

WESTERN RECORDER

Faith, Hope and Love, these three.

73rd YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, NOVEMBER 3, 1898.

NUMBER 48.

WESTERN RECORDER.

PUBLISHED WEEKLY BY
THE BAPTIST BOOK CONCERN.
(INCORPORATED.)

OFFICE,

642 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance) \$2 00
After three months..... 1 25
After six months..... 1 50

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

ROMAN CATHOLICISM has never been able to get a hold upon the Swedes. With a population of nearly five million Sweden has only 810 Catholics.

We are exhorted to the sacrifice of our bodies unto God—the mouth to proclaim His Word, the eyes to gaze on His works, the hands to do Him service, the feet to walk on His errands.—Goulburn.

In his sermon at Dr. John Hall's funeral, Dr. Radcliffe said Dr. Hall was loved by all, no matter how much they differed with him in belief, because "his work exhibited not John Hall, but John Hall's Saviour."

LORD KELVIN is undoubtedly a great scientist, few living men ranking with him. But he is evidently "narrow" and bigoted. For he said recently in speaking of the wonders of creation, "The atheistical idea is nonsensical."

The utterance of the Archbishop of Canterbury in regard to the antics of the ritualists has added fuel to the indignation of the Protestants. He allowed the use of the confessional, sanctioned prayers for the dead and permitted the doctrine of consubstantiation!

PROF. PHILIP J. HORDENAKER, ex-Professor of the Free University of Amsterdam has published a large volume on the subject, "Christ before the Tribunal of Modern Science." After a learned and lengthy argument, he concludes in triumphant italics, "The days of the New Criticism are numbered." We are glad to hear it, although we know that about one hundred years from now the "higher criticism" under a new name will come forth as a brazen new discovery.

A SEATON to Rufus Choate has been erected at Boston. His nephew, Joseph Choate, also a distinguished lawyer, delivered the address at the unveiling. In this address he said: "His nurture to manhood was the nurture and admonition of the Lord." It began with that well-thumbed Bible from Hog Island, its leaves actually worn away by the pious hands that had turned them. This book, so early absorbed and never forgotten, nurtured his mind and spirit more than any other, more than all other books combined. It was at his tongue's end, at his finger's end—always close at hand until those last languid hours at Halifax, when he uttered his dying meditation:

"THE YOUNG PEOPLE'S MOVEMENT."

BY A NORTHERN PASTOR.

This article is not designed to be an attack. The writer begs to be considered as in fullest sympathy with every effort to promote the cause of evangelical religion, whether inside the Baptist denomination or outside of it. There is nothing personal in what the writer shall have to say on "the young people's movement." For those who stand at the head of the movement he cherishes the highest regard—he could not do otherwise. But in case we do not all agree upon matters of vital interest, the only thing to be done is to carefully canvass the points of disagreement in a frank and fraternal discussion of them.

Some of the most thoughtful men in the North at this very hour are turning over in their minds the question as to what their churches can do to be saved from the mechanism of organization to a career of intelligent, voluntary service. Many are saying, "We are organized to death." As an organization, the young people's society in the church has not escaped criticism, and is not now escaping it. The leaders in the movement are especially careful to warn the young people against losing regard for the church, and in this way these leaders show that they are sensible of dangers. They show great wisdom in this, for in many of our churches the effort to advance Christ's kingdom is a divided and weakened enterprise, and in such churches the young people's society is one element of division. There is no denial of this fact.

ARGUMENTS.

It is said in defense of "the young people's movement" that the young people in our churches are undeveloped, and that the young people's society furnishes one of the best methods of developing the talents of its members. Here they meet alone and enjoy a homogeneity of associates which largely removes embarrassment, and at the same time quickens the spirit of co-operation.

The claim is also made that young people have social needs for which the church in our age is bound to make provision. If we do not hold the young people they will drift away from the church under the pressure of worldly society and be lost to religion. There was a time when the church overlooked the young and paid no regard to their social needs, but that time is past.

COUNTER ARGUMENTS.

In answer to the claim that the undeveloped condition of our young people demands and justifies the organization of the young people's society, let this much be said: It is the duty of every church to seek for a uniform development of every life in its fellowship, old or young. This is the standing problem of church life. And yet, if the church itself is a unit in doctrine and life, it by no means follows that in order to develop one part of its members it must sustain a sort of disintegration through the formation of another body. For is it not a simple fact that wisdom demands that the whole conscientiously seek to develop itself as a unit, that the spirit of the development run through the entire body without a break?

TWO INSTRUCTIVE FACTS.

There are two instructive facts which come to light in view of the rise and progress of "the young people's movement." One fact is that the young people's movement is largely a confession that religion is vanishing from our home life. In the young people's societies we are trying to do what is not done in Christian homes—

we are trying to save our young people from going to ruin, we are trying to give them a discipline which belongs, in an important sense to home-training, but which is not imparted in the home. Of this the writer expects to speak at length in another article. We find ourselves importing an organization into the church to make some amends for a heathenish neglect of the souls of the young in the home.

Another fact is, our churches are failing to care for their own. One fault entails another; one sin follows in the track of another. The young need the more advanced in years, and the more advanced in years need the young. And yet we find ourselves foolishly saying that the young are the hope of the church, as if the more advanced in age were not even more the hope of the church, as if maturity were not more essential than immaturity, experience than inexperience. But, as the matter stands, we are at this time acknowledging defeat in the great enterprise of building up churches to the glory of Christ, and are busy trying to supplement their proper sphere by a more binding yet more exclusive organization. A truly Christian home and a truly Christian church offer abundant opportunity to the young Christian for religious culture, and if he fails to grow in the enjoyment of these, the fault is his own. If he has neither of these, it is no wonder he feels that he must join something else and bind himself by a new pledge.

DISAPPOINTMENTS.

There is one disappointment which multitudes have felt in view of what was expected from "the young people's movement." It was thought "the movement" would give rise to a distinctively religious social life among young people of our churches; but if the social life of most of our young people can be more worldly than it is, and yet have any sign of being Christian, we wonder how it can be. There are exceptions. Our young people, as a rule, are as worldly as they well can be.

There is another disappointment. We thought the conception of the church life would be exalted; and yet the church idea has suffered depreciation in many places. The "society" and not the "church" has claimed loyalty. There are multitudes of young people who turn from evening worship with clear consciences because they have attended the society, or simply stay to preaching out of self-respect.

We need not tarry to speak of the disappointment that follows one of the great conventions. Men are coming more and more to ask, "What good do these gatherings, anyway?" "The enthusiasm" of such meetings usually lasts long enough for the delegates to tell what a great meeting was held, and what great speeches were heard. We, as Baptists, have the sad spectacle of conventions costing hundreds of thousands for the sake of arousing an "enthusiasm" that will last ten days, while our great missionary interests could be doubled by the money paid out for this "enthusiasm." Not only so, but our young people's movement prompted the request that the founding fund debt, amounting to almost \$20,000, be brought before the churches for liquidation, and the request was granted by vote last May in Rochester during the Anniversary.

A NEW FACT FOR REFLECTION.

There is one thing very clear to most of us who have borne the burden as pastors for the past few years, and that is we are largely failing in church work because of our divided condition. We feel that we have reached the extreme limit in organizations, and now are anxious to look in

the direction of unity. There is in many of our churches a woful lack of sympathy between the young and old.

Many are quite ready to say that a church modeled on the New Testament plan is enough, without some new organization imported into its circle.

Many are getting very tired of the young people's movement in some of its phases, and long now for a whole church movement.

Many are anxious that the church idea be exalted, feeling assured that if such is the case there will be abundant scope for the young as well as for the mature and aged. After all, what is more heavenly than a strong church of young and old, worshipping with one accord and serving with one mind?

There is hope that in the near future we shall be crying not only, "Back to Christ," but also, "Back to Christ and the church." Then all the good "the young people's movement" may have accomplished will be sought for naturally through the church, and the wise pastor, with a praying flock, will realize that Jesus in founding a church on earth knew what was best. Evangelical religion grows at such a cost that nothing short of a mighty church life directed into one channel of service can effectually meet its demands.

Again we say that we attack no one, but conscientiously declare our own convictions. And we know something of what we say.

The author of "Home Thoughts," in the *Evening Post*, justly says that there is a large and very earnestly devoted class of women, who, while using the most genuine and heartfelt endeavor to help the churches to which they belong, and to strengthen all the good influences they believe inherent in the Christian religion, pull down as fast as they build up, by their unceasing criticism of their clergyman, and the constant discussion of his smallest acts. Being eminently human, and by their peculiar position at once so exalted and yet so familiar, kept in such a glare of white light before their people, it would be strange indeed if clergymen escaped criticism from the thousand eyes fixed with unwinking scrutiny upon them. When I tell the blemish I have discovered to my neighbor, who has already found quite a different blot, I have done not only the pastor, but the neighbor and myself, an irrevocable injury. If this man stands to us as the messenger sent to minister about holy things, do let us think more of the message and less about the dust the world has cast upon his garment as he walks through it, and add another phrase of negation to our rules of speech: "Don't gossip about the clergyman."

RUSKIN declares that even plants obtain more of their sustenance from the air of heaven than from the earth. A curious experiment has been tried. A tree weighing five hundred pounds was planted in two hundred pounds of dried earth and placed in an earthen vessel. Everything except air and water was excluded by a perforated metallic cover, and for five years nothing was added but pure water. At the end of five years the tree was taken out and weighed. It had gained one hundred and sixty-nine pounds, while the soil had lost but two ounces. Nearly the whole growth of the tree was from the air and rain of heaven. So, while we must live on the earth, our best growth and life is derived from heavenly food.

CHURCHMEN vs. DENOMINATIONALISTS.

The local independent church is here referred to which is the greatest and grandest organization known among men—greatest in power, greatest in equipment, greatest in purpose and grandest in its incomprehensible victories. The church is the denomination at work. It's the denominational feeder. It's the denominational integrator. It's composite, concrete and abstract. It's a sum, a multiplicant and a dividend, which means that it is the result of an addition, or a multiplication and is divisible sometimes by one. The church is equalled only by the power that is vested in it. It's the voice of one crying in the wilderness; it's a light that shineth in a dark place. If the denominational borders are ever enlarged, the church must do it. The purest missionary spirit is shown in one's going himself, but if we individually can't go, we then ought to do the next best thing—send or assist in sending some one. But if there is an opportunity for the individual member to do the first thing (go), and we refuse to do so and send instead, we are recreant to our duty. Now we extend our borders by organizing new churches. These must be constituted by men and women, or all of either; and sometimes a portion of a large city or rural district in which we may happen to reside demands a new church—it's needed, every one agrees to that, and a weak, humble Christian takes it upon himself to see how many will assist in this gracious enterprise and, after securing a few names of those who are willing to leave the church where they are and go into this new church, he goes to see the one upon whom he is counting largely and of whom he expects his greatest support, but when he visits this staunch old defender of the truth, this full-fledged missionary, neither he nor his wife, is willing at all to assist them with their membership. Why? He says: "We have been members of Bro. —'s church up town, or we are still members of the church where we came from, and we have been there so long we can't think of moving our membership, and we love the old pastor there so well we don't like to leave him. He married us, baptized us and has been with us in so many troubles that we don't want to leave him. We need a church here and I hope you will succeed. The children around here ought to be in Sunday-school, but it's too far to walk and it costs so much to go every time on the car and there is no other school near us." Yes, brother; but you claim to be a great missionary, you claim that you are heartily in favor of and pray for the extension of the Master's Kingdom. You know that your membership, to say nothing of other contributions you can make, would give this work a permanency and almost insure its success. Have you not an excellent opportunity to do personally a fine missionary work here in this little church? Will your joining this church make you any less a Baptist or cause you to think less of your old church or pastor? But suppose you were aware that such would be the case as soon as you leave the old church, do you not think more of Jesus and the extension of his kingdom than you do of any man or place? Are we not commanded to seek first the kingdom of God—the extension of his kingdom? Then you are not to love the old objects less, but the denomination more.

Wherever there is need of a church and one is organized, it needs and demands the support of every Baptist in the community where it is located. The old brother's talk is fine sentiment, but this is not an age for sentiment—we need workers and work. It is urged that the people in these suburban and new country churches are poor and not at all congenial to those whose membership is sought. Do we find anywhere in God's Word reference made to financial conditions, social position or literary attainments as a qualification for membership or work? Are we told that people must be congenial and circumstances favorable before we do anything? Do you suppose Judas was at all congenial to John? Suppose that idea should be adopted by all of us. Then what would become of our denominational interests? Eliminate from our minds the thought, "I live and work for

the glory of God," and business life becomes as empty of meaning as it's barren of the rarest and sweetest fruits of earthly life. And so take the thought "for me to live is Christ" and the extension of his kingdom out of the Christian life and it's meaningless.

Sometimes these people say, "We can't move our membership, but we can work with you just the same." Yes, you can; but show me one who does.

There is another thing about this class of Christians. Some of them make the impression upon their own church people that they are supporting the little church near them and can't therefore give as usual to the cause there—and the truth is they don't give one cent and avoid the little church call by saying, "We are members of Bro. —'s church and it takes so much to run a large church that we have to give all we can spare up there." And such a case warrants the belief that there are many others.

It must be admitted that little wisdom is sometimes exercised in the location and organization of new churches, but we are speaking of the church that is needed and ought to be sustained, which can, by being planted and supported, add to the glory of God. This churchism is quite common and is an evidence of the spiritual lethargy that prevails amongst us. There has never been a time when we needed moral heroes more than just now, but it will take a heroism greater than that of Hobson, Shafter or Dewey to penetrate the moral dungeon into which we have carelessly drifted.

We need a generation of men and women who will love the church with such ardor and faithfulness that they will not leave it to join any society that detracts from its glory and power or usefulness, but who will, when the opportunity presents itself, cast their membership, whatever may be their attainments, where they can add to our denominational power and advance the kingdom of our Christ.

LOWLY HEROISM.

BY SARUEL MORTON.

"Antipas, my faithful martyr."—Rev. 2:13.

Once in a city where Might was Right—a city where the devil sat enthroned, and men's hearts were bent on wickedness; where thought was tied to the chariot wheels of power, and the best men were in prison, and the worst in the palace—there dwelt one man who dared to live up to the light that was in him; making no compromises with conscience, but standing out a solitary, brave witness for God and the truth. And they murdered him, as his Master had been murdered before him. Pergamos followed the example of Jerusalem like many a city has done since, ay! and is doing to-day. For its Christ the world always had a crown ready, but it has been a crown of thorns. The pallid face of the reformer pressed against prison bars, has been the inspiration of every noble cause. And so the men of Pergamos placed one day the glorious crown of martyrdom on the brow of Antipas, and the coronet of shame upon their own heads. They said, "We have done with this pestilent fellow; we have silenced his tongue, we have put an end to his witnessing, we shall hear no more of him and his Gospel. After this salutary example we may go home and sleep in peace. A dead man tells no tales."

DEAD YET SPEAKING.

Are you sure about that? Did you never read, "He being dead yet speaketh?" Ay! and the lisping tongue often becomes eloquent after death, and the one dead man mightier than a whole battalion of living ones. "The blood of the martyrs is the seed of the Church." Nearly a thousand years have gone, and Pergamos is still pilloried before the world because of the murder of that saintly man. It cannot get rid of those blood stains. For ever they will remain upon the city's charter—an indelible disgrace. But as Pilate thought by washing his hands to get quit of the blood of Jesus of Nazareth, so these rulers of Pergamos thought that when they had put Antipas to death, they

would for ever have done with him. And here we are to-day, talking about that very man, wondering who he was; what he said; how he died; and where he was buried. God has immortalized him in one single sentence. He is Antipas, the faithful martyr. That is all we know of him. There is a so-called martyrology of Antipas, but it is a manifest fraud; one of those pious inventions of imaginative and unscrupulous ecclesiastics wherewith they dupe the simple and credulous. And so we are left to our dreams about him. We get just one glimpse of him as he enters the City Celestial, to join those who, having passed through great tribulation, stand near the throne—being counted worthy to be numbered with the great company of God's Ironsides.

Perchance, he was some wealthy convert like Barnabas, who sold his estate in Cyprus, and gave, not only himself, but what many rich men are most loth to give, his money, to help on the missionary efforts of the Church. Or he may have been a warrior, like Cornelius, coming back from tented fields to lay his sword at the feet of the Prince of Peace, and to demonstrate that he possessed, not the mere brutal courage which rushes without fear, spear in hand, upon the serried ranks of the foeman, but that higher valor which calmly suffers in a righteous cause. Or it may be that he was but a slave, like Onesimus, for often in "the killing days" it was the servant who died, and the master who turned craven when life could be purchased by selling principles. One wonders whether, like many another, he was thrown into the innermost prison to lie for months—dying daily—and with every new morn, wishing and praying that the cruel fetters might be taken from his limbs, either to enjoy liberty on earth or glory in heaven. Or did he, some glorious moonlight night, when the sentinel stars were burning in the sky, step out of the little meeting room where others like-minded had met to worship God, and with the glow of devotion still upon his soul meet his enemies on the threshold and go straight away, with a prayer on his lips, into the presence of the Great King? Was he butchered to make a holiday, the roar of thousands of brutal spectators drowning his dying testimony; or quietly done to death in the grim recesses of some loathsome dungeon? Did he die by the sword like Paul; by the cross like Peter, or was he cruelly flayed alive like Bartholomew, or made into a living torch like many of his fellow Christians?

We cannot tell. But this we do know, that he was a true man who feared God more than death; a man with some iron in his blood, who never flinched; but set his teeth, and clenched his hands, and said, "It is better to die for the Truth, than to live a lie; better a thousand times be a dead hero than a living coward."

And so he lost his life for Christ's sake—this life of months, hours, seconds, to find the eternal life which no grim headman, or roaring lion ever can shorten; he embraced the cross, to find it suddenly become transformed into a crown, and, like thousands more, discovered that the path of duty, though trod with bleeding feet, was the way to glory.—Canadian Baptist.

There is no virtue in doing a difficult thing if the difficult thing is not a good thing to do. Some persons pride themselves on mere trouble they have taken, and expect to be lauded accordingly. They do not seem to have thought whether the trouble they took had anything more to recommend it than its trouble-someness. And hence they trouble the world with that which is not worth the world's attention. God never works to no purpose. He would not have his creatures work to no purpose. Labor has no value without purpose. The most difficult things with most persons is to have a high purpose and stick to it. That is the sort of difficult thing that is always worthy of praise.—Sunday-school Times.

It is the fruit of good works, and not the mere blossom of good thoughts and good feelings, which God requires.

WITH YOUR MIGHT.

BY THE REV. FRANK S. ARNOLD.

Perhaps the writer is a little late in finding out, but he is just learning that there is a great deal of gush and nonsense about energy and push and many things of that kind. As long as people hustle and bustle they are all right. They get a great deal of credit and take a great deal of credit to themselves. It can not be said however that they are working with their might. There is such a thing as working with a nervous energy. Now that is fair, but it may be improved upon. Behind the nervous energy there must be a mind directing. Many people work very hard for a time and then cool off and do no more work for a long time. That is not "with the might." That is working for pleasure. There is a kind of internal something pushing one on and when that something, which is physical, is worn out, there is a reaction, and then there is nothing done for a while. There is no desire to do, and consequently nothing done. Or, it may be that this internal pushing is chronic, and that one does not get tired of spurring away, and goes on and on spurring and acting all the life. A good deal may be accomplished, it is true. "Master your mood," is a part of Dr. Herrick Johnson's instructions to his pupils, and it may be a good thing to put into practice in religious life and work in general. Let us understand there is to be put no stigma on hearty work, but we are to discountenance in ourselves the idea that going in till it makes your head swim is working "with your might." Sometimes it is more effective to do nothing. It would play a better part to leave undone than to do. It would serve more ends to get another to do than to do it one's self, though in nine cases out of ten it would be easier to do it than to get it done. Working with the might implies wisdom. It takes thought of the most careful and prayerful kind. It is not the exciting part of the work that tells, but the calm, quiet, rigid and we may say, frigid, process of intellect that produces the best results. We pray for hot hearts, but may the Lord give us cool heads. One of the best ways to help the kingdom is to take away hindrances. There is a wide sphere of usefulness for some ambitious aspirer in the way of taking away what impedes. And yet the misdirected energy of some nervous enthusiasts is doing more to build mountains before men of the world than anything else. Too much time is wasted on details, on putting up men of straw and knocking them down, on working up interest, when the interest that counts is from above and works down. What we need to pray for as much as for anything else is for strength of will. There are few of us who do not know what ought to be done. We have not the strength to carry out the conviction and do the right thing in spite of all. Put will to work. It will be one of the hardest things to which any Christian can apply himself, and he will feel himself more and more significant after persistent effort. I may or may not want to do so and so. I know what is right. God help me to will to do the right. Not simply to choose it—to do it. It is that effort of the will that will show what there is in a man, and to exercise the will as far as human power goes is literally doing "with your might." All this little anxious whirl of excitement in church work will step into the background. That is not the might at all. The might lies in the deep inner intellectual struggle, and how many of us are equal to that? It is therefore a stupendous task which the writer proposes as the outcome of his thought on doing with the might. Instead of this article making the blood boil, it will send a chill possibly, but as campers are instructed, "keep the feet to the fire that the feet may be warm and the head cool." It may not be so pleasant a teacher as we sometimes hear, those harangues that tickle and make us so we can't sit still but want to get up and do the first thing that comes up, good, bad or indifferent. The difference is this, that the harangues inspire to do with our instinct, and this article to do with our might. We believe in the Bible doctrine of doing with the might. Let us not be deceived in what the might is.—Interior.

SUNDAY-SCHOOL LESSON.

SUNDAY, NOVEMBER 13.
THE ASSYRIAN INVASION.

1 Kings 19:20-22; 20-27.

MOTTO TEXT.—"God is our refuge and strength, a very present help in trouble."—Pa. 46:1.

