

WESTERN RECORDER

Faith, Hope and Love, these three.

73rd YEAR.

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It is proof of a great man that he can perceive the relative importance of things, and does not become greatly excited over a thing of no moment.

A pious layman died in Brookline, Mass., of whom an intimate business acquaintance said: "He was never so sweet as to be useless, or so sharp as to be disagreeable." It would be a blessed thing if all of us could reach that golden mean.

THE *Watchman* thus administers a well-deserved rebuke: "The men who are sure that since Dewey overcame the Spaniards at Manila, God wants us to take everything we can get and keep it, have no title to assume the role of prophet. Let them produce their credentials."

The state denominational papers in New England are suffering for their self-sacrifice in giving free advertisement to the "organs" of the Alphabet Societies. The *Congregational Record*, of New Hampshire, and the *Vermont Chronicle* have both been forced to suspend. They were both fine, well-edited papers.

A VALUED exchange says, "The malignant man who lays a plot to harm a fellow creature should be very careful that he does not involve himself in trouble." Nay, verily, he may be very sure that he will involve himself in trouble, almost invariably in this world, certainly in the world to come. A just God is ruling in this universe, not merely looking on as a spectator and giving advice.

A BUSINESS man, or one who accomplished more work than Mr. Gladstone has never lived. But he never allowed public or private business to interfere with family prayers night and morning. Not only would he do no business of any kind on Sunday, but he would never travel on that day. How many of our Baptist preachers even will his example rise up and condemn at the great day of accounts?

BISOP THOMAS, of the Northern Methodist church, in writing of missionary matters in that body, says that in forty years' service he has seldom been accused of yielding to a despondent spirit, "but much of my life during the last six months has been one long struggle against a feeling of dreary hopelessness." The reason for this feeling he gives: "The painful fact cannot be disguised that the missionary cause has been losing ground in our church for some years past."

A SCRIPTURAL CHURCH.

BY J. M. WEAVER, D.D.

There are many errors held in the world as to what constitutes a church of Jesus Christ. Even among Baptists there are misty views as to the nature, organization and design of a Scriptural church. It is important, therefore, for us to know and hold the truth in regard to this subject as well as all others. Because of the want of investigation many organizations have sprung up in the Christian world called churches which are totally unlike the model church at Jerusalem organized by the Apostles. These, of course, are false and in the way of the progress of pure Christianity. A church, according to the Scriptures, is a body of baptized, penitent believers, united in covenant relations to execute the laws of Christ and observe the positive ordinances instituted by Him. A church thoroughly organized according to the Scriptures, consists of pastor, or overseer, deacons and membership. The duty of the pastor is to attend to the spiritualities of the church; the duty of the deacons is to care for its temporalities; the duty of the membership is to assist the pastor and deacons in caring for the body spiritually and temporally. All parties to the covenant attending diligently to the discharge of their duties always results in a successful church.

As revealed in the Bible, a church is a local body. It is congregational in form. It is a voluntary union of Christ's baptized disciples as "the church at Corinth," "the church at Jerusalem," "the church of Galatia," "the churches of Asia." It is perfectly independent of all other organizations. Its government is in the hands of the membership. Its acts are final; from it there is no appeal. "Tell it to the church. But if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18:17). The Scriptures know nothing of "courts of appeal," as Conferences, Presbyteries, Synods or General Assemblies in the modern sense. The church is always executive, never legislative. Christ is the only Law-giver in Zion. No church has a right to enact a law in the kingdom of Christ, only it must execute those enacted by Him. To legislate is to insult the great Head of the church.

What are the qualifications of its membership? Only baptized, penitent believers are qualified for entrance by vote into the church. The church is authorized to receive such only. Those regenerated by the Spirit, voluntarily applying for membership, can be received. Those "repenting toward God" and exercising "faith in the Lord Jesus Christ," and submitting to the ordinance of baptism, the church may receive. "The great commission of our Lord is, 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, even unto the end of the world. Amen'" (Matt. 28:19, 20). In the Acts of the Apostles it is recorded, "Then they that gladly received his Word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:41, 42). These words are a commentary on the commission, and teach us how the disciples understood the Lord's command. According to this, "seekers" and infants are excluded. Thus we find that the prerequisites for membership in a Scriptural church are repentance, faith and baptism.

What is the design of a church? Why is it organized? There are three grand purposes of its organization:

First—To uphold and disseminate the great truths revealed in the Gospel. Paul says the church is the "ground and pillar of the truth." This is to be accomplished by proclaiming it from the pulpit and the pew, and embodying it in the daily lives of the members. "Acts speak louder than words" is true in this as in other things. There must be no swerving from revealed truth, whatever may be the consequences of holding and teaching it. Many of God's children have suffered martyrdom rather than yield up the truth. Christ requires this of his disciples.

Second—The church is to preserve in violation and in their integrity the two positive ordinances given to it by the Master, baptism and the Lord's Supper. In the act of baptism we teach symbolically the death and resurrection of Christ, and our death to sin and resurrection to newness of life. Since immersion only symbolizes this, the act of baptism is important and must be insisted upon. In the ordinance of the Lord's Supper we keep Christ in remembrance, and show forth his death till he come again. Hence the church must keep this in its purity and simplicity as opposed to Transubstantiation as taught by the Roman Catholics, and to consubstantiation as taught by Luther. The church is responsible for the right administration of and participation in these ordinances unto the end of the Christian dispensation. Christ, its great Head, demands it at its hands.

Third—The church is to evangelize the whole world. It is not to convert, but to evangelize it. One the church can do, the other it cannot. To evangelize the world is to have the Gospel proclaimed to it, to tell the story of salvation through Christ. Since there are strength and power in union, the people of God unite in an organization to more efficiently carry out the Lord's great command. In the building of great railroads many capitalists unite in the work to do what one is not able to do by himself. So individual disciples unite to do the work which one alone could not do. The church must be a missionary body if it would meet its obligations and accomplish the design of its organization. If a church neglects these grand designs, it will surely disintegrate and finally become extinct. God will "remove the candlestick" and blot it out of existence.

In order that a church shall accomplish all that is required of it each member should inform himself in regard to these important aims, and then labor zealously to aid in accomplishing them. Nothing should hinder him in meeting his obligations. Let each member remember that God will hold him responsible in the day of judgment. To maintain the truth often requires sacrifice even unto martyrdom. Our fathers stood boldly in defense of the tenets of the churches of Christ, even amid fierce persecutions. Of such Milton wrote in sad and indignant strains:

"Avenge, O Lord, thy slaughtered saints,
Whose bones lie scattered on the Alpine mountains cold;
E'en them who kept thy truth so pure of old,
When all their fathers worshipped stocks and stones,
Forget not. In thy book record their groans,
Who were thy sheep, and in the ancient fold
Slain by the bloody Piedmontese that rolled
Mother and infant down the rocks. Their
Moans I hear. Avenge, O Lord, thy slain,
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes
Sow
O'er all the Italian fields, where still doth
Avenge
The tyrant; that from these may grow
A hundred fold, who, having learned the way,
Early may fly the Babylonian woe."

The blood of these ancient martyrs cries unto us to contend earnestly for the "faith once delivered to the saints," for which they suffered and died. Woe unto that man or church who through fear or selfish motives shall betray the cause of truth!

SPURGEON: A PAPER-WEIGHT.

BY ERNEST A. BOOM.

Being a lover of that great and good man, Charles Haddon Spurgeon, I long ago secured a first-class photo of him to adorn my study walls. But one day, alas! I saw a new contrivance to be used as a paper-weight, with a patent spring-back. It was made of glass, round, and so made that the spring at the back would come out and admit of your putting a picture behind the glass; after which, the spring being put back, it would stand up as an ornament, or, if the spring was folded, would lie on the desk as a paper-weight. "How much?" "Thirty-five cents." "The very thing," thought I, and paying the few cents I went home in high glee. Once alone in my study, down came the picture of the loved one; snip, snip, went the scissors, as it was ruthlessly cut to fit the glass, and click went the spring, so it was put into place, and hey-presto, the deed was done and Spurgeon was a paper-weight. Now, as he lies before me, he is unconsciously keeping down a pile of papers. The other day I thought, as I put him into a certain place, what a lesson: How true it is that any good man may be a paper-weight, that is, hold down by their presence those who would do thus and so, if it were not that that they were there. How often has the life of the godly Spurgeon held young men down to hard work and enabled them to accomplish great things, as they have thought of him who accomplished so much in an all too short a life-time! How often has the young pastor been held down to do what is right as they have read his "Lectures to My Students!" How often has the blasphemous been held down to his knees crying for mercy through reading or hearing one of his sermons! How often have the sorrowful been comforted, the perplexed assisted, the sin-stricken helped through the sermons and life of this dear man of God!

The thought came to me, am I a paper-weight? Is any one kept from doing wrong because I am near? Brethren of the ministry, members of our churches, fellow-Christians, are we paper-weights in this sense? If not, we surely ought to be. Oh! how much sin in the world needs holding down—our cities, our towns, our villages, are full of those who desire to violate the laws of God and man! Are you and I leading such a life that they will be deterred from so doing because we are near?

Let us think of our opportunities in the business, the home and in the church, to so live that by our consistent life we shall all be spiritual paper-weights. It is for us to decide, just as the paper-weight may be only an ornament, so we may be more ornamental than useful, but let us decide to be the best and most useful, and ever pray that we may be the means in God's hands of leading others to the foot of the cross.—E. A.

ONE important factor in all true success is to fall in love with the work one has to do. It makes the work very much easier also.

"WHAT IS THE GREATEST HINDRANCE TO THE SPREAD OF THE GOSPEL TO-DAY?"

BY G. H. C.

This question was asked by letter of several of the leading ministers in our state, and one outside, by the writer, with the view of obtaining information and help in solving this most important question. That there is some hindrance to the spread of the Gospel can be called into question. What it is, where it is, and how great the hindrance is the question for us, as followers of Him whom we are trusting for life and salvation, and whom we profess to follow, to find out; and when we have found it let us proceed at once, with His help, to remove it, though it be within ourselves. I give the answers made by those of whom this question was asked, and let you, dear reader, say which is correct, and if you find none of them meeting your views, will you not kindly give us the benefit of them, for I believe a discussion of this question, through our papers and elsewhere, will be very helpful.

One says: "Unbelief."
Another: "Sabbath-breaking."
Another: "Selfishness and indifference of professed Christians."

Another: "Unsoundness in the pulpit and worldliness in the church."

Another: "The Christian's unspirituality; the unspirituality of the church."
Another: "A lack of right faith in the truth of the Gospel, and in its power to triumph over all opposition. I wish we all had more of that kind of faith."

Another: "Unwillingness of Christ's followers to fully adopt as the plan of their life that plan authorized by Christ in the sermon on the mount, and then to conscientiously undertake to carry it out. A church, a denomination, of such men and women could take the world for God."

Another: "Why didn't you ask me something easy? I am free to say I don't know. There are so many things, that it would be difficult to mention any as 'the greatest hindrance.' 'The exceeding sinfulness of sins' manifesting itself in a thousand ways is the great hindrance. But the 'greatest hindrance' I couldn't say."

Another: "I think the great hindrance to mission work is a lack of systematic giving. A Christian ought to give something of everything that the Lord gives him to benevolent purposes. I think, furthermore, that we ought to give at least one-tenth of all that comes into our hands. If we faithfully carry out and obey Paul's injunction in 1 Cor. 16:2, the matter of missions is settled once for all. The men and women will go if we only have the money to send them."

All of these answers are good, and have their place among the many hindrances to the spread of the Gospel, and many, many others could be given, but I wish to add what I honestly believe to be the greatest hindrance to the spread of the Gospel to-day. It is this: Mistrust, and lack of confidence in and among Christian people. During nearly twenty years of trying to lead a Christian life, and in being actively engaged during that time in Christian and denominational work, and in that way mixing and mingling and working with preachers and laymen in the church, in associations, in Boards, in committees, I have had at least a fair opportunity of making some observations, of having impressions made upon my mind, and I trust of reaching fair and honest conclusions. Where do we find most of this mistrust and lack of confidence? I will let you say, but that this is true I do not believe can be gainsaid. Every day, everywhere, in some way, we see evidences of this mistrust and lack of confidence among Christians. How can the Gospel have free course and accomplish whereunto it is sent when Christians, in their dealings with each other, give the lie to the Gospel they try to preach? By our dual living and mistrust of Christians, we cause the worldian to say: "If that is Christianity, I want none of it in mine," when we should by our confidence in and love for each other, and hearty co-operation in the work of our Master, cause the sinner to hunger and thirst after that which causes us to be

one in mind, spirit, aims and purposes. Let us stop wrangling about plans and places of preferment, but in honor prefer another. Let us stop calling in question the speech of our brethren and impugning their motives, thereby showing our mistrust and lack of confidence in them, and thus causing the world to thrust salvation aside and say they will not have the man Jesus to reign over them. Let mistrust be laid aside and full confidence and hearty co-operation be restored among Christian people and we will see the work of the Lord prospering in our hands as we have not seen it for lo these many years. I sometimes wonder that we do as much as we do, and that we are as good as we are, but in turning to God's Word I find it all explained when Jesus himself says the gates of hell shall not prevail against His church, and Paul says "By the grace of God I am what I am." Is it not true that we mistrust and lack confidence in each other? Yes, there may be some ground for this mistrust and lack of confidence, but let us endeavor to remedy the evil rather than magnify it. Let us be brethren and mean brethren when we say brethren, then we can in deed and in truth say "Our Father," and my Father and your Father, and "our Father" will bless us and his work as never before. Owensboro, Ky.

WHY FAITH IS TESTED.

The oft-repeated question still is heard, every day, everywhere: "Why does God permit his children to suffer so many and so grievous afflictions?" St. Peter gives the answer: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

Faith is a precious, noble faculty of the soul. It has a relation to the soul's wonderful future which we do not now understand, but which is so vital that God deems no process of pain, trial, or perplexity too costly for its development. The faith of one who has never been tested by sorrows and adversities may be beautiful, as the trust of a little child; but it does not reach to the heights nor down into the depths of God's purpose and will, as does the faith of a much-tested, unyielding believer. Celestial fruits do grow on earthly ground through the trial of faith. It is good for us to be afflicted; not at present joyous, but grievous, nevertheless afterward it "yieldeth the peaceful fruit of righteousness."

There will be occasion for the use of this well-developed faculty of the soul beyond this present life. It is to be found unto praise and honor and glory at the appearing of the Lord Jesus. Just what that means no one can tell. But that something great and glorious is to be the special portion of those who have learned to believe and trust and keep faith with God through darkness and light, defeat and triumph, evil and good, there is no doubt.

Cast not away, therefore, your confidence, which hath great recompense of reward. When Jesus comes to the final conquest of the kingdoms of this world, the revelator says, "They that are with Him are called, and chosen, and faithful."

And what the exalted service to which we may be called in future states of being, none can say. But we know it is given "to him that overcometh" to sit upon a throne with Jesus. We should cease to question why God tests the faith of his children; above all, we should cease to question his love and wisdom when he does it. The more he sees we can bear it, the more does he honor us with those testings which will insure to us glory and praise hereafter. "Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." The crown of life includes more than has entered into our hearts to conceive. Bear on, tested and tried child of the covenant-keeping God;

"The bud may have a bitter taste,
But sweet will be the flower."

—Selected.

REVIVALS; HOW HELPED OR HINDERED.

BY REV. THEODORE L. OUYLER.

Every genuine revival has a divine side and a human side. The Holy Spirit works, and Christians work; and the results are the most deep, widespread and enduring when Christians co-operate with the Holy Spirit. The power that produces a true revival comes from Heaven; it is not manufactured down here by any method or machinery. The Spirit of God is indispensable. How shall the presence of the awakening, converting, purifying and life-giving Spirit be obtained?

—There must be, in the first place, a felt need of a new and better condition of things; there must be a hunger for such blessings as the Holy Spirit can bestow. When the famine pinched them sorely in Canaan, Jacob sent his sons over to Egypt to buy corn. Deep desire breeds prayer, and it ought to be penitential prayer. Penitence is not a thing to be done by wholesale; it is an individual act, and no confession of sin is of much avail unless sin be abandoned. When a certain church in the olden times had abandoned its first love and become cold and barren, the divine command was to "remember whence thou art fallen, and repent, and do the first works." That counsel is just as applicable in America to-day as it was in Ephesus hundreds of years ago. The pastor of a certain frigid church in one of our cities called his officers together night after night into his study; they confessed their sins together, and warmed up their own hearts by fervent, honest prayer. The baptism of fire came down; the flame, kindled in that group of wrestling souls, spread through the whole congregation, and a large number of solid conversions followed. Nearly all revivals have a small beginning. The Pentecostal work began in a prayer-meeting in that "upper room" in Jerusalem. The pastor and church officers that I am speaking of intensely desired and hungered for an outpouring of the Holy Spirit. They did not send off for any man to come and impart a blessing; they went straight to God. After the revival began, they co-operated with the Holy Spirit by zealous personal effort; the divine and the human worked together.

