

# WESTERN RECORDER

Faith, Hope and Love, these three.

73rd YEAR.

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## WESTERN RECORDER.

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CEASE from anger and forsake wrath: fret not thyself in any wise to do evil.

At the recent meeting of the Welsh Baptist Union, the President, Dr. Gomer Lewis, declared that the Christians found in Britain when Austin, the monk, went there "were Baptists, and their descendants have retained the Baptist creed until this day." Whereupon the staid Welshmen broke into applause and needed to be reminded they were in a religious meeting.

The *Commonwealth* puts the difference thus: "Two pregnant phrases describe the attitude of the old and new theology. They are as old as Eden, and 'are charged with the energies of life and death—'God hath said,' and 'Hath God said?' The first is the heart of the old theology, the second is the bitter root of the new. The first is celestial, the last is infernal. Which commands your adherence?"

The *Independent* is severe upon the Governor of Mississippi who ran from the yellow fever: "Yellow fever is no worse than were the bullets of Santiago hill, where he sent Mississippians to do their duty and not run away. It was as much his duty to stand at his post and risk death as it was for the physicians and the clergymen." Mississippians are the bravest of the brave, and if their governor has shown himself a coward, they will reckon with him.

Last year was the most blessed of any in the history of the American Board, the Foreign Mission Board of the Congregationalists. There have been more accessions to their churches in foreign fields than ever before, and the converts have given more liberally. Forty-seven thousand of them gave \$118,753. Secretary Barton says that estimated by the wages per day received and the purchasing power of money, this equals \$1,000,000 given in this country.

One would think that the principle of absolute religious liberty was thoroughly established in the minds of all the Protestants of the United States. Yet here is Mr. Murat Halstead, the veteran journalist, declaring that if the United States takes the Philippines they must drive out the Spanish Catholic friars. We have as great a horror of the Catholic church as any one can have, but a Catholic friar has just as much right to live in the United States—in any part of it, state or territory—as has a Baptist.

## CONVICTION OF SIN.

BY J. M. WEAVER, D.D.

Gladstone, of England, the "Old Man Eloquent," is reported to have said some time before his death that the great defect in the ministers of to-day was their lack of deep conviction of the heinous nature of sin; that not having this conviction themselves, their preaching could not produce it in their hearers. Whether the report is true or not, the statement embodies a great and vital truth. That there is little deep conviction of sin among men of to-day is a fact recognized and deplored by many earnest, godly ministers and laymen at this time. Whether it be a fact, as Gladstone is credited with saying, that ministers are deficient in this matter, it is a fact that their preaching does not produce this deep conviction now. The conviction is superficial, arousing little deep emotion. There are few who have an adequate conception of the demerit and fearful nature of sin. In reality, and according to the Scriptures, sin is the most terrible thing in our world. It is the only thing in the universe that God hates. It antagonizes his nature; it has produced all the disharmony found in his universe; all suffering in our world results from it; it is the cause of every bitter sob that bursts from breaking hearts; it is the parent of all tears, sorrows and afflictions; all diseases and death itself proceed from it; its guilt, pollution and power have filled earth with lamentations, mourning and woe; it has poured its ~~red~~ ~~ways~~ of wretchedness and ruin over all ages and peopled the regions of the damned; it hurled angels over the battlements of heaven and thrust them into "chains of darkness" reserved unto the day of judgment to be punished; it is the enemy of God and man.

"O the dangerous seize  
Sin lays about us! And the tyranny  
He exercises when he hath expung'd  
Like to the horror of a winter's thunder.  
Mix'd with a gushing storm; that suffers  
nothing  
To stir abroad on earth, but their own rages.  
In sin, when it hath gather'd head above us.  
No roof, no shelter can secure us so.  
But he will drown our cheeks in fear or woe."

And yet to-day many ministers and laymen minimize and palliate it in their thoughts and words. In the days of our fathers it was not so, but they portrayed it in all its gloomy horrors until their hearers trembled with fear. It is said that when Edwards preached, or rather read, that awful sermon from the text, "Their foot shall slide in due time," the hearers were so moved at the awfulness of their sins, that they arose and grasped the backs of the pews, as if they would stay themselves from sliding into hell! No such effects are produced now because no such sermons are preached now. The appeal now is generally simply, "Believe and be saved." The thunders of violated law are not heard by the unconverted violators. No deep sense of sin's awful guilt is produced in the mind; hence there is no genuine sorrow for sin in the soul. Therefore there is no Scriptural repentance exercised, since such only is followed by sorrow for sin. Paul told the Corinthians that "godly sorrow worketh (produced) repentance to salvation not to be repented of." The faith that is generated thus without repentance is simply the belief of the proposition that Jesus Christ is an historical character, a mere intellectual apprehension without a heart reception of him, submission to a person. Devils believe and tremble, but Scriptural faith submit to Christ in his threefold character of Priest, Prophet and King. Repentance being the change of the whole

purpose of life, from serving self to serving God, it is philosophically and Scripturally impossible to exercise faith in the Lord Jesus Christ without it.

Thus by the failure to produce a conviction of the heinous nature of sin in the soul, man neither exercises real "repentance towards God," nor real "faith in the Lord Jesus Christ." Hence there is no birth of the Spirit, for in Christ men are "new creatures," or creations. Now without these there is no salvation. Jesus said, "Except a man be born again he cannot see the kingdom." Again, "Ye must be born again." Again he said, "Except ye repent ye shall all likewise perish." And again, "He that believeth not shall be damned." What of necessity follows? Men do not experience the regenerating and spiritual developing power of the Holy Spirit. As a consequence our churches are filled with persons unregenerated, and hence incapable of being developed spiritually. Evolution in the spiritual nature, as in the natural world, is always in proportion to evolution. There being no spiritual life involved, there can be none evolved. We had just as well undertake to cultivate dead, dry handspikes as to develop men spiritually dead. And yet, alas! this is just what many of us ministers are trying to do in our churches. We find too late and to our sorrow that we are attempting to accomplish the impossible. What is needed and what we must do if we would save our churches from extinction and sinners from everlasting ruin is to return to the old paths. We must let our people hear the thunders of God's holy law against its violators. We must produce the conviction in their minds that the penalty of violated law will be inflicted upon its violators or a Substitute. We must insist upon the Bible truth that "whosoever a man soweth that shall he reap." There is no escape except in Christ. We must teach emphatically that we can enter Him only by repentance produced by godly sorrow for sin, and faith, a full submission and trust in him as revealed in the Scriptures. By doing this we shall soon fill our churches with men and women who will live lives of self-denial, separating themselves from the sinful world and willing gladly to make sacrifices for the cause of God. Then is true what Sprague has written—

"The hand is rais'd, the pledge is given.  
One monarch to obey, one creed to own.  
That monarch, God; that creed, His Word alone."

Then will missionary treasures be fully replenished, our Sunday-schools will take on new life, our prayer-meetings become places of spiritual power and gladness, and our houses of worship will be filled with devout, spiritual worshippers. Then will the men of the world believe in the reality of our religion, and begin to seek the salvation of their souls. Then will there be giants instead of pigmies in the army of the Lord—"One shall chase a thousand, and two put ten thousand to flight." Then will the church "look forth as the morning, fair as the moon, clear as the sun and magnificent as an army with banners." God hasten the day.

CONSCIENCE makes us men and heroes. Yes, but it is conscience, too, that mocks our manhood with the memory of our sin, our neighbor's and our kind's. If we were left alone with our conscience it would do more, on the whole, to overwhelm us than to redeem or support us. We need some surety more sure and merciful and universal than our conscience.—R. T. Forsyth.

## WHAT MUST I DO TO BE SAVED?

BY A. S. GEMHART, D.D.

The question this text puts before us is the most important question any one ever asks. It is a great day in a man's life when he seriously asks, "What must I do to be saved?" The question indicates that there is something *from* which to be saved, and something *to* which to be saved. That from which we are to be saved is *sin*; but let us examine this term, *sin*, lest we find it a stumbling-block later on. It is not required of us that we shall apply to ourselves, individually, *all* that is said concerning sinners in the Word of God; but there is one thing which applies to all alike—all are lost! The outward manifestations of sin may be more apparent and violent in some than in others; but there is one characteristic of sin which is common to all unregenerate men—it comes short of God's glory (Rom. 3:23). Sin is the very nature of unregenerate humanity. A man may not be conscious of wilful rebellion against God, and yet be painfully conscious that his righteousness when compared with the righteousness of God is but as filthy rags.

The emphasis of sin must be put upon its being a characteristic of human nature. The difference between tares and wheat is not, primarily, in the fruit, but in the nature of the plant. In order to change the fruit, the nature of the plant must be changed. So the difference between the unsaved and the saved is not a difference, primarily, in outward forms of life, although there is such a difference, just as there is a difference between the fruit of tares and the fruit of wheat; but the radical difference between the unsaved and the saved is a difference of nature. This difference in nature, moreover, is, through the goodness of God, by faith in Christ, through the operation of the Holy Spirit. The one is born of the flesh—human nature; the other is born of the Spirit. Unless a man is thus born again nothing can secure for him the blessings of salvation. This characteristic of human nature—sin—may permit the development of superior moral excellencies, but these moral excellencies, however highly developed, leave the nature unchanged and the man lost; and for this reason sin applies to all unregenerate men, however morally pure their lives may be. Sin is not a question of morals, nor even of character in the ordinary sense of this term; it is a question of nature.