Sennacherib's own account of his campaign has been found, and is in the British Museum. He says: "Because Hezekiah, king of Judah, would not submit to my yoke, I came up against him, and by force of arms, and by the might of my power, I took forty-six of his strong fenced cities; and of the smaller towns which were scattered about, with the marching of a host and surrounding of a multitude, with attack of ranks, and force of battering-rams, and mining and missiles, I besieged and captured a countless number. From these places I took and carried of 200, 160 persons, old and young, male and female, together with horses and mules, asses and camels, oxen and sheep a countless number." Sennacherib says nothing of his final retreat from Judea. Kings do not inscribe their defeats on enduring tablets.

Sennacherib was king of Assyria at the time of its greatest power. He had left Hezekiah little except Jerusalem, and he was preparing to attack that. He had sent a most insulting letter to Hezekiah, in which he ridiculed that king's trust in his God. Hezekiah carried the letter into the temple, laid it before his God and prayed. The lesson begins with God's answer.

"That which thou hast prayed to me against Sennacherib, the king of Assyria, I have heard."—Hezekiah had prayed with a sense of his own helplessness and of God's power. And God always hears the prayers of faithful ones like this pious king when they pray in the spirit in which he prayed. In some way, in the best of all ways, their prayers shall be answered.

"The virgin, the daughter of Zion, has despised thee and laughed thee to scorn."—The Lord is speaking to the boastful Sennacherib. Jerusalem is represented as the daughter of Zion, and she simply laughs at the threats of the Assyrian. So far as the power of the city to resist Sennacherib's hosts was concerned, he had not made too great a boast of the ease with which his mighty army would subdue it. But Jerusalem was safe behind the power of her God. A mighty fortress is our God, and, safely sheltered by him, the daughter of Jerusalem could indeed shake her head at the most powerful empire on earth.

"Whom hast thou reproached and blasphemed?"—Sennacherib had ridiculed Hezekiah's trust in his God, had called the Almighty with the idols of other nations, and had boasted that this God of Israel could not protect his people from the Assyrian army. Thus he had dared to lift up his eyes against the Holy One of Israel.

"Because they rage against me and they tumult to come up into mine ears, therefore I will put my hook into thy nose."—As men did wild bulls. "And my bridle in thy lips"—so thoroughly would he conquer the boastful king, that he would lead him

whither he would. And that would be back to Assyria by the way which he came which would not bring him to Jerusalem. He should go back cowed and submissive like a subdued beast of burden and not like a great king.

God turns from Sennacherib to Hezekiah and gives him a sign though the faithful king had not asked for one. The Assyrians had laid waste their fields, but the grain which they had scattered should spring up and bring forth enough for the feeding of the people for two years in succession. The fact that it did so would be a lesson before their eyes of God's care and the ease with which he could supply the wants of his people. They should have peace also is included in the sign. The Assyrians would not come back to annoy them when once the Lord had led Sennacherib home like a captive ox.

"And the remnant that is escaped of the house of Judah shall yet again take root downward and bear fruit upward."—The ten tribes had gone into captivity. The Assyrians had laid waste a large part of Judah and carried the people into captivity. It was as if a tree had been cut down and only a stump left. But God's blessing would make of that stump a fruitful tree. And this would be due not to their own might, but to the zeal of their God in their behalf. "Bear fruit upward—that is exhibit all the outward signs of prosperity. The reign of Josiah, when the Jewish dominion embraced the whole of Palestine was the special fulfillment of this prophecy."—Rawlinson.

"Therefore, thus saith the Lord concerning the king of Assyria, he shall not come into this city nor shoot an arrow there, nor come before it with shield nor cast a bank against it."—These were the successive steps of a siege. The attack was begun with a cloud of arrows in order to drive the defenders from the wall. Then the soldiers drew near with their shields locked over their heads to raise the scaling ladders. If they failed to take the city by assault then they built mounds as high as the walls from which to shoot arrows and hurl spears. Sennacherib should not attack the city is the point made strong by this enumeration.

"By the way that he came by the same shall he return."—The coast route along the maritime plain which was forty miles distant from Jerusalem. It must have called for all Hezekiah's faith to believe that the great army, flushed with victory, would return ignominiously to their own country, thus giving up their great campaign against Egypt.

"For I will defend this city to save it for mine own sake and for my servant, David's sake."—God's own honor is involved in the safety of his saints. There was no foe in sight which the great army needed to fear. But that night 185,000 were killed so quietly that the survivors knew nothing of it till the next morning. This was the work of one angel, and there are legions of angels set for the protection of the saints. Of whom should they be afraid?

There come dark times to the saints of God when deliverance from their foes seems impossible. But God remains—and he will save his churches for his own name's sake, and the sake of David's greater Son.

PRESIDENT TH. H. SMITH, of Beaumont College, Harrodsburg, Ky., has subscribed five hundred dollars to build a new Baptist meeting-house. We are glad to report that Beaumont College is in a flourishing condition. **E.**

THE DUTY OF PUTTING UP WITH THINGS.

Putting up with things is most excellent practice. Patience, and the habit of closing the mind against disagreeable and annoying conditions, is one of the marks of a higher character. To acquire the habit so effectually as to hide even from one's self any sense of suffering or offence from contact with such conditions is what the truly cultivated aim at. Life is full of trying things, but to let the mind dwell upon them only serves to increase their offence to the feelings or the senses. It is much better to restrain thought about them, a thing quite within the power of the average will, if one determines so to exercise it. There are people, of course, who are incapable of self-concentration, and whose imagination, left free to gad about, seems always to fix upon and exaggerate every element of disturbance. They live in an elementary stage of moral discipline, are perpetually fretting about things they cannot help, and are never able to shut down the will against any unpleasantness. They permit merely accidental conditions to exercise a kind of tyrannical sway over them, which were their mind once bent to the practice of putting up with things, would cease to present any annoyance whatever. It is difficult, no doubt to be indifferent to material conditions, to food, clothing and shelter, though undue worry about these things may savor of rebellion against providence. But to fret because one's nose turns red in cold weather, or because there is an odor of pepper-min or onions in the house, is simply to betray inability to subordinate the senses to the higher demands of the soul.

There are thousands of excellent people, moreover, who though ready enough to put up with the material conditions in which providence has placed them, are utterly unable to bear annoyance on their aesthetic side from those around them. They are the thin-skinned, high-sniffing people who want to banish or suppress everything offensive to their taste or distracting to their sublime minds. They are the people who rail against hand organs, who affect a horror of post election celebrations, and who want to stop by law the ringing of bells and the noises of the street. They are the over-refined, the super-sensitive, who are disrespectful of everybody's likings but their own, and who have no conception of the duty of self-renunciation in deference to the likings of the greatest number. For no one who thinks for a moment will fail to admit that the great mass of people like noise, and that it does constitute one of the attractions of urban life. What would a Fourth of July amount to as a reminder and stimulant to patriotism without tin horns and brass bands and fire crackers? How could the great heart of the people be fired without noise, and how much of the stimulant and attractiveness of the city would be lost without the cries of the streets and the dull roar of heavy traffic? The masses are not fastidious and thin-skinned. They do not love to meditate, have no capacity for self-concentration, and do not object to the piano-organ, the old clothes man, the vegetable peddler, and all the innumerable company of itinerant vendors and musicians who contribute to the noises of the streets. Why should they be asked to give up their pleasures in order to gratify the tastes of the aesthetic and high-

strung classes who affect to like quiet and tranquility?

The fact is that if the democratic principle of the right of the majority to rule should obtain anywhere, it should do so in the matter of noise. It will be admitted, of course, that in questions of public morality, of sanitation, and of national finance the rule of an uninstructed majority might be mischievous, and that the classes, as containing the experts, should be consulted. But no such plea can be made on the question of noise. Nobody will claim that it is detrimental to public health, or that the piano in a truck rasps more nerves than it soothes. It is a simple question of taste, and intaste the preferences of the majority should prevail. The thin-skinned classes who affect to suffer from noise, and are debarred from going out into the wilderness, should learn to conquer their disgusts, and put up with things. Self-denial practised in order to increase the pleasures of others will be a far more wholesome lesson than to pamper the tyranny of their over cultivated senses. Indeed, one of the best uses of democracy is that it teaches us to suppress superfluous disgusts out of deference to the tastes of others. Moreover the truest morality lies in the sacrifice of individual preference to the popular will, where no moral principle is involved. And if this be true, it follows that self-denial in the matter of enduring noise is quite as requisite to the development of the highest character, as in any fresh skill in discriminating between sweet and harsh sounds. Were the people to practise putting up with things, the world would be pleasanter to live in, and their own natures would grow softer and more mellow with the permission they give to others to follow their own preferences.—**MARTIN**, in New York Observer.

STAMPING GROUND, KY.

Rev. J. A. Booth is aiding in a meeting, doing fine preaching. I know of no better sermonizer, or of any superior instructor. I am not astonished that Little Union and Taylorsville are so devoted to him; he seems to be in the middle (18 years) of his pastorate there. May their devotion grow and deepen with the years.

Miss Emma D. Sprake, a bright, consecrated Christian worker, and fine teacher, of the county and universal favorite in the church and community, died on September 17. She is mourned by all.

T. WARREN BRAGLE.

WHEN in Harrodsburg I called on Bro. B. F. Taylor, who is again confined to his home. His health is frail. He crowded too much work into his successful ministry and impaired greatly his nervous system. He has been one of our most useful pastor-evangelists. We also called on Bro. W. T. Waldrige, who has been a very active and useful man as member of our Harrodsburg church. For months he has been confined to his room. We hope he will soon have his usual health.

His hath riches sufficient who hath enough to be charitable.

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.
CONVICTION IN THE PREACHERS.

How shall we account for the fact that many preachers of today are devoid of that robust energy which is essential to the most effective preaching? It seems to me that it is largely accounted for on the ground that there is a great lack of the profound conviction that sinners are in a most perilous condition. If a preacher really and most earnestly feels that the sinners in his congregation are exposed to the wrath of God, that if they do not repent of their sins in this life they will suffer eternal banishment from God's presence, he will be so moved by this conviction as to throw all of his energy into the preaching of such truths as will alarm his unconverted hearers and cause them to think very seriously of their solemn situation. If, however, a preacher entertain the idea that there is nothing particularly alarming in the sinner's condition, if he think that although the sinner may die in his sins God will somehow rescue him at last, then of course the preacher will not utter any piercing cry of warning; his sermons will be tame and temporizing; he will seek to merely interest his hearers and pleasingly instruct them. Now, I would not be a mere fault-finder of preachers, but I am profoundly convinced that a large number of pastors do not believe, with all their heart and might, all of the Bible; and I apply this statement to many who are recognized as being orthodox men. This may seem to be a harsh judgment, yet I believe it to be true; for, if a pastor thoroughly believe the Bible, how can he avoid the conclusion that a most terrible doom awaits all who die in their sins? How can he help believing that an endless eternity means everything to lost and perishing men and women? O, that unutterable eternity toward which we are all irresistibly moving! Is it any wonder that Christ was tremendously in earnest as he besought all men to accept eternal life? He spoke with a violent conviction of the reality of sin and its consequences, of life, of death and the judgment. And so did Paul. He had a conviction unto tears. O, preacher! lay hold of the far-reaching, vital truths of divine revelation and preach them with the intense conviction that perishing souls must hear them! **O. H. WITHERS.**

MARRIED.

October 12, 1898, at the residence of S. O. McElroy, the bride's father, Mr. Henry O. Rice, Jr., of Ortlandtown county, Ky., and Miss Corrie J. McElroy, of Caldwell county, Ky., by her pastor, R. W. Morehead.

THE Lord knoweth the days of the upright; and their inheritance shall be forever.—Bible.

LANDMARKISM AND THE SEMINARY.

BY J. W. PORTER.

It has been confidently claimed, and freely asserted, that the Seminary was in its origin and institution essentially, anti-landmark. An article in this connection, recently appeared in the *Journal and Messenger*. As a result of the claim, I have somewhat concerned myself to ascertain the real facts in the case. I suppose it will be cheerfully admitted by all, that the founder and father of the Southern Baptist Theological Seminary, was James Pettigru Boyce. It was born in his brain, nourished by his best efforts, and received at last, upon its altar, the greatest sacrifice that mortal can make—his life. It is true, that others, by their labors and sacrifices, contributed much to its past and present achievements; but even these labors and sacrifices, were at first largely obtained, through his exhortation and example. To such an extent is this true, that it would be impossible to write the best biography of Boyce, without writing a history of the Seminary; as is evidenced by his *Memoir*, by Dr. Broadus. It would at least appear then, the theological thought and opinions of James P. Boyce, as publicly and plainly expressed, in simple and unmistakable words ought to forever settle the relation of the Seminary to Landmarkism. Especially, does this hold true, as to the origin, and early years of the Seminary's history.

Let us then enquire, whether or not, Dr. Boyce, was, what would now be commonly called, by our broad-gauge-brethren, a Landmark Baptist? To decide this question definitely, and correctly, we must know,

1. What are the peculiar tenets, of those called Landmark Baptists, which differentiate them from others of the same denomination.

2. Were these tenets a part of the faith and practice of Dr. Boyce. The answer to the first of these questions is an easy one, as it is agreed to by both parties, that the distinguishing characteristics of Landmarkism, are,

(1.) A belief in Baptist succession, or the continued existence of Baptist churches from the days of the apostles, to the end of time, as predicated upon the promises of Scripture. It is not to be understood that Apostolic succession, or even a succession of Baptist preachers, is embodied in the idea of succession, but a succession of Baptist laity, holding through all the ages, the faith, "once for all delivered to the saints."

(2.) An unalterable opposition to alien immersion. In other words, that any baptism that is "alien" or foreign to a scriptural baptism (Baptist) shall not be received by a Baptist church.

The answer to the second question, must not be determined by the opinions or speculations, of friend or foe, but by the public and positive declaration of Dr. Boyce, upon these subjects.

The South Carolina Baptist Convention met in Greenville, on July the 28, 1866. Dr. Broadus in speaking of this convention, says, "Under the special leadership of Dr. Boyce, this convention proposed to the coming Educational Convention at Louisville, to establish at Greenville, S. C., a common theological institution. On July 30th, Professor Boyce, now completing his first session as theological professor in Furman University, de-

livered his inaugural address. This important address was declared by A. M. Poindexter (present as secretary of the Foreign Mission Board at Richmond) "the ablest thing of the kind he ever heard." Dr. Broadus further says of this address that, "its ideas entered into the constitution, and chiefly determined the peculiarities of the Southern Baptist Theological Seminary." From this remarkable address, which Dr. Broadus says, chiefly determined the peculiarities of the Southern Baptist Theological Seminary, I quote the following: "The history of religious literature and christian scholarship has been a history of Baptist wrongs. We have been overlooked, ridiculed and defamed.

Critics have committed the grossest perversions, violated the plainest rules of criticism, and omitted points which could not have been developed without benefit to us." Historians who have professed to write the history of the church, have either utterly ignored the presence of those of our faith, or classed them among fanatics and heretics; or, if forced to acknowledge the prevalence of our principles and practice among the earliest churches, have adopted such false theories as to church power, and the development and growth of the truth and principles of Scripture, that by all, save their most discerning readers, our pretensions to an early origin and a continuous existence have been rejected.

"The Baptists in the past have been entirely too indifferent to the position they thus occupy. They have depended too much upon the known strength of their principles, and the ease with which from Scripture they could defend them. They have therefore neglected many of those means which extensive learning affords, and which have been used to great advantage in the support of other opinions. . . . We owe a change to ourselves, as Christians bound to show an adequate reason for the differences between us and others. . . . as the successors of a glorious spiritual ancestry, illustrated by heroic martyrdom, by profession of noble principles, by the maintenance of true doctrines, as the Church of Christ, which he has ever preserved as the witness for his truth, and by which he has illustrated his wonderful ways, and shown that his promises are sure and steadfast. Nay, we owe it to Christ himself, whose truth we hold so distinctively as to separate us from all others of his believing people, to whom we look confidently to make these principles triumphant; for whose sake, on their account, men have ever been found among us willing to submit to banishment, imprisonment, or martyrdom, and for whose sake in defense of the same truth, we are willing now to bear the scorn and reproach, not of the world only, but even those who love our Lord Jesus Christ." Speaking again in this same address, Dr. Boyce says, "Trace our history back, either through the centuries that have long passed, or in the workings of God during the last hundred years, and it will be seen that the mass of the vineyard laborers, have been from the ranks of fishermen and tax-gatherers." If this language does not signify an unqualified faith in the "early origin and continuous existence of" Baptist churches, it is worse than meaningless, it is deceptive. Of double dealing, even in words, Dr. Boyce was not capable. The sentiment and language, ex-

pressed and used here by Dr. Boyce, is as strong, as any of those who have been derided as ignorant Landmakers would have it. They have a right to thank God for such a champion, and be proud of the company with which their Landmarkism aligns them. If then, the idea of succession, be a part of Landmarkism, or synonymous with it, then Dr. Boyce was a Landmarker.

As to Dr. Boyce's position on the question of alien immersion, I quote from the *Memoir* of Dr. Boyce, by Dr. Broadus, page 226. "The same year, 1872, Dr. Boyce made a remarkable sacrifice for the Seminary. A good deal of objection had been made in some quarters to certain teaching of Dr. Williams in the class of Church Government, particularly to his teaching that persons who have been immersed by Pedobaptists or Campbellites may be properly received into a Baptist church, without being baptized by a Baptist minister. Some newspaper articles had severely assailed Dr. Williams for those views, and the Seminary on that account. Dr. Boyce greatly desired that the Seminary should attract to its privileges all sorts of Baptists, from every part of the Southern country, and should not be looked upon as representing one party among us in opposition to some other party. He knew that his own views of Church Government would be less objectionable, than those of Dr. Williams in the quarters indicated. . . . But he thought the matter over, and decided to offer Williams an exchange of subjects, with the understanding that while Boyce should have to be absent on agency in gathering the endowment and effecting the proposed removal, Williams would also continue to teach his former subject."

That there may be no kind of doubt as to his position on this exceedingly important subject, I quote further from Dr. Broadus, as to Dr. Boyce's position in this connection, while a member of Broadway Baptist church, Louisville, Ky. "On one occasion he thought it his duty to oppose earnestly the wishes of his beloved pastor, Dr. J. L. Burrows. A highly esteemed gentleman, whose father had been a Baptist, had himself been baptised by a Christian (Campbellite) minister, and after a good many years wished to join the Broadway Baptist church, but did not wish now to be baptised. Dr. Burrows was disposed to receive him upon his former baptism, as a good many brethren would do, in some parts of the country. Dr. Boyce resisted this, steadily and successfully, and took pains in many ways to show at the same time his hearty good feelings towards the pastor, who in turn acted with characteristic magnanimity."

I have also positive knowledge, that Dr. Broadus opposed the teaching of alien immersion in the Seminary, and so far as I know it has never been taught in the Seminary for any length of time. If opposition to alien immersion, constitutes one of the leading characteristics of Landmarkism, which is admittedly true, I submit as the verdict of history; that James P. Boyce, the founder of the Southern Baptist Theological Seminary was a Landmark Baptist.

I challenge the world to controvert this statement. Call early brethren and avoid the rush.

[It should be borne in mind that the expression Landmark Baptist originally meant one who opposed an exchange of pulpits

between Baptist and Pedobaptist preachers, and had nothing to do with the question of Baptist continuity or of "alien" immersion. The expression has, however, recently been used as our correspondent here uses it. —En.]

MEETING OF WEST UNION ASSOCIATION.

The above named association met in the 6th annual session at Antioch church, Ballard county, on October 12, 13 and 14, 1896. All of the churches were represented but one, and nearly all had enjoyed good revivals and additions by baptism.

The body organized by the reelection of T. M. McGee moderator, J. R. Stewart, clerk and T. B. Rouse, treasurer.

The preachers of the association were nearly all present with good reports on the various questions that came before the association.

Among the visiting brethren I will mention the names of J. W. Warder, Corresponding Secretary of the State Board; J. N. Hall, of the *American Baptist Flag*; A. F. Williams, President of Clinton College; S. F. Thompson, representing the *Western Recorder*.

The introductory sermon was preached by Moderator T. M. McGee from Jeremiah 6:16, "Searching for the old paths."

There was one new church received and two restored to membership that had been dropped for failing to represent.

The question of missions was thoroughly discussed in the morning of the second day. The association decided to have Sunday-school institute work in connection with the fifth Sunday meetings.

We also appointed a committee on the charter of Blandville College, to so amend as to put the college under the direct control of the denomination, and also to allow other associations representation on our Board of Trustees if they so desire.

The Orphans' Home came in for a part of the discussion and a nice little contribution.

Every sermon and all the speeches were distinctively baptistic. Everything seemed to have the old-time ring.

A resolution was passed requesting the Trustees of the Theological Seminary to accept the resignation of Dr. W. H. Whitsitt.

This was a very interesting and we trust, a profitable session. The association appointed a ministers' and deacons' meeting to meet one day in advance of the association next year, which will be at Mt. Zion church, in McCracken county, on Wednesday before the third Sunday in October, 1897, at which time we hope to meet a goodly number of visiting brethren. W. L. Jones was elected to preach the sermon. E. B. Sullivan was elected to represent the association in the next meeting of the Southern Baptist Convention.

Bren. T. B. Rouse, J. R. Stewart, G. E. Holt and T. M. McGee were elected delegates to the General Association of Kentucky. All went home feeling glad that we had been there and fully determined to do better service next year than we had this.

T. M. Motlitz, Maxon's Mills, Ky.

I would recommend to you as guides, truth, charity, diligence, and reverence, which indeed may be called the four cardinal virtues of all controversies, be they what they may.

Babies Thrive On It.

Gail Borden Eagle Brand Condensed Milk.

LITTLE BOOK "INFANT HEALTH" SENT FREE. Should be in Every Home.

N. Y. CONDENSED MILK CO. NEW YORK.

ELD. RAY S. FLEMING DEAD.