There is often a strong temptation to pastors and churches to shirk their own responsibility, neglect their own duty, and to send off after somebody to come and do their work for them. The pastor thinks that perhaps a new voice may wake up the sleeping souls in his parish, and his officers suggest that some novelty may draw the people out, and, accordingly, some itinerant or evangelist is sent for. I am the very last man to speak disparagingly of any earnest, faithful soul-winning evangelist on whose labors the Almighty has already set the seal of his approval by blessing his labors. But there are not Moody's and Sankeys and Chappmans and Whittles enough to supply this whole nation. And if there were, has not every pastor the responsibility laid on him to preach, pray and toil for the salvation of souls; and shall he not have the joy and delight of doing it? The idea has become quite too current that the business of a pastor is to prepare sermons, visit his flock, console the sorrowing, comfort the sick and bury the dead; but if souls are to be converted, then somebody must be sent for whose profession it is to convert people! If this wretched notion were to prevail generally, no young man of brains and godly heart would ever enter the ministry. Surely if no itinerant preacher can import a new Gospel or a new Savior, or another Holy Spirit than the one that is promised to the prayer of faith, why should a zealous pastor and his church officers look anywhere else than heavenward? Sometimes it may be wise to invite a brother minister or a discreet evangelist to aid in revival work; but commonly a minister had better sow his own seed, and reap his own harvest. Everything that tends to diminish our sense of personal responsibility and our dependence upon God is an effectual hindrance to a revival.

Another serious hindrance is what may be called alien piety. A "Week of Prayer" is appointed for the early part

of the year; and when that week is made a season for earnest praying and is followed up with earnest working, it has often produced glorious results. But in too many churches the praying which begins in that week ends with that week. Then it becomes a solemn farce. If the services of that week are sincere and fervent, as they ought to be, why should they not be followed up by special services and personal effort during the next week, and as long as the divine blessing attends them? The long evenings and the comparative suspension of many kinds of business make the midwinter the best time of the year for evangelizing efforts. It is a lamentable fact that too many church-members become so absorbed in social festivities, parties and divers amusements, that they are not willing to devote their evenings to the service of their Savior. They hope to be saved themselves; but they are quite too busy in self-indulgence to give much time or thought to perishing souls around them. To put the plain truth in a word—it is the intense and pitiable worldly-mindedness of a vast portion of Christ's professed followers which obstructs a widespread work of grace in any community.

In spite of this obstruction, the truly earnest and Christ-loving members of his church should follow up the "Week of Prayer" not only by more fervent appeals to God for an outpouring of his Spirit, but by personal efforts among the unconverted. Politicians were shrewd enough not to rely on mass meetings during the last Presidential campaign; they plied their neighbors with documents and personal arguments and appeals in order to win votes. And the winning of souls to Jesus Christ must mainly be accomplished by personal effort. Every one familiar with the New Testament knows how much Christ and his apostles relied upon individual effort—as in the cases of the Samaritan woman, the Ethiopian treasurer, the Philippian jailer, and many others. Hand-picked apples keep the longest. Souls are not converted by regiments; they are brought in one by one. Each church-member that is quickened by the Holy Spirit should strive to become a soul-winner; and that sort of love work is the best way to start a revival, and to keep it under way when it has begun.

I shall waste no time or ink in defending revivals—and the kind of revivals which produce godly conduct and character, which sweeten homes, and purify trade and politics, and reform drunkards and outcasts, and put a Bible-conscience into men's daily lives. Such revivals are a vital necessity. Some churches may have them, or else they may well "pull their feet up into their bed" and die. We need a new baptism of the Holy Spirit—a downpouring of the power from on high. Whoever is working with Christ faithfully is working for this glorious blessing—the most gladdening that any church can know. Whoever is praying with Elijah's persevering faith is hastening its coming.

But the minister who blunts the "sword of the Spirit," and fails to preach a blood-heat Gospel every Sunday is hindering a revival. The church-member who cares more to make money, or to enjoy worldly pleasures than to do good, is hindering the advent of the Holy Spirit. When I see vacant seats in a prayer-meeting, or in God's house on an unpleasant Sabbath, I say to myself, Here are votes against a revival. When I hear of church-members quitting their religious duties for haunts of gayety—I am willing to put Christ above sinful self—I say again, Here are votes against a revival! Christ "did not many mighty works in Nazareth because of their unbelief." They blocked his purposes of love! They repelled his offered blessings! And it is a fearfully solemn fact that in these days also it is in the power of human folly and indolence and selfishness and unbelief to resist the Holy Spirit, and to block the blessings of heaven. Whoever does not actually help our Master's cause, actually hinders it.—Independent.

Be determined to succeed. If you have great difficulties, cut your way with the diamond of faith.—O. H. Spurgeon.

SUNDAY-SCHOOL LESSON.

SUNDAY, OCTOBER 2.

REFORMATION UNDER ASA.

2 Chronicles 14:12-12.

MOTTO TEXT—"Help us, O Lord our God; for we rest on thee." 2 Chron. 14:11.

"And Asa did that which was good and right in the eyes of the Lord his God."—He began a reformation as soon as he ascended the throne, and put down idolatry with all his power. He removed Maashah from her high position as queen-mother because she would worship idols. He thus showed the country that he was terribly in earnest in his resolution to cast out idolatry.

"For he took away the altars of the strange gods"—that is the gods of the strangers. Many idols had been introduced from the surrounding nations. "And the high places."—These were places on hill-tops where altars were erected to the true God: a worship which was forbidden after the temple was built. Asa destroyed these altars in Judah, but it seems from the other account of him that he did not succeed in removing them in Israel. His power was not as complete there as it was in his own kingdom of Judah. "And brake down the images and cut down the groves."—The "groves" were pillars or statues of Astarte, the goddess of the Phoenicians.

"And commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment."—No reformation endures, no reformation is worth anything which does not take men back to God and lead them to obey his law. All other motives, no matter how strong, are swept away by the tide of human passion and human sin. But duty to God abides the foundation of all goodness.

"Also he took away out of all the cities of Judah the high places and the images; and the kingdom was quiet before him."—This verse indicates that he did not succeed in removing them from Israel. The people had been worshipping these idols for years, but they did not dare to attempt any resistance to the destruction of them at the command of the king.

"And he built fenced cities in Judah."—Fortified cities surrounded by walls, to defend the land from the incursions of their enemies. God gave him a peace of ten years from his foes, and Asa made use of this in preparation for future invasions. Rehoboam had builded fenced cities, but Shishak's invasion had destroyed their walls.

"While the land is yet before us."—While they were free from invasion—a thing which was of rare occurrence. He called on

Judah to make the cities as strong as they could be made in the military defenses of the day. "Because we have sought the Lord our God, we have sought him and he hath given us rest on every side."—How much this young warrior king delighted in the thought of peace and rest! And for it all he gave thanks to God, whose arm was keeping back the far stronger nations around them. They had sought their God and he had blessed them. No man ever sought him in sincerity and truth who did not find a blessing

to his soul. "So they built and prospered."—For they had heeded the commandment of their king to seek the Lord God of their fathers and do his law and his commandment.

—Not only did Asa fortify the land, but he drilled and made ready his army. "And Asa had an army of men that bare targets and spears."—The targets were carried by the heavy armed troops—the light armed carried the short shields, and bows instead of spears. It is probable that the 280,000 of Benjamin included all the men of the tribe of military age, while only a part of the forces of Judah were drilled and armed. Benjamin was always a warlike tribe. Asa made all the preparations for war he could as a wise king. He trusted God, but he did not look to God to make good his own laziness or inefficiency.

The wealth and grandeur of Solomon was widely known. Shishak had carried away much spoil. "And Zerah, the Ethiopian."—All the country in Africa south of Egypt was called Ethiopia, but Ethiopia proper was the kingdom of Meroe. Brugsch says that Zerah, in the reign of Takeloth I., of Egypt, invaded the southwest of Asia and Egypt as a conqueror. He had the largest army which is mentioned in the Bible. Zerah reached Mareslah, twenty-six miles southwest from Jerusalem, in the direct line of march from Egypt.

"Then Asa went out against him and they set the battle in array in the valley of Zepathah at Mareslah."—Asa had made all the preparation he could, and drew up his army where they would have all the advantage they could. He did his part thoroughly and well, as if all depended upon him, yet knowing and gladly recognizing that all depended upon God.

"Lord, it is nothing with thee to help, whether with many or with them that have no power."—God could win a victory over the most powerful foe. The size of Asa's army was of no consequence to an omnipotent God. It was as easy for him to overthrow the enemy with a handful of men as with a mighty army. Let those who are so anxious for great numbers in the churches remember this. The more this prayer is studied the clearer it will be seen to be a model prayer in the circumstances. First, Asa acknowledges God's sovereignty and his omnipotence in which he had the most implicit faith. Then he asks for help, feeling their own helplessness and dependence upon God. Asa had so put down idolatry that he could say for himself and his people, "Thou art our God."

Had Asa been alone all that mighty Ethiopian army could not have defeated him. For God fought for him. The Ethiopians were utterly routed and Judah was saved from their tyranny. If the churches wish for mighty victories to-day they must follow the example set by Asa so many years ago.

"Thou art our God."—Had Asa been alone all that mighty Ethiopian army could not have defeated him. For God fought for him. The Ethiopians were utterly routed and Judah was saved from their tyranny. If the churches wish for mighty victories to-day they must follow the example set by Asa so many years ago.

"Tax frequent visits to our office of our friend of many years, Dr. A. F. Baker, are much enjoyed. He is acceptably supplying Dr. J. T. Christian's pulpit during his absence in England.

By all means, use sometimes to be alone; Salute thyself; see what thy soul doth wear; Dare to look in thy chest; for 'tis thine own, And tumble up and down what thou findest there.

—George Herbert.

FROM NEW ORLEANS.

'As you are, perhaps, aware, I have become pastor of the First Baptist church in this city, formally entering upon my duties last Sunday. The congregations were very good, and the outlook seems to be favorable, the members all expressing themselves as well pleased and hopeful. My reception was as cordial and generous as could be asked or desired. The Baptist churches are all in full fellowship, and the most hearty sympathy, and the pastors co-operate heartily in the work.

Bro. Whittinghill is the son of an old Kentucky friend of mine, whose people I have known well from my boyhood. He did not preach Sunday night, and he, with some of his people, were at our church. I had not seen him since he was a small, white-headed boy, and he is not large yet, but he is a splendid man, a good preacher and a fine pastor, and is making for himself a noble reputation in this city. I am truly delighted to find him doing so well.

Bro. Gay, the other Baptist pastor, called on me a day or so after I came, but I was out and have not seen him yet, but I hear most favorable reports of him. He is said to be a very fine man, and to be doing a good work. Some of his people have been to see me, and were at our church Sunday night, and I am sure that I shall find him a congenial spirit with whom it will be a real pleasure to labor.

In coming here, I trust, I was following "the pillar of cloud," and I shall try most earnestly to accomplish the great work of my life. O, how our Baptist churches and pastors need the prayers and sympathy of their brethren everywhere, and, without affectation, I honestly and earnestly say: Brethren, pray for me.

Drs. D. L. and John F. Purser did a noble work in this city, and they will ever be held in the highest esteem and the most grateful remembrance by this people. I do not know which of them was the better preacher or the more useful man, but I do know that they were greatly honored and loved by the Baptists of New Orleans.

This has always been regarded as a most difficult field for Baptists, and all I have to say is this. "Any place is too hard for me, but no place is too hard for God," whom I have trusted from my childhood, and I am not afraid to trust him now.

Dr. Tichenor, of the Home Board at Atlanta, writes me a most cordial letter, saying it will be not only his privilege, but his duty, to do all in his power to make my pastorate in New Orleans an abundant success. A grand man is dear Dr. Tichenor, whom I have long greatly honored and loved.

With the sympathies and prayers of my brethren, and knowing that the Lord of all is for the right, that greater is he who is for us than all they who can be against us, why should I be afraid? "What time I am afraid I will trust in the Lord." And I seem to hear the blessed Jesus tenderly saying, "Tis I, be not afraid." O, for grace to trust him, where we cannot trace him!

Simply trusting every day, Trusting through a stormy day; Even when my faith is small, Trusting Jesus, that is all.

The older I grow, the more experience I have, the more fully do I feel my dependence upon the grace of God, and the more do I desire to become as a little child, humbly sitting at the Mas-

ter's feet, anxiously waiting to be taught, kept and guided by him, who is faithfully saying, "My grace is sufficient for you," yet evermore reminding us, "Without me ye can do nothing." O, how dependent are we upon him!

When I have been here longer I will write more fully of the city, its places of interest, etc. This is already a wonderful place, and many are predicting that it will become, if it is not already, the New York of the South. But of this I venture not an opinion, nor do I compare this with other places, as such comparison might be regarded as offensive. Surely there are people and noise enough here, and I suppose this really is a great business city.

Since coming to New Orleans I have been most pleasantly entertained at the home of Deacon C. M. Sherrouse, of the Sherrouse Medicine Company, and I have found him and his family most pleasant and agreeable. My family are still at Dallas.

In bringing this letter to a close permit me to make an earnest request of all my old Kentucky friends to remember me in their prayers. Yours in Christ, A. B. MILLER.

September 7.

A WORD OF THANKS.

How many of us have read carefully Bro. Fred D. Hale's report of Daviess County Association? It's the writer's opinion that somebody should thank him for it. Therefore the writer wishes to express his appreciation of such a report, and he hopes for more like it. The report is not composed entirely of figures telling what every church building cost which may have been built during the year. Nor does he spend all of his supply of adjectives describing the great speeches that may have been made by the brethren, and especially the visiting ones, who take up a great deal of time advertising some school, paper, etc.

These meetings should be our great spiritual feasts. If we would lay great stress upon the spiritual element of the meetings we would not need to talk at such length of money; there would be no need of it. Thank you, Bro. Hale.

ALVAH F. GORDON.

OBEDIENCE.

An elder in Indiana writes: "What is the true relation of obedience to our salvation? Or, as the writer recently put the question to a Christian of forty years' standing: 'Is obedience the ground of salvation?' Will you please write an article on this subject?"

There is a great deal in the Bible about the duty of obedience and its reward. God said to Abraham on Mt. Moriah: "In thysseed shall all the nations of the earth be blessed: because thou hast obeyed my voice." But was that promise given to the patriarch to reward him for making a three days' journey, and being willing to sacrifice his son, according to the commandment of the Lord? Of course not. For Paul writes to the Romans: "The promise that he should be the heir of the world was not to Abraham and his seed through the law, but through the righteousness of faith." There was no merit in the obedience in and of itself. It was accepted and blessed as an evidence of the faith which prompted it. We are taught in both the old and the New Testament that salvation is by faith through grace, not of works, lest

A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

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

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

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

any man should boast. "Believe on the Lord Jesus Christ, and thou shalt be saved."

But even faith is not the ground of our acceptance with God. It is not the cause of our forgiveness and adoption. That is the obedience and sufferings of Christ. By faith we accept the offer of salvation. Faith is the condition—the sole and indispensable condition. We look at Christ as revealed in the gospels. We behold the Lamb of God which taketh away the sin of the world. We see that he is worthy of our confidence. We hear his invitation to go to him and receive eternal life. We believe, we go, we give ourselves to him, and we are saved.

Now, where comes in that obedience which God commended in Abraham? Just here. When God says, "Believe," we do so, or try to, trusting in the help of his Spirit. We obey the command. We turn from our indifference and unbelief to him, and become submissive to his will. Let me illustrate: A man is on a sinking ship. The captain hands him a life preserver and tells him to put it on. If he says, "I won't do it; I don't believe in the thing you offer me, or in you," he will no doubt perish in his folly and unbelief. But if he trust the captain and obeys him, and is saved, what saves him? Was it his faith? Was it his obedience? Or was it the life preserver? The faith and the obedience were efficacious only because there was a life preserver to be trusted in and clung to. And so here. We are saved by Christ, and by Christ alone. But in order to receive the salvation that he has purchased and offers we must believe in him and obey him. We must show our faith by our works.

