 silk hat—somebody is getting something ab-

Excursion

solutely free every few minutes. And notwithstanding this Christmas Gift to the people from

Rates

Co., the goods at this store are all going at the lowest prices in Louisville. Instead of waiting until after Christmas, cut prices

To

have been made now. So now's the time to buy. And if you can't come, send a quick cash MAIL ORDER, mentioning this paper when you write.

Louisville.



Christmas Presents

That should be ordered at once. Write for them now. Don't wait!

GLOVES.

- The H. 1.50, 1.00, 1. Women's 4 Button Kid Gloves, Black and color.
- 1.25, 1.00, 2. Women's Kid Gloves, with large Snap Buttons, Black and color.
- 1.00, 1.25, 1.00, 2. Women's Lacing Kid Gloves, Black and color.
- 1.00, 1.25, 1.00, 2. Men's Dress Kid Gloves.
- 1.00, 1.25, 1.00, 2. Men's Dress Kid Gloves, Hook or Button all shades.
- 1.25, 1.00, 2. Women's Lined Kid Gloves or Mittens.
- The H. 1.25, 1.00, 2. Men's Lined Kid Gloves.
- 1.25, 1.00, 2. Men's Lined Kid Gloves or Mittens.
- The H. 2 to 2, Women's Black Spun Silk Mittens.

STATIONARY.

- Irish Linen Note Paper, Octavo or Commercial size, plain or ruled, 1c. 20c pound packages. Envelopes to match, 1c. 10c for 25.
- Society Note Papers, newest kinds, latest sizes, popular sizes, 10c, 15c, 1c. 10c. Envelopes to match, 1c. 10c for 25.
- Boxes of Fine Note Papers, latest shades and sizes, 5c a box.

HANDKERCHIEFS.

- Woman's Embroidered White Hemstitched Handkerchiefs, 10c, 15c, 1c. 10c.
- Woman's Embroidered White Hemstitched Lined Handkerchiefs, 10c, 15c, 1c. 10c.
- Woman's Scalloped Embroidered White Handkerchiefs, 10c, 15c, 1c. 10c.
- Woman's Hand Embroidered Scalloped Lined Handkerchiefs, 10c, 15c, 1c. 10c.
- Woman's Pure Linen Hemstitched Handkerchiefs with Initials, 15c, 1c. 10c.
- Children's Hemstitched Handkerchiefs, Fancy Borders, with Initials, three to a fancy box, 2c a box.

FASHIONS FREE.

Send a 3c Stamp to mail it.



THE BEM'S EYE SANITARIUM.

(From N. Y. Observer.) Since the first appearance of an advertisement of the Bem's Sanitarium, at Glens Falls, in the New York Observer, we have had considerable correspondence regarding it, and as a result of this we feel able to recommend this institution to those who are afflicted. The Rev. H. M. Palmer, of New Orleans, is one of the best known Presbyterian ministers of the South, and in reply to a letter written to him recently, he gives a hearty endorsement of the theory upon which Dr. Bem's bases his treatment. Now a resident of Glens Falls, no other than Mr. Colvin, State treasurer, expresses his favorable opinion in very strong language. In view of the benefits bestowed upon so many, we gladly call the special attention of our readers to the Bem's Sanitarium, and trust that this notice may be the means of helping many afflicted ones to relief or to complete recovery.

LOW RATES TO CHICAGO.

THE MONROE ROUTE ANNOUNCES HOLIDAY FARES TO POINTS NORTH. The Monroe Route, whose line double train service is the most popular between Louisville and Chicago, is giving to Christmas and New Year offerings. They will sell tickets to Chicago and return from Louisville on December 24th, 25th, and 26th and January 1st, limited to January 4th, at \$10.75, also to and from St. Louis, St. Paul and connecting lines in Indiana, Illinois and Ohio on same dates at one and one-third regular one way fares, with a return trip. Time folders of trains and fuller information cheerfully furnished on addressing F. H. Bacon, District Passenger Agent, Louisville, Ky.

To make some work of God's creation a little fruitfuller, better, more worthy of God, to make some human hearts a little wiser, manfuller, happier, more blessed, less accursed—it is a work for a god.—Carlyle.

KLONDYKE

Guarantees a Fortune to Gold Seekers and Gold Investors.

The Alaska Transportation and Development Company

Incorporated, Capital \$1,000,000. Non-Assessable. It offers you an opportunity to become interested in the wonderful GOLD FIELDS without the hardships that the actual miner will have.

THE RUBIN NEXT'S RING WILL BE TREMENDOUS. Our Company is interested in Transportation in furnishing food and merchandise supplies and in actual mining.

In all of these ventures money will be made by investing in the stock of the Alaska Transportation and Development Company. You are sure of a legitimate profit from its transportation department.

And you have a chance that always awaits a powerful and healthy company in mining, with improved methods that are beyond the individual.

Hence we say, confidently, you cannot afford to miss this opportunity. Do not invest more than you can afford, but invest what you do and you will feel that you have acted prudently and wisely by availing yourself of the chance that has come unexpectedly and after a long period of depression.