This dear brother was engaged to be with me at this time in a meeting with Rocky Ridge church, near Cadiz, Ky. I had a letter from him some days ago which closed with "yours for the meeting." But alas for human calculations! Just the day before the time for the beginning of the meeting Deacon W. L. Stanley, of Tusculum, Ala., wrote that Bro. Fleming was dangerously ill with a carbuncle, and on the 19th instant he wrote again, saying "Pastor Fleming died at 6:30 this morning." He was very successful in the ministry. He was my strong personal friend, and I am grieved at his death. I. N. STROTHER.

NOTA BENE.

Several brethren have asked us to say what we know of the "Gospel Yacht Association." If that is the affair which is located somewhere in Indiana, we know that the *Journal and Messenger* has warned the churches against it more than once, and that we quoted the warning for the benefit of Southern Baptists. We hope Baptists and all other denominations will have nothing to do with it. The *Journal and Messenger* has done good service to the churches on many occasions by searching out and exposing the schemes of adventurers. It is very careful to say nothing which it does not know to be true after thorough investigation.

The basis of the judgment, on which God will approve or condemn, is not the unequal number of "talents" committed to the servant's care, but the use he makes of them. We are not responsible for what we have not, but for what we have. The trouble with most of us, the thing that ought to concern us, is not that we don't have more opportunities, a larger field to till, more talents to trade with, but the failure to use fully that which we have. We are not "occupying" the truth, filling up full the measure of our opportunity, making every penny bring in returns, getting all there is in our ability to speak, to sing, to serve. There was a young minister who complained of the smallness of his field, and the fewness of the people who heard his sermons. He wanted a wider field for his "talents." "Young man," said a father in the church to him, "in the judgment day it will be your least concern that you have so few to account for!"

The Lord shall reign forever.

THE LORD EXALTED.

BY C. H. SPURHON.

I will exalt thee, Lord of hosts, For Thou hast exalted me; Since Thou hast silenced Satan's boasts, I'll therefore boast in Thee.

My sins had brought me near the grave— The grave of black despair; I looked, but there was none to save, Till I looked up in prayer.

In answer to my piteous cries, From hell's dark brink I'm brought; My Jesus saw me from the skies, And swift salvation wrought.

And through the night I wept full sore, But morning brought relief; That hand, which broke my bones before, My mourning bonds of grief.

My mourning He to dancing turned; For shackles, joy He gives; A moment, Lord, Thine anger burns, But long Thy favor lives.

Sing with me, then, ye favored men, Who long have known His grace; With thanks recall the seasons when Ye also sought His face.

OUR PULPIT.

CONCERNING THE CONSOLATION OF GOD.

BY C. H. SPURHON.

Are the consolations of God small with thee? Is there any secret thing with thee?—Job 15:11.

These are the words of Eliphaz, one of those three friends of Job who blundered dreadfully over his case. Their words are not to be despised; for they were men in the front rank for knowledge and experience. Eliphaz says, "With us are both the gray-headed and very aged men, much older than thy father." Their errors were not the superficial mistakes of fools, but the profound reasonings of men of light and leading. Their utterances are, at least, equal to anything our own learned men may have to say on the same problem. May God the Holy Spirit enable us so to consider these questions that we may be profited thereby!

If we are indeed believers in the gospel, and are living near to God, our consolation should be exceeding great. Passing through a troubled world, we have need of consolations; but these are abundantly provided by our God, and their influence upon us should be exceeding great. We ought not to be unhappy, for we have joy urged upon us by the precept, "Rejoice in the Lord always;" and that precept is in substance often repeated. It is both the duty and the privilege of Christians to be of good cheer; if we are not glad, even amid our trials, there is a reason for it, and we shall do well, at this time, to use the text as a candle by which to search out that reason. "Are the consolations of God small with thee? Is there any secret thing with thee?"

I. Our first question follows the interpretation given by most authorities: "Do you regard the consolations of God as small?" Do you judge that the comforts of faith are insignificant? "Are the consolations of God too small for thee?"

What are these consolations of God? The more you know of them the more ground will you see for believing that they must be great. They are the "consolations of God." If God himself designs to comfort men will he not greatly cheer them? Knowing human sorrow, and stepping from the height of his glory to comfort it, is it conceivable that

he will labor in vain? Do you think that the All-sufficient cannot provide consolation equal to the affliction? The consolations we speak of are applied by the Spirit of God; and to prove how earnestly he performs his work, he has taken the name of "Comforter." Will the Comforter, the Holy Ghost, think you, come to any human heart with insufficient consolations? Will he trifle with our griefs? Can it be that he does not know how to give sunlight when our day is dark with sorrow? Think not so. Moreover, the Lord Jesus Christ, the Eternal Son of God, is the substance of these consolations. He is called "The consolation of Israel." Can a man have Christ to be his portion and yet be poor? Can a man have Jesus for his joy and yet be weighed down with sadness? Might he not well ask, "Why art thou cast down, O my soul?" I cannot for a moment dream of a joyless Christ.

See again, my friend, these consolations of God deal with the source of sorrow. Whence came the curse, but from the sin of man? Jesus has come to save his people from their sins. Those thorns and thistles which now rend our flesh are not the natural fruits of the earth as God created it. Sin sowed all these. The consolations of God deal with sin. As for the guilt which we have incurred, and the inevitable punishment, both are removed by pardon full and free. Jesus bore the guilt of sin and put it all away by his death upon the cross; and, in consequence, sin can be blotted out. Is not this the grandest of all consolations—the consolation of God? When we lay hold on Jesus and receive forgiveness, affliction may remain, but sin is gone forever; and hence the affliction itself loses its bitterness. Sin reigning in the heart is the death of peace, but the dethronement of the usurper is provided for, and hence another divine consolation. Until we get the mastery over evil we must be uncomfortable; but the consolations of God assure us of a new heart and a right spirit, and of a power supreme and divine, which enters the nature of the believer, and subdues, destroys, and at last annihilates the propensity to sin. Is not this a rich and rare consolation? Comfort which left us under the power of evil would be dangerous comfort; but comfort which takes away both the guilt and the power of sin is glorious indeed. Dream not that it can be small!

Remember, too, that the consolations of God reveal to us a reason for the sorrow when it is allowed to remain. There is a needs-be that we are in heaviness. "We know that all things work together for good to them that love God, to them who are called according to his purpose." If suffering be a fire, the consolations of God assure us that it is a refining fire, which only consumes our dross. Do you not think that the comfortable fruits of righteousness, which are brought forth in those believers who are exercised by trial, are the source of great comfort to the afflicted of the Lord?

Another reflection sweetly cheers the heart of the tried one during his tribulation, namely, that he has a comrade in it. We are not passing through the waters alone. We have a fellow-sufferer, of whom we read, "In all their affliction he was afflicted." Our Lord drank long ago of that cup whereof we sip. He knows the sting of threnology, the stab of calamity, the spit of scorn, for he was "in all points tempted like as we are." Many

of us have found this to be an eminent comfort. Do you not think it must be so? Has not many a man, at the sound of another's voice, been cheered in the darkness of the night when pursuing a dangerous way? Has not the presence of a stronger and wiser one acting as guide been quite enough to remove all dread? If the Son of God be with us, surely there is an end of every sort of fear. Does he not use this as his own note of cheer, saying, "Fear thou not, for I am with thee?"

Besides, "the consolations of God" lie also in the direction of compensations. You have the rod; yes, but this is the small drawback to heavenly sonship, if drawback indeed it be. You have become a son of God, and "what son is there whom his father chasteneth not?" You are an heir of God, joint heir with Jesus Christ; and in accepting heirship will you not cheerfully take the cross therewith, seeing it is part of the entail? It is true that you have special sorrow; but then you have the royal nature to which that sacred sorrow is a witness. God has given to you a nature that wars against evil; hence these tears! Would you be of the seed of the serpent and have your meat as plentiful as dust? Would you not far rather be of the seed of the woman, and have your heel bruised? What is the bruising of the heel compared with the eternal dominion to which that seed is predestinated? Compensations abound in every case of trouble. You have lost your child, but you believe in the resurrection. You will die yourself, it may be; but you shall rise again from the dust. You have lost your property, but you are an heir of all things in Christ Jesus. You have been persecuted; but in this you rejoice as a partaker of the sufferings of Christ. The compensations of the covenant of grace are so overflowing that we call our troubles "light afflictions, which are but for a moment," and they work out for us a far more exceeding and eternal weight of glory.

Besides, there is one consolation, with which I finish; not because I have completed my list, but because time does not permit me to enlarge; there is the consolation that you are on your journey home, and that every moment you are coming closer to the eternal rest. When we once reach heaven we shall forget the trials of the way. An hour with our God will make up for a life of pain. You languish on that bed, but if you languish into immortality you will no more remember your anguish. When your head wears the crown and your hand waves the palm, you will count it all joy that you were thought worthy to be persecuted for Christ's sake.

O sirs, we have the best of it! Whatever trouble may come to us as Christians, so much more of joy comes with it, that we have the best of the bargain. We give up drops of poisonous delight, but we dive into rivers of ineffable joy. The Christian's joy far exceeds the best that earth can afford. Grace is the dawn of glory. Faith brings heaven down to us, while love bears us up to heaven. Celestial fruits are gathered upon earthly ground by those who look up for the manna. Let us begin the song which with sweeter voices we shall continue, world without end—"Into him that loved us and saved us in his own blood, be glory forever!" Still I fear there are some to whom it appears as if the joys of religion and the consolations of

Nugents

DRESS GOODS.

We have opened Several New Weaves, Colors, Combinations. The Fall season is far advanced and we find many broken lots of Fall Colored Dress Goods, which we will offer at a reduction.

- 36-inch All-wool, Small-check Dress Suitings; in browns, blues, reds and greens, never sold less than \$1.50, will go at... 75c
36-inch Assabet Cloth, all-wool, smooth finish, correct cloth for waists, in wise color, myrtle, cardinal and medium blue... 65c
36-inch Changeable Wool Covert Suitings, blue and black, red and black, green and black, also brown and black, real value 80c, our price... 39c
36-inch All-wool Flaid Suitings and extra good materials for... 48c
36-inch All-wool French Covert Cloths, broken assortment, in castor, blue \$1.00 and brown, special price... \$1.00

BLACK GOODS SALE.

Big Drives in our Black Goods and Mourning Goods.

- If you are interested in anything in this line, try and see what we have to offer.
36-inch Small-Figured Mohair, 80 quality, will go at... 35c
36-inch Black and Gray Covert Cloth, this week at... 39c
36-inch New Bayadere Novelty Suiting only... 49c
36-inch Fancy Figured Jacquard Suiting at... 59c
36-inch Smooth Finish Assabet Suiting... 65c
36-inch New Crepon, special bargain this week... 75c
36-inch Fine Venetian Cloth out to... 85c
36-inch Black French Broadcloths, only... 98c

SILKS.

Here are a few specials in Black Silks and Satins.

- Double Warp Surah, that so'd at 80c, for... 48c
Extra Heavy Satin, beautiful finish, worth 70c quality, for... 50c
Crystal Bengalines or Corded Poplin, worth \$1.00, for... 85c
Faint and Fancy Weave Armures, all silk, for... 93c
36-inch Gros Grain Silk, every yard warranted, regular \$1.00 quality, for... 98c
Handsome French Peau de Sole Dress silks, very heavy, for... \$1.00

E. B. NUGENT LOUISVILLE, KY.

God were small. Let them correct their mistake, for the truth is far otherwise.

II. But now a second question comes up which will come home to many Christian people. Have these consolations been small in their effect upon you? Have these consolations, though great in themselves, been small in their influence upon you?

But it may be, dear friend, that you once did joy and rejoice. Well, then, is it of late that you have lost these splendid consolations, and come down to feel them small with you? I suggest to you that you observe what alteration you have made of late. Is it that you have more business, and have grown more worldly? You cannot get out to prayer-meetings now, nor to week-night services. "No," you say, "I cannot; and if you knew what I have to do you would not blame me." Just so, a little while ago you had not so much to do, but you chose to load yourself with an extra burden, knowing that you would not be able to get so much of spiritual food as aforesaid. Somewhere in that line you will find the reason why your joy has declined. If anybody said to me, "The days are darker now than they used to be," I should remember that the sun is still the same. Perhaps my friend has not lately cleaned his windows, or he has not drawn up his blinds, and that is why he thinks there is less light. It is very possible to be much more in the dark than you need to be. The gloom may be in the eye rather than in the heavens. May I suggest a little looking at home, that you may see why your former blessedness is gone?

Do you reply to me that you do not see the dimensions of grace? Do the outward means fail to bring you the consolation they once did? To what means do you re-

fer? Are you as much in prayer as ever? and is prayer less refreshing than it used to be? Do you read the Scriptures as you formerly did, with the same regularity, attention and devotion? Do you no longer draw the waters of comfort from these wells of salvation? Do you really go on hearing the Word as you once did, with the same hunger for it, and love to it, and yet do you find it unsatisfactory to you? I must again remind you that these things have not altered in themselves, for the ministry is the same to other saints, the Scriptures must be the same and the mercy-seat is not removed. The fault is not in these, but in yourself. Surely, dear friend, some evil thing within you has curdled the milk of blessing and stopped the flow of joy. Search yourselves, I pray you, if the consolations of God are small with you. He has not forgotten to be gracious, neither has he ceased to hear prayer and to speak to his servants through his sacred Word. You shut the door from within; he bars it from without.

It may be that while you are thus without the enjoyment of divine consolation Satan is tempting you to look to other things for comfort. I pray you, touch not the wine-cup if this be placed before you as a means of conso-

At Best Restaurants Kin-hee Coffee. Brewed Java and Mocha. Packed in air-tight cans and always fresh and strong. For sale by grocers everywhere. Kin-hee Coffee Co., 214 West Broadway, New York City.

lation. A dark hour is often the crisis in the history of a man of God; if he can weather this storm he will have fair sailing. Satan will now be busy to get you to act hastily, or wickedly. It will be whispered to you, "Put your pen to that accommodation bill. Borrow, though you cannot pay. It may be wrong, but you can put it right afterwards." I pray you, do not dream of any means of help which you cannot say before God. How often have men in offices of trust been tempted to handle money, for just a little while, and then to put it back again! I beseech you, shake this viper off your hand into the fire, for it is a viper. Better suffer anything than do wrong. Keep in the furnace till God bids you come out of it. Shadrach, Meshach, and Abednego, when they found themselves walking safely in the midst of the flames, and saw Nebuchadnezzar standing at the mouth of the furnace, did not leap out to assail the tyrant. Not they; they stayed till they came out with honor. Brother, seek not consolation in policy, in trickery, in falsehood. Do not seek it in over-haste. Many a man who has run before the cloud has had to slink back again. Many a man who has taken a knife to carve for himself has cut his fingers. Do not be tempted to think that you can find better comforts than God can give you. Look not to man, but let your expectation be in God alone. If you have despised the consolations of God by setting them below your own efforts, you cannot expect that they should be sweet to your taste. Amend this and you will be happy. Your lack of comfort lies not in the consolations themselves, but in your own heart. Pray God the Holy Spirit to revive the work of grace in your soul, and that being done, either the trouble will grow lighter, or your back will be stronger to bear the burden.

III. Our third question is this—Since the consolations of God appear so small to you, have you anything better to put in their place? Perhaps this is what Eliphaz meant when he said, "Is there any secret thing with thee?" He seemed to say to Job, "We cannot tell you anything. You will not hear us. Have you some wonderful discovery of your own? Have you some secret cordial, some mystic support, unknown joy? Have you discovered a balm of greater efficacy than ours, a cure-all for your sorrow?" Let me ask you a similar question. If God's gospel fails you, what will you do? Have you found out a new religion with brighter hopes? I do not think you have, for the prognostications of modern thought are dreary enough! Moreover, I have been informed by those who know most about it, that the theology of the future has not yet crystallized itself sufficiently to be defined. As far as I can see, it will take a century or two before its lovers have licked it into shape, for they have not yet settled what its shape is to be. While the grass is growing, the seed is starving. The new bread is baking; the aromatic is well mixed within it; but the oven is not very hot, and the dough is not turned into loaf yet. I should advise you to keep to that bread of which your fathers ate, the bread which came down from heaven. Personally, I am not willing to make any change, even if the new bread were ready on the table; for new bread is not very digestible, and the aromatic of doubt is not according to my desire. I shall keep to the old manna till I cross

the Jordan, and eat the old corn of the land of Canaan. Are you hopeful of finding comfort in new speculations? Is that the "secret thing?" Then you feed upon the wind.

Are you hoping to find comfort in the world? Will you be happy if you manage to get that position? if you pass that examination? if you save so much money? I beseech you, do not play the fool; there is no consolation in all this. Observe for yourselves. The richest men have often been the most miserable, and those who have succeeded best in rising to places of honour have been worn out in the pursuit and disgusted with the prize. Wealth brings care, honour earns envy, position entails toil, and rank has its annoyances. Vain is the hope of finding a spring of consolation in anything beneath the moon. Seek the kingdom of God and his righteousness.

IV. Here comes the most practical question of all, and with this I close. If it be so, that you have hitherto found heavenly consolations to have small effect with you, and yet have nothing better to put in their place, is there not a cause for your failure? Will you not endeavor to find it out?

Dear friends, you that seek to be right, you that desire to be full Christians, and yet cannot rejoice in God, at least not often, nor greatly, is there not some sin indulged? A child of God may go on with a sin unwittingly, and that for years; and all the while that sin may be causing a dreadful leakage in his joy. You cannot be wrong in life, and thought, and word, without a measure of joy oozing away. Take a good look at yourself, and examine your life by the light of Scripture, and if you find that you have been doing something wrong unawares, or for which you have made an unworthy excuse, away with the evil! Away with it at once! When this Achan is stoned, and the accursed thing is put away, you will be surprised to find what joy, what comfort will immediately flow into your soul.

I will close by saying that one of the worst causes of disquietude is unbelief. Have you begun to distrust? Do you really doubt your God? Then I do not wonder that the consolations of God are small with you. Here is the rule of the kingdom—"According to your faith, so be it unto you." If you doubt God, you will get but little from him. He that wavereth will not expect to receive anything of the Lord. What do you doubt? Do you question the Word of God? Has the Lord said more than the truth will warrant? Do you think so? Will you dare to

If there is a history of weak lungs in your family, take Scott's Emulsion.

It nourishes and invigorates.

It enables you to resist the disease. Even if your lungs are already affected, and if besides the cough you have fever and emaciation, there is still a strong probability of a cure.

The oil in the Emulsion feeds; the hypophosphites give power to the nerves; and the glycerine soothes and heals.

See and Buy, all Druggists. SCOTT & BOWNE, Chemists, New York.

J. BACON and SONS,

425 to 429 East Market St., LOUISVILLE, KY.

Our Mail Order Department

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

83c for 12c Teaseldowns

Extra quality colored Teaseldowns, double fleeced, for children's dresses, ladies' wrappers dressing sacsques, worth 12c per yard, for **83c**

36-inch White Saaker Flannel, extra soft and fleecy, non-shrinking, only per yd **10c**

Chinchilla Cloth, a new warm material for ladies' wrappers, beautiful patterns, extra twilled; worth 20c per yard, for **12c**

Visit our

Ladies' Underwear

Department and find the nicest assortment of Ribbed Cotton and Woolen Garments in Louisville.

Ladies' Winter Hosiery.

15c For Ladies' Full Seamless Black Fleeced Hose, double soles and high spliced heels and toes; fast black; 40 gauge—a great offer.

25c For Extra Quality Black Combed Maco Hose, double fleeced lined, real 2-thread; extra elastic high-spliced heels and toes; fast color.

Sheet Lengths.

Good Quality Unbleached Sheetical, 2 1/2 yard lengths, special price only **25c**

30c Art Tickings.

Beautiful Art Tickings for Sofa Pillows, covering couches, etc., in all of the latest and most desirable effects, per yd **20c**

Men's Hosiery.

10c For Men's Fast-black Fleeceline Half Hose, good weight.

25c For Men's Extra-quality Double Fleeceline Half-Hose, Hermsdorf dye, black and tan, high-spliced heels, double sole.

25c For Men's Vicuna Mixed Half-Hose, genuine Merino, double sole and high-spliced heel.

throw such a handful of mud upon the veracity of God? His truth is one of his crown jewels; would you take it away? Do you distrust his power? Do you think he cannot comfort you? Do you doubt the Lord's wisdom? Do you think the Holy Spirit cannot meet your case, and provide comfort suitable for your distress? Surely you cannot have fallen into this base suspicion! Or, do you doubt the Lord's presence? Do you think that he is too far off to know you and help you? He is everywhere present, and he knows the way that you take.

Come and trust the Lord. Come, beloved, whether you be saint or sinner, come through the Lord Jesus, and fall down at Jehovah's feet and say, "Lord, my hope is in thee. I have no comfort elsewhere; but I know thy comforts are not small. Comfort me, I pray thee, in Christ Jesus."

He who knows nothing of pillow prayers, says a writer in the *Bible Reader*, is ignorant of one of the sweetest modes of prayer practicable to man on earth. In heaven we may have need of pil-

Colored Dress Goods.

One lot of mixed Woolen Dress Goods, 35 inches wide, good colors and styles **25c**

Mixed Novelty Dress Goods, strictly all-wool, 36 inches wide, in broken check effects, only **35c**

One lot of two-toned Velour Dress Goods, 36 inches wide, in black and green, red and blue, black and red, for **45c**

Solid Color Whipcords, 40 in. wide, in black and green, blue and brown **50c**

Black Dress Goods.

All-wool Imperial Serge, 36 inches wide, extra good value, only **25c**

All-wool Ladies' Cloth, 36 inches wide, for Waist and Coat Suits, for **25c**

All-wool Mohair and Figured Novelties, 38 inches wide, only **40c**

Extra fine Quality Storm Serge, 50 inches wide, special price **50c**

Ladies' Capes.

\$2.25 For Ladies' Black Astrakhan Capes, full circular cut; large, deep collar, lined through with Farmer Satin.

\$3.00 For Ladies' Black Cloth Capes, made full sweep, trimmed in Black Braid and edged around the collar with fur.