After we have complied with what we may call the first and great commandment of the gospel, "Believe in the Lord Jesus Christ," we are to live as "obedient children." (See I Peter 1:14) The life that we live is to be "by faith in the Son of God," and this faith we are to manifest continually by works of righteousness. Children do not become so by obedience, but by birth or adoption. But when the Holy Spirit has made us "new creatures in Christ," and given us "the spirit of adoption," we are not only to cry "Abba, Father," but we are in all things to serve and obey and honor "our Father which is in heaven.—C. E. B., in Herald and Prebyter.

Rev. W. T. Gordon has become pastor of the First Baptist church, Norwich, Kansas. We wish him great success. Brother Gordon spent several years as pastor in Florida. He is a native of Kentucky and well known, having served for years as pastor before moving to Florida.

LITTLE BETHEL ASSOCIATION.

The above named body of Baptists convened with Friendship Church, Muhlenberg county, Ky., the 7th inst. and continued for two days. Bro. W. W. Woodson, the appointee to preach the Introductory Sermon not being present nor his alternate, Bro. J. N. Hall, editor of the *American Baptist Flag*, preached the sermon by request. Bro. J. S. Coleman having led the congregation in prayer.

The text was Deuteronomy 32:31. "For their rock is not as our Rock, even our enemies themselves being judges."

The sermon was such as a true Baptist enjoys; it was pithy, pointed, indeed the general conclusion was that Hall and the text was about correct, especially the "text." On motion the reading of the letters from the churches was dispensed with and referred to a special committee who should report the information contained therein in the morning.

The present officers, viz. Bros. J. C. Hopewell, moderator, and D. S. Edwards, clerk, were re-elected for the ensuing year. The representation from the churches was not so large as in the year past. This is due largely to the fact that the territory occupied by this Association is a tobacco growing district, and the crop being early this season the brethren, many of them, who would have attended the Association, were of necessity compelled to remain at home and "house" their tobacco. Some four or five of our churches were not represented by messenger or letter.

The representation from our sister associations was not as large as we had hoped, yet we had with us quite a number of visiting brethren, especially ministers, who did much excellent preaching for the large congregations at the stand, while your scribe did not have the pleasure of hearing any preaching at the stand, yet the praise of the brethren was in "every mouth." To name the brethren who preached during the sessions of the body is enough: W. P. Harvey, J. N. Hall, J. T. Casebier, B. F. Hyde, Fred Wittenbreaker, and perhaps others that we cannot now call to mind.

The report of the executive board shows that there was not the amount of work done during the year just closed as was done by said board last year. This we regret. Yet the board reports quite a little sum of money on hand. The special committee reported after looking through the letters 183 baptisms; excluded 64; dead 46; restored 5; received by letter 47; dismissed by letter 65; total membership represented 3,412; number of Sunday-schools 15.

This report is not a correct report of our membership, as some of our churches were not represented at all, and some of the churches having messengers present, but failed to get their letters to the Association. On motion the following resolution was unanimously adopted.

Resolved. That we hereby heartily endorse the action of the General Association at Hopkinsville, Ky., last June, with regard to the Southern Baptist Theological Seminary.

That we also congratulate the Southern Baptists upon the offering of the resignation of Dr. W. H. Whitsett, and earnestly request the trustees to meet at an early date and accept the same.

And that the clerk of this As-

sociation be requested to forward a copy of this resolution, certified, to the Hon. Joshua Levering, Chairman, Board of Trustees. The secretary's report shows that our contribution to missions (the churches) was not as large as we had hoped for, the hard times had much to do with it no doubt, we hope to do better this year.

The Kerfoot Local Option Bill was remembered and strong words of commendation expressed. The Recorder was remembered by the committee on Religious Periodicals. Perhaps it would be better if all our people would take the Recorder, read it, pay for it promptly and do as it says in most instances. We meet with Richard Church, Hopkins county, next session.

Very respectfully,
D. S. EDWARDS.
FROM OXFORD, ALA.

I have just closed my first year's work here as pastor of Oxford Baptist church, being also my first year's work since finishing my college course at Howard College. The anniversary service last Sunday was highly gratifying both to church and pastor.

During the year the church has collected and paid out \$1,581.85; \$262.53 of this amount was for missions, an average of \$1.31 per capita for missions, an average of \$7.92. The pastor has preached 123 sermons in Oxford and 58 at other places. Total number of sermons for the year 181; conducted 45 prayer-meetings, at which he made talks from 20 to 30 minutes long in each meeting; visits 600, received by baptism 25, by letter 32, by restoration 2. Total 59. There have been, on my own field and other churches where I have held meetings, 175 conversions, 130 of whom have united with different Baptist churches.

Our church at Oxford has grown in every respect, but most of all in spirituality.

I have tendered my resignation as pastor of the church, to take effect the fourth Sunday in September. My object for doing so is to enter the Seminary October 1. Were it not for this I would remain here, for Oxford is certainly a splendid field of work, plenty of work, and hard work, with a good, strong membership, and especially a noble board of deacons to rally to the support of the pastor. It takes a strong man to work this field—strong physically, mentally, spiritually, and strong in the pulpit and mighty in the Scriptures. May the Lord send them such a man! With the proper man here Oxford can be brought to the forefront of the churches in Alabama. I know not of any field in the State that has so much good material with which to work, and so much material upon which to work. The Lord bless the labors of the future pastor, whoever he may be, above that of the retiring pastor.
J. E. BARNARD.

It is of the sublimest importance, if these things be true, that we have planted in the deep subconscious soil of our hearts the seed of truth and the life of Christ. The old theology was right when it declared that our constant struggle with self-originating efforts to be righteous was a vain struggle. With our choice must go the secret work of the divine spirit in our hearts. Instead of the struggle for a righteousness which grows out of our efforts, let us plant the seed and God will make the growth.—
Rev. S. B. MEESER.



IN THE OCTOBER LADIES' HOME JOURNAL

Mrs. Caroline Atwater Mason, author of "A Minister of the World," begins a new story called "THE MINISTER OF CARTHAGE," depicting a young clergyman's high sense of duty battling with love and something akin to ambition.

Josiah Allen's Wife

Has written another story for the JOURNAL readers. She tells in it about a sickly society girl, and what brought her to her senses and good health.

In Mary E. Wilkins'

Capital new story a metropolitan woman does some very funny things, and in trying to educate the villagers she learns a thing or two.

IN THE SATURDAY EVENING POST

are to be found the best serial and short stories the world can produce. The handsomest illustrated weekly published

We will mail THE LADIES' HOME JOURNAL, beginning with the next issue (October number), to January 1, 1899, also THE SATURDAY EVENING POST, every week, from the time subscription is received to January 1, 1899, for Twenty-five Cents, for the purpose of introducing our weekly with our well-known monthly.

The Curtis Publishing Company, Philadelphia

BAV'S FORK ASSOCIATION.

This association held her fiftieth anniversary with Black Jack church, Simpson county, Ky., September 7 and 8.

Bro. S. H. Pope was elected moderator and Bro. J. R. Hunt clerk.

Bro. T. J. Ham preached the introductory sermon from John 15:14. Everybody seemed to enjoy and appreciate the sermon.

We were glad to note an increase in the contributions for mission work, while the contribution for Orphans' Home was more than double what it was last year. Miss Mary Hollingsworth was present. All seemed to appreciate her presence, and no doubt she and her work will be remembered during the coming year.

Bro. J. W. Warder was present and seemed to regret very much that the churches had quit making contributions for Sunday-school and colportage work.

The association decided to employ a man as missionary and colporteur during the coming year, for at least part of his time. While the churches are growing a little more liberal in their gifts to missions and Orphans' Home, they have fallen back in Sunday-school work. Out of twenty-

nine churches only eleven or twelve report Sunday-schools.

"These things ought not so to be." Every church ought to meet at least once a week either in a Sunday-school or prayer-meeting capacity. And several of our churches are able and ought to have preaching twice a month, but where this is impossible, any church that will have a Sunday school, but the trouble is many of our churches can't will. May the Lord help them to will, and may the Lord work in them both to will and to do of his good pleasure, then shall we hear better reports at our next association.

The temperance sentiment was very strong. We had a very pleasant association, and would be glad to meet many of our brethren next year at Scottville, Ky.
J. R. HUNT.

Baptist Ky.
FROM MT. PLEASANT BAPTIST CHURCH.

We have for the last two weeks enjoyed a very gracious revival of religion in our church at Mt. Pleasant. Bro. Wm. D. Nowlin, of Nicholasville, was with us and rendered great assistance by his preaching. Bro. Nowlin has a clear conception of the plan of

salvation and presents the Gospel with tenderness and love. He also is familiar with his Bible, and quotes the Scriptures with readiness and ease. His method of conducting a meeting is very simple. He simply believes that the "Gospel is the power of God unto salvation to every one that believeth." There is nothing sensational in his invitations. He invites the sinner to come forward and ask for prayer, and also invites the sinner to confess Christ. Bro. Nowlin is a true Baptist in every sense of the word, and stands firm by the cherished doctrines of the Baptists.

There were two additions by letter, one by confession of sin and baptism. The number of additions would seem to indicate that the meeting was not a success. But we had a good meeting. The Spirit of God was with us. I believe that the work of years was done in the meeting. Because of the revival of religion I shall expect an enlargement of all our church work during the association year.

Best wishes for the RECORDER. It is greatly beloved by our church. Yours in Christ,

THOS. B. HILL.
As you learn, teach.—Spurgeon

IT MAY NOT BE.

BY J. G. WHITTIER.

It may not be our lot to field
The sickle in the ripened field;
Not ours to hear, on summer eves,
The reaper's song among the sheaves.

Yet where our duty's task is wrought
In union with God's great thought,
The near and future blend in one,
And whatsoever is willed is done.

And ours the grateful service whence
Come, day by day, the recompense;
The hope, the trust, the purpose
Stayed.

The fountain, and the noonday shade,
And were this life the utmost span,
The only end and aim of man,
Better the toil of fields like these
Than waking dreams and slothful
ease.

But life, though falling like our grain,
Like that, revives and springs again;
And early called, how blest are they
Who wait in heaven their harvest
day!

OUR PULPIT.

MAGDALINE AT THE SEPULCHRE--
AN INSTRUCTIVE SCENE.

BY G. H. SPURGEON.

Then the disciples went away again
unto their own home. But Mary
stood without at the sepulchre weep-
ing; and as she wept, she stooped
down, and looked into the sepulchre,
and seeth two angels in white sit-
ting, the one at the head, and the
other at the feet, where the body of
Jesus had lain. And they say unto
her, Woman, why weepest thou?
She saith unto them, Because they
have taken away my Lord, and I
know not where they have laid him.
And when she had thus said, she
turned herself back, and saw Jesus
standing, and knew not that it was
Jesus. Jesus saith unto her, Woman,
why weepest thou? when seekest
thou? She, supposing him to be the
gardener, saith unto him, Sir, if thou
have borne him hence, tell me where
thou hast laid him, and I will take
him away. Jesus saith unto her,
Mary. She turned herself, and saith
unto him, Rabbouni; which is to say,
Master.—John 20:10-16.

I wanted to speak to-night to
believers who have lost the joy-
ful presence of their Lord, and
who are saying, "Oh, that I knew
where I might find him!" But
when I thought of that matter I
said unto myself, Many will be
in the congregation who have
never yet found him, and there-
fore do not know his sweetness
by experience, and yet they may
be longing to find him. Is it
possible to benefit two classes at
once? "Well, well," I said to
myself, "I can speak to the saint,
for she who figures in the text
was Mary; but I can also, at the
same time, talk to the sinner;
for she was Magdalene, and that
name has somehow become con-
nected with penitent sinners." I
pray, at the beginning, that if
there be one here who has long
been a Mary, and has followed
Christ lovingly, and if there be
another here who is more like
what is commonly, but errone-
ously, known as a Magdalene,
both the Mary and the Magda-
lene may find direction and con-
solation in my discourse.

I shall have no other preface
but these remarks; for we have
before us a long text to be han-
dled in a short time, and I would
not perform my task slightlying.
We will advance by a series of
observations.

Our first observation shall be
this: A soul seeking Jesus has
ways of its own.

Read carefully the tenth verse:
'Then the disciples went away
again into their own home. But
Mary,' Mary had her own way of
proceeding. Mary was seeking
Christ more intensely and affec-
tionately than even the choicest
of the apostles. They were more

able to wait for events than her
eagerness would allow her to do.
John was able to go home, be-
cause he had seen and believed.
Peter went home all the more
readily because a cloud darkened
his sky. Mary was of another
order from either of these; she
loved, and longed to see him
whom she loved. Whether he
be dead or alive, she would find
him. When you are seeking the
Lord it brings out your individu-
ality. Every truly anxious soul
must seek the Lord in his own
way. Each case is peculiar; each
seeker feels himself to be one by
himself. There are not two Mary
Magdalenes; and Mary differs
from John and Peter.

One part of her way was this—
that she would stay at the sepul-
chre after others had gone to
their own home. So have I seen
the lover of the Lord lingering at
the mercy-seat when the prayers
of others were ended, and remain-
ing in the use of the means
of grace when others had enjoyed
a full sufficiency of them. The
meeting is very early in the morn-
ing, but Mary must be there; and
if the meeting be at a distance
she trudges over the miles. One
saint is noted for Bible reading,
and nothing will attract her from
it. Another abounds in private
prayer, and is mighty on her
knees. Another feels bound to
go where Christ Jesus is earnestly
talked about, and therefore he
spends many an hour with the
Lord's people. Perhaps Peter
and John had other necessary
business to attend to, and their
duty called them away from the
tomb; but Mary stood still, hop-
ing to hear something about her
Lord, and, at least, to know
where they had laid his body. It
is a blessed thing when the heart
becomes so resolved to find Christ
that it cannot be happy without
him, cannot even live without
him. When you are resolved to
wait at the posts of wisdom's
doors until the Incarnate Wis-
dom appears to you, you will not
have to wait long.

Mary had ways of her own be-
side, for she stood there "weep-
ing." I do not read that, upon
this occasion, either Peter or
John shed a single tear. They
may have done so, but the Holy
Spirit has not recorded the fact;
yet he has recorded it of this
earnest seeker that she "stood
without at the sepulchre weep-
ing." She wept as if her heart
would break. Where was her
Lord? What had they done with
that sacred body? She had seen
it wrapped in spices and fine
linen and laid in the tomb of
Joseph; where was it now? The
tomb was evidently quite empty
of all but the cerements; where
was the body? What new in-
dignities had the cruel ones put
upon it? That dear mangled
body—to what malicious treat-
ment was it now exposed? She
stood, in deep emotion, sorrow-
ing as love alone can sorrow when
its beloved object is in peril. It
is a great thing, dear soul, when
you cannot find Christ, to weep
your eyes out till you can. When
you cannot live without him for
very heart-break; when all the
joy of life is gone; when exist-
ence becomes only another name
for grieving after an absent love,
and that love the Lord Jesus;
then you are not far off from the
happy hour of finding him. Tears
may be as the dew of the morn-
ing, the sure prophets of the ris-
ing sun. At any rate, many
search for Jesus with tears in
their eyes.

Mary did something more,
which was according to her own
mode of action—"she stooped
down and looked into the sepul-
chre." They that would find

Christ must stoop to look for
him. They must not merely wait
for him, but look for him on their
knees. I have known some peo-
ple pretend to wait for the Lord,
and they have kept up the pre-
tence to their soul's ruin! for
they never looked to him by
faith. I have known some weep
much, but they would not open
their eyes to look to Jesus and be
saved. True seekers look for
Jesus in the Scriptures; they
search for him in the hearing of
the Word; they cry after him in
their private room. This is well.
If you would be saved seek Jesus
and he will find you. Cry ever-
more, "Oh, that I knew where I
might find him! I would come
even to his seat." No heart has
ever yet earnestly looked after
Jesus but what before long he
has been seen. If there be this
waiting, this weeping, this stoop-
ing, this looking, there will be
an appearing in mercy and a
recognition in joy. Mary, who
looks for Jesus, shall see him.