Either enrich yourself and family, or if your means are restricted, at least realize enough (if investment is sufficient) to buy a home. In the good old golden days of '49 you would have been compelled to drop your present occupation and incur the risk of life and health to go to a chance of wealth in a remote spot. Time folders in the hands of a small party of you savings in the gilt-edge stock in this Company.

INCORPORATORS, STOCKHOLDERS, DIRECTORS: ALBERT C. H. LUTZ, Pres., Val Bisset Brew. Co., Milwaukee, Wis. HON. WM. E. MASON, United States Senator from Ohio, Cincinnati, Ohio. FRANK A. HECHT, of Chas. Kaestner & Co., Chicago, Ill.

J. W. GRIFFITH, Pres. First Nat'l Bank, Victoria, B. C. J. H. CASHIER, Cashier First Nat'l Bank, Victoria, B. C. HON. T. R. FOSTER, Mayor of Foster, Miss. HON. J. H. JOHNSON, of Philadelphia, Pa. HON. J. H. JOHNSON, of Philadelphia, Pa. HON. J. H. JOHNSON, of Philadelphia, Pa. WILLIAM A. BECKLER, Nor. Pass Agent, Queen & Crescent Route, Chicago, Ill.

Shares are offered at \$1.00 each, par value, non-assessable, and will be offered for a limited time only. This investment is safe and far better paying than savings banks or any other investment offers. The public is invited to invest.

Do not miss the opportunity. Send application for stock with the amount of money you desire to invest, and stock will be sent you by return mail. Address all communications and make all money payable to The Alaska Transportation & Development Co., Fisher Building, cor. Van Buren & Dearborn Sts., St. Paul, Minn. Send stamp for Alaska News, which gives map and all information of Alaska.

CHRISTIANITY enlarges and ennobles life. Only malice can charge it with begetting narrowness of spirit and aim. Wherever it goes, it is an enfranchising force. Even in its most corrupt forms it improves the masses of society in various ways. But when it has full play in its divinest manifestations and in its most scriptural operations, it infuses into the human soul and into every day living a transforming, elevating and broadening power that nothing else can do. It enlightens the ignorant, frees the enslaved and raises the degraded. Society more and more needs it, and the world's hope lies in its universal extension.

THE MARKETS.

Report for the Week Ending Saturday, December 4, 1897.

Cattle—The receipts Monday were heavy; quality of receipts only fair. Market opened active on all desirable grades. The market throughout the week ruled steady to strong on all grades, with pens well cleared each day.

Cattle—The receipts Monday were fair; the market steady with best veals selling at \$5.25 to \$5.50. Wednesday the market opened very dull and cut calves sold at \$2.25 to \$2.50, and remained that way the remainder of the week.

Hogs—Monday the market opened steady at Saturday's close, all choice hogs selling at \$1.40. The market was unsteady throughout the week. Pens well cleared.

Sheep and Lamb—The receipts throughout the week have been very light and of fair quality. The market ruled barely steady at unchanged prices. Pens well cleared each day.

CATTLE.

Extra shipping cattle, 1,400 to 1,800	\$ 25.00
Light shipping, 1,200 to 1,400 lbs.	2 00.00
Best butchers	2 00.00
Fair to good butchers	1 75.00
Common to medium butchers	1 50.00
Thin, rough steers, poor cows and calves	1 00.00
Good to extra oxen 1,500 to 1,700 lbs.	2 00.00
Common to medium oxen	1 50.00
Feeders, 1,000 to 1,200 lbs.	1 75.00
Bulls	1 00.00
Veal calves	1 00.00
Choice milk cows	25 00.00
Fair to good milk cows	15 00.00

HOES.

Choice packing and bushers, 225 to 300 lbs, strictly corn-fed	\$ 3.00
Fair to good packing, 150 to 200 lbs	2 50.00
Best butcher lambs, 100 to 120 lbs	3 50.00
Fat sheep, 100 to 120 lbs	2 50.00
Fig, 80 to 100 lbs	1 00.00
Roughs, 100 to 400 lbs	2 00.00

SHEEP AND LAMBS.

Good to extra shipping sheep	\$ 3.00
Fair to good sheep	2 50.00
Common to medium sheep	2 00.00
Bucks	2 00.00
Extra spring lambs	4 00.00
Best butcher lambs	4 00.00
Fair to good butcher lambs	3 50.00
Tail-ends	2 00.00

LEAF TOBACCO MARKET.

Report for the week ending Saturday, December 4, 1897.

SALES WITH COMPANIONS. Following were the sales for the week ending December 4, with companions:

Year	1897	1896	1895	1894	1893
Total new crop sold to date	105,401	105,401	105,401	105,401	105,401
Sold to date in 1897	105,401	105,401	105,401	105,401	105,401
New crop sold to date, orig. inspec's	111,286	111,286	111,286	111,286	111,286
Sold to date in 1897, orig. inspec's	111,286	111,286	111,286	111,286	111,286
Sold to date in 1897, orig. inspec's	111,286	111,286	111,286	111,286	111,286

A PERFECT CHRISTMAS GIFT.