\$4.00 For Ladies' Black Beaver Cloth Capes, trimmed with straps of cloth and buttons, deep velvet collar, lined through with twilled silk.

\$5.00 For Ladies' Beautiful Black Beaver Cloth Circular Capes, embroidered with jet and braid, the neck trimmed with satin ribbon.

Ladies' Coats.

\$2.98 For Ladies' Black Beaver Cloth Coats, made double-breasted front, slashed collar, new style small sleeves.

\$3.50 For Ladies' Nice Quality Beaver Cloth Coats, box front, large storm collar, newest style sleeve, welt seams.

\$3.98 For Ladies' Extra Quality Black Chevot Coats, made with welt seams, box front, deep storm collar.

\$5.98 For Ladies' Black Melton Cloth Coats, made double-breasted, neatly stitched front, pockets and sleeves lined through with black satin.

Misses' Coats.

\$2.50 For Misses' Stylish Checked Cloth Coats, made double-breasted, welt seams, velvet collar.

\$3.48 For Misses' Dark Brown Mixed Cloth Coats, double-breasted front, deep collar, new style sleeves.

\$4.98 For Misses' Rich Dark Brown Beaver Cloth Coats, neatly trimmed with black braid, double-breasted, faced with changeable silk.

\$5.98 For Misses' Fine Scotch Mixed Cloth Coats, double-breasted, inlaid velvet collar, very stylishly made.

Children's Jackets.

\$1.40 For Children's Blue or Brown Cloth Jackets, with deep rolling collar, double-breasted front.

\$2.25 For Children's Navy Blue, Double-breasted Twilled Cloth Jackets, trimmed in contrasting cloth straps and braid.

\$2.75 For Children's Stylish Boucle Cloth Jackets, in red and black, blue and black or green and black; box front, trimmed in large, stylish buttons.

lows; it is said we are to have none for the sun. Nor shall we there have any need of night, in which to rest us; but here there is a night, and we need it. The day with its engrossments being gone, it is a most favorable time for the gathering in of our thoughts upon ourselves—our sins, our wants, fears and hopes, and then the turning of them up toward heaven. This is what the Psalmist is apparently referring to in his words: "When I remember Thee upon my bed, and meditate upon Thee in the night watches." That he uttered many a pillow prayer is a thousandfold more than probable. "I have remembered thy name, O Lord, in the night." "I prevented the dawning of the morning and cried."—These cries were prayers before the dawn of day.

SPEAK with none so gladly as with thy God. Let us accustom ourselves the whole day long, and even while in business, to the Lord's presence, and seek in simple faith to make ourselves known to him and to become intimate with him in our hearts.—Gerhard Terstegen.

"THERE is no rest for the wicked," "There remaineth a rest for the people of God." Between these poles of distress and expectation lies the territory of our experience as sinners, who by God's help strive and hope to overcome. And in that hope and effort comes our present rest, like a bird that is in and out again, like gleams and foretokenings of the home that Christ prepares.—Ex.

Italy (Naples).

This province on the western coast of Italy has, since its foundation, more than 900 years B. C., belonged to many nations, and is therefore one of the most cosmopolitan divisions of the Italian kingdom. The capital city, Naples, the most densely populated city in Europe, is a city with Constantinople as being the most beautiful situated city in the world. "See Naples and then die" has been the sentiment of many visitors who find no other place in the world combining, with this the same compass, such natural beauty with so many objects of interest. A most undesirable feature of Naples is the number of busy work-teams, but they are gradually disappearing as manufacturing and schools increase. On another page is shown a Neapolitan woman, in the provincial dress, using a Singer Sewing Machine in correct manufacture. The Singer Manufacturing Co. has 70 offices in this sunny climate, its sewing machines being extensively used both in the family and the factory. Typical Italian women from other parts of Italy will be presented hereafter in this series of National Costume illustrations.

EDITORIAL.

IMPORTANT NOTICE.

The Baptist Book Concern moves from 307 West Jefferson Street, to our elegant and permanent quarters 642 Fourth Avenue, opposite Government Building and Post Office.

The Quarterly Reporter of the German Baptist Mission (London) for October contains an eloquent and a powerful plea for our persecuted brethren, the Stundists, of Russia.

The appeal is also made that Baptists everywhere offer special prayer in public and in private in behalf of our persecuted brethren. This, of course, is all-important.

Funds are asked for the relief of the imprisoned Stundists and their destitute families, and money for this purpose may be sent to Pastor Johann Gerhard Oncken (Hamburg), who is a son of the late Dr. Oncken, the modern Baptist apostle of Germany.

The Rev. V. Pawloff, a Russian, may be regarded as the Baptist apostle of Russia, since his labors, sufferings and sacrifices have been truly apostolic.

Volga, over the Caucasian Mountains and along the Caspian Sea. Hundreds of converts were won to Christ under his ministry, and many churches were planted. His work attracted the attention of the Russian government, and brought down upon him the heavy hand of persecution.

In 1867 he was banished to Siberia, where he spent four years, in which he did considerable preaching. Returning home after the expiration of his four years' term in Siberia, he was arrested in Tiflis and required to sign a document pledging himself to preach no more.

These are many like stories of equal interest among our Russian brethren that deserve to be told. Let us manifest toward them our heartiest sympathy. Let us pray, contribute and act for their relief. Let the state Baptist bodies soon to meet take emphatic action.

We have before us a little book published in London in 1623. It is "A Discovery of the Errors of the English Anabaptists," by Edmund Jessop.

Since immersion was then recognized as the normal act of baptism, and nobody denied it, we would not expect to find any argument on the subject.

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sinnes of the flesh, by the circumcision of Christ, buried with him in baptism.

As we go to press news comes of the sudden death in Boston, of the Rev. Dr. S. W. Dunlap, one of the most widely and favorably known of our ministers.

Prof. G. F. WRIGHT, one of the best of living scholars, speaking of the recent "higher criticism" of the Bible, says:

"Some years ago two well educated persons born and brought up in the same college town on streets closely adjoining each other, pupils in the same public schools and college classes, went to Germany to pursue further study. It so happened that each in turn applied to the same German professor for admission to his classes.

"Scholars in mature life who have lived through the controversies of the last fifty years over the date of the books of the New Testament have good reason for hesitation in the reception of the dogmatic and derisive language constantly employed by the newer school descriptive of their more conservative brethren.

The fact is the whole set of destructive critics have evolved their conclusions out of the depths of their own unbelief and then have manipulated what facts they condensed to treat at all, so as to make them fit those conclusions.

The fact is the whole set of destructive critics have evolved their conclusions out of the depths of their own unbelief and then have manipulated what facts they condensed to treat at all, so as to make them fit those conclusions.

The fact is the whole set of destructive critics have evolved their conclusions out of the depths of their own unbelief and then have manipulated what facts they condensed to treat at all, so as to make them fit those conclusions.

which they are adduced to support." It were easy to cite other authoritative opinions, and also to cite many instances in point.

The attempt to cut Genesis up into fragments of previously written documents reminds Dr. Cyn-dyllan Jones, of Wales, who has written an admirable book on Primeval Revelation, we say it reminds him of what happened to the Welshman's song, "God bless the Prince of Wales."

An honored pastor in another State writes: "Recently, in the course of an able sermon on the sufficiency of the Revelation... one of our brethren used 2 Peter 8:16 as proof of the folly of the Romish doctrine of Infallibility, alleging that Peter found difficulty with Paul's writings.

Not hearing the sermon we can hardly judge accurately of the use the brother made of this passage. Peter says that in Paul's writings "are some things hard to be understood," and he says this by inspiration.

We think, however, the doctrine of Peter's infallibility is more distinctly contradicted in other passages, e. g., Gal. 2:11, where the Holy Spirit says through Paul that Peter "was to be blamed" for his conduct at Antioch.

Dr. R. O. BUCKNER, President of the Texas Baptist Convention, writes: "Success to the old Baptist Banner and Western Pioneer." That was the name once borne by the WESTERN RECORDER.

The Rev. Dr. Silas C. Swallow is running for Governor of Pennsylvania on the "Thou shalt not steal" platform. It will be hard for some of the politicians to stand on a platform having in it such a plank.

There are in Brazil 14,000,000 people. Of these 2,500 belong to different evangelical denominations. There is one evangelist working for about every 50,000 of the population.

Editorial Varieties

We had a pleasant visit last Friday from Rev. F. S. Whitman, of Charleston. He is in fine health and spirits.

When Columbus discovered America he was earning only \$20 a year salary. The best workmen now bring the highest price in the market for their services.

Dr. Justin D. Fulton is in Havana, making things lively for the Roman Catholics down there. Cuba offers a fine field for his efforts against Romanism.

The Rev. T. L. Blalock has started back to his field in China. He is one of the "Gospel Missioners." While we regret that he is not co-operating with our Foreign Board, we wish him great success in winning souls to Christ.

Charles Dudley Warner distinguishes between "Christian Science," which is simply old-fashioned mind cure, and faith cure which is "to practice mind cure you need no faith, and to practice faith cure you need no mind."

Charles, in the *Whitman* says: "To draw people to church you must lead the way. The only way to get it to go." Which we have often said. Any church, every member who is in his place on Sunday and on prayer-meeting, will find the outsiders coming in.

Irish bulls are not confined to Ireland. A preacher in England issued an appeal for funds for a new cemetery because of the "deplorable condition of 20,000 Englishmen living in the streets of London." It is evidently a city preacher as he has so many in his "parish."

Dr. Theodore L. Cuyler (author of remarkable sermons) sending us an article, writes: "Here is an article you are welcome to use in your good Recorder. Yours, most fraternally, Theo. L. Cuyler." There is no man in the land who is in his place on Sunday and on prayer-meeting, will find the outsiders coming in.

On Thursday night of last week the young folks of the city street church gave a social. Col. Will R. Ely was present and recited and sang to the delight of all present. There was a large attendance, including a large number of Seminary students.

The Baptist (?) Congress meets in Buffalo Nov. 15-17. The Standard says the committee shows no disposition to avoid "delicate questions." Why, if errand brethren are not to have furnished them a platform on which to air their vagaries, what is the use in having any Congress at all? Is not that what the whole thing is for?

Dr. W. D. Powell spent two or three days in Louisville last week, addressing the congregation of Walnut Street Wednesday night, and also the students in New York Hall. He is devoting himself to increasing the endorsement and equipment of the South-western Baptist University at Jackson, Tennessee, with good prospects.

Another one of the New Era Institutes is being held this week in Louisville. It is this time with the Continental Church. These institutes are an admirable thing, and if a larger number of colored preachers and laymen could be gathered, their power for good could be greatly increased.

"The man who refuses to answer any questions about any cause for which he demands my help insults me." - J. C. Hixson in South Carolina Baptist. This is true, and our brethren should show judgment and love for the cause in asking questions; also in the whom and where of their questions.

"A worldly wisdom" has ever opposed foreign missionary effort, and every wisdom has ever been contaminated by the event. The wisdom of man is foolishness with God.

Henry put on the Cuban mission suit and the Southern Standard is the saddest, most unappreciated, most unappreciated project that was ever proposed by a human enthusiast. And yet it has not been very long since Dr. Henry Thompson, Linn. Gov. of Oregon, was his own denomination's most hated man for his determination not to let any part of the people of Oregon have any other religion than the P. M. B. one.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Five joined by letter and one profession. Young people's social Thursday night. Large attendance and great interest.

Broadway—Pastor Jones preached every night last week and twice on Sunday. Fifteen professions. Four received for baptism, five by letter and one baptized. Meeting continues.

Chestnut-st.—Bro. W. P. Harvey preached in the morning and Bro. Perry Weaver at night.

East—Pastor Christian preached at both hours. On Friday night, November 11, he will lecture on "Three Months in Great Britain," with art exhibit, for benefit of Ladies Aid Society. The main auditorium is being refitted.

McFerran Memorial—Pastor Eager preached at both hours. Sunday-school and young people's meeting looking up. Two received by letter and one under watchcare.

Twenty-second and Walnut—Bro. D. C. Nye preached in the morning and Bro. E. C. Dargan at night.

Franklin-st.—Bro. R. P. Jenkins preached. One restored.

German—Pastor Wm. Ritzmann preached as usual.

Highlands—Pastor Dawes preached every night last week. Bro. T. B. Hill preached Sunday morning. Three received for baptism, two by letter and one by relation. Meeting continues.

Logan-street—Bro. E. B. Farrer preached. One received for baptism. Two hundred and eight in Sunday-school. Bro. Farrer preaches nightly.

Parkland—Pastor Gordon preached. Two joined by letter. He has gone to aid in a meeting at Fordville.

Portland-avenue—Pastor Shelton preached. Interest increasing.

Southgate-street—Pastor McFarland preached for the first time by letter and five baptized. Meeting closed.

Third-av.—Pastor Boyet preached as usual. Bro. J. M. Sallee will begin preaching next Sunday in a protracted meeting.

Twenty-sixth and Market—Pastor Thompson preached. One joined by letter. Bro. O. T. Martin will aid in a meeting, beginning Wednesday night of this week.

Clifton—Pastor Masters preached. One received by letter. Nine baptized since last report.

East Mead—Pastor Whittinghill preached in the morning and Bro. Bell at night. His meeting will aid in a meeting at Fordville.

Jeffersonville (Ind.)—Pastor Marks preached. One baptized.

Thirty-sixth and Grand avenue.—Bro. O'Hara preached for a week. Seven received for baptism.

Pastor Christian presented a paper containing a large number of remarkable concessions of bishops and professors of England to our views on baptism. These gentlemen frankly admit that baptism means only dip or immerse, and that immersion was the apostolic practice. This paper will appear in our columns, and our readers will find it worth preserving.

SEMINARY NOTES.

Thanksgiving days. Hear dem turkeys gobbling!

J. W. O'Hara is helping Dr. Phippe in protracted meeting at Thirty-sixth and Grand Avenue. Sever have joined.

Dr. Phippe is our family physician.

Bro. A. G. Mosley preached not long ago on a street down in the city. An old brother walked up and said: "This is the best sermon I have heard for years. The preacher was replied, 'I am very glad; I hope I did you some good.' 'Well, you must remember,' said the hearer, 'I have not heard a sermon in 9 years.'"

Prof. McGoethlin's brother has decided to enter the ministry and has accepted of his father's offer to become the man the Professor has made.

Supplies: T. B. Hill, Highland church; A. G. Mosley, Elkhorn; J. W. O'Hara, Thirty-sixth and Grand; H. M. Crook, New Market.

H. M. Crook has been called to the pastorate at New Market.

Bro. Doolan went home Saturday night to visit his relatives—and who else, Bro. D.?

Dr. McGoethlin taught Dr. Sampson's Sunday-school class at McFerran.

Dr. McGoethlin took supper with us and paid for it by making a speech for the *Seminary Magazine*.

Brethren Marks, Moore, Earhardt, Powell, Shafter, Parks, Jones, of Texas, and Jones and wife of Maryland, went to the centennial of Silver Creek Baptist church, Indiana, about twelve miles north of Louisville. This is the oldest Protestant church of any denomination in the State. Dr. Single state mission secretary, Huffman, Sunday-school colporteur, and McDowell were there. The latter preached on the work of the Holy Spirit. Dinner was served. All report a good time.

Rev. Walter H. Brengle, an old student, has resigned at Springfield, Tenn.

Bro. J. B. Benton's people are building a new \$7,000 house of worship at Smith's Grove, Ky. Bro. Benton is one of our best boys.

Brethren Powell, of Mexico, and Smith, of China, took meals with us during the week. Both made ringing talks on missions.

J. L. WISE.

THE STATE.

The Pleasant Grove church, Bullitt county, will dedicate their handsome new house of worship next Sunday. Bro. W. P. Harvey will preach the sermon. Dr. Broadus told the church people they built the new house he would come out and dedicate it. But he has gone to his reward.

Pastor J. S. Coleman is being aided in a meeting at Madisonville by Bro. W. H. Whittle. There is deep interest.

Pastor Ringer began a meeting last week at Pewee Valley. He is doing the preaching and Bro. Lamoreaux leads the singing. There have been ten professions so far. The meeting goes on.

The Clay Village and Ashland Sunday schools held a picnic on Saturday at the Orphans' Home in this city. It was most enjoyable occasion. It was kind and thoughtful in the Clay Village and Ashland people to take the orphans to share their festivities.

Pastor C. C. Pugh, at Springfield, has been aided in a meeting by Evangelist Dew. There were fifteen additions.

Pastor Humphreys, at Simpsonville, has been aided by Bro. A. F. Baker. Church much revived. Meeting continues.

W. B. Wootton writes: "As pastor of the Pleasant Grove Baptist church near Shepherdsville, Ky., I wish to announce that on the first Sunday in November, Providence permitting, we will dedicate our new church building at Shepherdsville. Rev. Dr. W. P. Harvey will preach the dedicatory sermon. Services in morning and afternoon. We cordially welcome our friends from far and near."

Pastor P. E. Burroughs writes from New Liberty: "Bro. W. J. Agoe was called on October 23 to the pastorate at Sparta Baptist church. Bro. Agoe is a most efficient young preacher, and Sparta is a promising field."

By special request of Eminence Lodge, No. 140, of the Independent Order of Odd Fellows, Pastor B. O. Mitchell preached at his church a special service to them last Sunday morning. His theme was "Character Building," using as a text 1 Tim. 6:18. At the close of the sermon three new members were received by letter and one by experience, as a candidate for baptism.

Bro. J. M. Shelburn writes: "Bro. T. B. Ray was with us at the South Elkhorn Baptist church during the twelve days preceding his departure for Nashville, Tenn. Both church and pastor were delighted and helped by his presence and his preaching of the Christ and Saviour of the world. Twelve were added to the church. The people of South Elkhorn are faithful and appreciative, and, with many others, regret seeing Bro. Ray leave Kentucky. He and his excellent wife have a large and inspiring work in Nashville."

Pastor W. H. Fells writes: "We have just closed a very profitable meeting at David's Fork. We had 120 converts. There is but little work in the country. Bro. J. B. Bailey, of Winchester, led the meeting, and I have never heard a more beautiful series of sermons. The church will long remember his aid and his presence."

strong, sound, vigorous, fresh and able minister of the Gospel."

Bro. D. F. Sharp, Church Clerk, writes: "Eld. F. T. Hornaby, assisted by the pastor, Jacob Carmack, has just closed a glorious meeting of twelve days with Drawing Creek Baptist church, in the eastern part of Kentucky. There were 65 additions, 62 by baptism, 1 by relation, and 2 restored. This was one of the most precious meetings that has been carried on in this part of the State for 25 years. God has wonderfully visited our community. Salvation by grace has no respect of person and works on all alike. Ten Campbellites were converted by the power of God and were baptized. God be praised for the glorious work done in our community."

Pastor Alvah F. Gordon writes: "I leave for Fordville, Ky., to assist Pastor Ratliff in a meeting. We had a fine meeting with Bro. J. L. Rice. Closed last Friday with 13 conversions."

OTHER STATES.

Pastor Wolford of Vincennes, Ind., was called to Louisville by the sickening death of Bro. J. Williams. It is to begin a meeting there very soon.

Pastor J. P. Kincaid has gone from Sulphur Springs, Texas, to San Antonio, Texas.

Pastor Ben M. Bogard writes from Charleston, Mo.: "We have had five additions to the church here during the last month, and others have signified their intention of joining soon. The work is prospering, and we thank God. Charleston Baptist College has seventy students enrolled, with four first-class teachers at work. As this is the first year of this institution, we think it does very well. This is printed will be in a protracted meeting in Searcy, Ark., with Pastor Powell."

A three weeks' meeting in the Greenon church, Mo., closed with 11 additions, all grown people, and all by experience and baptism.

A meeting in the "cane river church, La., closed with 30 additions to the fellowship of the church.

Eleven have been baptized into the fellowship of the Farmerville church, La., and 2 others stand approved for baptism.

A meeting in the Mt. Vernon church, La., greatly revived the church and added to its fellowship. Among those baptized were two Methodists.

Fourteen have been added to the fellowship of the Franklinton church, La., all by experience and baptism.

Thirty-six have been added to the fellowship of the Gansville church, La., as the result of a recent meeting.

Elder J. S. Campbell aided Pastor Brewer in a meeting in the Martha's Valley church, La., which closed with 14 additions to the fellowship of the church.

A meeting in the Loudon Bridge church, Va., closed with 10 additions to the fellowship of the church.

A ten days' meeting in the Holywood church, Ark., closed with 11 additions by baptism, and 3 by restoration and letter.

The Union Star church, Mo., has set apart its new house for the worship of God.

Eld. Jas. G. Sibley held a meeting in the Salem church, Livingston Co., Miss., which closed with 11 baptisms—all of them men and boys.

A meeting in the Maywood church, Lewis county, Mo., closed with 14 baptisms, 1 restored and 1 waiting the ordinance.

A meeting in the Black Creek church, Shelby county, Mo., closed with 15 additions to the fellowship of the church. The church is arranging to build a house of worship.

There were 16 additions to the fellowship of the church as the result of a recent meeting in the Bethel church, Saline county, Mo.

The Campbell church, Black River Association, Mo., has set apart its new house to the worship of God.

A 17-days' meeting in the Clark church, Mo., resulted in 17 additions to the fellowship of the church.

The Liberty church, Maries county, Mo., has set apart its new house to the worship of God.

A 10-days' meeting in the Holywood church, Ark., closed with 14 additions to the fellowship of the church.

Bethlehem church, Chesterfield county, Va., has set apart its new house for the worship of God.

Eld. B. C. Henning held a meeting in the Bicol church, Va., which closed with 14 additions to the fellowship of the church.

church, Va., closed with 12 additions to the fellowship of the church.

Pastor A. E. Owen held a meeting of great power in Fork Union church, Va., which closed with 25 additions to the fellowship of the church.

The Fincastle church, Va., has set apart its new house to the worship of God.

KENTUCKY BAPTISTS IN 1835.