Note this peculiarity; that she
looked in the wrong place. She
looked into the sepulchre for the
living and risen Jesus. Earnest,
true-hearted, zealous, Mary was;
but she labored under a mistake.
Well might the angels say, "Why
seek ye the living among the
dead? He is not here, but risen."
Thus have I known true peni-
tents seek the Lord where he
cannot be found. They have ex-
pected to undergo a sort of in-
ward purgatory, and they have
sought for Jesus in their own
feelings. He is not there. They
have imagined that they must be
carried away with despair before
they might lay hold upon the
Saviour. Yet the Lord is not in
the wind of feeling, nor in the
fire of despair; his presence is
known by his still small voice.
They have not looked with a sim-
ple, childlike trust to Jesus; but
have gone about to this, and that,
and the other thing, and all in
vain. They have sought for
Jesus among forms and cere-
monies, but in vain. Possibly they
have gone to human priests, or
sages; they are as dead as the
tombs. Priestcraft and philoso-
phy are no places for the living
Christ to be found in.

Yet I am glad that Mary looked
into the tomb; for, though she
looked in the wrong place, it was
a good thing to be looking for
Jesus after any fashion. Better
blunder in seeking Christ than
be so wise as to go away from
him. I mean, better to be a sin-
cere, but foolish, seeker after
Jesus, and fall into a hundred
errors of doctrine, than to be
highly cultured, and all the while
to be looking to self, or to the
world, and forgetting the Lord
Jesus. Poor seekers! you are in
trouble, I see it by your tears.
There is hope for you, for you
have eyes, and are looking out
for something better than you
can find in yourselves, or in your
fellow-men. I am sure of you,
for you will not run away home;
you stay near the place where
Jesus was last seen. You are not
rolling-stones, but you abide in
earnest hearing, in apostolic doc-
trine, and in prayers. Your con-
stancy and your eagerness are
choosing signs that grace is be-
ginning its work in your hearts.
Comfort is on the way to you, I
can see the light of it reflected in
those tears which glisten in your
eyes. God grant that we may
not be disappointed in you, for
his name's sake!

But now, going a little further
on, I would observe, secondly,
that a soul seeking Jesus makes
small account of anything else.

Mary, when she looked down,
saw the angels sitting, the one at
the head and the other at the



feet, where the body of Jesus had
lain. At any other time, if Mary
Magdalene had seen two angels
she would have been astounded,
so as to lose her balance through
reverent fear. A vision of angels
to a holy woman—there is
something overpowering in it. A
vision of angels, even to the un-
godly soldiers that watched the
grave of Christ, had made them
faint, and become as dead men;
but if you read the passage at-
tentively you will see that Mary
talked to these angels as if they
had been good men whom she
had met before. She was not
abashed by them. When they
said to her, "Woman, why weepest
thou?" she answers them
very plainly, "Because they have
taken away my Lord, and I know
not where they have laid him." She
is not frightened at spirits
and angels. Neither is a soul
that is in earnest after Christ to
be put away from its search by
any sort of diversion. The true
enquirer would ask of angels, or
of the most eminent saints, con-
cerning the Lord Jesus. It will
be only too glad to ask of any-
body, or to answer a question
from anybody, if it may thus
hope to find Jesus. Did you never
note the all-subduing power of
a great desire? When God makes
the heart tender, and sets it
longing after Jesus, it forgets its
own feebleness, and ceases to be
alarmed by that which once dis-
tressed it. A longing soul would
break through angels and through
devils, through heaven and
through earth, to reach Jesus.
We must have him. We must
behold the Well-beloved. Our
soul is all on fire for him, it can-
not be restrained, it will burn its
way to him as the flame makes
its way across the prairie. We
want Jesus, and we will not be
content with anything short of
him.

Notice, too, as confirmatory of
what I have said, that when a
soul is seeking Christ, nothing
but Christ's own Word will satisfy
it. This holy woman was not
content with what the angels
said. Though they said to her,
"Woman, why weepest thou?"
those shining ones do not appear
to have comforted her at all. She
went on weeping. She told them
why she wept, but she did not,
therefore, cease her tears. And,
believe me, if the angels of heav-
en cannot content a heart which
is seeking after Jesus, you may
depend upon it that the angels
of the church cannot do so. We
may preach as best we can, but

the words of man will never sat-
isfy the cravings of the heart.
The seeker needs Jesus; Jesus
only, but Jesus certainly. You
read the best of books and heard
the most faithful of testimonies
when you were seeking, and yet
you came away and cried, "Alas!
I have not found him; I have not
found him; and I cannot be con-
tent till I do so!" Beloved, never
sit down short of Christ; for
short of Christ is short of salva-
tion. Whatever you hear, never
be content with hearing; long to
find him of whom you hear.
However sweetly the story is
told, the mere hearing of the
truth must never be enough for
you. You want for your salva-
tion a personal Christ, to be heard
by your own heart, and received
by your own faith; and I entreat
you never rest until this is your
happy possession. Find him—
him whom your soul loveth—him
in whom alone your soul may
trust. Let not voices from heav-
en, if you could hear them, much
less the voices of godly men and
women on earth, ever content
you, apart from the Lord Jesus
Christ, who is all in all.

Furthermore, a soul seeking
Jesus is glad to confess him. It
was awe-inspiring to behold an-
gels arrayed in white; it was a
rare boon for the Magdalene to
gaze upon those shining ones sit-
ting in solemn state at the head
and the foot of the spot where
Jesus had once laid! But it did
not so overpower Mary as to pre-
vent her open acknowledgment
of her Lord. When she spoke to
Peter and John, in the second
verse, she said, "They have tak-
en away the Lord out of the sepul-
chre;" but when she addressed
the angels she said, "They have
taken away my Lord, and I know
not where they have laid him."
It might not be necessary to say,
"my Lord" to the two apostles,
who knew exactly what she was;
but she had not seen those angels
before, and she would not let
them go without their knowing

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that Jesus was her Lord, her very own; and so she puts it, "They have taken away my Lord." I like that amazingly. Are you a seeking saint? Whether you see him or do not see him, he is still yours; and you must hold to it that he is still your own. "My beloved is mine and I am his;" and if I do not just now behold the smiles of his face, yet he is my Lord. I have given myself up to him; and, if he does not own me as his servant, I will still claim him as my Master. Come what may, if I walk in darkness I will cleave to him the more closely, for I will not wander from him. Whither should I go? If all heaven does not shine upon me I shall still look up that way. I have fallen into a fog, and can scarcely see my way beyond my hand; but yet I am my Lord's for all that, and I am not ashamed to declare it. "Though he slay me, yet will I trust in him." His I am and him I serve. My ear has been bored to the door-post, and I am his happy bondman forever. Come death, come life, come darkness of soul, or joy of spirit; whatever happens, I am my Lord's. Such holy constancy will be rewarded.

In the true seeker the one cry of the soul is Christ, none but Christ, Christ alone. Mary looks beyond all others. Angels may come, and angels may go, but she neither seeks nor fears them. She blushes not to confess her Lord before the white-robed spirits; but she seeks Him, and must find Him. O child of God, keep you to the one object of your search! O sinner, when once you feel your need of Jesus, bend all your desires toward him, and seek him alone! If all your search is after Jesus, you shall find him. Let not a heaven of angels suffice to take you from searching for your Lord and his salvation. O child of God, when you have lost the light of your Lord's face, feel that you must have it back again, or die in the dark; and when you thus feel he will return to you. He never set a soul longing for himself, and himself only, without gratifying the longing which he had created. Hunger and thirst after the Lord Jesus are blessed; for he who created them will satisfy them. Oh, that the Lord would cause us to faint and pine after himself more and more, and then visit us with that which is our soul's only fulness, namely, his precious, priceless self!

Thus have we handled the second point sufficiently. Let us now make a third observation: A soul seeking Jesus may have him very near, and not know it. What was it, do you think, that prevented Mary seeing and knowing her Lord? Shall we say that her unbelief and sorrow dimmed her eyes? Was it that, like the disciples on the road to Emmaus, her eyes were hidden? Very possibly. Was it her tears that blinded her to the divine vision? Not so likely; for tears full often cleanse the spiritual vision. Weeping for an absent Christ has often made us quit a sin which aforesaid had prevented fellowship with Jesus. What was it, then? I think it was that the sight was not what she expected. She was longing to see Jesus; but, may be, she only hoped to see him wrapped in grave-clothes; and so, you notice, that the evangelist puts it, "She saw Jesus standing, and knew not that it was Jesus." If she had seen him lying down, with the image of death upon his face, she would have known him; but to see Jesus standing, was far more than she could have hoped for. She had seen his

lifeless body taken down by Joseph and Nicodemus, and she had helped to wrap him in spices and fine linen; but to see him standing, alive, was more than she could have dreamed of. The rapture was too great for her to expect or believe; and we marvel not that it is written "she knew not that it was Jesus."

Beloved, our conceptions of our Lord are so poor and low, that if he were to come to us in even a moderated degree of his glory, we should fail to apprehend that it was really he. John knew him, he had laid his head in his bosom, but he says, "When I saw him, I fell at his feet as dead." So overpoweringly beyond all that John could have expected, was the vision of the Lord in his glory. It is true the Lord Jesus did not manifest himself in that manner to Mary; but still, the particular posture of standing was beyond what she looked for, and therefore he was not perceived. It may be that the Lord Jesus is truly appearing to some sinner here; but as the appearance is not what he expected, he is unable to hope that it is his Savior. You are told simply to trust him; and this is hardly what you looked for: you thought you would suffer an experience of amazing sorrow. You looked for an affair which could be put into a biography. Tell me, did you not? But you will not have anything of the sort. You hear a voice which cries, "Only trust him, only trust him." Obey that voice, and enter into immediate rest. You thought that you would be driven to the verge of madness, and then be relieved with a joy that would make you dance; but instead thereof you are led quietly to trust. So long as you are truly saved, what matters it? The Lord Jesus is present wherever there is humble faith in him, for that plant never grows except where he sets his pierced foot. Believe, and then know that it is Jesus.

And you, dear brother, who have lost the presence of Christ awhile, perhaps you expect him to come to-night and carry you away in a sacred transport; instead of which, it may be he will calm you and fill you with repose, or he may even rebuke you, and send you out to work and suffer for him. May you have the discernment, however your Lord may come, to know that it is the Lord! Though he comes not in the way in which you looked for him, yet he is not so purblind as to mistake him for another. Yet if you should even think that your risen-Lord is the gardener, you might not be so very wrong. If, under that misapprehension, you should ask him to dress the garden of your heart, and pluck up your weeds, and water your plants, it would be well with you. Still he may be near you, and yet you may not know him. Take comfort from this fact; and though you mourn your own dulness of apprehension, do not utterly condemn yourself.

Upon my fourth observation I will be very brief—A soul seeking Jesus will do anything to find him.

Mary Magdalene was still seeking; and when she saw one standing before her, whom she thought to be the gardener, what did she do? Why, she enquired of that gardener where she might find him whom she loved. She was willing to learn from any one. If you are in earnest to find the Lord Jesus, you will not be particular about where you go, or of whom you learn. No matter whether the preacher is a doc-

tor of divinity or a converted coal-heaver, so long as he preaches Christ, you will be glad to learn from him. She supposed him to be the gardener; but yet she said to him, "Sir, if thou hast borne him hence, tell me where thou hast laid him." Many have been happy to learn of Jesus from fishermen and cobblers. Does my friend object to my hearing an illiterate man? Ah, sir! when I am seeking eternal salvation, I care little about the philosopher, I want the experimental Christian. For him I feel a deep respect; and, even if I know him to be only a gardener, I speak to him reverently as "Sir." When a man is not truly seeking the Lord, he wants short sermons, and those of a high literary order, or else adorned with attractive rhetoric; but when he is, with his whole heart, seeking for the Savior, he is not so concerned about polite phrases and ecclesiastical correctness; but he looks eagerly for a practical direction how he may come to Jesus; and he will take that from any man or woman, be their station what it may. Let him be a chimney sweep, if he will lead me to Jesus, I will follow. So it was with this holy woman; she desired to find the Lord, and she was altogether absorbed in that one pursuit. She speaks as if everybody was equally intent upon the one theme; for instead of mentioning the name Jesus, she says, "If thou hast borne him hence." Why, Mary, what art thou talking about? "About him," saith she. But who is this of whom thou speakest? Ah, friends! to her there was but one "him" in all the world, just then! Oh, to be thus absorbed!

Yet was she wedded to her old mistake: she continued to seek the living among the dead, for she looked again into the sepulchre. Thus have I seen seeking souls cling to their original mistake, and follow up those erroneous but natural hopes which are surely doomed to disappointment. How do I know that Mary began to look again into that sepulchre? Observe that in the sixteenth verse we read, "She turned herself and saith unto him, Rabboni!" That is the second time she turned herself. The first time she turned and looked at Jesus, whom she supposed to be the gardener. Now, if she had to turn again to see him, she must, in the meanwhile, have faced in the old direction, and must, therefore, have been peering again into the empty tomb. That is the difficulty which we have with poor seekers when they are in their fits. We persuade them from looking to themselves and their feelings, but they are soon back again at that unprofitable work. We tell them, "He is not here, for he is risen. Look not to your own dead self, with its feelings and resolvings, for Jesus is not there." For a while they yield to us, and try to look to the Lord; but they do not know him, and so their eyes insensibly return to the old place, looking again into the sepulchre of self, to find a living hope in the things of death. Still even this mistaken persistence shows how anxious they are, and how desperately they are set upon finding salvation. Though they make serious mistakes, and even repeat them, yet they cannot give over; for nothing short of Christ will content them.

From that time, even if it had not been so with her before, Mary Magdalene was one of those of whom it could be said, "They follow the Lamb whithersoever he goeth." Happy man and happy

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woman, who will keep close to every footstep of the Lord. If you are seeking him at this hour pray that at this moment he may speak the revealing word so that you may henceforth feel that a change has come over you, the like of which you have never known. May you experience a sacred twist which shall affect your whole character! May Jesus touch your heart so that your whole body, soul and spirit shall never forget that touch in time or in eternity! Amen.

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EDITORIAL.

Some Baptists think that baptism is not essential to church-membership, and in this they have ninety-nine hundredths of the Christian world against them. There is no hint in the New Testament of the existence of unbaptized church members. The only reason we can see why persons should claim that baptism is not essential to church-membership, is the desire to recognize the validity of the church-membership of those whose baptism is not recognized as valid. The charge is that those who insist on baptism as a condition of church-membership "unchurch" all the validity of whose baptism is denied. And it is counted a dreadful thing to "unchurch" anybody. There seems to be a sort of sacramental notion in regard to "unchurching" people, as if they were thereby deprived of some grace that church-membership confers. But those who believe in sacramentalism attach more efficacy to baptism than to church-membership. Why, then, is it not worse to deny the validity of people's baptism than it is to deny the validity of their church-membership? If to deny to deny the latter is to "unchurch" them, why is not denying the former "unbaptizing" them? Why should Baptists who do not hesitate to thus "unbaptize" all who have been sprinkled in infancy, shrink from "unchurching" all whose church-membership is not according to New Testament teaching?

There is an element of sacramentalism in the dread of "unchurching" people. Whether a man's church-membership is according to the Bible, is a question of fact to be determined by an appeal to the Scriptures. In the same way, whether his baptism is valid is a question of fact to be determined in the same way. All who have been baptized according to New Testament teaching have been validly baptized, and ought to be so recognized. Similarly all whose church-membership is according to New Testament teaching have a valid church-membership which ought to be recognized. Of course, people differ as to what is the teaching of the New Testament on these subjects, but that does not affect the principle involved, and none the less must the appeal be made to the Scriptures.

Baptists believe that only believer's immersion is baptism, and hence they have no hesitancy in denying the validity of the baptism of all who have been sprinkled or poured upon. Why, then, should any Baptists hesitate to declare invalid the church-membership of all whose church-membership is, according to Baptist belief, not agreeable to New Testament teaching? Why should any Baptist be frightened by the charge of "unchurching" people any more than at the charge of "unbaptizing" them?

The New Hampshire Confession of Faith expresses the belief of the Baptists of America. That Confession says:

ARTICLE OF A GOSPEL CHURCH. We believe that a viable church of Christ is a congregation of baptized believers, associated by covenant in faith and fellowship of the Gospel; observing the ordinances of Christ, governed by His laws, and exercising the gifts, rights and privileges invested in them by His Word; and its only Scriptural officers are bishops, or pastors, and deacons, whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

It is plain that if a church be "a congregation of baptized believers," baptism must be essential to church-membership, and a congregation of unbaptized believers are not a true church. According to this New Hampshire declaration of faith, several things are essential to church-membership, and why any Baptist should hesitate to declare that there is no true membership without baptism, we do not see. If it be said that baptism is not essential to salvation, we answer, neither is church-membership essential to salvation. You no more cut a man off from salvation by denying his church-membership than by denying his baptism. And sacramental notions in regard to church-membership are no better than in regard to baptism. In religion whatever is in accord with Scripture teaching is valid, all else is invalid. There is no "narrowness" or "bigotry" in holding this, but a but a simple recognition of the authority of the Bible.