The text implies that the man who asks this question knows and confesses his sinful nature, and realizes his need of salvation. If there is an attempt to cover the fact of our sinfulness, or to discount our need of Christ, we may well rest assured that we are not yet prepared to profit much, if any, by an answer to the question, "What must I do to be saved?" That there is guilt connected with this condition is sufficiently attested by the universal consciousness of men, by Christian experience, by the Word of God, and by the Holy Spirit.

This coming short of God's glory prevents us from being one with God, from partaking of his nature; and consequently deprives us of the blessings of eternal life. We must first be born again.—This being born again is salvation.—Watchman.

It has been said that greater calamities are inflicted on mankind by intemperance than by war, pestilence and famine. This is true for us, and it is the measure of our discredit and disgrace.

**CALLING A PASTOR.**

BY REV. D. V. BAGBY, PH.D.

One of the most profoundly solemn duties which a church is called upon to do is embodied in the above caption, "Calling a Pastor." And, on the other hand, one of the most sacred duties a preacher has to perform is in accepting or declining a "call."

We, who claim the privilege of calling the pastor whom the people want, belong to the church which the pastor is to serve, also claim that this is a sacred duty which is not to be handed over to a bishop, to "lord it over God's heritage." We rebel against the idea that any man or set of men have any right to assume the prerogative which Jesus Christ has retained in his own hands, of sending a man to preach here and there; and we congratulate ourselves upon the fact, with great complaisance, that we are not under any man, but that we are under the direct leading of the Holy Spirit. It would be a condition for which to be profoundly thankful, if it were all true in practice. Is it true, then, that we are "led by the Spirit" in this very important matter of "calling a pastor," as a rule, among our churches in general? Oh, that it may be so!

Let us notice what the Word says as to the Holy Spirit directing the labors of the workers. There are passages sufficient to tell us what to do in all cases.

**I. HE GUIDES INDIVIDUAL WORKERS.**

In the familiar passage in Acts 8:29, we have a very clear case of direct guidance: "Then the Spirit said unto Phillip, Go near and join thyself to this chariot." And then follows the case of the conversion of the eunuch.

Also in Acts 13:2, we have the Spirit calling upon the brethren to recognize two workers in the labor whereunto he had called them. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul unto the work whereunto I have called them." A direct call upon particular persons to a specific work. Again, we find individual labors directed by the Spirit in Acts 16:6, 7, 10: "Now when they had gone throughout Phrygia and the regions of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia. After they were come to Mysia, they assayed to go into Bithynia, but the Spirit suffered them not. And after we had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us to preach the Gospel unto them."

Now I ask, what can be made clearer than that the Holy Spirit did then guide the workers?

**II. HE ADAPTS AND FITS THE WORKERS FOR THEIR WORK.**

Turn to 1 Cor. 12:8-11, and we hear Paul telling us, "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit dividing to every man severally as He will."

Beautiful preparation which the Spirit makes, setting each laborer at the work he is most and best fitted for.

**III. HE SENDS FORTH THE WORKERS.**

Jesus tells us, in Matt. 9:38, "Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest." If we want a laborer, go to the Lord of the laborers and ask him for the workman. See how wonderfully he guided affairs in the case of the conversion of Cornelius, Acts 10:19, 20: "And Peter thought on the vision, and the Spirit said unto him, Behold, three men seek thee; arise therefore and get thee down, and go with them doubting nothing, for I have seen them." Then follows the blessed work done at the home of Cornelius; and what other work could have followed, when the workers were fully guided by

the Holy Spirit, and they were completely subject to his will and way.

**IV. HE LOCATES BISHOPS.**

This word "bishop," of course, is to be understood as an overseer, as it reads in the following, Acts 20:28: "Take heed therefore unto yourselves, and to the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood."

And now, finally, as to the points of the work of the Holy Spirit which will be mentioned in this connection:

**V. HE GUIDES THE COUNCIL OF CHURCHES.**

When the great question of how the heathen Christians should be received into the church of the Lord Jesus, Luke tells us, in Acts 15:28, that "It seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things," and then follows the directions as the abstinence from certain things forbidden therein.

The whole teaching as to the work of the workers, in New Testament times, show that the Holy Spirit was the guide in all the labor of leading, guiding, fitting and locating the workers in the Master's work; and success was the result, yea, wonderful and unprecedented and never yet equaled success was the direct result from this Spirit-guided band of laborers for Christ.

Why may we not have such, or similar, success, at the present day? One reason, the workers are not guided by the Spirit as they were then; if they were, we might have at least similar results, if not as great. And how is it to-day, when many churches are called upon to attend to the God-given duty of calling a pastor? It is an easy matter to tell how they would have proceeded in these early days; but the proceeding is different now, sadly different, from what it was then. How is it now? A church is published as having a vacant pulpit; at once a score or more preachers start on a foot-race to see who can get there first, or they come up the "pulpit committee" with a cyclone of commendations and recommendations and certificates as to what wonderful men they are, yea, they are "mighty men of valor," ready and able to plow great furrows through the center of all the quagmires and cess-pools of sin in the entire county where the church may be located, and drain away all the miasmatic iniquity for many miles in all directions if he, this "mighty man of valor," is called, etc.

Then commences a fair-ring, in which all these great men are trotted around before the members, to the infinite delight of all the world and the worldly members. Candidate after candidate is brought into the ring, and his best gaits and taking qualities are paraded and discussed before the congregation till another one is brought in; then the new inspiration of comparing the relative merits between the two, adds relish to the race; and a third one comes with his friends and admirers, button-holing and lectioneering for their man, till a county election is wholly laid in the shade; it is too tame compared to the times they are having at the church.

And so the candidates come and go, and have their admirers, and the church is further divided up into smaller sections, "some saying I am of Paul; and I am of Apollos; and I of Cephas," but the quotation stops here, for there are none for "Christ."

Need the scene be further prolonged? Have you not seen it all you are ashamed of it, and those who engage in it? I have; and that is why I write this article. The preachers do wrong in their running a race for the pulpit; the church does wrong in allowing it; and all are culpable, fearfully so, before the Lord, for their ungodly manner of getting a "call." I do beg you to stop and think what you are doing, both the church that allows it and the preacher that allows himself to do it. Has the Holy Spirit abdicated his holy office that you must thus assume to do his work for him? Martin Luther once became greatly discouraged when his work of reformation was going on disappointingly; Mrs. Luther said to him, "Is God dead, that you thus act?" May I ask you the same question, "Is the Holy

Spirit dead that you thus attempt to do his work?"

He will still guide his individual workers; let him do it. He will still fit his workers and send them forth; let him do it. He will still locate his bishops and guide the council of his own churches; let him do it; and if you do let him do it, the work will succeed and he will bless his churches in a way beautiful to look upon, blessed to enjoy.

"Come, Holy Spirit, heavenly dove,  
With all thy quickening powers,  
Come shed abroad a Savior's love,  
And let it quicken ours."

**YES OR NO TO JESUS CHRIST.**

BY REV. THEODORE L. COYLER.

Thousands of people all over our land are accepting Jesus Christ and beginning to live a new life. There are many more who continue to exclude him from their hearts. Why is this so? My own observation has been that many who admit Christ's claims, and who expect to become Christians before they die, are kept from accepting him by some secret hindrance. Some of you say that you are troubled with "doubts." There is only one way to dispose of a doubt, and that is by actual experiment. Have you ever tried Jesus Christ for yourself? Have you ever made one honest prayer for light, or ever done one single thing to please Christ, or ever taken one step towards following him? If you have, and yet have found Christianity a delusion and yourself none the better for obeying Jesus, then you have some excuse for your doubts. Try Christ for yourself. Begin to obey him. Millions of this world's mightiest and best men and women from the days of Paul on to the Luthers, Wesleys, Chalmers and Spurgeons and to many whom you know and honor, have tested Jesus, and never repented of it. Are you wiser or more penetrating than they? Will you set your opinion over against God's revealed Word?

Perhaps your stumbling-block is over the faults of some professed Christians who have aroused your just indignation by their inconsistent conduct. You see their sins, even if you shut your eyes to your own sins. Among those whom you thus dislike some may be self-deceived and some may be willful counterfeits; but you never refuse good bank-bills because a rogue has passed off a counterfeit note on you. Have you ever known a man or woman who conscientiously kept Christ's commandments and was not vastly the better for it? Answer that squarely. No sensible Christian claims to be perfect. The best that is in him comes from Christ; the worst that is in him comes from himself. You see his occasional slips or stumbles; you don't see his sorrow for them. The Bible says of certain persons who acted just as you act, "They eat up the sins of my people; they have left off to take heed of the Lord." In the same way you are eating up the gnarled and wormy fruit on some weak Christian's tree, and refusing to touch the good fruit on other trees which are produced by conformity to Christ. You are feeding your prejudice and starving your soul. On the great day of judgment you will have to answer for your own sins; and if the sin of refusing the Savior is added to all the rest you will wish that you had never been born.