I have before me "Allen's Triennial Register" for 1838. It is full of good old historic matter. I will note a few of the facts that interest me most in regard to the Baptist work in your great State at that time. On page 232 we read this:

"The third annual meeting of the Kentucky Baptist Convention was held in Louisville, October 24, 1835. Introductory sermon by Wm. C. Buck, S. M. Noel, moderator, H. Wingate, Secretary. Officers of the Convention: Silas M. Noel, chairman; Samuel Hayslett, George Weiler and L. B. Chambers, corresponding secretaries; Henry Wingate, recording secretary; George W. Gwin, treasurer, with forty managers. Funds \$460."

The State was at that time divided into five districts, each of which was appointed a "helping evangelist and his assistant." The evangelist, under the direction of the Executive Committee, has the supervision of his district, and is expected to visit all the ministers and churches within it, ascertain their condition and endeavor to promote their welfare by aiming to equalize ministerial labor among the churches, and inducing the able churches to aid the feeble ones. He has the appointment of additional help if necessary, especially the employment of pastors a portion of their time in missionary labor. The helping evangelist for the ensuing year, was William C. Buck for the Eastern district, and William Vaughn, his assistant; Joel Huley in the Middle district, and D. S. Colgan, his assistant; Robert Rutherford, in the Western district, and D. S. Mansfield, his assistant."

At that meeting Long Run Association reported 28 churches, 11 ordained ministers and two licentiate, with a membership of 908. They also reported 422 baptisms and a net gain of 230 for the year. The largest number of baptisms reported by any church was Drennon's Creek, 136, R. W. Ricketts, pastor. The next largest was the Salem church, 127, Wm. Severn's Valley church, 97, Colmore Lovelace, pastor.

The summary for the whole state stood 524 churches, 196 ordained ministers and licentiate, 1,314 baptisms, total membership 35,720, with a net gain of 351. The largest church was the African church at Lexington with 556 members. The next was David's Fork church, in Elkhorn Association, with 482 members. The smallest was New Bethel in Ten Mile Association, with only 6 members. The oldest church that reported the date of its organization was the Cedar Creek, of Salem Association, organized in 1792. I can only help wondering if that old church was still in existence, and if its records are still preserved.

There are two other items that interested me. The *Baptist Banner* was first published semi-monthly by Dr. Weason, in his own church at Louisville. The other item is the account of the Covington Theological Institute, which was "formed at the meeting of the General Convention of Western Baptists at Cincinnati, November 1835." The "Regiment" was the sketch of the founding of that young institution of "the West," and more than once refers to its location "in the West." Since that time nearly two generations have passed away, and the "West" has become the Mississippi river. Here on the great Pacific Slope we refer to the West as the Rocky Mountain States and the vast Pacific Slope. We cannot avoid wondering what wonderful developments await our children's children. In view of what has been accomplished, and the difficulties encountered, we might safely expect great things of the good Lord, and undertake great things.

T. L. LEWIS.

Missoula, Mont.

In the WESTERN RECORDER, September 23, 1896, under the caption: "A Scriptural Church," by J. M. Weaver, D. D., we find this language: "Because of the want of wonderful organization many organizations have sprung up in the Christian world calling churches, which are totally unlike the model church at Jerusalem organized by the apostles." Now what is meant by "wonderful organization?" Did the apostles ever organize a

church at Jerusalem? If so, when? Did Christ have a church here on earth before the first Pentecost, after His resurrection? What was the Lord's supper and great communion given? Can the Lord's supper be scripturally observed without first having a church organization? What would you call a "wonderful" discipline in obedience to the call of Christ, met on that mountain top in Galilee? See Mark 3:13, Luke 6:12, 13. In Acts 1:15-26 is an account of a meeting of 120 disciples. They attended to church discipline. What were they? In Acts 2:1 who does the pronoun "they" refer to? Where in Acts, second chapter, is a hint of the organization of a church? In verse 41: "Those that were gladly welcomed his word were baptized; and were added that day, about three thousand." Again, verse 47, "And the Lord added daily those who were being saved to the assembly." (Inter-linear literal translation of the Greek New Testament.) We only read of adding to the church or assembly at Jerusalem, but nowhere read that there was a church organized there. To what were the 3,000 added the day of Pentecost? (Give us book, chapter and verse where the "apostles organized" the "model church.") We kindly ask Dr. Weaver to explain himself and tell us if he believes that the model church was organized at Jerusalem by the apostles? Had we seen Dr. Weaver's article in some county paper possibly we would not have noticed it, but as it stands out on the first page of the greatest of the religious papers of America we could not refrain from giving it a careful notice. We take Dr. Weaver to be a great and good man, but we think he wrote badly. In the exception of the paragraph noticed (give us book, chapter and verse where the apostles organized) the rest of the article meets our hearty approval. A. A. ANDREWS.

Bradford, Ark.

[The church at Jerusalem was not a model church completely organized till after the deacons were chosen and ordained to their work. A church can be a church without deacons, but we would not call it a model for the imitation of other churches.]

FOR YOU

BECAUSE our bodies are temples of God they are sacred and holy. The dwelling takes the character of the occupant. The body reveals the nature and character of the divinity that dwells within. God and man dwell together in the body of a Christian disciple, and the union of Divine and human makes the body holy. It becomes not only the residence but also the channel of communion with the world. God works in the world through God-filled bodily temples. The body partakes of the holiness of God, who uses it for His glory. To defile God's temple is to dishonor God. Paul puts very clearly to the Corinthians who had no idea of indwelling deity and its licentiousness. Intemperance is our latter day defilement, and many a temple made to enshrine God becomes an abode of devils through drink.

FOR YOU

that sour stomach use Stuart's Dyspepsia Tablets, because they digest the food before it has time to sour, ferment and poison the blood.

FOR YOU

loss of appetite take Stuart's Dyspepsia Tablets, because they promptly digested creates a natural desire for more.

FOR YOU

loss of flesh, use Stuart's Dyspepsia Tablets; they increase flesh in the only common sense way, that is, by digesting food, and forming the weak stomach in disposing of it.

FOR YOU

raw in stomach and bowels, causing distress, belching and headaches, use Stuart's Dyspepsia Tablets; always indicated in such cases.

FOR YOU

palpitation of the heart use Stuart's Dyspepsia Tablets because this symptom in nine out of ten cases is caused from a disordered stomach.

FOR YOU

impure blood use Stuart's Dyspepsia Tablets; pure blood can only result from wholesome food through digestion.

FOR YOU

because of the want of wonderful organization many organizations have sprung up in the Christian world calling churches, which are totally unlike the model church at Jerusalem organized by the apostles. Now what is meant by "wonderful organization?" Did the apostles ever organize a

FOR YOU

Stuart's Dyspepsia Tablets is the safest, most natural, most successful cure. No patent medicine, but composed of digestive acids, pepsin, bismuth, Golden Seal and similar valuable stomach remedies.

See each bottle for full directions. Sold by all druggists and by mail from Stuart's Dyspepsia Tablets Co., Worcester, Mass.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

GIVE US MEN.

BY THE BISHOP OF KEWEE.

Give us men! Men from every rank, From food and frank, Men of thought and reading, Men of light and leading, Men of loyal breeding, Nation's welfare speeding; Men of faith and not of fiction, Men of lofty aim in action; Give us men—I say again, Give us men! Give us men! Strong and stalwart ones! Men whom highest hope inspires, Men whom purest honor fires, Men who trumpet self beneath them, Men who make their country wreath them As her noble sons, Worthily of their steel! Men who never shame their mothers, Men who never fail their brothers, True, however false are others, Give us men—I say again, Give us men!

THROUGH MUCH TRIBULATION.

By Ethel F. Heddle, Author of "Three Girls in a Flat."

CHAPTER I.

GUY OPENS THE DOOR.

"Well, I must be off, Dora. Come here, my boy, and stop prettifying behaviour to your own shadow!" Little Malvotto. There, kiss your father. Take care of him, Dora, and so, farewell!" The busy Q.C. walked out of the dining-room briskly and happily. He carried away with him, certainly, a pleasant picture of handsome dining-room facing the London street, the lunch things still on the table, and a glitter of silver and crystal catching the beams of the brief November sun, with yellow chrysanthe-mums in alcove vases. In the deep arm-chair on the right of the fire, his wife—a slender, delicately beautiful woman, a good deal younger than himself—was watching their little boy, who, very gorgeously attired, was sitting happily about the room, admiring his own diamond-buckled shoes. Guy was going, in the evening, to a large children's party, and his costume of velvet and lace and diamonds and shoes had just come home and was being re-hearsed in. The Q.C. had smiled at the costume with slightly raised eyebrows; but the child was too pretty to criticize, though in his heart of hearts the father secretly approved of such late hours or so much excitement for five years. Mr. Arundel preferred, instead, to steal up at night to the big nursery and see him lying asleep with a rosy cheek pressed into the pillow, and perhaps a refractory wooden horse still clasped in one chubby hand; and the child was excitable and imaginative too; but, as Dora said, he looked "fascinating," and so, of course, the proud father secretly allowed that, indeed he did. Guy had Dora's velvety eyes, Dora's hair—it came upon him often still, in a kind of wonder, that he was her husband, and Guy's father. They were the light of his eyes, the joy of his life. He was thinking of the little scene as he drove gaily back to work, smiling at the picture the boy made. Dora wanted him painted thus—well, why not? She was far more conscious of the boy's beauty than of her own. And all through the afternoon the memory of the little scene rested happily in the second place of his mind—something precious laid there, to be taken out and gazed upon in any moment of leisure. Poor father! He had been gone for some time before Dora roused herself, sitting up to laugh at the little boy still gazing. "Guy, who will you take down to school?"

"Yes, mother!" (She laughed merrily. "My darling, I am too big!" "Oh, no, mother, you could head, you know; you see, I told father I would. Father said he'd make me there, and I said I would take you!" "How sweet of my boy! But there are such dear little girls." "Oh, there's lots of time to play with them," Guy said, humming and whistling, "there's the bell, may I peep?" He was kneeling on one of the chairs at the window, and stole back to announce it was "Lady Vane's," just as the door opened, and with a rustle of silk a charmingly dressed young woman came in, beginning to speak before she was seen. "Dora! So glad you are still here! Put on your bonnet at once and come with me." "Lorrie, I can't! Trussell, Guy's nurse, is out, and the household is disorganised. I promised I'd look after him till six. And he is going to the Freres' children's party, so I don't want to take him out and tire him." Her ladyship had kissed Guy and seated herself, settling her huge sable muff with its bouquet of violets, before answering. She always spoke very sedately. "As there were not at least half a dozen idle servants in a big house like this. Listen, Dora; the child won't be run off with! And Josephine is playing all our favorites. I caught sight of the programme, and that moment put on my bonnet! Rex brought in the tickets at lunch, but I was of two minds till I saw the programme! Come, ring the bell for one of the girls, if you can't open the door, your bonnet, and off we start for St. James' Hall! The carriage is here." "I do feel tempted!" Dora allowed, one jeweled hand on the bell. "But Step is so so particular about trussing the boy with no one but Trussell!" "My dear, what folly! Come, you mustn't miss the music! Ah, here is some one, send him for your maid to bring your bonnet here, Dora, we really have no time to spare." Mrs. Arundel dispatched the man for one of the housemaids and her maid, a Frenchwoman, and she put Guy into Sarah's charge, bidding her let him play in the dining-room until her return, and very absently she had kissed her bonnet and seal skin. Guy watched with deep interest. Mrs. Arundel, indeed, felt swept away. "Are you going to the party?" the child asked, but in a friendly way, and he spoke with a slight air of disapproval, "because I don't think I'd play with you, you know!" "Why not, Guy?" "She looked back, laughingly, at the door. The boy regarded her earnestly. "Because mother and I were to have had tea here—and muffins—and father left me in her charge, and then you came!" "Be lonely!" her ladyship murmured, rustling off. "But, my dear Dora, he is a chip of the old block! Did you hear the intonation of the Q.C.'s St. James' Hall, Marks, and drive quickly!" Mrs. Arundel had just stayed to kiss and clasp the boy, Sarah waiting behind, then the carriage rolled off, and Guy waved his hand from the window. "I'll go up and send Sally—I do think it is—ringing," the grim Sarah was murmuring as the wheels died away; "see's my poor father come up from the country, for an hour, and Trussell out, and me to setnursmaid. I'll send Sally. Drest the boy!" Guy was standing in rather a lonely attitude when Sally appeared—a big, blousy girl, with red cheeks and staring light eyes. He really had scarcely seen Sally, save on the stairs, or descending with a dress. She did not much take his fancy, but then Sarah did not represent his ideal of a playmate either; still he was a courteous little fellow, and would make her feel at home. "I'll send you to take charge of me?" he inquired pleasantly. "What shall we play at? Will you play with me? I'd better practice with some one tall, for I'm going to be with mother to-night. Do you know 'Hunt the slipper'?" But the small head, held out gratefully did not tempt Sally. She was staring at the glitter of his tiny shoes with their diamond buckles! "Guy! are these diamonds?" "Yes," she answered, she saved them on herself! Guy said, examining his toes admiringly. "Oh, you play Sally!" "Of your sort," and Sally laughed. "Look here, Master Guy, you wait a minute till I write you and fetch you some tea, and then I'll be waiting for myself. Now don't go talking into the fire or anything. You can look out of the window, if you like."

Guy felt rather indignant when she had gone. She spoke to him as if he were a baby! And the afternoon promised but poor entertainment if she was going to read. He was tired of toys. He wondered about the room, and went into the hall. Father's big fur cloak was stroked, and one of father's sticks examined. He stood dreamily looking about him, and then his eye was caught by the big owl perched over the door. The afternoon had closed in fickered and a street lamp outside flickered into the hall through the pane of glass above the door. Why was there an owl above the door? Was there always an owl above the door? He meditated, and then slowly drew near. He had never noticed that owl before, but he could only see its back. How funny it must look outside, staring into the street, with round eyes! Guy gave a little gasp. His uncle George had an owl, but it was in a glass case. Perhaps there was a story about this bird—he would ask his mother. He was to be told now, his small hand on the handle which opened it. He had opened the door to father—standing on tip-toe—very often. Then father tossed him up and kissed him. He held the little handle back. He was standing looking into the wet street. What fun it would be to go to the owl, to see it from the other side! He paused a moment, looking at his shoes. Would they be wet? Well, he could wipe them on the mat, as father did. He was on the step—he closed the door softly behind him. Downstairs, Sally was looking for one of her novelettes, and the moments slipped by as she dipped into one or two to see if she had read them. She had quite forgotten her charge; she was deep in the woes of couples. Guy picked his way across the street and stood still, smiling at his own daring. "Yes, there was the owl! If it were well, now, what a pretty little boy! Were you going to, my pretty dear?" The voice was ingratiating; it belonged to a tall woman, who wore a thick, rusty black veil, and who looked with keen, furtive eyes through it. Her gaze, suddenly perceiving the little figure, glittered as it darted over him and fell on his shoes. "Are you lost, my pretty lamb?" she inquired; "shall I take you home?" "Oh, no, I'm not lost!" Guy said almost indignantly; "I only came out to see the owl. Who are you?" "I'm a friend of our mother's, a lovely," said the smooth voice. Guy could not see her face very well. "She's out, isn't she?" "Yes, she's gone to the concert!" "Well, now, wouldn't it be nice to go and meet her? I'll take you, if you like. Won't she be surprised?" Guy's face illuminated at the suggestion. Instead of a long afternoon with irrepresible Sally, to go and meet his mother, was now a cold, and mother would be pleased. "But I haven't my hat!" he said. "Oh, that's nothing. We'll buy one on the way. Suppose I carry you a little bit—not to wet those pretty shoes?" She took him in her arms, carefully hiding the glitter of the buckles under her long cloak. Her grasp was firm, but the child saw nothing wrong. She walked away, and he went pleasedly, after walking for some time she purchased a little cloth cap in a second-hand shop, and then on they went and still on. She walked briskly, as if knowing no fatigue. "Is it near mother's concert?" Guy asked, at last, a little wearily. "Isn't it getting near mother's concert, please?" The woman had reached a side-street now, and she halted and put him into a four-wheeled cab. "We are going straight there," she said, and then gave the cabbie an address and followed him. The door was closed and they drove away. "Isn't it pleasant?" she was saying. "But I know we'll get there very quickly, you know! It seems a long way off." "It certainly was lovely, and yet do you know, I've been in a dipper all day, and I don't know where I am, with a little fellow like you!" Her little fellow looked so blank when she called Sarah! Do you see him watching at the window, Lot- tie?" She jumped down from the cab, and went up the steps to a room, ringing the bell. Lady Vane, with a nod and a smiling, "Oh, you had mother's" drove away. It was odd he never got the impression of the woman, but he had seen her. Guy went to the window and looked out. "I was in the garden, and I saw a man looking at the window, if you like."

ing—crying! A policeman too. Where was the child?" "Guy!" she gasped, standing quite still with all the bright color leaving her face. "The boy! Guy!" "Oh, ma'am, why ever did I go?" and Trussell, with seeming sob, drew near, crying hysterically. "He's gone, ma'am! Disappeared! Lost! You left him with Sarah—and Sarah—" "And Sally not to leave 'em," Sarah cried; "it's none of my fault—and Sally—" "I only went down for a minute, I'm sure! It's no blame of mine, ma'am. I wasn't engaged as nurse," or so forth, with a sort of choking gasp, Dora beckoned them in after her to the big, empty room. "Go on," she said in a hoarse, unnatural voice; "go on! Tell it to me from the beginning. Where is that man—the policeman? Tell him to come in." They told her all there was to tell. She sat with her face growing old and grey, listening to them, her hands clasped in her lap. She did not cry, or sob, or wail. When her husband summoned by some one, came in, he saw her face first, and it startled him more even than the tidings. "Dora," he said, trying to rouse her; "do not look so! They will find him, dear. They will find him. They are already looking in every part of London!" "No, they will never find him!" she said, quite calmly, and with no tears. "You left him in my mother's care—and she went out to a concert. He looked after me blankly and pitiously. I saw him—but I—still—went! We will never find him, Stephen. Never! Send them all away! I think I think I shall go mad! They will kill him! Give me your hand! Feel my head, Stephen—O my boy!" She fell down unconscious, and her husband lifted her in his arms and carried her upstairs, and she was laid in bed. And when the doctor came and saw her a very dark shadow fell upon the house. He would say little, but his grave looks were enough, and told the Q.C. and the sudden shock, a fragile constitution, a sensitive brain. And no word came to them of the boy, though all London was searched. CHAPTER II. THE STUFFED OWL. "Can't see as 'ow we can do it, Jim! It's fourpence each, you see. It'll be under the bridge again; but it's better nor old Dan Tucker's! Now, ain't it?" "Yes, it's better nor old Dan Tucker's." The boy addressed assented wearily. They were tramping along the wet street, two ragged boys, with no protection from the driving rain and the bitter wind but their ragged suits, which seemed held together as if by a miracle. The elder lad was the more ragged of the two, but his pallid, plain face was not unhealthy, while the younger boy was pinched and white and seemed to shiver and tremble with cold. "Come, you're down on your luck, Jim," the taller one said; "but don't you lose heart; there's never no knowing what's in a crossing! I've heard tell of a bloke giving one up, and the next chap got it making a fortune out of it. You'd do better, maybe, to-morrow. Ungrty?" "Not so very"—Jim was shivering still—"I don't think I mind the hunger so much as the wet and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I don't seem to remember anything but Tucker's 'benkings!' But it seems to me they beat me first for asking for some one. Then I was ill, and things got muddled; they're all huddled now. You was ill for a week and the cold." "You ain't said that, even at old Tucker's. I often say, Jim, you was a lost and stolen child. Come, can't you remember anything?" "I remember 'benkings'" the other said slowly. "Jim, I

S18 LATEST IMPROVED. PATENT PREPARED.

For this size one high one low one wide with all attachments, water, etc. It is not in the factory in 30 days. It is made to order. Send cash with order. Describe your circular on application.

Mention this paper.

WATKINS MANUFACTURING CO.
No Fourth Ave., Louisville, Ky.
This firm is responsible.—Western Recorder.

AIR LINE.

Louisville, Evansville & St. Louis
Consolidated Railroad.

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

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

SHORTEST LINE AND FASTEST TIME
TO
EVANSVILLE.

Depot Ticket Office, 7th and River. City Ticket office, S. W. Cor Third and Main.

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

4 IMPORTANT GATEWAYS
—THE—
Texas & Pacific Ry

2 Fast Trains Daily
FOR ST. LOUIS, CHICAGO AND THE EAST.

Superb New Pullman Vented Buffet Sleepers.
New Chair Cars. (Seats Free.)
Only Line Running Through Couches and Sleepers to Orleans Without Change.
DIRECT LINES TO
ARIZONA, NEW MEXICO, CALIFORNIA.

L. R. THORNE, General Pass. and Gen. Mgr.
M. P. TURNER, Third Vice-Prest. and Trk. Agt.
DALLAS, TEXAS.

CHESAPEAKE & OHIO RAILWAY, Union
Depot, foot of Seventh Street, one block from Louisville Hotel. Additional stop at Elevated Station, back of Galt House. City Ticket office, 22 Fourth ave. Schedule in effect May 1st, 1898.

F. F. V. LIMITED, DAILY.

Through Pullman Vented service to New York, connecting at Ashland with the famous F. F. V. Limited, running solid to New York via Washington, with Dining Car and Observation Car. Entire train lighted with electricity.

Leave Louisville	8:30am
Arrive Washington	10:00am
Arrive Philadelphia	11:30am
Arrive New York	12:30pm
Arrive Boston	1:30pm
Arrive New Haven, Conn.	2:30pm
Arrive Old Point Comfort	3:30pm
Arrive Norfolk	4:30pm
Arrive Baltimore	5:30pm
Arrive Washington	6:30pm

WASHINGTON EXPRESS DAILY.

Only electric lighted train leaving Louisville in any direction. Through Pullman Vented Sleeping Car, Louisville to Washington.