Dr. B. H. CARROLL writes "some earnest words" in the *Baptist Standard* of last week. Speaking of the coming session of the Texas Baptist Convention at Waco, Dr. C. says:

Third: The third occasion of this article is to call attention to the issue now clearly defined, and openly announced by the opposition to our organized work. We are to be congratulated to be at last here the matter before us in such shape that we can intelligently make proper alignment. And what is the programme of this opposition? They are to come down to Waco and hold the Convention, set up for themselves and claim to be the Baptist General Convention of Texas; and as they have gotten their hands in somewhat on lawsuits; they propose to institute suit for all the property of the General Convention.

A startling programme truly. Dr. Carroll generally knows what he is talking about, but we hope it will turn out that he is mistaken this time. It seems well nigh incredible that brethren should seriously contemplate any such programme. May God grant our Texas brethren wisdom and grace that the coming convention may be the best in their history.

We have to commend the peace between our neighbors the *Christian Observer* and *Pentecostal Herald*. We take the following from the last issue of the *Herald*:

The *Christian Observer*, of this city, seems determined to force upon us the necessity of turning it across our noses, and to do this by entering into any controversy with a man who is so eager to find fault that he puts a bad construction upon everything that is said or done; neither do we care to take the spiteful vapors of the *Observer* out of the little corner in which they appear and make them public by reproducing them in the *Herald*. If it should become necessary for us to wield the slipper, there will be more dry Presbyterian dust in the air than has been observed in Third-street since a certain notable meeting of the Presbytery a few years ago.

It is to be remembered that the editors of the *Pentecostal Herald* profess "entire sanctification," and they are the special apostles of sanctification. Indeed the senior editor, Dr. Morrison has recently quit the Methodists because he is so "sanctified" that they and he cannot fellowship each other. Judging from the above paragraph, his sanctification does not elevate him beyond what the old-fashioned Methodists might fellowship. We therefore suggest that he return to the Methodist fold. If being sanctified he talks in such fashion about his neighbors and brethren, what would he say if he were unsanctified? Our observation is that those who profess sanctification have as much

of the old Adam in them as do those Christians who make no such profession.

The *Christian Observer* had made some remarks about Dr. Morrison. Speaking of the position he has taken in reference to the Methodists, the *Observer* used the following charming language: "This is a position that would be beneath any Christian except one who professes himself 'entirely sanctified.'" Come, brethren, we command the peace between you.

MY DEAR BROTHERS:— I wish to ask you a question and have you answer the same through our state paper, the *RECORDER*. I heard a Baptist minister recently proclaim from the sacred stand that he believed the heathen philosophers were saved. Can this be true? If so, what are the grounds of their salvation? If this be true why need we send the Gospel to them? Yours fraternally,
J. A. SLAUGHTER.

Danville, Ky.
The minister in question is sadly astray. To believe that heathen are saved without the Gospel is to point blank contradict plain Scripture teaching. For example:

"How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"—Romans 10:14.

"Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."—Acts 4:12.

"He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life, but the wrath of God abideth on him."—John 3:36.

These and similar passages, to our thinking, put the matter beyond controversy. For if a man denies the authority of the Bible, then he has no right to believe there is any salvation at all. If the Bible be true, there is no salvation for any sinner except by repentance and faith in Christ; while if the Bible be false, there is no such thing as salvation at all. The man, therefore, who holds that there is salvation, and that those are saved whom the Bible declares to be lost, saws off the limb between himself and the tree.

Moreover, as Dr. Broadus used to often say, if the heathen are saved without the Gospel, it is a great pity there ever was a Gospel. For had there been no Gospel all would have been heathen and all would have been saved; while as it is, many reject the Gospel and are lost. Hence the greatest harm, according to this view, we could inflict on the heathen would be to send them the Gospel, and thus prevent the salvation of the many who reject it. Left alone, they would all be saved (according to this doctrine), while sending them the Gospel simply would cause the damnation of all who refused the Gospel offer, and instead of all saved we would have the large majority lost. No man who holds this view can consistently do anything to give the Gospel to the heathen. Nay, he is bound to oppose missions with all his strength.

More than that, if the heathen be saved without the Gospel, then the best thing we can do is to all become heathen as rapidly as possible; for in that case all would be saved, while as it is, many are lost. Then let all Bibles be destroyed, all churches disbanded, all family altars abolished, all houses of worship burned up (since if they remained they would remind people of the Gospel), all preachers

silenced, all religious publications suppressed, in order that the world may forget as speedily as possible that there is any Gospel. Thus by becoming heathen everybody would be saved, while now many are lost.

There is no escaping this conclusion if the heathen be saved without the Gospel. We are sorry that any Baptist preacher should take up with such a notion. Deacon Slaughter is a very clear-headed man, and must have got the preacher's meaning straight, though we would be glad to believe that the preacher was misunderstood.

It is a sad fact that the heathen are lost without the Gospel, and it is also a sad fact that many Christians do not seem to care much. Evangelical Christians in this country alone could evangelize the world in five years, if they only would make the needed sacrifices. The last command of Christ is sadly neglected by His professed followers: "Go disciple all nations."

An honored layman in another state writes:

A certain pastor in this state invited an Episcopal D.D. to occupy his pulpit on Sunday night without consulting the church. After consultation, the board of deacons thought it best to confer with the pastor and express to him their views, that such a course was not in accordance with Baptist usage. The pastor replied that it was all right, and that there was nothing wrong in inviting a Catholic or Mormon to occupy our pulpit.

We are asked to give our opinion on this incident. We think the pastor was wrong. He ought not to invite any one into his pulpit against the will of the church (indeed the objection of the deacons ought to settle the matter), whatever his private opinion might be. A Baptist pastor who sees no objection to having Catholics and Mormons preach for him must have very lax notions in regard to his responsibility and that of the church for the teaching of the pulpit. A church is responsible for the teaching of her pulpit, and it is her business to see that that teaching is according to Scripture. To furnish error a platform is to help error and give it something of an endorsement. We wonder whether the pastor in question sees any objection in inviting Bob Ingersoll to occupy his pulpit.

Baptist pulpits exist for the proclamation of the Baptist faith. To use them to antagonize that faith is to violate the very principle of their existence—A pulpit into which anybody and everybody may freely be admitted, cannot rightly be called a Baptist pulpit at all. It is rather a free-for-all platform.

PRESIDENT ANDREWS' resignation at Brown University being final, much to the regret of the Trustees, they have appointed as acting President Rev. B. F. Clark. The secular papers have made a not unnatural mistake, as they are not well posted in Baptist affairs, of confounding him with Rev. Dr. W. N. Clarke, who has for some years been a Professor in the Hamilton Theological Seminary.

The debt of the Northern Methodist Missionary Society is \$180,000.00. Of this amount \$100,000 has been pledged, leaving \$80,000 still to be provided for. About six thousand of the churches have given in answer to the appeal, but from 11,046 churches not a cent has been received. This is a sad showing; but what can be done about it?

Editorial Varieties

The hotel proprietors of Europe complain on account of the small number of Americans in Europe this summer.

Abraham Lincoln was once asked how long a man's legs ought to be. He replied: "Long enough to reach from his body to the ground."

It is said there are even now not less than 50,000 widows and orphans in Armenia, who were widowed and orphaned by the horrible Turkish massacres of the defenseless Armenian men.

The 9th annual meeting of the American Board of Commissioners for Foreign Missions will be held in Grand Rapids, Mich., Oct. 10th-20th. It has always seemed to us that the name of this organization is misleading.

The Roman Catholic Total Abstinence Society of the United States has 500 members, and 10,000 devotees. This is interesting in connection with the fact that the large majority of the saloon keepers in the United States are Roman Catholics.

It is said that by 1911 the wheat supply of the world will fall to keep up with the population. On the contrary, Commodore Maury said that the Amazon valley alone was capable of supporting the entire population of the world. There is plenty of room in the world still.

It is claimed that Buddha's bones have been discovered. The bones found, to whomsoever they belonged, will be worshipped by the Buddhists. Naturalists tell us that many of the sacred bones of saints preserved in Europe are really the bones of other animals and not human bones at all.

General Francis A. Walker said: "America is suffering from two great curses, indigestion and alcoholism, both due to one and the same cause—the inability of the women in the middle and lower classes to prepare wholesome and nourishing food." Then cooking should be taught in our public schools.

It is estimated that the loss in this country in productive power caused by the use of alcoholic liquors is \$200,000,000 a year. That is to say our country would be \$200,000,000 richer every year if it were not for liquor inside from all that is spent on liquor and on its effects. There is where the hard times come from.

Faith in Koziowski (whether you pronounce it right or not, does not matter) has brought suit for damages against the Roman Catholic Archbishop of Chicago for excommunicating him and for saying "the faithful, under grave penalty, are absolutely forbidden to have any intercourse or communion with him."

The Rev. Edward Allen, of Tiverton, England, recently died at the age of 90 years. Fifty-seven years ago he had to give up ministerial work because he suffered from what the doctors said was "membrane heart disease." His heart kept working on for fifty-seven years after being pronounced incurably diseased.

We are glad to learn from President William Stinson that his new opening. The attendance is 20% greater than in any previous year. The Stanford people know how to appreciate a good school and how to show their appreciation, both by sending their own daughters and sending the prizes of the school to those who are at a distance.

Mr. Cecil Rhodes, of South Africa, said to Mr. W. T. Stead recently: "I do not want to know as much as I will give it to you in a nutshell. In place of salvation put empire, and there you have it." That is exactly the spirit of the world as opposed to the Spirit of Christ. To save the world is the great aim of right efforts. "What shall it profit a man if he gain the whole world and lose his own soul?"

It is proposed that the United States have every year a "Lafayette memorial day," and that October 10th, the anniversary of Cornwallis' surrender at Yorktown, be that day. We already have a good many "days" specially designated and made legal holidays, e. g., Independence day July 4th, New Year's day, Christmas day, Decoration day, Labor day, Thanksgiving day, etc. Is there not danger that we will overdo the "day" business?

Dr. John Hall's death removes one of the leading lights of American Christianity. He was on a visit to his old home in Belfast, Ireland, where he died on last Saturday in the 70th year of his age. For twenty-eight years he was pastor of the Fifth Avenue Presbyterian church of New York, the wealthiest church of any denomination in that city. Dr. Hall was a great preacher and a great man. He was a strong bulwark to the evangelical faith and he will be sadly missed.

The *Biblical World* editorially quotes a passage from Exodus and one from Deuteronomy, and says: "These are the words of Hebrew poets living in the eighth or ninth century B. C., words expressing, according to the poets, the thought of Jehovah, Israel's God." Dr. W. R. Harper is the editor-in-chief of the *World*, while Drs. Burton, Goodspeed, Price, R. F. Harper and Matthews—all connected with the University of Chicago—are associate editors. Which of them wrote this editorial we do not know, but we suppose it was Dr. W. R. Harper. The one who wrote it evidently discards the Mosaic authorship of the Pentateuch.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

ROVER IN CHURCH.

BY JAMES BUCKHAM.

Right in the midst of the minister's prayer There came a knock at the door. "Who's there,"

Again the tapping, and now so loud The minister paused (though his head was bowed).

Rappety-rap! This will never do. The girls are peeping and laughing, too! So the sexton, tripped o'er the creaking floor.

Lifted the latch and opened the door. In there trooped a big black dog. As big as a bear! With a solemn jog

The poor little girl hid her face and cried. But the big dog nestled close to her side And kissed her, dog fashion, tenderly.

After the service, "I never knew Two better listeners than Rover and you!" -Our Dumb Animals.

FRIGHTENED.

A True Story.

BY NAOMI.

Miss Brighton was a young school teacher, quite young. She was teaching up among the mountains in California.

Her boarding place was some distance from the school-house, so, in order to shorten her walk, she was in the habit of going through Mr. Green's yard and barn-yard.

Mrs. Green was a very peculiar woman, so peculiar, in fact, that the neighbors said she was a little crazed. She disliked most people, but fortunately she took a fancy to the little school teacher, and so made no objection to her going through her yard.

Miss Brighton was always careful to look toward the house and say a pleasant "good-morning" if she saw Mrs. Green at the door or window, or anywhere around, and she nearly always saw her.

One morning she looked toward the house as usual, but saw nothing of Mrs. Green. She looked all around and wondered where she could be. "She must be gone away," she thought, "but that is strange, for she never goes anywhere."

She went on to the barn-yard and was just reaching out to open the gate when she heard a coarse voice say, "Stop, or I'll kill you!" She stopped, not knowing whether the voice were addressed to her or some one else, and looked around, but there was no sign of a man.

She went on to the barn-yard and was just reaching out to open the gate when she heard a coarse voice say, "Stop, or I'll kill you!" She stopped, not knowing whether the voice were addressed to her or some one else, and looked around, but there was no sign of a man.

She arrived at last, trembling from the fright and her long run, only to find that she was too early, not a

scholar had come. It was too horrible! What should she do next? Then she thought of the mine where Mr. Green worked; she would run up there and tell him, so she started again.

When she came in sight of the mine, she saw that there was no one around, all of the men had gone down to work.

She entered the shaft, found matches and a candle, struck a light and started down. Mr. Green, seeing a light in the shaft, came up to find out what was the matter.

"Oh, Mr. Green!" cried Miss Brighton, "I heard the most dreadful noise as I came through your place. Some one must be trying to kill Mr. Green. Do come quickly!"

Mr. Green turned pale and hurried after her as she ran back along the road, and in her excitement, went on telling him what she had heard.

"It must be a tramp, for he swore, and his voice was so coarse and dreadful," he thought, "Stop, or I'll kill you!" They were in the little shed; I could hear them struggling.

Suddenly Mr. Green stopped and burst into a loud laugh. "What in the world are you laughing at? Why don't you come on?" Miss Brighton said indignantly.

"Are you sure the sounds came from the little shed?" Mr. Green asked, when he could control himself enough to speak. "Of course I am! Do come on! She may be killed before we get there." But Mr. Green had gone off into another fit of laughter.

At last he said: "There is no use going on. I know what it was. My wife told me this morning that she was going to pick her goose to-day, she always picks them in the little shed—and that was what you heard. She was struggling with a goose and threatening to kill it, and the goose was doing the shrieking."

Then they both laughed until the little teacher had to sit down beside the door.

After a little she thought, "I have told him I heard his wife swear; how dreadfully mortified he will be when he thinks of it." So she said: "I'll make a bargain with you, Mr. Green. If you won't tell any one about this I won't."

And so they parted. Mr. Green going back to his work in the mine and Miss Brighton going on to the school-house, where she taught all day as though nothing unusual had happened, but every now and then she felt a shudder pass over her, and then an almost irresistible desire to laugh.

The children wondered why their teacher looked as if she wanted to laugh in quiet times that day, but they never knew.

On a glassily slippery day in last winter the Spectator saw a young negro making his way home with a basket of produce on his arm, full to the brim with all those hard and ball-like vegetables peculiar to winter.

The children wondered why their teacher looked as if she wanted to laugh in quiet times that day, but they never knew.

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THE PRATT BABY.

BY SYDNEY DAYNE.

"What's to be done with the Pratt baby?" That was the question which was stirring the small village. Answers of various kinds were attempted.

"Mia' Peters says she'd be glad to." "But she couldn't with her poor health." "Mia' Bates might." "But she won't."

"Mia' Lane's got her hands full already." "Mia' Dr. Miller hasn't a thing to prevent her doing it."

"Not a chick nor a child—" "And plenty of money." But with all the cleverness displayed in fitting duties for other people, the Pratt baby remained homeless, and though kindly looked upon as a sort of village mascot.

Its father had been run over and killed a month after its birth. The mother took it hard and willed out of life, so that by the time the baby was eight months old it looked out on a world in which it was absolutely without possession.

For the present the baby was "staying on" in the family of Mrs. Garvey, in whose house Mrs. Pratt had reared a small brood.

During such absences Billy Garvey was detailed as nurse, an arrangement which suited the small boy well, for he hated school and loved the baby.

When the first snow came Billy bundled up the baby and took it out on his sled. The baby and Billy both enjoyed this, though it had its drawbacks.

Up and down the two or three short streets he trotted one mild afternoon. It was market day, and a number of farmers were in from the country.