THE NEW REVISED Hill's Manual of Social and Business Forms

The Greatest Work of the Century and the only Complete and Authentic Self-Educator extant. A thorough Reference Book to topics of practical utility. Revised to date.

A STOREHOUSE OF INFORMATION. A FOUNTAIN OF LEARNING. A TREASURY OF WISDOM.

WHILE THIS EDITION LASTS Only \$2.00 Regular Price \$5.50

FATHERS AND MOTHERS Should bear in mind that this is a most appropriate present for a boy or girl.

THIS WONDERFUL WORK embodies a thorough course in PENMANSHIP, teaching position, movement and forms, by means of a series of practical lessons. The department of SHORTHAND enables students to become proficient stenographers. The use of Language is effectively taught, including special instructions in SPELLING, CAPITALIZATION, PUNCTUATION, GRAMMAR, and other kindred subjects. Under this head is embraced a chapter on COMMON FAULTS IN SPEAKING AND WRITING. The department of EPITAPHIAL FORMS includes 150 styles of Business Letters, Letters of Congratulations, Introduction, Advice, Recommendation, Love, Friendship and Regret.

Under the section of Social Forms is found complete information regarding Wedding Ceremonies, including Advice regarding Notes of Invitation, Announcements, Marriage Anniversaries, followed by Invitations to Parties, Cards, and other social forms. Following a Dictionary of Language of Flowers and Selections for the Album, are nearly 50 pages devoted to The Laws of Etiquette, and the Rules that govern Public Society, including Introductions, Calling, Conversation, The Table, Courtship and Marriage, Church, Home, Personal Appearance, The Street, and other valuable hints. The statistical information is amazingly full and complete, although condensed for convenience in reference, and include such topics as Biographies of the Presidents, Ministers and Terms of Governors and Senate Legislators, Green-pastures of the People, General Reading Tables, Financial Facts and Figures, Objects of Interest, Tables of Distances, Battles of the Civil War, List of Abbreviations, Election Laws, Among other subjects of great practical utility, are Parliamentary Rules, Elocution, Public Speaking, Poetic Selections, and other topics of general interest.

THE LEADING FEATURE of this Book is the department of BUSINESS FORMS which contains explicit and complete directions regarding the transaction of Business by the use of FORMS, CHECKS, DRAFTS, ORDERS, RECEIPTS, ETC. Banking is thoroughly taught, and a clear, easily understood method of BOOK KEEPING is made so easy to learn to keep accounts correctly in a short time. Under the head of LEGAL FORMS, is embraced a very complete system adapted to the requirements of every one, and treating some thirty subjects, such as AGREEMENTS AND CONTRACTS, DEEDS AND LEASES, ASSIGNMENTS, CORPORATIONS, LIENS, ETC. Under the subject of Mining and Miners' Laws, is a full description of the ALASKAN GOLD FIELDS, including the most recent and reliable information regarding Notes of Invitation, Announcements, Marriage Anniversaries, followed by Invitations to Parties, Cards, and other social forms. Following a Dictionary of Language of Flowers and Selections for the Album, are nearly 50 pages devoted to The Laws of Etiquette, and the Rules that govern Public Society, including Introductions, Calling, Conversation, The Table, Courtship and Marriage, Church, Home, Personal Appearance, The Street, and other valuable hints. The statistical information is amazingly full and complete, although condensed for convenience in reference, and include such topics as Biographies of the Presidents, Ministers and Terms of Governors and Senate Legislators, Green-pastures of the People, General Reading Tables, Financial Facts and Figures, Objects of Interest, Tables of Distances, Battles of the Civil War, List of Abbreviations, Election Laws, Among other subjects of great practical utility, are Parliamentary Rules, Elocution, Public Speaking, Poetic Selections, and other topics of general interest.

READ OUR UNEQUALED OFFER. In order to fully appreciate the unequalled opportunity afforded readers, we have decided to offer this valuable volume at a special price. The price here offered is only made possible by the benefit accruing to the Union from the extensive advertising our principal publications will secure through the well planned and discretionary distribution that is to be made by the Association of Newspapers that have arranged to give publicity to the offer. On receipt of \$2.00, we will send you Style No. 1 (regular price, \$5.50), containing over 600 pages, elegantly printed on a superior quality paper and bound in antique finished cloth with special designs and illustrations. Style No. 2, \$2.75, richly bound in half morocco; regular price, \$5.00. Style No. 3, \$3.75, superbly bound in full Russia, with gold edges; regular price, \$5.50. We recommend the half morocco binding. Prompt action upon the part of each subscriber is necessary in order to secure our offer. The limited number of volumes set aside for this Christmas offer. All remittances will be returned to the publisher of this paper. This is a definite reference. Send 40 cents additional and we will prepare charges. Weight of book nearly five pounds.

Address National Educational Union, Dept. 11, Franklin Building, Chicago.