The secret sins that say "no" to Jesus Christ are more than I can enumerate in this brief article. They are the "tap-root" that holds the heart in the soil of impenitence. A's besetting sin is that of the young ruler who said no to Jesus—an absorbing love of the world, and unwillingness to practice self-denial. B's hindrance is a foolish fear of ridicule; he is in danger of being laughed out of his soul. C's is secret licentiousness. I learned hard for the "conversion" of a friend who seemed to be "not far from the kingdom of God;" after his death I learned that he had been in the secret practice of adultery. D's darling sin is covetousness; and E's is simply procrastinating; he intends to be a Christian before he dies. All these are refusing the Savior and resisting the Spirit in spite of their own conscience. Your "no"

to the Son of God, my friend, will shut you out of heaven!

In urging you to accept Jesus Christ I would have you count the cost. A cheap religion is worthless. Christ's law of discipleship is to love him more than the world; it requires you to do what is right, and to give up what is wrong. Deny sinful appetites. Submit your wayward will to the will of Christ. When he puts in a claim to your purse, then let him who bought your redemption by his atoning blood control that purse. Count the cost of serving a new Master and living a new life, and making a clean break with your old sinful self. Count the cost of losing money, or losing sinful gratifications sooner than losing the approval of your conscience. Count the cost of a true, thorough, courageous, self-denying life; a life that gladly says "yes," to the voice of Jesus Christ, and resolutely "no" to the Tempter. Count the cost of being saved; and set over this what it will cost you to lose your life, to lose your opportunities to do good, to lose the smile of conscience, to lose the favor of God and to lose your immortal soul forever and ever. Your eternity hangs on the "yes" or the "no" to Jesus Christ!—Evangelist.

**TWO SERMONS.**

They were preached at the Autumnal meetings of the Baptist Union of Great Britain, three weeks ago. One was by our own oratorical Lorimer; the other by a Congregational minister of Brighton, whose years are few, but whose literary versatility is the delight of the readers of the *British Weekly*. Both were notable sermons. They possessed no similarity, but many contrasts. Dr. Lorimer spread his wings and compassed both the ancient and modern world. His subject gave him opportunity. It was "Living and Dying Nations." It was the occasion of a lifetime, in which there have been many great occasions, and the Tremont pastor was at his best. It was a great oration in which voice and brain had broadest sweep. Ecclesiastical and profane history poured their wealth into it. Literature from Balfour to Zola aided in making it a splendid mosaic. Present-day questions, including Monism, Hinduism and most other isms came within the compass of the orator's searchlight. Few of our preachers could put so much of their library, or so many salient things of current events into a discourse of eighty minutes. Probably none. For that kind of a sermon nothing could be better. Dr. Lorimer is a master.

The other sermon by Rev. R. J. Campbell, B.A., had no cyclonic effect. It had no quotations, though the preacher lives and sleeps among books. His discourse gave no hint that there was any Sultan, Czar or Emperor in the world. The nations with their jealousies and strifes were all asleep, and the preacher went on talking quietly, devoutly and thoughtfully about the "Atonement," taking as his text the unsensational word of Paul, "Him who knew no sin He made to be sin on our behalf." It was surprising how he could say so much searching truth about sin and righteousness and the soul's deep-seated need without the aid of oratory, and make it so interesting and impressive at the same time. Besides this, it is remarkable how a popular preacher, who is gaining the ear of England, and who is abreast with modern theological thought, would select a text for so great an occasion, which holds the gist of orthodox Evangelicalism. If the rising preachers of to-day preach this kind of preaching, no one need say that the pulpit has lost its grip on truth.—Commonwealth.

The exercise of patience involves a continual practice of the presence of God; for we may be come upon at any moment for an almost heroic display of good-temper, and it is a short road to selfishness, for nothing is left to self; all that seems to belong most intimately to self, to be self's private property, such as time, home and rest, are invaded by these continual trials of patience.—Faber.

A fool's wrath is presently known, but a prudent man covereth shame.—Bible.

HISTORY OF LAUREL RIVER ASSOCIATION OF BAPTISTS.

Some time prior to the year 1819 Elders Blagrove Hopper and his son, Wm. Hopper, from Virginia, settled on Cumberland river, in Knox county, Ky. These ministers found a few Baptists living on the headwaters of Laurel river, among whom was David Weaver, who afterward became eminent as one of the pioneer ministers of the Gospel in this section. Here they organized Providence church with 15 members in the year 1819. Then followed the organization of the Rockcastle, Mt. Pleasant, Lynn Camp and Indian Creek churches. These five churches met with Providence church the first Saturday in October, 1831, and organized the Laurel River Association on the principles of general union. The total membership was 163.

Wm. Hopper was the first moderator, and annually re-elected until his death, which we think occurred in 1859. Abraham Hession was the first clerk, and re-elected until his death in 1859. The elder Hopper had died and David Weaver had been ordained to the ministry before the Association was organized. Wm. Hopper and David Weaver were the only ministers at the time. Hession was regarded as a preacher of much ability, and sound in the doctrines of the Bible. Weaver was a powerful exhorter, and was endowed with those qualities that insure success in evangelistic services. He was greatly loved, and was instrumental in leading many souls to Christ. He was blind, or nearly so, for many years.

During the early history of the Association nothing out of the ordinary occurred only that the preaching of these pioneers of the Gospel was blessed of God in the salvation of souls, churches were multiplied, to which the Lord added the saved.

Most of the leading ministers and the Association favored ministerial support and missions, but nothing was undertaken on the line of mission work until 1866, when a missionary was appointed. In 1868 an executive committee and the churches advised and requested to contribute to his support. This plan was pursued at intervals for several years, the missionary reporting his work to the Association. These reports show a very meager compensation for the work done. In 1888 an executive committee was created to superintend this work, but because of the churches not having conformed to the Scriptural plan of regular and systematic giving, there has not been much done on this line of work.

In the year 1885 the association was divided by agreement, and the Lynn Camp Association was formed, which again was divided and Mt. Zion was formed, and still later Goose Creek Association was formed.

During the exciting times of the civil war the Association and some of the churches passed resolutions of non-fellowship, but through the efforts and influence of Rev. Hiram Johnson and others, wiser counsel soon prevailed, and these resolutions were rescinded and good will restored.

For a number of years there was a Hard-shell heaven which sought to obstruct every effort for the advancement of the Gospel, and opposed to missions, Sunday-schools, education and an educated ministry. Men had been placed in the ministry who gave no evidence that God had called them to the work, and who did not possess the requisite Scriptural qualifications, being ignorant of the fundamental principles of the Gospel, and who, by their conduct, naturally opposed that which tended to intellectual improvement in the ministry.

This element, by a "packed" delegation from a few churches where this class of ministers were in charge, obtained the ascendancy at the session of the Association in 1867, and adopted a motion or resolution to discontinue correspondence with the churches who refused to be in correspondence, and to refuse correspondence with any who were auxiliary to the General Association of Baptists in Kentucky. This action aroused the churches to the danger that confronted them, so at the next meeting a resolution was adopted by an overwhelming majority, and amendments to the constitution and articles of faith adopted with a view to settle once for all the policy of the Association on the subject of missions, and also to place beyond cavil our belief on the subject of election. These were also adopted by a like majority.

There is another organization in the country arrogating to itself the name of Laurel River Association, the origin of which is explained or exposed as follows: In the year 1861 Rev. B. E. Caudill, a regular Predestinarian Baptist, came among us and effected an organization of that faith, and secured a following among a number of churches. By denouncing all missionary efforts, Sunday-schools, theological schools, and temperance, benevolent and charitable institutions, he drew to himself a number both in and out of the church who were opposed to any or all of these. It is a curious fact that some of our churches who would adopt a resolution of non-fellowship with these institutions which he thus denounced. This resolution was introduced and passed for adoption in the church at Rough Creek, by J. L. Yaden, who had become the leader of his followers in that church. After considerable discussion and contention, this was voted down by that church. Not deterred, however, they persisted in their efforts to bring about the proposed affiliation, insisting that our churches were originally what is popularly known as Hardshell Baptists, and that it was their purpose to restore the original faith. The life of the church continued until in April, 1889, the church excluded the leaders of this faction. The excluded party then got together and assumed to organize

those who had excluded them, and set up a claim to be the church. At the session of the Association in October of that year both parties appeared by letter and delegates asking recognition and for an investigation of claims, whereupon the whole matter was referred to a committee of five corresponding brethren, viz., Elders J. E. Parsons, John Ward, Henry Ponder, Daniel Ward, and Bro. Robert McCollum, who, after a long and tedious examination of records and oral proof offered by the parties, unanimously agreed on a report vindicating the action of the church in the premises, and the excluded party had ceased to be United Baptists, which report was adopted and the regular delegates recognized and seated.