The short winter afternoon was closing in—too soon, for neither Billy nor the baby were tired of the fun. Teams were scarce, and after a ride behind a homeward-bound farmer, Billy quickly detached his sled and as quickly fastened it to one going the other way.

Billy waited, for it was nearly at the close of a long hill. His scheme was to get himself half-way to the top of this and then take a run down, excited to a wild rate of speed by the delighted crows and shrieks of the baby.

The farmer stayed a long time, and Billy grew impatient. Nothing but the prospect of this latest run down the hill would have kept him. He saw some boys at play a little way back on the street, and went to see what they were doing.

And just in the unlucky moment when his attention was fully engaged Farmer Crofts hurried out of the store and jumped into his box sleigh.

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eyes saw only vacancy before the store door. With a wild cry he dashed toward where he had left his treasure.

"My baby! Where's my baby? Bring him back—bring him back!" But sleigh, soap box, and baby had melted completely into the shadows.

He could not tell to whose sleigh he had tied the baby, could not tell in which direction it had gone, did not know how or in what way.

"I might as well as not." "I was just thinkin' of it." "I would in a minute, if—"

Farmer Crofts' horse stepped briskly along in the early evening. The increasing cold and steady motion made the baby drowsy, and like a sensible baby (he was one of the kind who always seemed to do the right thing in the most emergency).

"What's this?" Mr. Crofts lifted a lantern he had lighted. The baby held up his head and gave a little gurgle of pleasure at sight of the light.

"Well, I am blessed!" Mr. Crofts held the lantern closer, then jerked it away as two small balls of hands made a clutch for it.

"Well—if I ain't blessed!" A look of blank bewilderment came over his face.

"How did you get here?" "The baby and soap box had fallen from the sled, I could not have been a greater surprise. His surprise was none the less when he saw the string and realized how his unexpected visitor had come. What was he to do?"

"Well, seeln' you be here, I s'pose you're left out in the cold." "Not knowing where else to go, he picked up the sled, soap box and baby and carried them into the house."

"Here, Maria," he said, setting his burden on the kitchen floor, "look what somebody's sent you."

"No, indeed, I don't. You may get as mad as you like with somebody; but not with me. The sled was wrenched out of the back of my sled and come all the way from Bentley."

"Well, I declare! A little mite like that 'tue-in the cold. But you see how 'tis—a game of somebody's to put that chick on us. They'll be fooled, though."

"Yes, I'll take it over to the poor-house to-morrow. They can look for it there if they want it."

"They won't look for it. Well," as small grunts and sniffs arose from the box, "seeln' it's here, I s'pose we can't let it starve."

"Anyhow, it's a purty little creature." The baby had by this time, after much winking and blinking, accustomed his eyes to the lighted room, and was now giving signs of being restless.

"You can't set 'em holdin' a baby. You take 'em while I set things on." The baby, who had been sitting on the farmer, Baby made a dash for the bushy, half gray whiskers, burying his laughing, dimpled face among them with crows and coos, which plainly invited a game of romps of the baby order. This was, however, soon over.



Man as Nurse.

There isn't one man in fifty thousand who is a good nurse. The average man feels as much out of place in a sick-room as a bull must in a church.

In most cases when a woman's general health breaks down the original cause is weakness or disease of the distinctly feminine organism. The only permanent cures in the correction of all these disorders, husbands should know that Dr. Pierce's Favorite Prescription is the only medicine that invariably cures all ailments of this nature without "acid treatment" and "examinations." It acts directly on the delicate and important organs concerned. It makes them well and strong. It allays inflammation, heals all internal ulceration and stops all discharging drains. It soothes and tones the nerves. Found at all medicine stores. An honest druggist won't urge upon you a substitute.

I had female trouble for many years," writes Mrs. A. Lungebach, of Grainger, Sweetwater Co., Wyoming, "and tried many physicians until I was completely discouraged. Finally I took Dr. Pierce's Favorite Prescription for six months, and I soon found that it was completely cured. I had been so bad I could hardly walk across the floor but I am now well and strong, thanks to Dr. Pierce."

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A VISIT IN KENT.

BY JOHN T. CHRISTIAN.

I have just returned from a charming visit into Kent. I had an invitation from the Rev. G. Stanley, pastor of the ancient church at Eythorne, to spend a Sabbath with him and his family. I left London Saturday afternoon for the seventy-five miles' trip. The journey was captivating. I passed through one of the most closely cultivated parts of England, and the fields of wheat, barley and oats, the vegetable and hop gardens, and here and there the pastures full of grazing sheep with the picturesque shepherd attending them, together with the ruins of ancient castles and fortifications along by the side of the most modern improvements, made a scene long to be remembered. I shall not soon forget the graceful arms of the windmills still inviting the attack of some modern Don Quixote, and it would be a battle royal if only some of our American cranks were here to give them a trial. There was nothing more than a railroad station, save three or four cottages, at Shepherdswell where we alighted from the train, and then a walk of two miles to the village of Eythorne. Everything was novel. To have a bright English girl to meet me, as did the daughter of Mr. Stanley, the road of white chalk skirted by hedges of hazel and fields of purest green or of golden grain, past the groves of Scotch fir and in sight of the park and residence of the Earl of Guilford, over to the village of Eythorne and then to be received with beautiful hospitality is enough to make one enthusiastic.

Mr. Stanley impressed me as a most excellent minister and well adapted to this field. He was educated in Spurgeon's College and has been located at Eythorne over eighteen years. As would be expected he speaks most tenderly of Spurgeon and his work. Indeed I was impressed in the village of Eythorne, as every where else I have been in England, not only of the greatness of Spurgeon's work but with its enduring character. Mr. Stanley is some fifty-five, I should judge, of medium build, alert and possesses a good deal of mother wit. The good housewife is a Martha who appears not at all unhappy over much serving. The seven children are much scattered, as was delicately explained, there is no employment for them in Eythorne and they must make a living. One son is a Royal Lancer in Her Majesty's service in India, one daughter is in the Stockwell Orphanage (Spurgeon's) and one is at home to help mother.

The Eythorne church has no less than seven preaching places where preaching is had every Sunday. These outlying villages are all connected with Eythorne church. Mr. Stanley preaches at Eythorne in the morning and in the afternoon at 1:45 and then walks out to one of the other villages and preaches at night. Thus he preaches three times every Sunday and walks several miles. At night, at Eythorne, some of the deacons, or assistants, preach and these assistants also supply the villages when Mr. Stanley is absent. Mr. Stanley however is pastor of the entire field and is thus able to preach in all of these villages several times a year. As no horse is provided the pastor does all of his work on foot. I have been thus minute so that the reader may have some idea of the life

of a country preacher in England. My opinion is that it is a trying position. The salary in some country places is not overly large, and what is immeasurably worse is that the whole power of the State and all social influence is against all Dissenters and especially against the Baptists. The Episcopal preacher, irrespective of his merits, is the clergyman and gentleman; the Baptist preacher though he is as gifted as was a Spurgeon is only a plain Mister and is so recognized by the law and the constitution of the government. And if that clergyman is not overly pious and disposed to persecute he can make it very uncomfortable for the Anabaptist heretic, as the Baptists are frequently contemptuously called. The position of a clergyman in England gives him a great opportunity to do good, it gives him likewise as great an opportunity to do harm.

The location of the Eythorne church is retired and yet very romantic. The church in the times following the Reformation met in many localities as safety would indicate, sometimes at Faversham, Canterbury, Sandwich, Cranbrook or elsewhere in this section as was thought most advisable, but it is very certain that it was the same church and we know in more recent times that colonies have gone out from the mother church and established independent churches at a number of these points. In the days of persecution when the sheriff was vigilant, and the Archbishop of Canterbury was more vigilant than the sheriff, the people would retire from the cities and villages around to Eythorne and as safely as they might they worshipped God.

There is now standing in Eythorne an old building used as a stable which was formerly the Baptist meeting house. Nearly a hundred years ago the church abandoned it for the present house. The old meeting house was built in sections and additions were made from time to time and undoubtedly the building was at first used as a dwelling and afterwards transformed into a church. This old thatched cottage, with a family living in it to keep down suspicion, perhaps the pastor, for it is known that he did live in it sometimes, was the meeting place of the church. Here the saints met to pray, exhort and comfort one another. At a very early date a baptistry was added and was frequently used. But there was a tradition which hung around the church that the church formerly baptized in the days before the civil wars in a pool which had "frog-graves" on it; that is to say the church baptized in the open air in a pool where the green scum would rise. Search as they would no such place could be found in all the country which would fit the case, and the tradition was pronounced preposterous and impossible. But the tradition would not down and the place was not found. But very recently the long lost baptistry came to light and I was one of the first to see it. At the back of the lot on which the old church house stands is a very sequestered place, under a hedge fence, built out of brick, covered with earth and refuse the old baptistry was long hidden from mortal eyes. Recent rains removed some of the earth and the walls of the baptistry are plainly to be seen. The old church book with its records are gone, but along with the monuments over the sleeping dead in the Eythorne cemetery God has preserved this monument of immer-

sion of the sixteenth or beginning of the seventeenth century. I understand that some time ago a similar baptistry was discovered at the old church at Hill Cliff, but I have not yet seen that one. I do not think that the existence of this baptistry at Eythorne has ever before been mentioned in the papers.

The date of the organization of the church is set down in Ivey and other histories at the year 1550. From the evidence I have before me I think there was a church in this locality at a much earlier period, at any rate there were people who held Baptist principles. At the very dawn of the Reformation this country was full of "heretics." In 1511 in Cranbrook one Agnes Greffil and several other persons were convicted as obstinate heretics. Upon the 5th day of April of 1511, in a trial it was developed that Agnes Greffil "helde and Believed that the Sacramente of the Aulter was but brede-that Baptisme was nothyng worthe-that confesson is suffice to be made to God." (British Museum, Lansdowne Ms. 978.97.) This was the usual Anabaptist statement, as reported by their enemies, at a later date. The saddest thing about this instance is that Agnes Greffil was condemned upon the testimony of her own son. But that was not unusual in those terrible days.

That the number of the Baptists in Kent in the early days of King Edward, 1547 to 1553, was great cannot be doubted. The King proceeded against them in the most stringent manner. This is well summed up by Goadby who says:

"In the first year of Edward's reign, Ridley and Gardiner united together in a commission to deal with two Baptists in Kent. A Protestant Inquisition was established, with Cranmer at its head. They were to pull up 'the noxious weeds of heresy.' Their work was to be done with the forms of justice and in secret. They might fine, imprison, torture, and, in all cases of obstinate heretics, hand them over to the civil power to be burnt. Four years later this commission was renewed, and in the same year Baptists were a second time excluded from a general pardon. It was this inquisition that condemned Joan Bucher and scattered, or tried to scatter, the congregations of Baptists gathered in Kent. Still their numbers increased. Strype tells us that their opinions were believed by many honest meaning people; and another writer affirms that the articles of religion, issued just before the king's death, were principally designed to vindicate the English Reformation from that slur and disgrace which Anabaptists' tenets had brought upon it, a clear proof that Baptists were, at that period, neither few nor unimportant." (Goadby's Bye-Paths of Baptist History, pp. 74, 75).

The young King was unused to the shedding of blood and only signed the death warrant of Joan of Kent with tears in his eyes at the urgent solicitation of Archbishop Cranmer. In recent years great effort has been put forth to clear Cranmer from the odium of this transaction but with only indifferent success. It may be of interest to state that the Eythorne people still speak of this celebrated martyr as a member of their church. Under date of October 28th, 1552, I find this entry in the Calendar of State Papers: "Northumberland to Sir William Cecil. Wishes the King would appoint Mr. Knox to the Bishopric of

Rochester. He would be a whetstone to the Archbishop of Canterbury, and a confounder of the Anabaptists lately sprung up in Kent." One would hardly think that the Archbishop of Canterbury needed a whetstone!

From this date English history is full of the doings of the Anabaptists of Kent; but, alas, it is history written in the courts and loathsome jail. The time had come that whoever arrested or killed an Anabaptist thought he had done God's service. It will be seen that the church had a checkered history. In 1624 the number of members was from 20 to 30. They met to worship in different private houses; at first in Upper Eythorne, and afterwards in Lower Eythorne. In the latter place they were very much annoyed and opposed. The neighboring farmers and their men would go in among them when assembled for worship, and smoke, talk and laugh, ridiculing and abusing the poor people, and endeavoring to hinder them from proceeding in the services for which they had met.

Archbishop Laud, in whose See was Kent, gave the Baptists a world of trouble. In 1626 three powerful preachers appeared among the Baptists of Kent—Brewer, Fenner and Turner. Thomas Brewer was a man of wealth and culture. One James Martin promptly informed the Archbishop of the doings of Brewer. (Calendar of State Papers, vol. 35, p. 110. These papers may all be found in the Record office, Chancery Lane, London.) The three preachers were promptly apprehended and placed in prison in London. Laud, reporting ecclesiastical affairs to the King in 1637, says: "Two or three of their principal ring-leaders—Brewer, Fenner and Turner—have long been in prison, and it was once thought fit to proceed against them by the Statute of Abjuration; but I do much doubt, they are so ignorantly wilful, that they will return into the kingdom and do a great deal more hurt before they will again be taken. And not long since Brewer slipped out of prison and went to Rochester and other parts of Kent and held Conventicles, and put a great many simple people, especially women, into distempers against the church. He is taken again, and was called before the High Commission, where he stood silent, but in such a jeering, scornful manner as I scarce ever saw the like." (History of the Troubles and Trial of William Laud, written by himself, p. 546, B.M. 489, I. 10.) The King added in red ink: "Keep those particular persons fast, until you think what to do with the rest." In the next report of the Archbishop to the King referring to Brewer he adds that "There are yet many Refractory Persons to the Government of the Church of England about Maidstone and Ashford," and some other parts in Kent. Brewer was only released November 28, 1640. I find under that date, under the heading, "Brewer, an Anabaptist, released by the Lords," the following record: "This day one Thomas Brewer, a great Anabaptist, who had been imprisoned fourteen years upon a Censure in the High Commission Court, was set at liberty by the Lords, giving his own word for his forthcoming, and to abide their Lordship Order." (Nalson's Collection, vol. 1, p. 570, B.M. 2072, d.)

Dr. Howard Osgood, the eminent Baptist scholar, commenting upon the existence of these Baptists in Kent, and of some

other communities, is pleased to say:

"If we would make the first Baptist church to appear under Helwise, in 1614, then we must deny the historical evidence of the conventicles of Baptists in the previous century. If we make the church founded in London in 1633 the first Calvinistic Baptist Church in England, we assume that all the Baptists and Baptist churches of the sixteenth century were Arminian in their views, which has never been shown, and is contrary to all probability. Baptists were found in the north and west but principally in the east of England. Under the dreadful persecution of the Tudors, the churches knew little of each other, unless they were situated near together. We hear more of the Calvinistic church formed in 1633, because it was situated in London and performed an important work in the following years. Joan Bucher, who was a member of the Baptist church in Eythorne, Kent, burned by order of Henry VI, held this doctrine." (The Standard, 1875, Chicago.)

It is a remarkable fact that for more than one hundred and eighty years, beginning with about 1590, pastors of the name of John Knott, all of the same family, presided over this church. One of them, in the reign of the persecuting Charles II, was a blacksmith by trade, and, being a zealous preacher, attracted the notice of the informers. Being one day at work in his shop, he was apprised that an officer and a party of men were coming over Eythorne Down with a design of apprehending him. He had just time to escape by a back door and descend into an old saw-pit, overgrown with nettles and weeds. When the informers had entered the house, where Mrs. Knott was with a child in her arms, the little prattler immediately said, "Daddy is gone out," and was proceeding, but she shook the child and made it hold its tongue. While the informers were searching in vain for Mr. Knott, the good woman prepared for dinner. They insisted on partaking of it, and she instantly offered them the best she had, waiting on them with the utmost complaisance and alacrity. This hospitality softened the hearts of the men, and they left the house without any further search, declaring that they would not do anything to distress so good a woman. On another occasion Mr. Knott's goods were seized and offered for public sale. A number of persons attended at the time appointed for the sale, but his character stood so high that no one would bid a shilling for the goods, and they remained in the possession of the owner. Some of the descendants of this family of Knotts are now members of the Eythorne church. It is scarcely less remarkable that for more than an hundred years the church has been served by deacons by the name of Harvey, all of the same family. I think that three of the present deacons are named Harvey, and they all appeared to be vigorous, earnest brethren.