Leave Louisville	8:30am
Arrive Washington	10:00am
Arrive Philadelphia	11:30am
Arrive New York	12:30pm
Arrive Boston	1:30pm
Arrive New Haven, Conn.	2:30pm
Arrive Old Point Comfort	3:30pm
Arrive Norfolk	4:30pm
Arrive Baltimore	5:30pm
Arrive Washington	6:30pm

LAKINGTON SHORT LINE.

Only electric lighted train daily.

like looks, but we've enough for 'ot pork petters! Smells good, don't it?"

"You have, you mean," the young boy said wistfully "you're awful good to a fellow, Jim."

"You shut up that rot, young 'un!" He was quite indignant, and when Jim persisted in thanking him, told his friend he would pitch him into the river if he didn't hold his noise, and get out of the way, bagging him fully hungry, very soon did. The meal finished, they loitered about the streets till ten, and then made their way to the bridge's arch. There, huddled close, and with an old sack on each, they spent the night. They were up at dawn. The east was suffused with soft, pale gold, and the light lay on the river like a loving benediction. The great city seemed to stir restlessly, as if from insufficient sleep, with a long, tired sigh. Her poorest children moved, with lagging steps. A few drays and market-carts rolled in, a sleepy cabman touched up a tired horse, returning after a long late fare in the suburbs, the light died from the river; London was awake, and in an hour, with a mighty roar, the traffic was rolling on.

Tim was at his crossing early, and Jim went to his. They were to meet again in the evening, but as evening approached, Jim did not make his way to the appointed place. He had no money, and he was to be indebted every night to his friend?

"He'd be able to pay for a bed, but for me," the ragged boy thought, "and he's getting a cough as it is— if I there's a cab with luggage; I'll run and maybe earn a sixpence."

It was a long, long run, though in the thronged streets he was able at first to keep up with the cab pretty well. Two men who were inside caught at the canvas, and gazed at him with the curiously bright blue eyes. Different things, of course, amuse different people, and our sense of humor is tickled by varying causes.

"Makes me laugh, I do declare! He's like a burst, isn't he? Go it, Johnny, you can easily keep up with this old growler, I should say!"

But when, panting wildly, the poor boy stopped beside the cab, a cross landlady in a silk gown and enormous things, who had never let cab-runners into her house, and he could take himself off. Which the boy did. He never pestered for money or forced his way.

But he turned away with a sort of despairing droop, and the figure of a cruel, cruel London, was it of any use, he wondered weakly, to fight? Life presented so few attractions—it had no glamour for him at all! It only made him a tired horse, raving for food and a half-satisfying, a pushing on, and driving-on, and a pushing back, and then death! Well, people looked as if they slept well, dead. Now that he came to think of it, the sleep was as heavy as lead.

He had walked on absently, with bent head, his steps carrying him he knew not whither. He was in a handsome street, with big, cold, state-like houses. They seemed to chill this homeless wanderer as he looked—to glare at him scornfully. Some houses he had that look. People lived in them, he supposed—ladies in furs, who stepped into carriages and to whom footmen touched their hats—men in frock coats and top hats, walking with floating hair, the father and mothers of these children. Even Tim had had a mother; he cried when she died in the hospital, though she used to beat him now and then. He, Jim, had never known any mother but Mrs. Tucker, familiarly known as "old Dan," and she had not died in the hospital—so much the worse for her heterogeneous family.

Jim stopped, still thinking disconnectedly, and he looked at the house opposite. God knew why, or by what freak of what the world calls "chance!"

A bird in the window above the door—a bird. An owl—a stuffed owl!

Who had said he raved about an owl in a window? Why, he remembered that.

There was no one in the wide, empty street. He stood still staring a dazed, ragged figure. But memory, awakened by some strange, electric touch, was painting before his dazed eyes a picture.

A lady in a deep arm-chair, a big room with a white cloth, and pretty, sparkling things on the table. Some one who comes in and laughs—the roll of wheels! A blank again. He tried to draw the picture in his mind. Another look at the owl. Yes! yes! he must go out and see how it looks on the other side; he will open the door; there are rain puddles on the road; will he wet his feet? Why not? He opened the door and stepped out. Was it old Dan Tucker? Was he that

He gave a kind of sob as he thought. But there was only just this picture, only this one, all the rest a blank.

Should he cross the road and ring the bell? Ask about that picture? They could only drive him away at the worst, and he was used to that. Should he?

"Stephen, was I ill for years?"

She looked up at him with eyes that had a kind of torture, but her husband answered her cry, though his heart gave a great bound of terror. She was better and restored to him; the brain, thank God, had recovered; but it was the first time since he had brought her to the old house that she had made any reference to the tragedy which had upset the delicate balance of her mind, and lost her to him for several long years.

He answered her truthfully.

"I remember it all, dearest," she said; "though it is like a dream of horror now. I remember how my one thought was that you would never forgive me for leaving him; Stephen he would be a big lad now, if he lived; I am thirty-two. There is so much white in my hair! And you, my poor darling, Oh, Steve! what a worn and furrowed face!"

She put up her hands and stroked his face softly, and he covered the caressing hand with his.

"Now that I have you back, the years are rolling away," he said; "I wake in the morning, I touch you to be sure it is true. Dora, will you come and drive with me now?"

"Very well," and she rose, tingling, then wistfully: "But, Steve, sometime I want to tell you something—fancies I have had, and would like to carry out. I should like us to do something with our lives. Something for poor ragged boys! In my dreams—no, I am quite calm, dear husband—do you know I always saw him, somewhere, poor and ragged. I do not ask God to give him back to us, but I ask Him to let me help boys—poor boys—whose fate my boys' may be! My little Guy, he could not drift beyond God's care!"

She was quite calm, but there were tears in the C.'s eyes—tears that had not quenched their ache for years.

As they passed out the bell rang softly, and they waited. Martin passed to open the door, and they heard a third voice.

"Please—could I see—the lady?"

"No, my boy, you can't. Come, be off, now."

"Martin, who is it?"

"Only a poor boy, and an'ant!"

She was in the hall, and the light from the street—the same gas-light the little Guy had seen—fell upon a pale face with vivid blue eyes which met hers with an appealing look.

A wild cry—a shriek that rang through the house and down Avenue—had rushed with outstretched arms. She looked back, when she had drawn the ragged boy in, the wet figure held in a clasp of love and anguish, and she called to her husband:

"Stephen! Stephen! It is my boy!"

He thought at first it was the old story, that the sick brain had relapsed once more; but when he saw the boy his own face leapt, and a frame, too, reeled. For they were indeed her very eyes.

"What is your story, my boy?" he demanded, falteringly; and Jim raised a thin hand and pointed to the owl:

"Nothing, sir; I can't remember anything but that. I went out to see how it looked on the other side, and then I think old Dan Tucker came and took me!"

"Oh Stephen, I know—I know it is my Guy!"

She would not let him go. She called wildly for Truefit, and Truefit, now her maid, came eagerly. The two women led him in, and the old friend drew back on ragged knees, crying that she'd soon show them her nursing. And there was the familiar mark—the arrow-like scar of the burn he had got when he fell into the nursery fire.

Who, with his eyes and his, looking up, could doubt more?

And it was thus that Guy Arundel came home.

He is a young barrister now, and his mother, white-haired, but with youthful, happy eyes, sometimes tells the story. Tim, the crossing-sweeper, has a flourishing shop in Seven Sisters Road, and comes almost every Sunday to see his old friend. They both laugh at a story, and Mrs. Arundel is much there also. The hospital attached bears her name, and is her unending interest; but the one who can influence the ragged boys, the best and greatest of them, is an old man—the wildest and roughest—the young barrister—The Curlew.

Some people always associate **POND'S EXTRACT** with sore throats, rheumatism and frost bites. They imagine that it is only a winter remedy.

If they but knew how many cases of Sunburn, Chafing, Mosquito Bites, and Stings of Insects this invaluable family remedy has cured during the last half-century, they would change their minds. Pond's Extract is good all the year round. Manufactured and sold only by the Pond's Extract Company, 76 Fifth Ave., New York City

MAIL ORDER HOUSE. Forty Years Experience.

Our Catalogue for 1898 and 1899 is now ready and will be sent on application.

Part I. Illustrates Watches, Chains and Charms.
Part II. Illustrates Silverware and Silver Novelties.
Part III. Illustrates Jewelry, Diamonds, Rings, Optical Goods, etc.

Our new Illustrated Catalogue of 62 pages comprise the three parts in one.

Address C. P. Barnes & Co., Jewelers and Opticians, 284-286 W. Market, Louisville.

Kindly mention this paper.

The books we advertise are interesting. **B.B.C.** The prices we ask are reasonable.

GOOD BOOKS
For Preachers, Young and Old.

Christian Doctrine—Dr. J. M. Pendleton.....	\$ 1 50
Bible Dictionary—Smith.....	1 50
Josephus (complete).....	1 50
Oruden's Concordance.....	1 00
Jamison, Faucett and Brown's Commentary (4 vols.), cloth; regular price \$8.00; our price, postpaid.....	6 00
Close Communion—Rev. J. T. Christian, paper.....	35
Immersion—Rev. J. T. Christian, paper 35c; cloth.....	1 00
The Faith of Baptists—Rev. T. T. Eaton, paper.....	15
Jesus the Messiah (Life of Christ)—Ederheim, 2 vols. 2 00	
Sermon Notes—C. H. Spurgeon, 4 vols., cloth.....	4 00
Mell's Parliamentary Practice.....	60
Three Reasons Why I Am a Baptist—J. M. Pendleton Church Manual—Rev. J. M. Pendleton.....	40
Philadelphia Confession of Faith.....	10
Stalker's Life of Christ.....	60
Stalker's Life of Paul.....	60
Pilgrim's Progress.....	50
Torrey's Vest Pocket Companion.....	25
Topical Text Book.....	30
Broadus' Harmony.....	1 50
Preparation and Delivery of Sermons—Dr. Broadus.....	1 75
Commentary on Matthew—Dr. John A. Broadus.....	2 25
Matthew Henry's Commentary on the entire Bible, 3 vols. \$6.00; 6 vols., cheapest and best.....	7 20
Repentance—Rev. B. H. Carroll.....	25
Manly on Inspiration.....	1 25
Ecclesiology—E. C. Dargan.....	2 00
Revised Bible.....	1 50
Good Teachers' Bible—Concordance, Maps and Helps.....	1 50
Boyce's Theology.....	3 00
Conybeare and Howson's Life of St. Paul (new edition).....	2 00
Spurgeon's Sermons, per volume.....	1 00
Feathers for Arrows (Book of Illustrations), Spurgeon.....	1 00
Barbed Arrows (Illustrations), C. H. Spurgeon.....	1 00
The Bible Text Cyclopedia—Rev. Jas. Inglis.....	1 75
How to Bring Men to Christ—Rev. R. A. Torrey.....	75
Bible Text Book.....	30
Trench on Miracles and Parables, 2 vols. in one.....	2 00
Strong's Theology.....	5 00
Modern Dancing—Rev. W. W. Gardner.....	25
Graves-Deitzler Debate on the Church.....	25
Stepping Heavenward—Mrs. Prentiss.....	25
The Travelling Church—Prof. Ranck.....	25

We can supply any Commentary or any book you may want of any kind. We allow discounts to preachers. Send to us if you want the lowest prices.

SEND ALL ORDERS TO
BAPTIST BOOK CONCERN,
(INCORPORATED)
J. HENRY BURNETT, LOUISVILLE, KY
BOOK DEPT.

"I WILL BUILD MY CHURCH."
Matthew 16:18.

In this expression of Christ's thought he intended to give us concerning the church the conception of his mind and the embodiment of his authority on the earth to the end of time. What did he build? How did he build it? Was the construction such as to prevent destruction? These questions properly answered will give us a perception of the divine conception.

First, his church was (is) a building designed to be composed of regenerated persons. In the second chapter of Ephesians we have a description of those who were "dead in trespasses and sins," "saved by grace through faith," "Jews and Gentiles," "reconciled in one body," "fellow-citizens of the saints, and of the household of God," "built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit." This language was addressed to "the saints and to the faithful in Christ Jesus" which were at Ephesus, and to them certainly as a church, as the quotation above implies. If this needs further confirmation read chapter 4:2-5, "With all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bonds of peace. One body, one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism," etc. These words imply both relationship and organization.—See also verse 16, "From whom the whole body fitly framed together and compacted," etc. This church at Ephesus was a building, and we now look to 2 Peter 2:2-5 for a further description of the material: "As newborn babes desire the sincere milk of the word that ye may grow thereby; if so be ye have tasted that the Lord is gracious. . . . Ye also as living stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." This is Peter's description of a church of Christ. Now add Paul's words in 1 Cor. 3:9, 16, 17, "For we are laborers together with God; ye are God's husbandry, God's building. . . . know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. If any man defile the temple of God him will God destroy." Here the church at Corinth is called God's field, with living, growing, fruit-bearing plants; or God's building, composed of Peter's living stones, and this building was compacted together and the members were laborers together of God. To such a building or church the Lord in the beginning added daily the saved. This is what Christ built as his church. He built it for the glory of his Father, and "unto him" there was to be "glory in the church by Christ Jesus throughout all generations of the age of the ages" (Eph. 3:21). So the gates of hades have not prevailed against it. Notice, Christ built but one church. If that was a universal church, composed of all the saved in all ages, infants and idiots included, then the congregational church was not the divine conception in the language heading this article, and is not divine unless he built two churches. Baptists agree that it was one of the two. All other terms used to express territorial or denomina-

tional conceptions of the church are unbaptistic and need not be noticed. Which was the divine conception in the text, the congregational or universal church? This is our first question, and there are several lines of investigation that seem to compel one answer. For want of space I must in this paper confine myself to one of these lines of investigation. Christ certainly agrees with himself, and as he is "the true and faithful witness," we will consider his testimony on the meaning of the word church in his first use of it.

Matthew 18:17-18 gives the conception of Christ's mind and the embodiment of his authority on the earth, in his second use of the term church, "If he neglect to hear them tell it to the church, but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be loosed in heaven." In this passage Baptists have no difficulty or disagreement as to what the church is. It was not a universal, catholic, national, provincial, sectional or denominational church. Nor was it a part of a church, as a ruling officer or a presbytery, for we are agreed that congregationalism not only limits authority to the congregation, but extends authority to all in the congregation. On this, the second use of the word, Christ certainly had the congregational conception, for grievances cannot be told to any other kind of a church, and parts of a church, as a so-called ruling officer and presbytery are never conceived of as a church. So the testimony of the Lord here is right, and simple, and sure, converting and confirming the soul, and making wise the simple. Now if this were all of the Lord's personal testimony concerning the word, we might be left in doubt. But fifty years or so after this, when churches had been multiplied, so that he could group them territorially or universally, he used the term some twenty times more. In Revelation he did not group the churches of Asia into the church of Asia, but he maintained the congregational idea both when he used the singular "church" and the plural "churches." It was as far from his idea to make one church of the seven as it was to make one star of the seven, or one candlestick of the seven; for how then could he walk in the midst of the candlesticks if there was only one. No more could he walk in the midst of the seven churches if they had been one; nor of the churches now, if they were one. "The seven candlesticks are the seven churches." After an address to each church, as to the church at Ephesus, to the church at Smyrna, etc., he closed each message with the exhortation, "He that hath an ear to hear, let him hear what the Spirit saith unto the churches." Even in the last chapter of Revelation we find in the sixteenth verse these words: "I Jesus have sent my angel to testify unto you these things in the churches." Now out of these, say twenty-two instances of his use of the word, about half in the singular and half in the plural, on the ground that Christ's testimony always agrees with itself, are we not driven to the conclusion that in the first occurrence of the word there was the same conception in the divine mind as to what the church was to be that he would build. One instance out of twenty-two is a poor exception to build a universal church on.

But the Holy Ghost was also a "witness," and he was to bring to the apostles' minds all that Christ had commanded. So we find the apostles under the Spirit's guidance, both in writing and practice, establishing other churches after the model given, making each church complete in itself, and independent of all others. This we know was done. The nearly one hundred other usages of the word by the Holy Spirit through the apostles wonderfully confirm this view. So also the meaning of the word and other like words, and circumstances and other co-ordinate terms make the other idea impossible to maintain. My mind could not rest with such a conclusion. J. B. Moody.

ENCOURAGEMENT FOR TOILERS.

A few weeks ago I watched from my window a man plowing a field. A few days later I saw him go over the same ground with a harrow. Later still I saw him passing here and there, with his hand stretched out, doing something which from the distance I could not clearly see, but presumed he was dropping seed in the prepared soil. The hot sun has burned in the heart of that field, and occasional rains—once or twice torrents—have fallen on it since I first became interested in it. To-day it is covered with thrifty green plants, each in its place according as the husbandman sowed the seed, and giving promise of fruit which will enter into and promote the life of men, and through them the general progress of the race. This is only one little patch of ground on the great earth's surface, but it is a part of God's universe and is essential, no doubt, to the proper balancing, the eternal equipoise, of all. How far its cultivation affects the universal welfare, the man who plowed and harrowed and planted probably never thought. He went no further than to hope for a good crop which would bring a fair price in the market.

Thus it is with the work we do in all the fields of daily avocation. It reaches farther than our thought. We plow, harrow, and sow—hard work we do, and grow weary in it, often feeling it to be an unsatisfactory round, a "common task," while if we could see its connection with other things, and how essential it is to results affecting interests of immense importance, it would assume a dignity and value which would put it far out of the commonplace.

Nothing is more wearisome in monotony than household duties. They are never done. The same rooms are to be swept every day, the same dishes washed, the same preparation of food, which, the better it is cooked, makes need for more. The children are to be cared for—clothes, manners, morals, a never-ending train of recurrent work of hand and brain; one day's task done never lessening the tasks which rise upon the horizon simultaneously with every morning's sun. No wonder the woman with aspirations to be and to do something of use to the world grows dispirited if she sees nothing in these homely tasks to which her activities are limited, beyond the mere doing of them.

But if she can realize that these daily duties, like the seed sown in the field, have a relation to the welfare of human beings, the very work God Himself is most interested in, and are in fact her divinely appointed part of that work, the monotony is relieved and the significance of the task

The Holman Linear Parallel Self-Pronouncing S. S. Teachers' Bible

JUST READY. THE ONLY ONE OF THE KIND IN EXISTENCE.

An arrangement by which not only the readings but the comparisons of the two versions become easy, immediate, satisfactory, and perfect. No parallel columns or embarrassing footnotes. The words and passages which are the same in both versions are set in large type, and where differences occur the Authorized Version is given in the top line, and the Revised Version in the bottom line of small type. Indispensable to Clergymen, Sunday-School Teachers, and the General Bible Reader.

(Specimen of Text)

ST. MATTHEW, 18.

Christ's lesson on forgiveness.

Lesson on humility.

8th and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4th Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. 5 And whoso shall receive one such little child in my name

Address A. J. HOLMAN & CO., No. 1222 Arch St., PHILADELPHIA, PA.

FACTS WORTH NOTING.

COMPLETE LINES OF FOLLOWING GOODS NOW ON SHOW.

Carpets, Rugs, Mattings, Linoleums, Oilcloths, Lace Curtains, Portieres, Shades, Cornice Poles, Art Squares, Carpet Sweepers, Sash Curtains, Etc.

We claim to have the most select and best assortment in above lines to be seen in this market, and ask your inspection.

W. H. MCKNIGHT, SONS & CO.,

WHOLESALE & RETAIL.

325 Fourth Avenue.

328-330 W. Main Street.

LOUISVILLE, KY.

PLEASE NOTE—We are sole agents for the Interior Hardwood Co. of Indianapolis. Come to see us for estimates on floors and Interior Furnishings.



E. L. HUGHES.

BLINDS, MOULDINGS, SASH, DOORS, BUILDING PAPER, LUMBER

223-225 East Main Street, next to Call House, LOUISVILLE, KY.

THE GREAT CHURCH LIGHT

For electric, gas or oil, give the most powerful, the most brilliant, the most economical light known for Churches, Halls and Public Buildings. Send name of room, Street and City to Harrodsburg, Ky. Price \$1.50, \$2.00, \$3.00, \$4.00, \$5.00, \$6.00, \$7.00, \$8.00, \$9.00, \$10.00, \$12.00, \$15.00, \$20.00, \$25.00, \$30.00, \$40.00, \$50.00, \$60.00, \$75.00, \$100.00, \$150.00, \$200.00, \$250.00, \$300.00, \$400.00, \$500.00, \$600.00, \$750.00, \$1000.00.

makes it not only bearable, but interesting. Much serving is the lot of many fitted by nature and acquirements for what we call better work. But they need not be "cumbered" with it. A Christian surely should not be. Jesus said He was as a man journeying to a far country who left his house and to every man his work, and that he would some day return and give a reward to every one according as his work should be.

Surely this should put inspiration into every task. There will be great surprises in that day of rewards. We will be astonished to find that these tasks so wearisome and discouraging had a relation to the destiny of immortal beings from generation to generation; that household duties well and honestly done entered into the character not only of the door of them, but also of those for whom they were done; and every saint and angel in heaven will say "Amen" when the highest crown of all is placed upon the head of some devoted servant of

God who faithfully spent her life in what seemed to her only a daily round of common toil.—Ex.

HARRODSBURG, KY.

It was our pleasure on the fourth Sunday to worship with the saints in Harrodsburg and hear a most excellent sermon by the beloved pastor, J. F. Williams. The church is in a prosperous condition and hopes to avail herself of the generous offer made by Mr. James A. Shuttleworth, of Louisville. He proposes to give the most elegant vacant lot on Main street on condition that a handsome new building is erected. The ladies are enterprising and determined to succeed, and there are many noble business who will do all they can to help them. By the way, with a recent addition to the family of Bro. Williams, we now nominate, to take effect when he is duly and well qualified, J. F. Williams, Jr., as assistant pastor.

THE UNIT IN MISSION WORK.

BY BEN M. BOGARD.

In your issue of October 13 appeared two articles whose writers seem to hold that the commission was given to the individual, and not to the local church.

To say that I am surprised at such an idea being advanced, by such men, is to put it mildly. I beg leave to offer some objections to the idea referred to.