At the session of 1860 charges were brought against the church at New Salem for violation of its compact, and for permitting its ministers to officiate for the excluded party at Rough Creek with the knowledge and consent of the church. After investigation, by a unanimous vote, this church was excluded. Following this the church at Union passed an order withdrawing from the Association, and on the 15th of January, 1861, delegates from these two churches met at New Salem, as they declare in the minutes of their proceedings, to declare non-fellowship with the Laurel River Association, or what they term its unconstitutional acts. And after charging it with violation of the constitution in the adoption of amendments and in the exclusion of New Salem, they publish the constitution and a circular letter written by Wm. Hopper, on the powers of an association to sustain the charge, the first of which in the tenth and last article says the Association may amend whenever it deems it expedient. The latter that an association may properly expel a church for violation of its compact. They then declare their belief in unconditional personal election, and that all of "Adam's line or posterity may come to Christ and receive a conditional salvation," the meaning of which, we conclude, neither they nor any one else can understand, and then complete the farce by claiming to be the old original Laurel River Association of United Baptists, against which they had just declared non-fellowship. Since being rid of this element the Association has had entire peace and harmony.

The moderators have been Wm. Hopper, G. B. Foley, H. D. Harmon, George Brock, Hiram Johnson, J. W. Moren, Joel Philpot and T. P. McCracken. The clerks, Abraham Baugh, Dr. J. C. Westerfield, Levi Jackson, T. J. McWhorter, J. W. Moren, D. B. Brock and Andrew Jackson. The association in 1867 numbered 32 churches, 2,700 members, about 15 ministers, and including the associations that have grown out of it, about 80 churches, 8,000 members and 100 ministers.

What success has attended it has been, next to the grace of God, attributable to a self-sacrificing ministry among whom may be mentioned the Hoppers, Parsons, Ward, Johnson, Walters, Wisler, Brock, Philpot, Catching, Revell, and last but not least our own beloved Moren and others, who now enjoy the reward of their toils and labors in heaven, and many others who are still with us.

Eternity alone will reveal the magnitude and worth of the labors of these faithful servants of God. May they have been accomplished in the past be an inspiration to renewed efforts for the salvation of souls and the glory of God.

D. R. BROOK, B. J. JOHNSON, J. I. WEAVER, Committee.

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

BOOKS.

BATTLEDOWN BOYS, or, An Enemy Overcome. By E. Everett Green. 2mo, cloth, pp. 229. Price, 75c. The Union Press, Philadelphia. A lively set are the Battledown Boys—just half a dozen of them, and one sister, Marjorie! They are stout-hearted, honorable and helpful; but their handiness with their fists brings them into a difficulty which has serious consequences. English boys seem much more prone to fight than their American cousins, if we are to judge from the stories of the day. However, these boys of Battledown put their muscles to good use. Their landlord, Sir Arthur Dalmain, is prejudiced against his tenants through the machinations of an unscrupulous agent, and determines not to renew the lease. How the boys at last break down his ill will by saving the proud man and his son from drowning is thrillingly portrayed. Thoughtlessness brings the lads into many scrapes; but they come out of them to their credit. They rescue the landowner's little daughter, protect his gamekeeper from poachers, and have a singular and interesting experience that will keep young readers on the alert. Courage, manliness, truthfulness, helpfulness, forgiveness, are displayed; and thus commended without preaching them.

THE STORY OF JOHN G. PATON. By Rev. Jas. Paton. B. 12mo. New York: A. C. Armstrong & Son.

We have noticed the story of John G. Paton some months since. Our readers who recall the terms in which we spoke of that volume will not need a long review of this edition of the story.

This is not the same book; it is the same story written for the young with two entirely new chapters. One cannot imagine a finer thing to interest the young in missionary life than this story of the heroism and faithfulness of one of the greatest of missionaries who lived among the cannibals for thirty years. The adventures are thrilling, the account of those distant lands accurate and instructive, and the book a most valuable one in every aspect.

WHEN HYACINTHS BLOOM. By Ida Jackson. 12mo, 250 pp. Boston: A. I. Bradley & Co.

A banker is ruined by the rascality of his partner, and the blow crushes him, as he was already in poor health. He dies and leaves a widow and two daughters to support themselves. They succeed with no positive suffering and only one season of anxiety, and the book closes to the sound of wedding bells, both girls being happily married. The story is a mediocre one, but is wholesome, as all the books published by this firm are. It is up to the average of stories as stories go these days.

MAGAZINES.

The Century Magazine for November is a brilliant number. Prof. Wheeler, of Cornell, who has been spending some time in Greece, opens with a most interesting article on the youth of Alexander the Great; Guiderello Guidarelli is a touching poem; Paul Leicester Ford charmingly discusses Benjamin Franklin's Family Relations; John C. Van Dyke continues Cole's Old English Masters; Frank R. Stockton begins the Vialer of the Two-Horned Alexander; E. Marion Crawford opens "Via Crucis"; Captain Sigbee's "Personal Narrative of the 'Albatross'" is concluded with no less an article of surpassing interest; Noah Brooks tells of Mark Twain in California, and Mark Twain himself gives us "From the 'London Times' of 1904." We have also the prize story of Grace Margaret Gallaher, on "A Question of Happiness"; Baron Pierre De Courberin's "Description of the 'Building Up a World's Fair in France'"; Lieut. B. A. Fiske, of the "Petrel," tells "Why We Won at Manila," and he was an eye-witness. His story adds glory to Admiral Dewey. Talcott Williams furnishes an appreciative sketch of Dr. S. Weir Mitchell; special interest attaches to the "Impressions of Spain," from hitherto unpublished dispatches, and also to "Life and Society in Old Cuba," from the American artist's (Jonathan S. Jenkins) notes in 1850. The Century proposes to publish a series of articles on our war with Spain by the leading authors of the Nation, and the series of the "Albatross" will be followed by one by Lieut. Hobson about the Merrimack, and this by others. Admirals Schley and Sampson are in the list of writers. \$4.00 a year; 35 cents a copy. The Century Company, New York.

The Atlantic Monthly for November fully maintains its high standard. David Starr Jordan gives us some timely "Colored Lessons of Alaska"; Hamilton Wright Mabie writes delightfully on the Intellectual Movement in the West; The Navy in the War with Spain is an article of special and timely interest by Ira Nelson Hollis; Henry Newbold sings of Messianism, and John Muir describes charmingly the "Animosity of Cosmetics"; Psychology of Art is a masterly article by Hugo Munsterberg; Confessions of Three School Superintendents should be read by all teachers and by all members of school boards; Gilbert Parker continues his strong story, Battle of the Strong; Charles Townsend Copeland gives a third installment of his "Letters of Carl Gustav," followed by an article on Carlyle as a Letter Writer; Mrs. Schuyler Crowninshield describes The Alcalde's Visit, and Henry D. Sedgwick, Jr., shows us Some Aspects of Thackeray. \$4.00 a year; 35 cents a copy. Houghton, Mifflin & Co., Boston.

Scribner's Magazine.—Richard Harding Davis opens with a bright and breezy account of the Porto Rico campaign. He is very complimentary to Gen. Miles and to the entire management of the expedition—a marked contrast with his accounts of the Santiago campaign. Captain A. M. Sigsbee, of New York, tells interestingly his story of the naval battle of Santiago, along with a general account of the United States Navy; The Great Secretary of State's interview is a bright newspaper story by Jesse Lynch Williams; Charlotte Perkins Stetson gives a charming poem, "Closed Doors"; The Battle of Paris is described by Ada Coates; Walter A. Wyckoff continues The Workers, and covers the space from Denver to the Pacific; Thomas Nelson Page concludes his delightful story, Red Rock; Henry Cabot Lodge describes the siege and surrender of Yorktown in the "War of the Boats"; In a New War with Spain, John R. Spears, theme; Edith Wharton gives us a pleasing story, The Politan; while A Night Escape, an episode of the war between the states is described by Stevens Vail; the editor discusses Imperialism and what we should do with the results of our war with Spain. \$3.00 a year; 25 cents a copy. Charles Scribner's Sons, New York.

The American Monthly Review of Reviews has several notable articles in addition to its usual attractions. We have an illustrated account of our Y. M. C. A. work in the army and navy in the recent war, written by Albert Shaw;

The Newspaper Correspondents in the War are duly written up; Mr. Croellman's story of what he saw and did at Santiago is of thrilling interest; The Impediment of Modern Italy, by "Ouida," and the reply by Signor Vecchia, are two notable articles of permanent value; Prof. Kenady tells about The Nicaragua Canal in the Light of Present Politics; and Henry Emory R. Johnson discusses The Nicaragua Canal and Our Commercial Interests. \$2.50 a year; 25 cts. a copy. The Review of Reviews Co., 13 Astor Place, New York.