For a long time the church at Eythorne disapproved of singing in public worship, nor was it introduced until about the year 1750. The church is even now very conservative on the subject. The church still uses Watt's hymn book. Some of the church, especially some of the younger people, have fallen much in love with the Gospel hymns of Sankey. To compromise matters, and as far as possible to please all, one hymn may be used in the

morning service out of the Sankey collection, but the other three must come from the old hymn book. There must be no change in the customs and worship of the fathers even in so small a matter as a hymn book. In America, where there are so many changes, we can scarcely understand this, but we must remember that this church has worshipped in Exthorne for some four hundred and fifty years, and from all I could see it was good for four hundred and fifty more. I have a suspicion that if one could come back at the end of that period he would find the worship very much as it is now. I think, however, as the spirit of "progress" is abroad in the church, perhaps at least two of the four hymns would be sung out of Sankey's book. I asked the pastor of this old conservative church if this church ever, say before the year 1641, practiced sprinkling or pouring for baptism? The look of amazement and incredulity that passed over his face was a study, and when he answered simply, "I should never think so," I believed that he was right.

London, England.

BAPTISTS OF CUBA IN NEED.

Reliable intelligence from Cuba brings information that our Baptist people are in great need for food. Some of them are well nigh starvation. There are above five hundred of them that need help.

The Spanish government has closed its soup kitchens on the ground that help for the poor is no longer needed. This action is taken by the civil authorities, while General Blanco is appealing to Spain for help for his necessitous soldiers. Everybody knows that the soldiers are supplied first and then the poor must take what is left. Of these are our own unfortunate Baptist people.

We are confident that this plain statement of facts is all that is needed to awaken the active sympathies of our people everywhere.

Let contributions of food that is not perishable be sent by each community to some central point, where it may be prepared for shipment to Cuba.

As soon as possible instructions will be sent, giving information to whom, and by what routes, these supplies can be forwarded. As the board must pay to the Spanish government duty on all supplies thus sent, contributions of money may be made to the Home Mission Board for that purpose.

I. T. TICHENOR,
Cor. Sec.

LITERARY.

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

BOOKS.

"THE STORY OF CHRISTIAN MISSIONS."

This booklet, by Rev. Robert N. Barrett, Th.D., was prepared for, and used, as a text book in the great Bible school of Baylor University last summer. It covers briefly the entire history of missions from the apostles to the present, in all societies and all lands. Besides this store of historical information, it gives in an appendix helpful instruction as to what books to read on missions, with publishers and prices, and shows by an illustrated sketch how to make the best missionary maps at little expense. The price is only 25 cents. Address the

Baptist Book Concern, Louisville, Ky.

"THE VOICE OF GOD ON REPENTANCE AND FAITH IN THE NEW TESTAMENT, with a few passages from the Old Testament." Now ready.

A neat tract of 102 pages, containing every text in the New Testament on Repentance and Faith. Price 15 cents per copy, prepaid by mail; \$1.20 per dozen, prepaid by mail; \$8 per hundred. Address the Baptist Book Concern, Louisville, Ky., or R. H. Spillman, Fountain Run, Ky.

HELPING TOGETHER.

To what extent a true child of God is helping others, he never knows. It will be among the sweet surprises of the heavenly reunions to discover that many times we have been doing good when totally unconscious of it.

Jesus said it would be so. Sweet words of our blessed Lord, how shall we thank Him for saying them? "Then shall the righteous say, Lord, when saw we Thee in need, and came unto Thee?" And the Lord will recall "little deeds of kindness, little words of love," of which when they were done or spoken, we never dreamed he had taken notice. But they helped and comforted one of His little ones, and so He never forgot them! Every word of good cheer, of confident faith, of patient trust, that we speak, strengthens some other heart. It is not profitable to talk constantly about ourselves, and we hinder rather than help when we lay our heart-burdens upon others too heavily; but neither is it profitable to be entirely reticent. The revelation that one who wears a cheerful face is nevertheless under the pressure of deep and perplexing experiences may be of great help to another passing through similar trials. We feel, if grace is given to one to be cheerful in such circumstances, that the same grace may be given to all, and courage takes the place of despondency. Sometimes the tempter, taking advantage of tired nerves and overtaxed brain, suggests that our Christian faith is only an empty dream; that God does not care for the trifling concerns of our commonplace life; that the trouble we have is all our own fault, and His hand has had nothing to do with the ordering of our affairs. Then how reassuring is the testimony of one who, quite unconscious of the help he is giving, speaks of his mistakes and failures, and yet is so perfectly sure of the overruling love and care of God that, in spite of all that looks dark, his heart is peaceful and full of happy hope. And when we read of

like precious faith in the saints of all ages—faith which triumphed over suffering and loss, so that they really gloried in their afflictions—we say, No, it is not a dream; the millions who have believed could not all have been deceived; I have not trusted in vain.

"God is the refuge of His saints
When storms of sharp distress invade;
Ere we can offer our complaints,
Behold Him present with His aid."
So the believers who lived long ago, with those who still surround us here, are helping together to comfort and establish us in the faith of the Gospel. The true Church of Jesus Christ is a mutual benefit society. We build each other up. We cheer, encourage, comfort one another far more than we know, and the thought should inspire us to be

in yet closer fellowship with our Lord, and to partake more fully of His spirit, so that this unconscious helpfulness may be increased.

St. Paul wrote about "helping together in prayer." Who can measure what we may be to each other through prayer? The sweetest word that can be said to a busy worker or a shut-in sufferer is, "I pray for you." A very weary teacher in the isolation of a foreign mission field says, "I have sometimes felt utterly unequal to going out in the stifling heat to meet those dull women in their cheerless homes, when the thought has come to me like a breath from heaven, 'The women at home, in America, are praying for you,' and my heart has been strengthened and the day made fruitful in happy toil."

There are unseen lines of strength going from heart to heart when we pray, like the electric currents which carry messages through the heart of the hills. The world little knows how much it owes to the prayer of God's people; and those who pray will perhaps realize the value of their intercessions only when they understand in the light of heaven the vision of the angel with the golden censor before the throne, "filled with odors which are the prayers of all saints."—Christian Advocate.

Many indeed think of being happy with God in heaven; but the being happy with God on earth never enters their thoughts.

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A Poetess' Child. A GIFTED MICHIGAN WOMAN TELLS OF A STRANGE RECOVERY OF HEALTH.

How a Frail, Helpless Little Sufferer was Changed into a Bright, Rosy-cheeked School Girl.

From the Huron Tribune, Bad Axe, Mich.

A gifted Michigan poetess, whose literary work has given pleasure to thousands, has just made a true and detailed statement of one of the sorrows of her life and the strange manner of its disappearance. The author is Mrs. Annie H. Magee, of Port Austin, Mich., and her remarkable statement is given in her own words as follows:

"My daughter, Jean Magee, was fourteen years of age last August. She was always a delicate child, had stomach trouble, nervous debility and general weakness. From the age of eight years she had been subject to distress after eating and frequently sick headaches. She had to be taken out of school and kept from all study for nearly five years.

"She was so extremely nervous that life seemed at times almost unbearable. She would say: 'Oh! mamma, if I could only sleep, but as soon as she fell into a dose some frightful dream would awaken her so that sleep was almost more dreaded than the want of it. At the age of ten years she was taken to Dr. E. C. Flower, of Boston, who said she had spinal trouble and gave her seven months' treatment. The spinal trouble was cured, but the nervousness and stomach trouble returned with such effect as to render the child very miserable. The bad dreams came again.

"Having seen Dr. Williams' Pink Pills for Pale People advertised in the Huron Tribune, we tried them, with the happy result of a permanent cure. She first began taking these pills about two and a half years ago.

The first box had such good effect that we continued them and bought by the half-dozen boxes until about two dozen in all had been taken.

"Friends began to say she would have to take Dr. Williams' Pink Pills for Pale People all her life, but I am happy to say they have helped her to become a healthy, happy girl who no longer needs medicine of any kind. With all her other troubles she had rheumatism. The pills made a very great improvement at once and in the end cured the rheumatism as well as the other troubles. She is now nearly fifteen years of age, a diligent student making up for lost time, a bright-eyed, rosy-cheeked girl. It scarcely seems possible she can be the same one who a few years ago was a delicate, almost a hopeless sufferer."

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained in a condensed form in Dr. Williams' Pink Pills for Pale People. They are also a specific for troubles peculiar to females, such as suppersions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excess of whatever nature. Dr. Williams' Pink Pills are sold in boxes over the happy result of a permanent cure. She first began taking these pills about two and a half years ago.

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The dangers gather as the treasures rise.—Samuel Johnson.

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BELLS

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THE FARM

KENTUCKY TRADE ITEMS.

Corn is selling in Garrard county at \$1.25 in the field.

The hemp crop in Woodford county is practically a failure.

Some extra mule colts sold in Mercer county at \$40 per head.

Harry Fowler, of Hardin county, has 600 acres in corn.

The Glasgow Times reports sales of seven big mules at \$85 to \$100.

Wills & Broadwell bought 87 cotton mule colts at Harrodsburg last week.

At an Anderson county sale corn brought \$1.30 in the crib. Stock ewes sold as high as \$6.10.

Lambs have been engaged in Boyle county for next June delivery at 5 and 5 1/2c.

The Mt. Sterling Gazette reports 114 feeders, 900 to 1,100 pounds, sold at \$4 to \$4.12 1/2.

John Holtzclaw sold to John C. Johnson, of Boyle, a bunch of feeding cattle at \$3 to 4c.

The Richmond Register reports a sale of corn in the field near Valley View at 80c a bushel.

At Richmond on court day several bunches of cattle sold as high as 5c.

The News says that at an Anderson county sale stock ewes went as high as \$6.10.

The Winchester Sun reports a sale of 49 1,100-pound cattle at 4 cents.

Anderson & Spilman, of Boyle county, have bought about 10,000 bushels of wheat at 60c.

Abram Renick, of Clark county, sold to James S. Pogue, of Mason county, a Southdown ram for \$25.

Robert Wood delivered seventy fat hogs, averaging 183 pounds, to Lazarus & Co., of Horse Cave, at 4c.—Glasgow Times.

Ben Robinson, of Garrard, sold a car-load of 750-pound heifers in Cincinnati last week, shipped from Danville, at 3 1/2 to 4c.

Phil Rutledge, of Clark county, sold to Wm. Watts, of Madison, 30 extra feeding cattle, to go in October, at 4 1/2c.

Bishop Hibler & Bro., of Bourbon county, bought from J. W. Bales, of Madison county, 87 700-pound heifers at 3 1/2c.

Wm. Welch, of Stanton, sold to Thomas Thomas last week 22 head of feeding cattle at 4c. They averaged 900 pounds.—Mt. Sterling Gazette.

During the month of August 182,000 pounds of eggs were shipped from the Glasgow depot to the New Orleans market, the freight on the lot footing up to \$312 for the four weeks, says the Times.

Sales of four aged mules at \$77; 80 suckling mules at \$22; four double deck cars of lambs at \$4 to 6c; and a big lot of Tennessee steers at 3 1/2c are reported in the Bargain Messenger.

The Gazette says there were 500 cattle at Lexington last week, also 1,200 sheep, and all sold at big prices. Feeders and stockers at from 3 1/2 to 4 1/2c; heifers from 3 to 3 1/2c; sheep sold from 3 to 4 1/2c.

Jake Herndon is cultivating an acre or more of beets which he will feed to cows during winter, and says the quantity of milk will be greatly increased thereby.—Richmond Pantagraph.

ABOUT TOAST.

As long as there is stale bread, there will be toast in the economical and practical household, although a good deal of toast that is served hardly deserves that name, or any name at all. It is a simple enough dish and yet many do not know how, or at least do not prepare it properly. Good toast can be made from comparatively fresh bread, even a day old, as well as from stale bread.

Dry Toast.—When made from stale bread, the slices should be cut thin and of even thickness throughout, with the crusts trimmed off. The covers, of course, should be removed from the stove, showing a bright, hot fire, over which one side of the bread should be held for a few seconds, and then the other side for a like period, after which the first side should be turned to the coals again and toasted to a rich brown, immediately, followed by the similar toasting of the other side. Care should be taken not to brown the toast so that it scorches, and in case there should be any burnt spot, this should be scraped off immediately. The toast is to be buttered generously and served at once in a hot dish, kept well covered with a napkin.

Dry toast like this cut in tiny squares and served with afternoon tea is quite a fad in some places.

Milk Toast.—The toast is prepared as above described, and placed in a deep dish in layers, over which is poured boiling milk to which has previously been added salt and a fair sized piece of butter. There should be just enough milk to a little more than cover the toast, which should be kept well covered. Some people prefer a thick milk sauce, in which case a little flour may be added to the boiling milk and then the liquid poured over the toast. This should be served at once.

Dipped Toast.—The toast should be prepared as in the first recipe, and either dipped in boiling milk salted to taste, or in boiling water also salted; removed and buttered, and well covered until served.

Soft Toast. When the bread is only a day old or less the slices should be cut at least half an inch thick and should be browned a little less quickly by frequent turning, so that the outside may be toasted and the inner part be soft and well warmed; then buttered and kept well covered. This also makes good dipped toast.

Tongue on Toast.—Chop cold tongue very fine, and mix it with cream and beaten yolk of egg, and let it simmer on the back of the stove. Prepare the dipped toast (in hot salted water), place it on a warm dish and spread each slice with the hot meat. It should be served at once.

Ham Toast.—Cold boiled ham should be chopped fine and placed in a buttered frying pan to heat. Enough water should be added to make it spread easily. To each cupful of this mixture add a teaspoonful of lemon juice and a little pepper. The bread for this toast should be cut thick, toasted and dipped in hot salt water, buttered and placed on a hot dish. It should then be spread with the warm meat and placed in the oven for ten minutes before serving.

Toast Water or Tea.—Pour boiling hot water upon dry toast and let it stand for a few minutes, well covered. Then pour

the water off the bread, strain and serve hot.—EMMA LOUISE HAUCK, in Good Housekeeping.

SORGHUM FOR DAIRY COWS.

The sorghum cane is an exceedingly valuable plant for both green and dry fodder in that portion of the United States ranging from parts of Texas up into Kansas, and even further north, where there is not quite enough of rain fall for Indian corn. In that region sorghum is generally grown by seeding broadcast, in which case it comes up like a coarse, rank grass, and it is cut and cured like hay. If the ground is fairly free from weeds, sorghum can be sown broadcast almost anywhere that corn grows, and will give a very fair crop, sometimes an immense one. Generally, however, in the Northern States, it is sown in drills, and is cultivated just as corn is.

Sorghum plants are much smaller than corn plants, and so the weeds make more trouble than with corn. It is weeds, probably, that keeps this plant from becoming more common with stockmen here at the North. Sorghum makes the best hay for horses, the leaves being nutritious and free from dust. It is equally valuable for dairy cows and other stock when well cured. The stalks often keep their juices sweet into winter time, and are then highly relished by stock. As they contain much sugar, it is possible to overfeed with them, but a careful feeder will not encounter this trouble. Sorghum can be sown in a small way either broadcast or in drills.—PROFESSOR HENRY, in Breeders Gazette.

BAREFOOTED CHILDREN.

Clifton S. Weedy writes to *Woman's Work* his experience with letting children go barefooted. He says: "Since Father Kneippe advocated the barefooted cure, many converts have been made to the truth: that allowing the bare feet to come in contact with the earth is healing and beneficial to the whole system. "The system referred to restricts the benefits to the touch of the dew-wet grass; but I know that to 'run wild' all summer without shoes or stockings will do great things for children. "Our little ones have done this through the warm half of the year with the best results. At the end of a trying winter (1898) we took them to the seashore. One had a persistent bronchial cough, the other catarrhal trouble that threatened to become chronic. We turned them loose in June, where they spent the long hours of each day romping through meadow and wood and in and out of the salt water, on an island in Casco Bay. Hardly a week had passed before the girl's cough ceased altogether, and the disagreeable tendencies of the nasal passages in the boy were things of the past. "We have repeated this treatment each season since with gratifying results. They never take cold, even when wet to the skin and the clothing allowed to dry on the body. "Many who at first thought us inhuman or 'odd' to allow them thus to get near to the electricity of the earth—even up to quite cold days in fall—are now converted, and their own children are receiving the benefits which surely follow in the wake of 'Barefoot Days.' Make up your mind to give this a trial; don't listen to ill-advised expostulations of the non-progressive."

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TRAINS, LEXINGTON AND FRANKFORT. Leave Louisville. 7:30 a.m.; 7:50 p.m. and 8:50 p.m.