1. The commission was given to something which would exist to the end of the age. When Jesus gave his commission he said: "Lo, I am with you always, even unto the end of the world" (age). The church, as an institution, is the only thing which has existed from that time to this, and which Christ has promised to continue to build (edify), and that the "gates of hell" should not prevail against. If Jesus gave the commission to individuals, then the commission expired with the death of those individuals. The only knowledge we have of the commission is found in the New Testament. If Jesus commissioned individuals, and gave these individuals authority to commission others to succeed them, we have no record of it. If he has continued to directly commission men to preach and baptize we have no means of ascertaining that fact. The Bible is our only guide in this as in other matters.

2. If Jesus gave the commission to individuals, and not to the church as an organization, then it follows that the individual is responsible for the preservation of the ordinances. But Baptists have always contended that baptism and the Lord's Supper are church ordinances, and our arguments with Pedobaptists have been that the ordinances were committed to the church, and the church was therefore responsible for their preservation and purity. Shall we believe that baptism and the Lord's Supper are not church ordinances? They are part of the commission, and if the commission was not given to the church, then its parts were not given to the church, and one of our cherished doctrines falls to the ground in dishonor and disgrace. Moreover, any man may preach, baptize and administer the Lord's Supper without regard to church authority, for if the Lord of Heaven has given the commission to each individual, what is the church, that it should interfere? The idea logically followed out would destroy our churches—there would be nothing for them to do. This theory says: The church did not receive the commission, therefore the church is not authorized to preach, as that is the duty of the individual; the church is not authorized to baptize, as that is the duty of the individual; the church is not authorized to take charge of the Lord's Supper, for that belongs to the individual. The logical outcome of it would be open baptism, open communion, no organization whatever in mission work.

3. The church, the local congregation, is the unit of mission work. It is true that the Lord gave a special call to the Apostle Paul, but he was regularly set apart to the work later on by the church at Antioch (Acts 13:1-3). It is a fact, however, that there is no record of Paul baptizing anybody until after he was ordained. It is true that Philip baptized the eunuch, but the Spirit commanded him to do the work. If any individual can show that the Spirit has spoken

to them as he did to Philip, no objection will be raised to their preaching and baptizing. The apostles worked miracles. Is that an argument that any individual can work, or should work, miracles now? Stephen looked into heaven and saw Jesus there. Is that proof that any individual can do the same now? If not, then it is no proof that any man should preach and baptize now because some individuals seemed to have a special commission to do so in apostolic times.

The disciples were an organized body when the Lord gave them the commission. There were numerous occasions when Jesus met them after his resurrection and instructed them in the things pertaining to the kingdom of God. He spent forty days in that blessed work, and, according to Luke, he gave the commission to the "apostles and them that were with them" (Luke 24:33-48). There was a company of baptized believers, a local church, and "Jesus himself stood in the midst of them and saith unto them.... Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." This is the commission as given by Luke, and, according to Clark's Harmony, there were "above five hundred" present when the commission, as found in Matt. 28:19-20, was given. One recorded in Mark is possibly spurious, but is not material to this discussion.

That the commission was given to the local church as such is seen in Acts 11:22: "Then tidings of these things came unto the ears of the church which was in Jerusalem;" etc. Here is a local church sending out a missionary, which thing it would have had no right to do if the commission had not been given to the local church. If the commission had not been given to this church, as an organization, it would have sent out a missionary, or any other kind of preacher for that matter. Other passages in abundance bearing on the subject can be quoted, but these will suffice.

Some books which bear on this question, and which sustain my position, are Hiscox's "Church Directory," a very valuable book; Pendleton's "Church Manual," which all should read; Strong's "Systematic Theology and Ecclesiology." The latter part of the book is devoted to the church polity and government.

DEAR RECORDER:—Peter Peculiar's Backwoods Sermon in this week's RECORDER, is, like all he writes, peculiarly penetrating. I have "felt that way" myself, and on my own account, I "would not be too topofical." But it seems to me he does our grand sire an injustice when he says, "He would make us believe that had there been no Eve to allure him and deceive, he had never done wrong;" and is unscripturally hard on him when he declares, "The cause of Adam's downfall must be spelled in four letters, A-D-A-M."

All that Adam said was, "The woman whom thou gavest to be with me gave me of the tree, and I did eat." The record corroborates this. "The woman.... did eat, and gave also unto her husband with her; and he did eat." No hint of being allured or deceived. On the contrary, the Scripture tells us "Adam was not deceived." If he was not de-

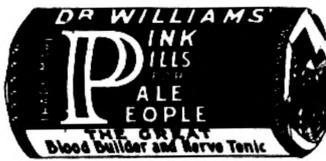
How to Get Strong

A system which has become run down by the trying weather of the past summer is not in a condition to meet the severe winter of this climate and will easily fall a prey to disease unless a proper tonic is used.

Dr. Williams' Pink Pills for Pale People are the best medicine in the world for building up and strengthening an enervated system.

Do not confuse these pills with ordinary purgative pills. They do NOT act on the bowels, thereby further weakening the body. They build up the blood and strengthen the nerves.

Major A. C. Bishop, of 715 Third ave., Detroit, Mich., is a well known civil engineer. He says: "When I had my last spell of sickness and came out of the hospital I was a sorry sight. I could not regain my strength, and could not walk over a block for several weeks. I noticed some articles in the newspapers regarding Dr. Williams' Pink Pills for Pale People, which convinced me that they were worth trying and I bought two boxes. I did not take them for my complexion but for strength. After using them I felt better, and know they did me worlds of good. I am pleased to recommend them to invalids who need a tonic or to build up a shattered constitution."—*Detroit Free Press*



The great success of Dr. Williams' Pink Pills for Pale People has led to many attempts at imitation and substitution. The genuine are always sold in packages like this, the wrapper being printed in red ink on white paper. At all druggists or direct from the Dr. Williams' Medicine Co., Schenectady, N.Y., 50 cents per box.



ceived, why did he eat? The answer will show the cause of his downfall.

Adam was created before Eve and placed in the garden of Eden to dress it and to keep it, and was told, "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." All this before the woman was made. "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones and flesh of my flesh, therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." In Matthew 19:4-5 the Savior says the Lord God spoke these last words, showing that God, in their creation bound them by this strongest of all human ties.

Now with this tie binding them, when the woman ate of the forbidden fruit and offered it to the man, and he was not

deceived, what caused him to eat and fall? What could he have done it, but "love of the beautiful dust" God had given him? Nothing. The Serpent never tried to beguile him. He was not deceived, and I don't believe he could have been. But he deliberately eats when he learns that she whom he had been made to cleave to, had eaten and must die. If she must die he would die with her. This was wrong, of course, for he ought to have loved the Lord his God with all his heart, and to have obeyed Him. But, that the Lord was merciful to him because of this, is shown by the sequel. "Because thou hast hearkened unto the voice of thy wife.... cursed is the ground for thy sake"; because he loved not wisely but too well. "In sorrow shalt thou eat of it all the days of thy life.... till thou return unto the ground." And thus through a stay of the sentence God was enabled to put enmity between the serpent and the woman and his seed and hers, and the seed of the woman could bruise the serpent's head. "The cause of Adam's downfall must be spelled in four letters," L-O-V-E.

Thank God, the same letters

will lift us up again and put our feet on the rock Christ Jesus, if we love the Lord our God with all our soul, mind and strength, and our neighbors as ourselves.

J. S. M.
Franklin, Ky., Oct. 8, 1898.

The need of a creed is imperative. To believe something is as necessary to the religious life as bread is to the physical life. There is bread, bad, worse, worst; and bread, good, better, best. It is likewise with creeds. There is a growing sentiment, at least in some quarters, against creeds. The scorn of the skeptic, the sneer of the thoughtless and the sentimentalism of the Christian, cry out against creeds. There are those who seem to think that to believe and teach formulated doctrines not only useless but injurious, and that the freedom and rich experience of a Christian life are incompatible with a theological system. If we do anything for the world, for ourselves, for God, we must believe something. Our churches need to be indoctrinated.—Word and Way.

KEEP not thou silence, O God; hold not thy peace, and be not still, O God.

QUINA LAROCHE

Prepared by the Medical Profession of the World for the treatment of all cases of Anemia, Chlorosis, and all other diseases of the blood. It increases the appetite, strengthens the nerves and builds up the entire system.

Paris: 23 Rue Drouot
New York: C. Fogarty & Co., 29-30 N. William St.

THE ROYAL INSURANCE COMPANY

LIVERPOOL

Barber & Colesman, Flors, Southern Dept., Columbia Building, Louisville, Ky.
Agents in all towns in the South.

GERMAN BANK

Fifth and Market St., LOUISVILLE, KY.

CAPITAL \$1,000,000
RESERVE \$1,000,000

General Banking & Savings Bank.

INTEREST PAID ON TIME DEPOSITS.

P. VIOLINI, PRESIDENT.

BOOK AGENTS WANTED FOR OUR WAR WITH SPAIN

ITS CAUSES, INCIDENTS, AND RESULTS. A plain and concise story of the war, with its causes, its incidents, and its results. The story is told in a simple and straightforward manner, and is suitable for use in schools and in homes.

HOW A LADY MADE \$300.00

A correspondent writes: "I had no means of supporting my family and began to wonder what to do. I saw a notice in the paper for a book on 'How a Lady Made \$300.00' and I bought it. I read it and it was just what I needed. I followed the plan and in three weeks I had made \$300.00. I am now a wealthy woman and I am very grateful to the author for his book. I will start any of your readers. I will be glad to give you the book for free if you will give me your name and address. I will be glad to give you my experience for the benefit of other poor people."

The H. Thane Miller School for Girls.

(M. Auburn Institute, Established 1859). School of Language, Literature, History and Art. Elective courses of study. Preparation for foreign travel. Faculty limited to women. Address Mrs. H. THANE MILLER, Lenox Place, Avondale, Cincinnati.

"DID YOU EVER"

Ride on the Wabash Line to Kansas City, Omaha, Colorado or California? If not, try it and you will always travel that way. It is the shortest line from St. Louis and always on time. For rates address L. S. McCallister, 11 P. A., Louisville, Ky.

Without a Rival.

The "Denver and Pacific Coast Limited," via the Union Pacific, is the fastest and finest train out of Kansas City. It leaves 10:40 a. m., arrives Denver the next morning, Bell Lake City the second morning and St. Francisco 10:4 a. m. the third morning. All the principal lines from the West make connection with this train. See your local agent or address J. P. Agler, Gen. Agt., St. Louis, Mo.

WATCH AND CHAIN FOR ONE DAY'S WORK.

Buy one of these watches and you will have a watch and chain for one day's work. The watch is made of the finest materials and is guaranteed to keep for a long time. The chain is made of the finest materials and is guaranteed to last for a long time. Buy one of these watches and you will have a watch and chain for one day's work.

BELLS

BUCKEYE BELL FOUNDRY

MAKERS OF THE CHURCH BELLS

THE FARM

KENTUCKY TRADE ITEMS.

In Bourbon county, Chas. Leer sold to Hal Woodford 15 head of 1,100-pound cattle at 4c.

R. N. Ratliff bought 20 extra sugar mule colts at from \$15 to \$70.—Sharpburg World.

T. B. Hiles sold to Dick Lucas 28 extra yearling cattle at \$4.25.—Georgetown Times.

R. Cobb, Jr., sold five Polled Angus cows at Danville at an average of \$50.

The Winchester Democrat reports the sale of 16 long yearlings that weighed 850 pounds at \$3.75.

At Richmond last week cattle sold at 2 1/2 to 4c; work mules \$50 to \$100; mule colts \$15 to \$30.

The Owingsville Outlook reports the sale of 60 feeders to Jones & Young, of Paris, at 4c.

C. S. Brent & Bro., bought of S. B. Clay 12,000 pounds of hemp at \$4.—Paris Reporter.

W. J. Carpenter, of Anderson, bought 44 feeders in Adair county at 2 1/2 to 3 1/2c, says the News.

Speyer, of Lexington, bought 5,000 bushels of bluegrass seed in Montgomery at 54c.

Gay Bros., of Woodford, sold their show mare, Highland Maid, by Highland Denmark, to Virginia parties for \$1,000.

In Bourbon county Riley Hawes sold to Lewis Joseph 85 head of 1,548-pound cattle at \$4.75 per hundred.

Farris & Whitley, of Boyle county, bought of Alexander, of Cumberland county, 105 cattle, averaging 800 pounds, at \$3.00.

John Hart purchased of Stone Patterson 120 head of cattle that will average 900 pounds at from \$4 to \$4.10.—Glasgow Times.

The following sales are recorded by the Harrodsburg Democrat: Five lots of fat hogs at \$3.10 to \$3.25; 40 small mule colts at an average of \$19.40 each; 8 car-load of sheep at 3 1/2c.

About 150 cattle sold at Stanford last week. Best price for steers 4c; heifers dull at 3 to 3 1/2c. But little butcher stuff sold, which brought 2 1/2 to 3c.

Kerns & Wilson sold to C. F. Kerns, of Moorefield, 200 weathers that will average 105 pounds at \$3.50 per hundred, to be delivered the first of November.—Sharpburg World.

J. H. Baughman, of Boyle county, sold to J. M. Wakefield, of Washington, Ind., a four-year-old jack for \$200. I. T. Fox, Jr., sold to same party a five-year-old for \$125.

Mr. T. Hiles & Son sold to Dick Lucas 28 yearling cattle at \$4.25 per hundred, said to have been the best in that section of the country. They bought two lots of extra calves at about \$22 per head.—Georgetown Times.

It is estimated that 15,000 acres of cane were cultivated in Green-up county this year. Averaging three barrels to the acre, the county produced 45,000 barrels of sorghum.

The Times says there were 450 cattle at Georgetown Monday. Good feeders sold at from \$4.15 to \$4.50 per hundred; good 650-pound heifers at from \$3.55 to \$3.61; common heifers from \$2.90 to \$3.15. Not much demand for common cattle; about 100 left over unsold. Twenty horses sold at from \$80 to \$100; mule colts from \$30 to \$50. No hogs or sheep on the market.

SOME SEASONABLE SUGGESTIONS.

It is only within a few years that it was thought possible for butter winter made to be of a character that would satisfy market demands, and summer butter, kept as best it could be, was quoted as the prime requisite of the market. Now it is conceded that with conditions favorable, butter that answers every demand of the consumer can be made in the winter, and it is a fact that the output of butter during the cold months from the great butter-producing districts is about, if not as great, as the summer make, and better satisfies the consumers. In this matter every dairyman who essays either to make winter butter or supply cream to a butter factory can see the analogy which is established between care and feeding and the final product. Cows that have no care, fed anything handy and when it best suits the dairyman, give milk somewhat related in quality to the corresponding degrees of weather, and as colorless and tasteless as the cows' surroundings are devoid of comfort. It is in every way a waste of feed and time to devote any attention to that kind of dairying, and all the more so when it comes in competition with the up-to-date sort. That, today is the real trouble with the industry—too many men keeping poor cows, indifferently providing and caring for them, and producing what they do yield, at overplus times of the year.

After practicing winter dairying for a dozen years, it is my opinion as favorable a time to produce first-class milk and make a high-scoring butter, as any in the year; and my impression is that with ensilage and as nearly as possible a home-grown ration, winter milk is as cheap as the usual summer-produced article.

At the start, I wish to say that winter dairying and good milk call for a stable that gives comfortable quarters and where there is uniformity of conditions which can be maintained; and good winter dairying cannot be carried on without it. I do not hold to the hot-house stable, with water at 80 degrees. I could not see, if the temperature did not go much if any below 45 degrees, that there was any noticeable loss of milk beyond the usual slight variation from day to day always encountered under any system of care. The approach of a storm has always been accompanied by a slight decrease of milk, to be regained before the storm was over. I advise against strong drafts of air through the stable, and desire a slow, imperceptible and continuous change of it. A ventilating flue of galvanized iron, with storm hood, to run ten feet above the roof, and so fixed that the wind blow over it instead of into it, will draw all the air needed out of the stable; and unless the latter is very closely built, there will be no need of air gates to supply the fresh air. Have the air come in at the outside bottom of the stable and enter it at the top as nearly as possible from four points, and in this way the ingress of air will not be noticed.

To make fine milk or butter for the market, one must give close attention to the sanitation of gutters and floors, and aim to keep them as free from slops and festering pools as possible. A good tight floor, with ample bedding and absorbents, will as nearly do this as is requisite. The floor should be built on the ground,

thus avoiding the usual cave of foul odors under it; and where plaster or even clay road-dust is used each day, there will not be sufficient small arising to prove detrimental to the produce. Of course a clean cow is essential, as it is impossible to get milk from a dirty cow without more or less of this external soil falling into the pail and carrying flavors with it not accounted for by the bacterial theory—and unfortunately not of the right kind.

I once had an opinion that much out-of-door life was necessary for the winter milker, but have modified it somewhat, and am now convinced that, unless the comfort out of the stable is more than in it, the cow had best remain in the stable. The case of a cow not in milk and to drop her calf in March, and that of a cow served in December to come in the following September, after her five-months' summer-pasture life, are quite different so far as relates to the question of the influence of continuous winter stabling on the milk cow's offspring. That cows give more milk by the addition of a daily currying, I am not so sure, or that water at any time is better than twice a day, provided the water is not lower temperature than 55 degrees. This seems to be very refreshing to the cows, does not give them a chill, or cause them to stand and shiver, and seems to be in the main quite as well as to have it 25 to 30 degrees warmer. While the cows so treated may be stimulated for a short time to give more milk, still the expert reports do not show that in the long run they give any more milk than do those given the 55 degrees cool water.

In the matter of winter feeds, the ensilage ration holds its own, and is daily growing in favor; and the erection of thousands of silos the present year, in addition to the great array already built, testifies that a great gain has been made in the cheaper and better feeding of the dairy cow, and a ration provided which comes very near equaling the grass of summer, and so far as uniformity is concerned, excelling it. For the silo well filled knows no drought or change of seasons; and the man who has a well-filled silo has a feed which makes the winter milk as limpid as summer-grass milk, and the butter has a better color than it is possible to get with the hay as commonly cut and stored for winter feeding. The man who makes winter milk and butter must consider that milk is simply recomposed food and returns to food, if will be by the dairyman, and food, care and handling of the cow are harmonious with the final product, i. e., fine care and feeding give fine produce, other things being equal.

Nothing that falls into the milk or cream can improve it; and anything that readily dissolves in the milk is an irreparable injury to the product, and no after straining can get it out. Even the strainer can become an agent of danger and damage. Where many gallons of milk run over a strainer there is soon an accumulation of matter of all sorts and names, and as the milk runs over and through this material, it has a solvent action on it. Thus the strainer will soon do little good beyond arresting the onward flow of some of the loose hairs, which are thought by many to be the distinguishing proof of genuine butter.—JOHN GOULD, in Country Gentleman.

Now is the time to whitewash the hen roosts.

"Pacific Coast Limited."

THE NEW PALACE TRAINS TO Los Angeles and San Francisco Leaves St. Louis 10:30 P. M. Tuesdays and Saturdays.

Iron Mountain Route, Texas & Pacific and Southern Pacific Ry's.

Equipment brand new. "Finest trains on wheels." Fastest schedules. Through the Sunny South to Sunny California.

Write for rates, descriptive literature etc., to H. O. Townsend, G. P. & T. A., St. Louis, Mo.

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

ILLINOIS CENTRAL.

Union Depot, Foot of Seventh St. Double Daily Service to Memphis and New Orleans.

Memphis & New Orleans Limited. No. 22 leaves 8:25 p. m. No. 23 arrives 7:30 a. m. Through vestibule, Gas-Lighted Trains, with Pullman Sleepers and FREE RECLINING CHAIR CARS.

The latest and best train leaves Louisville for the South. Less than 11 hours to Memphis. 29 1/2 hours to New Orleans. Pullman tourist sleeping cars through to San Francisco every Thursday; arrives returning every Tuesday.

FAST MAIL.

No. 21. Leaves 7:30 a. m. Arrives 10:30 p. m. Pullman Buffet Sleepers to Memphis and New Orleans. Connections for Hodgenville Elizabethtown, Owensboro and Elizabethtown Central City Accommodations. No. 22 leaves 6:25 a. m. For Central City and all intermediate points FAST MAIL AND EXPRESS. No. 23 arrives 6:15 p. m. FROM Fulton and all intermediate points. No. 24. ACCOMMODATION. No. 25. Leaves 4:20 p. m. Arrives 9:25 a. m. For Elizabethtown, Hodgenville, Litchfield, Owensboro, Beaver Dam, Central City and all intermediate points. ALL TRAINS RUN DAILY. Except that there is no Sunday service to Elizabethtown and Hodgenville. The Illinois Central is the shortest line to New Orleans and affords the best connections to all points in Arkansas, Texas and the Southwest. City Ticket Office, 25 Fourth Avenue. A. E. HANSON, G. P. & T. A., Chicago. W. A. KELLOGG, A. G. P. & T. A., Louisville.

MONON ROUTE

CHICAGO

Making connection for all points in the North and Northwest.

Only line with through Dining Car on all day trains.

Night trains equipped with the most luxurious sleepers ever built.

Our agents give to all polite and courteous attention.

Notice the MONON. It is the most popular route.

FRANK J. REED, General Passenger Agent. W. H. McDONN, Vice President and General Manager. CHARLES H. ROCKWELL, Traffic Manager. E. H. BAKER, District Passenger Agent.

A lamp does not burn very well, and eats its head off in chimneys, unless you use the chimney made for it. Index tells.

Write Mackay Pittsburgh Pa.

SONG BOOKS!

- Mainly's Choice (words) 10c
Mainly's Choice (music) 10c
Baptist Hymnal (words) 10c
Baptist Hymnal (music) 10c
Hymns New and Old (words) 10c
Harvest Songs (words) 10c
Harvest Songs (music) 10c
Harvest Songs (words) 10c

BAPTIST BOOK CONCERN, INCORPORATED. LOUISVILLE, KY.

J. Henry Burnett, Mgr. Book Department.

Winter Excursion Rates to Southern Resorts via Southern Ry.