The Missionary Review of the World offers a tempting bill of fare. Dr. Pierson describes the "Founding of the Barot Mission"; Dr. J. M. Allen tells of the Religious Condition of Chile; Dr. H. V. Noyes opens to us the Present Situation in China; The Philippines and the Philippines are described by F. De P. Castells; Dr. Ellinwood expounds the Doctrine of Sacrifice in India; while George B. H. Howard gives an interesting account of a young Protestant Mission in the Amazon Valley. The other prominent articles are—Mormonism in Politics and Religion; Christian Work in Mining Camps; Observations in the Ellice Islands; Mission Fundamentals. The monthly survey gives an interesting account of the editorial department is well filled. \$2.50 a year; 25 cts. a copy. Funk & Wagnalls, New York.

The first number of the Seminary Magazine for the new session is out. The Rev. Rufus W. Weaver is editor. It is emphatically a White-White number. In W. C. C. it is a new piece, and his opening address at the Seminary is the first article. There are two articles about him, while numerous references to him occur. The appearance of the magazine is improved, although it is not enlarged, as we supposed it would be.

Prof. Mettlothin is the editor of the "Faculty Department," and in that he tells of the new arrangements in regard to the students. Owing to the scarcity of funds it is necessary to limit the aid given to each student to six dollars a month, also to charge for all diplomas and certificates of proficiency. No books are to be this year bought for the library, and the addition of \$500.00 to the endowment is urged. \$1.00 a year. Seminary Magazine, 600 West Broadway, Louisville, Ky.

Frank Leslie's Popular Monthly for November is the initial number in the new and improved form of this long-time favorite illustrated family magazine. It is a handsome volume in covers and gold. Its price is reduced to ten cents, one dollar per annum. This is unquestionably a wise and popular move on the part of the publishers; and the return of Mrs. Frank Leslie to the editorship of the magazine assures for a future as brilliant as its past has been prosperous. The current number makes good its promises in a splendid table of contents which includes: An illustrated symposium on Greater America, with contributions by Col. A. K. McClure, Gen. Fitzhugh Lee and Senators Chandler and Davis; With Wheeler and Roosevelt at Santiago by the Rev. Peter MacQueen; Walter Barton on Red Cross Work in Cuba; Ultra Camp on Football; Mrs. Frank Leslie on the Southern Woman; Converting Silver into Gold—an account of the wonderful discovery of Dr. Stephen H. Emmons; the opening chapters of April Bloom, the new serial story by Egerton Castle, etc., etc.

SOME weeks before his death, Mr. Harold Frederic finished the book on which he had been at work for months past. This last and most notable novel of this brilliant writer—for it is the only manuscript which he left—far eclipses in power any of his earlier stories. The story has to do with the fortunes of a daring speculator, who, in the course of his career, comes into contact with the corruption existing among the titled directors of English companies. Mr. Frederic's pictures of English society and English country life are the best and most convincing that have yet been given to us by a novelist. "The Market-Place" has a similar character, and will appear serially in that weekly, beginning at an early issue.

It is the nature of the tree that determines what the fruit shall be. A tree is not good because it bears good apples. But it bears good apples because it is a good tree. A man is not a good man because he does good deeds, but he does good deeds because he is a good man. Simple and self-evident as this may appear, it is important to state it plainly, and fix it carefully in our minds, because there are not a few who are confused into accepting the absurdity that the actions make the man; or as it is sometimes stated, "that it does not make any difference what a man's principles are so his conduct is right." As if one said, "It doesn't make any difference what the nature of a tree is, so it bears apples. It may be a scrub-oak, dog-wood, or chestnut, provided only it bears golden russets and plenty of them. You say, 'That is nonsense; a tree cannot bear golden russets unless it has a golden russet nature. Just so with men. As the apples reveal the nature of the tree, but are not the cause of it, so conduct reveals, but is not the cause of character. If George Washington and Aaron Burr were placed in similar circumstances, the virtue and patriotism would be put to supreme test. Washington would be disposed invariably to truth and virtue; Burr would as invariably consult his own ambition and determine his course by selfish motives.—Ex.

# SUNDAY-SCHOOL LESSON.

SUNDAY, NOVEMBER 20.

## MANASSEH'S SIN AND REPENTANCE.

2 Chron. 33:9-16.

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

There was never a more striking instance of the bad son of a good father than is found in Manasseh, the son of Hezekiah. He was born when his father was no longer young. It is thought his having no son to succeed him was a great cause of Hezekiah's grief when Isaiah told him he must die, and when God spared him he added a son to the blessing of a prolonged life. It would seem that Hezekiah either spoiled the child, or else was too busy with his work of reformation to do his duty as a father.

The boy was completely under the influence of his evil associates. Good and great as he was, Hezekiah sinned greatly that he did not put the faithful ones among the princes around his only son. Growing up under evil influences, Manasseh became the worst king Judah had ever had.

"So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen whom the Lord had destroyed before the children of Israel."—There was simply no form of sin which the king did not practice and lead his people into. The vilest idols of the lowest heathen were set up. The king made his own children pass through the fire to Molech. No king before him had ever persecuted God's elect for the crime of worshipping him. The worst who preceded him had been content to let the worshippers of Jehovah alone.

"And the Lord spake to Manasseh and his people; but they would not hearken."—The prophets were outspoken (see 2 Kings 21). Micah warned them most eloquently, and he draws a terrible picture of the state of affairs in the kingdom. But all did not avail till the punishment came. Men will not let God deal gently with them; they persist in their sins till his wrath is stirred.

"Whereupon the Lord brought upon them the captains of the host of the king of Assyria."—One of the many thousand good things in the Old Testament is the way in which it shows God's hand ruling in all the events which happened. It teaches us to look beyond secondary causes to the great will of the Sovereign. Esar-haddon was king of Assyria at this time. The tradition is that Manasseh had the aged Isaiah killed by sawing him in two with a wooden saw to make his death more painful.

"Which took Manasseh among the thorns, and bound him with fetters."—Among the thorns is a mistranslation most probably. The Hebrew means rings or hooks. When they desired to treat prisoners with special indignity they put hooks through their noses or their upper lips, put a rope through these and led them along as they would beasts. "And carried him to Babylon."—These

words were for a long time a stock in trade of the infidels who attack the plenary inspiration of the Old Testament. They said this was a mistake, because Nineveh and not Babylon was the capitol of Assyria. Christians replied the Bible was infallible, and therefore there was some explanation. The truth of the verse might be shown in this world, or might not be till they reached heaven. But God's Word is infallible, and to Babylon Manasseh was carried. The truth of the statement has been demonstrated in this world. The researches in the buried cities have shown that just at this time Esar-haddon was holding his court at Babylon.

"And when he was in affliction he besought the Lord his God."—In heaven to-day does not Manasseh thank God more fervently for this affliction than for all else which happened in his life? We cannot tell what may be the greatest blessing which we receive; therefore let us thank God for what seem our sorest afflictions. "And humbled himself greatly before the God of his fathers."—His was a deep conviction of sin. It is always a blessed thing to see deep contrition, and the absence of it in too many of the conversions of the day is one of the saddest signs of the times.

Verse 13—There was never a viler sinner than Manasseh, nor one who sinned against greater light. Therefore the worst of sinners can approach God in prayer for the pardon of his sins in faith that God will have mercy, if he humbles himself greatly in a penitence like Manasseh's. How God released Manasseh is not known. It was in some way which brought home to the king's heart the great truth that the Lord is the sovereign God who rules his universe according to the good pleasure of his will.

A thoroughly penitent, converted man, Manasseh came back to the throne to learn the bitter lesson so many have learned of the difficulty of undoing the evil he had wrought. He gave all his strength and labor to the good of his kingdom. He repaired the fortifications of Jerusalem probably destroyed by the Assyrians when they captured him. The wall he built ran from the modern Damascus gate across the valley of Gihon to the "fish gate." This was the weakest part of the defenses of Jerusalem. Ophel was on the southern part of the temple hill.

"He took away the strange gods and the idol out of the house of the Lord."—So far had he gone in defiling the temple his good father had loved so well, and in defying the Lord God of Hosts. All that man could do to repair the wrongs of his past life Manasseh did.

I love to think that Manasseh's salvation was due to the prayers of his pious father. Many a son has been brought back from the ways of sin in answer to such prayers when the godly father lay under the graveyard grasses. No matter how far your child may have gone in sin, nor how hopeless a case he seems, he cannot be worse than Manasseh. Let his parents pray for him and go home in faith when their summons comes, leaving him with a prayer-answering God.

The kingdom of heaven is not come when God's will is our law; it is come when God's will is our will. When God's will is our law, we are but a kind of noble slaves; when his will is our will, we are free children.—George Macdonald.

### DR. HAWTHORNE'S ADDRESS.

We are in receipt of a copy of the speech delivered by Dr. J. B. Hawthorne, of Nashville, before the recent meeting of the Boston Baptist Social Union. The occasion was inspiring and the Doctor was fully at himself, judging from the address. The subject of the speech was "Present Feeling in the South Toward the Federal Union and the people of the North." The views expressed were broad, and the speech breathes the spirit of true patriotism. No man could have been selected for the duty assigned who could have accomplished it more handsomely. Nevertheless, we think the address does not properly represent the Baptists of the South in these words:

"Scattered amid the hills and hollows there are communities of them almost as blindly wedded to sacramentalism and traditionalism as the misguided victims of Romish priestcraft. They put the Baptist brand on almost everything that has been dipped since the days of John the Baptist. They pretend to trace a succession of orderly Baptist churches from modern Louisville to ancient Jerusalem. They would decapitate, without benefit of clergy, every antagonist of their 'succession' dogma.