TRAINS, JELICO AND SOUTHWEST. Leave Louisville. 9:30 a.m. and 9:30 p.m.

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TRAINS, LEXINGTON AND FRANKFORT. Leave Louisville. 7:30 a.m.; 7:50 p.m. and 8:50 p.m.

Items of Interest.

NEWS THE WORLD OVER.

There have been most destructive fires in the last two weeks. Among the worst was the burning of the business part of New Westminster, B. C.

The Austrians in their indignation at the cowardly murder of their empress have turned upon the Italians living in the empire...

The natives of Hawaii are embarrassing the United States Commissioners by going to them and pleading that since their country was annexed...

The Grand Army of the Republic had one of the best meetings they have ever enjoyed, at Cincinnati. There was some little difference of opinion as regards the next Commander...

The German Polar expedition sent out to define more closely the topography of the Polar regions and to find traces of Professor Nansen...

The report of the Commissioner of Pensions has been published. The number of new pensions allowed during last year was 92,775...

The Harvard Observatory has received a catalogue from Europe announcing the discovery of a new asteroid.

The steamship Patria, in a thick fog, had a collision with the schooner Frances from Bath, Me.

Mr. Mills has built a second hotel in New York City, the first having been a great success.

Bismark was resolved to have no public funeral. This is the direction he left: "I will at least take precautions in due time against mischievous pranks being played with my dead body."

The result of the talk of an "Anglo-American" alliance and the Anglo-Saxons against the world which has been indulged in, has been to rouse the fears and the hostility of all the nations south of us to the Cape.

Disastering reports continue to pour in from Alaska as disappointed miners return. Many who have just returned from Copper River, Alaska, tell of terrible suffering.

TO SAVE YOUR QUESTIONS Use "Garland" Stoves and Ranges.

DEATHS.

For actual subscribers we insert an obituary notice of his words free. We charge no fee for a word for all our words, invariably in advance.

The following was adopted by Independence Baptist church in memory of their pastor.

Resolved, 1. That his family has lost a loving father, an affectionate husband, and the church and denomination one of its most able, conscientious and consecrated members...

Resolved, 2. That while we mourn our loss and extend to his bereaved family our deepest sympathy...

Resolved, 3. That while we know the great loss of husband and father to his family of pastor and member to his church, and the vacancy in the circle of ministers of which he was a member...

Resolved, 4. That a copy of these resolutions be sent to the members of our church, a copy be sent to the family of the deceased, and a copy sent to the WESTERN RECORDER for publication.

R. T. RENDLER, A. E. RENDLER, Committee.

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co.

A HOME IN TEXAS.

It is what you want. We have hundreds of acres yet that we can sell cheap and on easy terms.

Austria-Hungary (Tyrol).

Tyrol is a prosperous county of Austria-Hungary. It is a mountainous region containing about 300,000 inhabitants.

ABOUT THE BIBLE.

BY U. A. RANSON.

There is no fact more consoling for the Christian to contemplate than that the Bible is a revelation from God.

I think this fact is before us with assuring evidence. God has revealed himself to man.

It is evident that God has made revelations of himself to man. Now, what God has done he purposed to do, so he has purposed to reveal himself to man, for this he has done.

never heard of the Bible I would start to-morrow to hunt it. Reason says it is here.

To succeed is to merit the divine approval. God's approval brings God's blessing, and God's blessing assures success.

Pond's Extract advertisement with logo and text: 'Some people always associate POND'S EXTRACT with sore throats, rheumatism and frost bites.'

E. L. HUGHES LUMBER advertisement with image of a building and text: 'Sash, Doors, Blinds, BUILDING PAPER.'

Baptist Periodicals advertisement with bird illustration and text: 'Quarterlies, Monthlys, Leaflets, Illustrated Papers.'

OUR PREMIUM OFFER advertisement with decorative border and text: 'By the kindness of Mrs. J. H. Spencer we are enabled to make the following most liberal offer: THE WESTERN RECORDER for one year and Dr. J. H. Spencer's HISTORY KENTUCKY BAPTISTS (2 large volumes, 1,438 pages) to NEW or OLD subscribers until supply is exhausted.'



Items of Interest. NEWS THE WORLD OVER.

The election in Maine was a foregone conclusion. But the Republican majority was greatly reduced as in Vermont. Had it not been for the condition of the soldiers returning home, the fact that a victorious war had been waged, would have given the Republicans exceptionally large majorities.

The balance of trade in favor of the United States continues very large. In August the excess of the exports over the imports was \$8,000,000. Although the export of breadstuffs was \$6,000,000 less than in August of last year, the total exports were increased by \$3,000,000. Times ought to be prosperous soon with so much money pouring into the country.

The eruption of Mount Vesuvius shows no signs of abating. New mouths have been opened which are pouring out lava and ashes. The streams of lava have nearly reached the Observatory, and are threatening the barracks. Part of the railroad has been destroyed.

A hurricane in the West Indies on the 18th wrought havoc on the islands of St. Vincent and Barbados. On the latter 200 were killed and thousands made homeless. Floods and landslides added to the destruction at St. Vincent, where the loss of life was much greater. Many ships are thought to be lost.

It turns out that 600 men, women and children were killed in the outbreak in Crete. A demand was made upon the Sultan by the "Powers" to withdraw the Turkish troops from Crete. It was met by a positive refusal. The question is who is backing the Sultan in this refusal?

The peace commissioners have been chosen by each side, and those of the United States have sailed from New York. They are Secretary of State Day, Senators Davis, Frye and Gray, and Whitelaw Reid, editor of the New York Tribune. Senator Gray is the only Democrat in the number and he is earnestly opposed to annexing peoples without the consent of the governed. The Spanish commissioners are Senor Montero Rios, President of the Senate, Senors Abarzuza, Villarruta, and Garcia, and Gen. Cerero. The United States commissioners are not instructed, in spite of the many rumors in the papers.

On the 16th Nicholasville celebrated her hundredth birthday. Col. Bennett Young was the orator. Large delegations went from Louisville, Cincinnati and other towns. The hospitality was royal, and the barbecue was greatly enjoyed by all.

The insurgents in Luzon are somewhat less belligerent. They have withdrawn from the trenches around Manila, as ordered to do by Gen. Otis. In Cuba the insurgents are plotting in the autonomous islands a demand that the United States keep their word as pledged in the resolution of Congress and "get out." If all parties in Cuba unite in peace with each other, the United States will be under obligation to withdraw. But their being at peace with each other is doubtful.

The will of the Empress of Austria left Lania Castle to her daughter, the Archduchess Valerie, and her other property to be divided between her two daughters and the child of her son. Her jewels she left to various charities. These are valued at \$2,500,000. One would think that she would have left her jewels to her daughters and given money to benevolence.

Chicago and New Orleans are arranging a plan to divert the trade of Mexico, Central and South America from New York. Take the item of coffee from Mexico. The greater part is consumed in the West, but 15 per cent goes round by the route of New York. If the plan can be carried out the two cities will be greatly benefited.

The complaints of the treatment of the soldiers at Montauk Point go on, and are making the people wild with anger. The Eighth Ohio, many barely able to stand, were kept for eight hours in the hot sun waiting for transportation, to the great injury of the unfortunates. The same thing happened the next day to the First Illinois. The trouble was that Secretary Alger had agreed with the Long Island railroad not to transport the men any other way.

Miss Winnie Davis, who was thought to be improving after an operation, had a relapse and died. Born in Richmond in 1862, she was known everywhere as the "Daughter of the Confederacy." The adulation she received never turned her head, but was modestly transferred by her to the father whose memory she idolized. Gen. Gordon, Commander-in-Chief of the Confederate Veterans, has issued an order to the department and division commanders to select escorts of honor to accompany her body to its last resting place.

Four cases of yellow fever are reported from New Orleans, two from Jackson, Miss., and a few scattering ones from other places. We hope these will prove to be only dengue fever, as did the yellow fever reported among the troops in Porto Rico.

ANOTHER "ENDLESS CHAIN" SWINDLE.

There having been a little lull in the endless chain swindle, it is now started to help a worthy old soldier to get a book printed which will give him a small income to live on the rest of his days. Each person is to send five cents and the names and addresses of three friends to whom they have written. The person who receives No. 25 will return the letter and five cents. "Any not willing to copy this will please inform the treasurer, that she may know the chain is broken."

These schemes are so transparent that only the very innocent can be taken in by them. A safe rule is never to answer any letter from a person whom you do not know, or who is not commended to you by one whom you know to have sterling integrity, sound sense, and a knowledge of the person commended. The world abounds with fools and knaves, and the former are often more dangerous than the latter, but "he that walketh wisely shall be delivered." A man who has a book, on the income from which he could live comfortably the rest of his days, will have no difficulty in finding a publisher.

We advise also that those who presume to send the names of their personal friends to the promoters of these schemes should be regarded as acquaintances of doubtful value. It is an unpardonable liberty to give the address of any person to a promoter of money-getting schemes for private use, without the express consent of that person. Those who give lists of names and addresses to strangers often do the victims of their presumption great harm. Ministers of the Gospel are frequently sinners in this particular. One minister has endorsed nearly every rogue he ever met. "It gives him pleasure to state that he knows the bearer and believes him to be a true and humble servant of God." This weak minister will write this when the imposter had simply attended the prayer-meeting, and spoken in a manner to bring tears to the eyes of the pastor, of the good he had gotten from a sermon which he heard him preach. When one of the persons came to this office bringing a letter from that minister he was turned away with the statement that the indorsement was of no value, and raised such a prejudice against him that we had not time to look into his case, requesting him to communicate this fact to the foolish man. Subsequently the person thus indorsed was publicly exposed. The only endless chain that really exists is the chain of frauds and sponges, and wherever one steps, unless he is cautious, it coils around him.—Ex.

He who is wise puts aside all claims which may dissipate his attention, and, confining himself to one branch, excels in that.—Goethe.

THE MARKETS.

LIVE STOCK.

Report for week ending Sept. 17.

Cattle—Choice grades of butcher cattle were in good demand during the week and met with ready sale. Inferior kinds were slow sale.

Calfes—Market fairly active, best calves selling at \$6.50 to \$7.50. Common, grassy veals dull and hard to sell.

Hogs—Monday the market ruled 56c higher than Saturday, all hogs 100 lbs and up selling at \$1.15, light shippers \$1.00 to \$1.10 and pigs \$1.00 to \$1.10. Tuesday the market declined 1c, while a drop of 5c was had on Wednesday. The market ruled unsteady during remainder of week.

Sheep and lambs—On Monday the lamb market ruled firm and 5c higher, best lambs selling at \$5.25 to \$5.50. Fat sheep firm at \$3.50 to \$4.00. Thursday tops sold at \$4.50 to \$5.25. Fat sheep 5c lower at \$2.75 to \$3.00. No change during remainder of week.

CATTLE.

Table with 2 columns: Description and Price. Includes items like Extra good export steers, Light shipping, Best butchers, Common to medium butchers, Thin, rough steers, etc.

HOGS.

Table with 2 columns: Description and Price. Includes items like Choice packing and butchers, Fat to good packing, Fat hams, etc.

SHEEP AND LAMBS.

Table with 2 columns: Description and Price. Includes items like Good to extra shipping sheep, Fat to good, Common to medium, etc.

LEAF TOBACCO.

Report for week ending Sept. 17.

SALES WITH COMPARISONS.

Table with 3 columns: Year, Week, and Year. Shows sales for 1898, 1897, and 1896.

REJECTIONS.

Table with 3 columns: Year, Rejections, and Percentage. Shows rejection statistics for 1898, 1897, and 1896.

RECEIPTS.

Table with 3 columns: Year, Receipts, and Date. Shows receipt statistics for 1898, 1897, and 1896.

BURLEY—1897 CROP.

Table with 3 columns: Description, Price, and Quantity. Lists burley crop items and prices.

DARK—1897 CROP.

Table with 3 columns: Description, Price, and Quantity. Lists dark crop items and prices.

The best things are nearest; light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.

Men's Furnishing Goods.

- \$1.00 For Norfolk and New Brunswick Medium-weight All-wool Shirts or Drawers, soft and down, a regular health preserver; a \$1.25 garment for \$1.00.
\$1.25 For Imported Jersey Ribbed Balbriggan 12-thread Egyptian Yarn Shirts or Drawers, full regular-made and full fashioned; heavy weight for fall and winter; 74 cent out for \$1.25.
\$1.00 For Imported Madras and Percale Shirts, open back and front, some have two collars and pair of detached link cuffs, a pair of them have detached round link cuffs, all latest patterns and equal to any \$2.00 made-to-order shirt.

19c Three pairs for 50c, for Men's Sox, made from Royal Egyptian cotton yarn; they are 40-gauge fine and made with high-spliced heels and double soles, in the following shades—sky blue, coral blue, light and dark tan, the new cardinal and plain balbriggan, the regular 2c 1/2 cut.

Ladies' Kid Glove Sale.

Greater than ever before. In our stock you will find Gloves from nearly all the glove-makers in Europe. It will pay you to get your season's supply now.
\$1.00 For 1.25 Gloves; a marvelous assortment of highest quality Fine Kid (gloves, including women's 2 and 3-class, light weight, over-seam and plique-sewed, with 2 and 3 rows hand crocheted embroidery, some 4 books also go in this lot; in a color assortment embracing all the new shades of tans, modes, the Chambray, Zettile and Marguerite; all 1 1/2 customarily for \$1.25, go at \$1.00.

New Mammoth,

424 to 434 West Market St., Louisville.

Stewart Dry Goods Company INCORPORATED NEW YORK STORE LOUISVILLE.

We fill MAIL ORDERS the same day they are received. SEND FOR SAMPLES.

All Visitors to the City

Are cordially invited to make this store their headquarters. It is centrally located and has all the conveniences that will add to their comfort.

- Dress Goods. All-wool Covert Cloth Suiting, all the new colors, 37 in. 50c
All-wool Mixed Cloth Suitings, novelties, are 45 in. wide 50c
Ladies' Cloth Suitings, in solid colors, all-wool, 36 inches 35c
New line of all-wool Novelty Suitings, latest Fall styles, 36 inches wide, per yard. 45c
All-wool Bengaline Plaids, 36 inches wide. 50c
Silk and Wool Fancy Plaids, 38 inches wide. 75c
Venetian Cloth Suitings, 54 inches wide. \$1.00

- Silks. After scouring every nook and corner among the great importers and manufacturers to secure the latest novelties, we take pride in saying that our Silk Department far excels in completeness anything of its kind this side of New York. A visit will convince you. Come and see our new Taffeta Stripes, Taffeta Bayaderes, Rich Satin Plaids, Silk Poppins, Fancy Plisses, Chenille Stripe Taffetas and Rich Brocades.

Our Great Linen Value Sale.

- Hemstitched Linen Pillow Cases, per pair \$1.00
Bleached Linen Table Damask, per yard 50c
Hemstitched Tray Cloths and Napkins, each 25c
Hemstitched Damask and Huck Towels 25c
Knotted-Fringe Damask Towels, each 15c
Hemstitched Huck Towels, each, 12 1/2c and 15c
Heavy Linen Huck Towels, each 12 1/2c
4 1/2 Bleached Linen Napkins, dozen 50c
5 1/2 Bleached Linen Napkins, dozen 45c
Checked Linen Doffies, dozen 19c
8x10 Damask Pattern Cloth 22c
8x12 Damask Pattern Cloth 22c
8x10 Hemstitched Pattern Cloth, double Damask 44 1/2c
Same in 12 1/2 46 1/2c
Heavy Twilled Crash 31 1/2c

And Still They Go—

- Large Heavy Blankets, in white and gray. \$1.00
10-4 White Blankets, all-wool. \$2.00
White Wool Crib Blankets \$1.00
Good Calico Bed Comforts, full size, each \$1.00
Extra quality French Sateen Comforts, extra weight \$2.00
See our Taffeta Rib-Blossom-Robes for \$2.75
11-4 Crochet Spreads, Marseilles pattern, each \$1.00
Berkeley Cambric, yard wide, for 7 1/2c
New Fall Prints, fancy and indigo, per yard. 5c
Heavy Domet Flannel. 4c
Best quality new Flannelettes and Outing Cloths, yard 10c

Madame Dougherty and Miss Hannon, our dressmakers, have returned from the East and are prepared to show all the latest fashions in dress goods and can reproduce to exactness all the latest Paris and New York ideas.

These Long Evenings

Could be made more profitable to you with a few good books to read. Write us and we will send you list and prices. Capital Book Co.