Beginning October 15th Winter Excursion tickets to principal Southern resorts, including Asheville and Hot Springs, N. C., and Florida points, are on sale by connecting lines via Southern Railway.

Reduced Rates West via Union Pacific September 25th, October 6th and 15th.

But why speak about peace with God? Have not all men peace with God? Is there such a thing as strife between God and man? The Scriptures plainly teach that God and men are not at peace with each other.

The shameful record of Calvary is the mockery and revilings of the crowd around the crosses. Such utter disregard for suffering, such malignant efforts to torture the mind as well as the body of Jesus of Nazareth, such forgetfulness both of the laws of human kindness and of divine love has never been witnessed in history.

This true evidence of discipleship is knowing God. The Christian knows him, has him as a friend.—Horace Bushnell.

Items of Interest.

The Washburn, in speaking of the great difference between the management of the transportation and commodity departments of the army and that of the United States, says it ought to be borne in mind that Kitchener's was a prohibition camp. There is no doubt that accounts for much of its superiority.

We are not set for the defense of Gov. Tanner, but we think the papers are doing him injustice on one point. Not a word from him has indicated any race prejudice.

The Congressman says that fifty cartons of beer and six cartons of cigarettes have been shipped to San Francisco and thence to Manila for use by the United States soldiers. It is a pity Gen Kitchener is not in command in Manila.

A storm that mid-winter might feel proud of swept over the West last week. The wind was very high, the cold severe and the snow fell to the depth of a foot in places. Telegraph wires were blown down over a large part of Iowa, and much damage to the crops of all sorts was done in Ohio.

Gen. Butler has written to the Secretary of War that unless the United States make some show of force in Cuba there will be trouble. The insurgents are proving themselves better.

In a paper read before the Medical Association Convention, Dr. J. B. Murphy, of Chicago, told of another cure of consumption. Pure nitrogen is injected into the lungs by means of a hypodermic needle. There is a sensation of short-breathenedness for a few moments which immediately disappears. The tickling sensation in the throat disappears as does the cough. The patient is not affected in any way and can go on with his regular business. This is important, if true.

Very few states have ever been re-acted upon and especially to female writers, which makes the reaction of one to the other all the more remarkable. But in the public square of Oregon, in her native province, a statue has been placed in honor of Senora Alvarado. She was born in 1808, and her first husband, Father Murphy, died in 1827.

Prof. C. C. Georgrson, of Kansas, has been sent by the United States Government to Alaska to make experiments in agriculture. He will establish farms in different places which will be devoted to the culture of cereals and vegetables that are known to thrive in similar soil and climate elsewhere. In some parts of Alaska almost any kind of vegetation will flourish that grows in the far Northern states.

Queen Margherita of Italy was one of the famous beauties of Europe. But superfluous flesh is destroying her good looks and distressing her accordingly. She has taken to golf playing with a hope of reducing her flesh. If she succeeds, golf-playing will receive a mighty impetus, so many are regretting their increasing weight.

Mr. Tugwell, an Englishman who is farming in Southern Africa, gives a favorable account of the toxine remedy against locusts which the government supplied him. The locusts which invaded his farm have all been successfully killed. If his story is true, the value of the toxine to men in locust infested lands cannot be estimated.

Under a treaty made one hundred years ago, following which there are 10,000 free landholders in Rumania. Their time expires with this year and they must move. One hundred of them passed through St. Paul on their way to the Dakotas last week, and the same number is expected weekly during the season.

Everything in India seems to be on a large scale. The plagues kill more people, the earthquakes destroy more houses, the famines cause more suffering than elsewhere. Even their fire are on the same scale. The last fire occurred at Peshawar, and the same number of a province of the same name. There were four thousand houses burned and the loss amounts to several millions.

Dr. William Ashmore, and no man is more competent to speak of affairs in China, says: "The Boxer has lost, and lost immensely. He has lost spiritual influence; he has lost prestige; he has lost his position of priority; he has lost leadership; he has drifted down the stream."

TO BE CONTENT AND HAPPY Use "Gardol" Syring and Bange.

DEATHS:

For actual subscribers we insert an obituary notice of 100 words free. We charge only a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

WALLER.

Died at his home in Urbana, Ill., August 14, 1906, Elder Jonathan Cox Waller, aged 86 years, 4 months and 20 days. He was born in Shelby County, Ky., March 24, 1812. He was a son of Elder George Waller, who came from Virginia with his father Elder Wm. Edmond Waller, and settled in Shelby Co., in 1798. Both father and grandfather were actively in the ministry for fifty years.

During the war he wrote and published a work on the "Second Coming of Christ." He was author of another book which is yet in manuscript. Early in life he became a close student of theology and was often engaged in debate oral and written, both with members of his own and of other denominations. In 1868, March 9th, he was licensed to preach by Beechland church; was ordained Aug. 18, 1869—presbyter, Elda, Potts, Spencer, Mohler, Hester, Hazardale and J. B. Moody. He was called by Greenwood church and preached his first sermon for them March 19, 1861. His first wife died in 1865, and in 1866 he was married the second time to Miss Lizzie K. Hewlett, of Jefferson county, who survives him.

Deacon Joseph Jasper Roach died at his home in Trigg county, Ky., Sept. 1, 1906, after a brief illness, aged 81 years. He was a beloved deacon in the Rocky Ridge church. Some days before his death he told a neighbor that he was impressed that the end was near, but said: "I have a building of God's house not made with hands." He was ready to do whatever service his church asked at his hands. He enjoyed the confidence and friendship of his community. He lived as became a Christian and died in full assurance of a living faith.

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co. of Louisville, Ky. Works: 1828 to 1838 on Maple St., Louisville, Ky.

"But let us hence, my countrymen, provide. A snare for every soul that may befall."—Henry III., Act VI, Scene 5. Referencing, of course, to the famous quality of Ford's Extract Ointment.

ITALY (NEAPOLITAN) SINGER NATIONAL COSTUME SERIES.



THE SINGER MANUFACTURING CO. OFFICES ALL OVER THE WORLD

Stewart Dry Goods Company

INCORPORATED

NEW YORK STORE

LOUISVILLE.

We fill MAIL ORDERS the same day they are Received.

SEND FOR SAMPLES.

Special Drives in Dress Goods.

- 10 Pieces Granite Chevron, 54 inches, 75c
The latest in plaids for Separate Skirts, 75c
Velours and Poplins, 44 inches, \$1 to \$2

A Complete Line of Tailor Suitings

Will arrive and be opened this week.

- Just arrived—16 pieces 30-inch Meltonette, all shades, \$1.25
For Reception (towns—Our "Novelty Bollel," 50-inch, \$2.00
Camel's Hair Cheviot, extra finish, 48-inch, \$1.00
All-wool Camel's Hair Etamine, all shades, 46-inch, 65c

Silks. This is one of our Leading Departments in which will be found many Bargains.

Colored Silks—

- One lot 20-inch Figured Taffeta, cut from 85c, at 69c
One lot 20-inch Checks, Plaids and Stripes, regular price \$1. at 85c
One lot 24-inch rich patterns in Taffeta, \$1.00
One lot 22-inch very handsome Novelties, \$1.25
Black Silks.
One lot 21-inch Hayadere Poplins, worth \$1.25, at 98c
One lot 21-inch Plain Poplins, worth \$1.35, at 98c
One lot 24-inch Plain Extra Heavy Taffeta for dresses, \$1.00

To be Found in one of Our Greatest Departments. Black Goods.

- 28-inch All-wool Henrietta 35c
38-inch Crepons, worth 50c, 39c
42-inch Lupin's Cheviot, wide vale, cheap at 70c, only 50c
42-inch Lupin's Granite Cloth, cheap at 66c, at 50c
44-inch Wool Imperial Serge, worth 50c, at 40c
44-inch Wool Crepons, at 85c AND \$1.00

Complete line of Ladies' Tailorings in Cheviots, Unmatched Worsteeds, Imperial Trills, Broadcloths, etc. The finest line of exclusive Novelties to be found.

Domestic Department.

- 10C Yard, just in, 75 pieces new Outing Cloth.
12 1/2c Yard, new line Cotton Coverts, look like wool.
\$2.00 Each Fancy Jacquard Wrappor Blankets, all colors.

Each, Italian Shumber Robes.
and ap. Calico Bed Comforts.
Blankets, white and gray, special price 50C

GENUINE AUTOMATIC SEWING MACHINE ONLY \$45.00.

ROYAL Baking Powder

Made from pure cream of tartar.

Safeguards the food against alkum.

Alum baking powder is the greatest menace to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK

Items of Interest.

NEWS THE WORLD OVER.

Col. George E. Waring, one of the most prominent and popular men in New York, died in that city on last Saturday of yellow fever. He had just returned from Havana when he had been sent by the President to study the sanitary condition. His wife lost both her parents, her brother and her sisters of yellow fever in New Orleans and had the disease herself. There is no danger of its spreading in New York City at this season of the year.

The Court of Cassation in Paris has decided to give Captain Dreyfus a new trial. Few persons have any doubt of his innocence now, not even in France. It is reported that he has been secretly brought back from Devil's Island and is now in Paris, but that is doubtful.

The United States Supreme Court has handed down a decision in the case of the Joint Traffic Association of the railroads. The decision is against the Traffic Association as violating the anti-trust law. A similar decision had been made by the courts in the Trans-Missouri case.

A terrible calamity has befallen poor China in the recent overflow of the Yellow River in Chantung province. Two thousand were drowned, one hundred thousand are crowding on the banks whose homes have been swept away. The crops have been destroyed and famine is sure to follow.

The men of Formosa are still fighting for freedom from Japan. If all the Chinese were as resolute fighters, the war with Japan would have had a different ending. The fighting has been so fierce that many Europeans have left Formosa for Amoy. There have been several fights, two of which amounted to battles. Japan seems to be "shearing a wolf" in her new possession.

Paris de Chayannes, the illustrious French artist, died in Paris Oct. 25th. He was born in Lyons in 1821, studied in Italy and Paris and first attracted much attention in 1861 by his pictures "War" and "Peace." His greatest painting, "Pro Patria Ludus," was exhibited in 1892. Gen. Sir William Goodenough, commander of the British forces in Cape Colony, died on the 24th, aged 85. He was one of the most distinguished officers in the English army.

Hon. G. W. Wingate, President of the National Life Association, thus relieves his mind: "The idea that a general who is responsible for the results of a campaign and the lives of his men, should not be able to control his Commissary, Quartermaster or Medical Department, is opposed to common sense; and the people should insist that domestic measures be taken to insure an immediate change in the regulation to private life of the fessils who sit in their comfortable chairs in Washington and announce that there can be no suffering in the field or in the hospitals, because their departments are perfect."

The scientists seem fond of alarms. The last one was that the coast of England would soon be exhausted. This year at the meeting of the British Association, Sir William Crookes raised the alarm that by 1911 the wheat supply of the world would be insufficient. Those who are alarmed can make fish ponds and plant bread-fruit and bananas where they will grow.

For some years the United States Navy has been dropping bottles along the eastern coast of the Atlantic from Spain southward along Africa. These bottles have many of them, been recovered, and all of these messages of the West Indies and the coast of South America. Some even were as far west as the mouth of the Rio Grande.

The Western Railroad of France proposes to make the experiment of electrical carriages in Paris. The dynamo, which generates light for lighting, can be used for power in the day time. These carriages are to carry four persons and 200 pounds of luggage and to run with safety thirty-one miles a day.

It is said rubber can be adulterated with a substance made from corn and yet do as well as the pure rubber. A certain kind of oil is derived from corn and mixed with an equal quantity of crude latex rubber. It is said to be as good as the original, the inventor is sure of a large fortune.

The experts said the Spanish ships could not be raised and repaired. But Holson has proved he was right by raising the Maria Teresa and the Colon and showing they can be made serviceable. He thinks he can do as much with the Ysadora, but of that he does not feel so confident. However he is taking out his guns preparatory to an effort.

CANADIAN LETTER.

We have had most delightful weather, up to the present we have not had sufficient frost to kill tomato vines. The farmers have had a good year, splendid crops and good prices, and every-point to more prosperous times. The merchants in our towns and cities are more busy than they have been for some time, sales are larger and money easier to get in. All this ought to help our denominational interests.

The much talked of Plebiscite vote has been taken, and your readers will be aware of the result. A majority of provinces, constituencies and representatives are in favor of prohibition. The majorities in most places are small, and it is not likely that the government will make any effort to pass a prohibitory measure. However, much good has been done by the campaign; the people have been educated as never before, and the government has learned decisively that there is a strong prohibition sentiment in the Dominion that must be reckoned with and respected.

"McMaster" is under full headway again, with a larger number on the enrollment and a fuller year in Arts than at any previous period. More students find rooms outside the building than inside. Dr. A. H. Newman gave the convocation address in Bloor Street church on the 14th inst., his subject being "Graeco-Roman Civilization as a Preparation for Christianity."

A most promising work among the Japanese is going on in connection with the Calvary church, Victoria, British Columbia, of which Rev. R. W. Trotter is pastor. It commenced with the conversion of a Japanese, "Iwanaga" by name, who became the church janitor and missionary (self-appointed), for using the parlor of the church for study, reading-room, home, school-room and church to his countrymen. His work seemed to bear but little fruit; only one other Japanese was received the first year. Iwanaga then left and was lost sight of for over a year. Last January eight men applied to the church for baptism and fifteen asked for a mission to be established in the city. Six of the number attributed their conversion and adoption of Baptist views to the work and personal teaching of Iwanaga. A house was at once taken and the work commenced with Iwanaga as leader and missionary. There are now about forty men attending the mission, receiving regular religious instruction, and conversion and baptism are taking place every month. The work needs enlarged accommodation, and an appeal is being made for \$5,000 to build a suitable mission house.

Moulton College was happy in securing the services of Hon. G. W. Ross for a lecture on "Books and How to Read Them" on the 14th inst. The lecture was thoroughly practical and full of suggestive hints.

The twenty-second meeting of the Women's Home and Foreign Missionary societies of Eastern Ontario was held at Montreal in

the Olivet church on the 4th and 5th inst. The meetings throughout were of a most interesting and profitable character. It was reported that \$200 more than last year had been contributed for Foreign Missions, while for Home Missions \$689.49 had been raised; for Grand Ligne, \$78.88, and for Scandinavian Mission, \$110.26.

Rev. L. S. Bates, pastor of College Street church, Toronto, has received a pressing call to Aylmer, but has decided to remain at Toronto, where he has labored for twelve years.

Dr. Thomas, pastor of Jarvis Street church, Toronto, has just completed his seventeenth year's pastorate, and enters on another year with every promise of great success and blessing. Such cases as these are quite refreshing when one knows of a large number of pastorates whose average is not more than one or two years.

Whenever there is a church of any size vacant no end of applications appear to come in from men who are either out of a church or wanting a change. The writer knows of a church which was vacant a short time ago and had over twenty applications; the salary given was \$600; and another field with three preaching appointments where the salary was only \$400 and no house, and which had ten applications before the pastor had been gone a week. What is the remedy? Less men, or more churches?

THOS. W. CHARLESWORTH, Wallaceburg, Ont., Oct. 24, 1905.

\$100 REWARD \$100.

The readers of this paper will be pleased to learn that there is at least one divided disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and restoring nature in doing its work. The proprietors have secured the right to sell this cure in that they offer one Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, P. J. CHENEY & CO, Toledo, O. Sold by Druggists. Hall's Family Pills are the best.

THE Lord is our defense, and the Holy One of Israel is our King.—Bible.

THE MARKETS.

LIVE STOCK.

Report for week ending Oct. 29.

Cattle—The receipts were light; quality of the offerings fair. Market ruled steady on all grades at quotations. Pens cleared. Calves—Receipts light; market steady; choice veals selling at \$9.50.

Hogs—The market ruled steady on all grades at quotations. Pens cleared. Sheep and lambs—Receipts light; market steady on all grades at quotations.

CATTLE.

Extra good export steers, 1,250 lbs. and up \$ 4 50/75
Light shipping, 1,300 to 1,250 lbs. 4 25/50
Best butchers 4 25/50
Fair to good butchers 4 10/25
Common to medium butchers 4 25/50
Thin, rough steers, poor cows and scullwags 3 10/25
Good to extra oxen 3 25/50
Common to medium oxen 3 25/50
Feeders 4 00/25
Stockers 4 00/25
Bulls 3 10/25
Veal Calves 5 00/25
Milk cows—Choice 20 00/25
Fair to good 15 00/25

HOGS.

Choice packing and butchers, 225 to 300 lbs. 5 00/25
Fair to good packing, 160 to 200 lb. 4 50/75
Good to extra light, 160 to 180 lb. 5 00/25
Fat sows, 125 to 150 lbs. 5 00/25
Pig shoals, 100 to 120 lbs. 5 25/50
Pigs, 60 to 80 lbs. 5 00/25
Roughs, 100 to 400 lbs. 3 00/25

SHEEP AND LAMBS.

Good to extra shipping sheep 5 00/25
Fair to good 4 25/50
Common to medium 3 25/50
Bucks 3 25/50
Sheep and scullwags, per head 4 00/25
Extra Spring lambs 4 00/25
Best butcher lambs 4 25/50
Fair to good butcher lambs 3 00/25

LOUISVILLE'S GREATEST STORE.
Money back on demand, cheerfully.
Anything wrong made right, instantly.
No one heard or urged to buy.

Now We've Got 'Em!



The best Suits and Overcoats Ever Offered for the Price, or for anything like it—

\$6.00

Buy's Black Cheviot Suits, handsome brown overplaid, very stylishly cut, nicely made, double-breasted coat—one style single-breasted—faced to arm-hole, Italian linings. We struck a "good thing" and bought 100 suits of each style.

The Overcoats

Are in four shades of Covert Cloth—Winter weight—French faced and silk piped. Really elegant garments, cut in the prevailing style. We bought these garments at a price—with the intention of giving as good value for \$6.00 as other houses do for \$7.50—and here's where we do it. Come and see if we don't.

\$10 FOR MEN'S SUITS

In over 60 styles—cut in single or double-breasted sacks, in black and blue Clay Worsters. In black and blue Cheviots, in rich overplaid, mixtures, pin-checks, wide-wales, rough wools. In fact, a collection of garments embracing all the popular fabrics and patterns—splendidly tailored. We know others have \$10.00 suits, but we also know that ours, at the price, are superior values. We simply ask you to compare them. Won't you?

Great Offer to the Boys.

We want to get the boys to read our ads.—we know lots of them read 'em—we want all to, so

We offer the boy, twelve years old or under, who collects and brings to us the largest number of New Mammoth Advertisements—cut from the Newspapers, a Splendid Police Patrol Wagon.

To the boy bringing the second largest number of ads. A GOOD SCHOOL SUPPLY. No conditions as to buying goods—any boy can try to get it whether he buys a cent's worth here or not—but the ads. collected must appear during the months of October and November. The contest closes December 1, on which date you are to bring your ads. This wagon is not a toy—it is fully 5 ft. long and 3 1/2 ft. high. See it in our show window.

Special Suits

For Boys 7 to 16, made of pure wool and with every device for strengthening the garments—patent waistbands, double seat and knees and a very handsome line to pick from. You'll find them the best values in the city

\$3.00

Special Topcoats

For Boys 4 to 16, made exactly like men's garments; cut box-shape with strap seams, self collar, a very swell and handsome garment. We bought them quite late and saved some money by doing so. They would and do sell all over at \$5.00. Our price

\$4.00

The Handsomest Line of Children's Suits and Redders in Louisville.
Kodaks or Knives Free with Boys' Suits, Overcoats or Redders.

If you'll send us a mail order for anything you want, we will take pains to please you and if we don't succeed—refund your money. Call on us and make yourself at home here when in the city. We'll make you welcome whether you wish to buy or not.

NEW MAMMOTH

424 & 426 West Market Street, LOUISVILLE, KY.

RECEIPTS.		1905.	1904.	1903.
Receipts this week	\$5	125	125	125
Receipts Jan. 1 to date	21,31	127,50	127,50	127,50

SALES WITH COMPARISONS.		1905.	1904.	1903.
Following were the sales for the week and year to October 29, with comparisons:				
Year 1905	1,000	90,14		
Year 1904	2,665	142,64		
Year 1903	1,942	144,72		
Year 1902	1,295	127,27		

SALES.		1905.	1904.	1903.
Total sales of new crop to date		71,00	120,27	120,27
Sales new crop to date		71,00	120,27	120,27
original inventory		0,00	0,00	0,00

REJECTIONS.		1905.	1904.	1903.
Rejections this week	250	414	200	
Percentage of rejections to auction sales	25	27	27	
Rejections Jan. 1 to date	24,00	27,27	27,27	

RECEIPTS.		1905.	1904.	1903.
Trash, green or mixed	5 00/25	5 00/25	5 00/25	5 00/25
Trash, sound	5 00/25	5 00/25	5 00/25	5 00/25
Common lugs	5 00/25	5 00/25	5 00/25	5 00/25
Medium lugs	5 00/25	5 00/25	5 00/25	5 00/25
Good lugs	5 00/25	5 00/25	5 00/25	5 00/25
Common leaf, short	5 00/25	5 00/25	5 00/25	5 00/25
Medium leaf	5 00/25	5 00/25	5 00/25	5 00/25
Good leaf	5 00/25	5 00/25	5 00/25	5 00/25
Fine and selections	5 00/25	5 00/25	5 00/25	5 00/25

SALES—NEW CROP.		1905.	1904.	1903.
Trash, green mixed	5 00/25	5 00/25	5 00/25	5 00/25
Common lugs	5 00/25	5 00/25	5 00/25	5 00/25
Medium lugs	5 00/25	5 00/25	5 00/25	5 00/25
Common leaf, short	5 00/25	5 00/25	5 00/25	5 00/25
Medium leaf	5 00/25	5 00/25	5 00/25	5 00/25
Good leaf	5 00/25	5 00/25	5 00/25	5 00/25
Fine and selections	5 00/25	5 00/25	5 00/25	5 00/25