"But I am proud and happy to be able to say that four-fifths of the constituency of the Southern Baptist Convention are not chargeable with such narrowness and intolerance."

We suppose the purpose of this part of the deliverance was to make a fling at Landmark Baptists. If so the Doctor's description is hardly fair. Landmark Baptists, so far as we have known them, are neither narrow nor intolerant. Nor does the insinuation that they are confined to the "hills and hollows" find ready support in the facts. Perhaps the Doctor got his arithmetic reversed. Surely he must have meant that four-fifths of Southern Baptists are of this way of thinking. It is to be hoped that there are enough of them to keep the great host from losing sight entirely of Baptist principles. They are aware, however, that the task is a hard one. If we did not know our much esteemed friend to be of the finest spirit possible, we should be disposed to resent the seeming sneer at those "scattered amid the hills and hollows" of our Southland. Some time ago, we heard a brother speak of this same class of uncompromising Baptists as the "wool-hat crowd." We object to such terms and sneers. They do no credit to those using them and reflect unwisely and unjustly upon many of God's elect, who are children of a king—a great king—the great king—who will not lightly pass by indignities shown him through them. But Dr. Hawthorne intends no disparagement of his brethren.—The Baptist Mirror, Georgia.

### TWO PASTORS.

We closed a very interesting series of meetings with the Orange (Tenn.) Baptist church Sunday night, October 30. The meeting began October 17. Bro. W. H. Brengle, pastor of the Springfield Baptist church, aiding the pastor. The Lord gave us a gracious meeting. The preaching was plain, Scriptural and tender. The church was greatly blessed. There were 11 professions, 11 additions, 1 restoration and 9 for baptism. Bro. Brengle endeared himself to the congregation by his prudent con-

duct, his Christian character and his charming preaching. He left for Springfield Saturday morning, October 29, carrying with him the prayers and best wishes of a host of friends.

The people were delighted by the arrival on Saturday morning, October 28, of Bro. E. F. Tatum, missionary to Shanghai, China. He was with us Saturday night and Sunday morning and night, telling us of mission work in China. Sunday morning the church, by a formal vote, adopted Bro. Tatum as their missionary in China. So this noble church has two pastors. This is a great epoch in the history of the church. The pastor, in the joy of his heart, would exclaim in the language of the Psalmist: "Bless the Lord, O my soul, and all that is within me, bless his holy name." I think the prospects for this church are bright.

It would be a joy to the members of the church to have a visit from Bro. Eaton and Harvey, or either of them.

We want to give God all the glory for these noble people and their great work. We ask the brotherhood to remember us in their prayers, that God may lead us to "undertake great things for him, and to expect great blessings from him." To be loyal to Christ and his Word, and to guide us by his Holy Spirit to do all for his glory. J. H. BRUNNERT, Pastor.

### ELD. R. S. FLEMING DEAD.

No doubt but what you have seen the letter in the *Alabama Baptist* and *Baptist and Reflect* or about the death of our pastor, the Rev. Ray S. Fleming, written to them and published in last week's paper. Pastor Fleming was a student at the Seminary during Dr. Broadus' time, some few years back, and while there preached in some few of the churches contiguous to your city. Our late brother was pastor of the church at Hickman, Ky., some twice or three times, and I have been informed that he was wanted there again. This speaks well for a pastor, especially when he is wanted the third time. Though he was wanted at other places, we were not willing for him to leave us. He had been with us only about ten months, and during that time he had twined his love around our hearts so affectionately that we, as a church, loved him wisely and well. He has been a power for the Master's cause, and has done a wonderful work during the twenty-one years that he has been preaching. He has labored in seven different States, and has baptized into the fellowship of the church 5,012 souls. He was apparently in vigorous manhood—only just past forty-four years of age, with a fine physique. His death was caused from quite an uncommon disease—that of a carbuncle on his spinal column just below his shoulder blades. 'Twas an awful fiery-looking abscess, and caused him terrible suffering, but he bore up under it like a grand old soldier, and was kind and considerate to the last. He was a kind and affectionate husband and father, a tender and generous-hearted pastor, always sympathizing with the afflicted and strengthening the weak brethren. He passed over the river of death to rest with the saints in the beautiful beyond on the early morning of October 19. A beautiful life, a calm and serene death has gone to its reward. *Requiescat in pace, brother.* Fraternally,

O. A. WOMBLE.

## Well Known Pastor

Health, Voice, Appetite and Strength Failed—Completely Restored by Hood's Sarsaparilla.

"Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me." REV. C. B. REAUBERT, pastor Christian church, Lowellville, Ohio. Remember.

**Hood's Sarsaparilla**  
Is the best—in fact the One True Blood Purifier.  
Hood's Pills cure all Liver Ills. 25 cents.

### PROGRAMME BAPTIST CONGRESS.

The following is the Preliminary Programme of the Sixteenth Baptist Congress, to be held in the Delaware-avenue Baptist church, Buffalo, N. Y., Nov. 15th, 16th, 17th, 1898.

NOVEMBER 15th.

Man's Fall and Redemption in the Light of Evolution.—Writers: Pres. A. H. Strong, LL. D., Rochester, N. Y.; Rev. Geo. Dana Boardman, LL. D., Philadelphia, Pa.; Speakers: R. H. Peabody, D.D., Rome, N. Y.; L. C. Barnes, D.D. Pittsburgh, Pa.

The Opportunity for Baptists in Present Religious Progress. (a.) In Realms of Thought. (b.) In Forms of Organization.—Writer: W. C. Biting, D.D., New York City.; Speakers: Rev. Everett D. Burr, Boston, Mass.; A. H. Newman, D.D., Toronto, Canada.

NOVEMBER 16th.

On what Grounds Should we Accept the Biblical Books as our Bible?—Writers: Prof. B. O. True, D.D., Rochester, N. Y.; Geo. E. Merrill, D.D., Newton, Mass.; Speakers: Rev. Geo. H. Ferris, Tarrytown, N. Y.; Prof. Lincoln Hully, Lewisburg, Pa.

State Help vs. Self Help, or Paternalism in Government.—Writers: Prof. W. Rauch-enbusch, Rochester, N. Y.; Prof. Shailer Matthews, Chicago, Ill. Speakers: Chas. E. Hughes, Esq., New York City; Geo. William Douglas, Esq., Brooklyn, N. Y.

NOVEMBER 17th.

How can the Truths of Christianity be Stated in Terms of Naturalism? With regard to: (1.) The Gospel History. Writer: Prof. E. Foster, D.D., Chicago, Ill. (2.) The Christian Life. (Prof. W. N. Clarke, D.D., Hamilton, N. Y. Speakers: Albert Foster, D.D., Roseville, N. J.; Pres. D. B. Purinton, LL. D., Granville, O.

The Union of the Believer with Christ.—(1.) Its Doctrinal Aspect. Rev. Clarence A. Barbour, Rochester, N. Y. (2.) Its Practical Experience. Rev. Cornelius Woelfkin, Brooklyn, N. Y.

It is distrust of God to be troubled about what is to come, impatience against God to be troubled about what is present, and anger at God to be troubled for what is past.—Bishop Patrick.

THINK of what you are—a child of God, an heir of heaven. Realize the grandeur of saintliness, and you will shrink from degrading your soul and debasing your spirit.—Robertson.

MISSION CIRCLES.

Mission Circle, No. 1, met with Palestine church, Christian county, October 20-30, attendance large, hospitality magnificent. Dr. Eager, of Hopkinsville, gave a map lecture on missions in Africa, pointing out on the map the fields and giving a detailed history of the progress of the work in "Darkest Africa" for the past centuries. He occupied about an hour, but before he finished we were all convinced that it was "Brightest Africa," for nowhere else in all the world is more being done for the spread of the gospel than in Africa, all things considered. Pastor Thomas is doing a grand work at Palestine. A new meeting-house will soon be completed, a fine Sunday-school and prayer-meeting and it is doing a little for missions as a starter. We shall look for great things for God to be done in the Palestine field. So mote it be.

Circle No. 2 met at the same time with South Union, Christian county, Pastor Payton's church, with such backers as Hon. Mr. Clardy, Deacons Gary, Garnett and others. This circle, too, was a great success in the interest of missions. It was my privilege to attend both circles and enjoy the exercises hugely. VALE.

HOPE, IND.

One month ago we offered our resignation as pastor of this church, to take effect December 1, when the third year of our pastorate will cease. We were informed at the time that it came like a clap of thunder from a clear sky, they being much surprised, and last night at our business meeting the church refused to accept our resignation. We offered it in good faith, feeling that we might be of more usefulness in some other field. Though our pastorate here has indeed been successful and a happy one. The matter is taken under prayerful consideration, and a decided answer will be given the church the third Sunday in November; but our feeling now is to let the resignation be final unless the Lord impresses us otherwise, though the church strongly refuses.

The fifth Sunday in October found us among our old friends and acquaintances in Covington, Ky., where we had the pleasure on Sunday morning of preaching for Rev. B. F. Swindler, the pastor, at the Madison avenue church, which we enjoyed very much. If I mistake not Bro. Swindler is in his eighth year as pastor at this place, which has been a very successful one; and as Bro. Swindler stays longer he continues to grow stronger. At night we listened to Bro. O. G. Jones preach his fourth anniversary sermon at the First church. He proposes to enter upon his fifth year by holding a series of meetings.

We found Pastor Lee, of the Third church, assisted by Bro. S. M. Adams, of Walton, Ky., engaged in a series of very interesting meetings. We were not present at any service at the Third church while there, though we were the first pastor of this church and remained with them through the building of their house, and we always have a warm place in our heart for their success.

Monday morning we looked in upon the Ministers' Conference in Cincinnati. There were not so many present as we had seen in former days, when we were a member, though the attendance was fair, reports good and the meeting interesting. It was a real pleasure to us to meet those familiar faces of former days. We are now home and hard at

work. One of the things I am doing is collecting means for and superintending the piping of gas into our church house to supply us with light and heat our furnace, which we will have done in a few days. The burning of gas for heating purposes and lights (natural gas) will cost only about one half what coal and oil cost us heretofore. Come and see us and enjoy our "gas fire," both in our church and home.

S. G. MULLINS.

A BAPTIST CENTENARIAN.

Yesterday chronicled one of the most notable events in our history in this section—the one hundredth anniversary of the birth of Mrs. Sarah Nall Shackelford. She was a daughter of William Nall who moved to Kentucky from Virginia. Mrs. Shackelford was born in Nelson county, Ky., October 25, 1798. In 1815, when in her eighteenth year, she was converted and united with Mill Creek Baptist church, Nelson county; baptized by Jeremiah Vardeman. She afterward became a member of Rhoad's Creek church, Hardin county, where she yet holds her membership. In June, 1838, she was married to John Shackelford. She reared no children of her own, but faithfully trained up the four step-children that came under her care. Her life has been that of a true and faithful follower of Christ. She is very bright and cheerful for one so old, and her Christian experience is rich and joyous.

Yesterday afternoon many of her friends met in her home to rejoice with her on having reached such a high mark on the page of time. Elder R. C. Kimble, her pastor, directed the brief service. A short prayer was offered, after which Elder J. T. Barrow, pastor of Severns Valley church, read a few selections from the Scriptures. The entire company joined in singing, "How firm a foundation, ye saints of the Lord." Again Scriptures, full of promise and comfort, especially for the aged, were read by Pastor Barrow. Then Elder B. F. Hagan, pastor of Hodgenville church, led in prayer while all knelt down. The pastors of the several churches in town being present, viz., Rev. T. H. Morris of the Methodist church, Rev. W. Y. Allen of the Christian church and Rev. Dr. Keff Smith of the Presbyterian church, were asked to speak and each responded in a brief talk fitting the occasion. The company sang "Nearer my God to Thee," and were dismissed with prayer by Pastor Barrow.

Many were the loving, tender words of parting to the dear aged saint. All went away feeling that it was a happy privilege to be there and stronger for the conflict of the Christian's life. Benedictions on her memory.

R. C. KIMBLE.

Elizabethtown, Ky., Oct. 26.

\$\$\$ REWARD \$\$\$.

The readers of this paper will be pleased to learn that there has at least one remedial 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, it requires a constitutional treatment. Hall's Catarrh Cure is taken internally, setting 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 assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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STILL MAKING EXCUSES.

BY N. S. BURTON, D.D.

The character of the excuses for staying away from the gospel feast has not improved since the day when the Saviour spoke his parables, as witness the following quoted in *The Standard* of Sept. 15th: "The church is a dead place. It is too slow. Literary clubs talk books, athletes talk athletics, and politicians talk politics in a way that makes one believe that they mean business. But the people of the church have not spirit enough to exchange ideas with their fellow members. They can get excited over pink parties and ice cream socials, but that seems to be their limit. Now if the church people cannot get interested in religion why should they expect us to show any interest in it?"

In the Saviour's parable those who "made excuses" pleaded important business, or domestic duties and duties as necessary hindrances to attendance of the feast. The modern excuse is perhaps more honest, if less respectful to the Master of the feast, viz., that the feast is not worth attending.

The reason quoted above for non-attendance of church is a fair sample of those now offered by non-attendants. How shallow and false this is cannot but appear upon a very slight examination of it. This non-church-goer does not hear church people "talking" about religion. There are a good many other subjects which he does not hear about. Is nothing to be deemed important except what he hears talked about in the street or the car or the places to which he resorts? Is nobody interested in anything except what he hears them talk about? Is "talking" about a subject the only way of manifesting interest in it? The most important subjects—just those in which the deepest interest is felt by serious and sensible people—are those about which they are most careful how and where and in whose presence they talk.

Do husbands and wives talk in the presence of such people as our critic about the things nearest to their hearts? Do business men talk about their business schemes and success in the presence of outsiders? Do literary people "talk literature" to or in the hearing of the illiterate? Does our critic frequent the society, where, even in his judgment it would be in good taste for church people to talk religion? or if they should talk religion to him or in his presence, how long would he remain in their company? There is a time and place for everything under the sun, but there is such a thing as casting pearls before swine, and nothing would offend our critic more than to have church people thrust religious talk into all kinds of society. Does our critic pretend that church people do not talk about religion in so-called religious meetings, or in each other's society, or to non-religious persons on occasions when they can do so without offending and repelling them? What does he know of all this?

But what shall be said of the implied assumption that talk is the test and thermometer of religious temperature—that men manifest their interest only or chiefly by talking? Is this true of business men or of scientists or even of the better class of politicians? Talkativeness is an indication of superficiality. The man of business indicates his interest by investing his money and his time and energies in his business. The lover of art talks

of his favorite picture only to those who have some appreciation of art. He spends much more time in studying and enjoying works of art than in talking about them. Athletes who talk athletics on all occasions are talk bored, and so would church people be who should talk religion in all places and on all occasions.

Is it no indication of interest in religion on the part of church people that they give large sums for building churches and making them inviting to non-church-goers, secure the best talent for the pulpit, invite, by regular attendance on their own part, others to attend, greet them cordially when they come, and even resort to some questionable means (such as "ice cream socials") to draw the indifferent into the circle of religious influence? It is not the man who talks publicly of his love for his wife and children, or who makes a public display of his fondness for them, but he who makes best provisions for their comfort and happiness and well being, who feels most interest in them. Let the interest church people feel in religion be estimated by what they do to promote true religion in the community and the world, and to make it attractive to others, not by the talk which a carping critic may happen to overhear.

They who fear the Lord speak often one to another, but they do not do it to be seen of men. The communion of saints is quite as much in working and worshipping together as in talking.—The Standard.

GRAVES COUNTY ASSOCIATION.

The Graves County Association met with the Farmington Baptist church October 26. The annual sermon was preached by Bro. W. F. Lowe from Prov. 22:28.

After reading the letters from the churches the association was organized by electing Bro. W. F. Lowe, moderator, and Stephen Elmore, clerk.

The attendance was good. All the churches were represented but two. Union and brotherly love prevailed. This association has thirty-one churches. All located in the county of Graves. Most of the churches reported revival meetings with small gatherings. A number of visiting brethren were present—J. W. Warder, Corresponding Secretary of the General Association; D. Y. Bagby, representing the Recorder; J. N. Hall, representing the *American Baptist Flag*; A. F. Williams, President of Clinton College, and others.

The letters from the churches showed an increase of mission funds—about 10 per cent. above last year.

The Orphans' Home was not overlooked by the churches—\$103.43 was raised for the Home.

The following resolutions relative to the Whittitt muddle were unanimously adopted:

- WHEREAS, Dr. W. H. Whittitt, President of the Southern Baptist Theological Seminary, has offered his resignation, to take effect next June; therefore be it Resolved, 1. That we hail with pleasure the promised resignation of the Doctor; and we hope and trust that his resignation has no string to it. 2. That we do hereby petition the Trustees of the Seminary to accept his resignation and put an end to this unfortunate controversy that has consumed us so much trouble. 3. That a copy of these resolutions be sent to Joshua Levering, chairman of the Board of Trus-

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tees, and to the WESTERN RECORDER and *American Baptist Flag* for publication.

The Graves County Association are a noble band of brethren and sisters. They are set for the defense of the gospel. They are strictly "Landmark" Baptists. They believe in hewing to the line, let the chips fall where they may. This being the case, the WESTERN RECORDER and *American Baptist Flag* received a warm greeting and were unanimously endorsed and recommended to the churches.

The next session of this body will be held with Sharon church, five miles south of Mayfield, commencing on Wednesday before the first Sunday in October, 1899. W. F. LOWE.

DR BAGBY'S BOOK.

I have read Dr. D. Y. Bagby's book, "Jesus the Nazarene is Certainly the Messiah of Jewish Prophecy." It is an excellent work, and so well arranged that any profane of Jesus or his office can be found in the book in a few moments, also the place where such Scripture is recorded in the Bible. I am a Bible reader, but I did not know that there were so many prophecies of Jesus and of his work until I read Dr. Bagby's book. It looks like it is plain enough to dispel the doubts of unbelievers and strengthen the faith of the saints.

Respectfully, J. F. BRENTS. Ida, Clinton Co., Ky., Oct. 28.

"JESUS, the Nazarene, is Certainly the Messiah of Jewish Prophecy."—I have read this book carefully and find it very interesting. Not only so, but it is calculated to strengthen one's faith in Jesus, the promised Messiah. I take pleasure in recommending this book to all Christians, especially to those who may have any doubt as to Jesus of the New Testament being the promised Savior that should come into the world. The execution of the book is all that could be asked. Don't fail to read it.

W. F. LOWE.

Pottsville, Ky. O GIVE thanks unto the Lord, for he is good, because his mercy endureth forever.—The Bible.

THE OCEAN OF LIFE.

BY J. M. MATHEWS, JR.

A wonderful sea is the ocean of life  
As it swells with the tide of the  
years,  
It ever grows deeper with trials of  
earth  
As it surges with sorrowing tears.  
Each billow—each wave, is a thought  
of the past,  
And a voice in sweet melodies low  
Seems ever to sing of a little that is  
gone,  
And dear faces that lived long ago.  
And often these voices seem wailing  
aloud  
From the dark, profound depths of  
this sea.  
Bemoaning the follies of life's van-  
ished years,  
And lamenting the sins yet to be.  
But ofttimes when dark are the skies  
over all  
When a tempest wild sweeps o'er this deep,  
Our vessels are stranded on some  
stormy isle,  
And we sink 'neath the waters—to  
sleep.

OUR PULPIT.

THE PSYCHOLOGY OF ATONEMENT.

BY REV. E. J. CAMPBELL, B.A.

Him who knew no sin he made to be sin on our behalf, that we might become the righteousness of God in him.—2 Cor. 5:21.

This is one of the most characteristic and outstanding sentences of the Pauline Epistles. It is an expression in the fewest possible words of that which the apostle regarded as the central truth of Christianity, namely, the atoning work of Christ. The statement is almost startling in its emphasis: Christ, the Sinless One, made to be sin in such manner that the guilt of men could, as it were, be transferred to him, and that mankind, thus redeemed and united in loving fellowship with him, might become the righteousness of God. So vast and many-sided is the gospel here stated that it is not wonderful that the church has not succeeded even yet in grasping it in its length and breadth and depth and height. Stress has been laid now upon one portion of this gospel and again upon another. Now one aspect of its truth has been suffered to fall into abeyance, while another has been emphasized; and, again, some neglected element has been brought forward and pressed upon the attention of the world. There is something in this text which eludes expression. It is a soul for which no body can be found; it is the statement of a possible change in human nature, the result of which we can see in every saintly character, but the cause and process of which lie beyond observation. Just at the present moment there is a singular uncertainty in the views held by many preachers and teachers in regard to the doctrine of Atonement. Many continue to preach it without attempting to explain it. Some allow it to occupy a subordinate place in their pulpit utterances; some preach it, as it were, apologetically; some substitute for it a quasi-Socinian teaching, in which the sacrifice of Christ is represented—truly, no doubt—as the result of obedience to the will of God, and caused by the sin of man. The defect in all these hesitating evangelisms is that the vital connection between the suffering of Christ and the forgiveness of sins does not receive the emphasis which in apostolic teaching it undoubtedly did. Attempts have been made to discount, in a

measure, the theology of the Pauline Apostles in regard to this doctrine. These attempts have failed; the one sentence which is our text is alone sufficient to resist such a tendency. It stands unquestioned as the teaching which the infant Christian church was accustomed to hear from the lips of its pastors. Paul assumes the acquaintance of his readers with the truth he here wraps up in so small a compass. The capitalized experience of the same church during nineteen centuries corroborates Paul's confidence. Christian teachers may be puzzled to discover an adequate theory of the atonement, but of the fact itself we must never allow ourselves for a moment to stand in doubt. Each successive age has its own way of interpreting truth, and expresses it in its own terms.

We are waiting for the theologian who shall re-state for us the great doctrine of atonement in the terms of the twentieth century.

In the meantime we must not, and dare not, cease to preach it: "Woe is me if I preach not the gospel." Possessing the jewel, we can wait for the casket. There are certain permanent and necessary elements in the doctrine which will remain unchanged in any age. Augustine, Bunyan and Spurgeon, though so far apart in history, are near together in experience. Their conversion was in each case the result of a self-discovery, followed by a saving apprehension of the stupendous fact that "Christ bore our sins in his own body on the tree." The relief which followed upon the acceptance of this fact came once for all, the process never needed to be repeated. The psychology of conversion is much the same to-day. The release from the sense of guilt follows as certainly upon the humble acceptance of the result of the sacrifice of Christ as ever it did. Men do not come under conviction so easily; but it is the preacher's duty to summon them everywhere to repentance, and to proclaim the remission of sins through Christ and him crucified. This sense of personal demerit is the peculiar product of Christianity; Christ is the author of it. His effect upon the world has been to convince it of sin, of righteousness and of judgment. The Pharisaic ideal of righteousness was shattered into pieces amongst those who had been with Jesus. His very presence seems to have condemned men, even when it attracted them. He revealed them to themselves; the outburst of the simple-hearted Peter, "Depart from me, for I am a sinful man, oh, Lord!" no doubt expressed the feeling of the little group who gathered around the same Master. Jesus often repelled the self-righteous, but even while he did so his righteousness condemned theirs. The very men who slew him felt his superiority; his goodness was of another order than their own; they hated him for it, they could not but see it. To the few who received him, however, he was at once a revelation and a Redeemer. He convinced men of sin, but, at the same time, brought unto them the words of eternal life. This work has been continued by the Holy Spirit. In his promise of the Comforter, Jesus declared that what he had already done in convincing the world of sin, righteousness, and judgment, the Holy Spirit should continue to do. Thus, at one and the same moment, the world was made aware of its own need, and the way of redemption was opened. Nothing like this Chris-

tian sense of sin has ever appeared before Jesus. Even the chosen people, who are themselves unique in the possession of a knowledge of sin and expiation, show, in the passionate language of the prophets, a tendency to fasten regard upon deeds rather than on disposition. No other among the great religions of the world seem to contain any idea of the "godly sorrow which worketh repentance." The sense of guilt, as Christians know it, is the effect of the presence of Christ in the world, "and of the Holy Spirit in the soul.

He came in tongues of living flame. To teach, convince, subdue. All powerful as the wind he came—As voiceless too."

Without this sense of guilt, however, that holiness, which is the flower of all beautiful human character, is impossible. From the platform of the discovery of one's own unworthiness, and raised thence by the power of redemption, it is possible to ascend into living fellowship with the Father. There are certain contents of the sense of guilt which are present in all true repentance. The soul under conviction is but little likely to analyze them; it is well, however, that the preacher should know and recognize them. They are as vividly present in all sorrow for personal sin to-day as they ever have been in the history of the church.

1. There is, in the first place, the feeling of estrangement from God.

How real this feeling can be can only be known to those who by the Holy Spirit have made discovery of his nearness and holiness. It may be, and probably is, true that the majority of men to-day give but little thought to God and righteousness. This is the age of religious indifference. Men do not feel their separation from the Holy One because they have no vivid realization of his existence. To become over-poweringly convinced of the presence of God, to make discovery of his righteousness, is to be conscious that between ourselves and him is a great gulf fixed. This is a phenomenon of religious experience, it is the preface to a true Christian life. God is discovered by the conscience rather than by the intellect. To search for God as the absolute, the unconditioned, the first cause, the life of the universe, and what not, is to miss him. The awakened conscience it is which really apprehends him. The Holy Spirit, in convincing men of sin, reveals to them at the same moment the essential righteousness of his nature and the estrangement which sin has caused between the soul and him. To one who has never felt this it is impossible to explain it. It is a condition of wretchedness and pain. Once it has been aroused it cannot be stifled without severe and continued effort. He who quenches the Spirit, who convinces of sin and of righteousness, wrongs his own soul.

2. A second content of the sense of guilt is the feeling that the soul is under condemnation.

It is impossible to put into words the precise nature of this further self-discovery, but it thurs one in this gathering to-day who has not felt it? The soul under conviction of sin feels self-condemned as well as God-condemned. The sense of the eternal righteousness of things awakens with accusing voice. The sinner feels that the whole trend and purpose of the universe is against him. It matters little what philosophers may have to say to him in regard to the problem of evil



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creation, or the mystery that shrouds the doings of God in regard to it. The voice within him speaks more loudly: "The soul that sinneth it shall die." The spirit convinces of judgment. It is no fancy, but stern reality, to feel one's self under condemnation. It is not the penalty of sin that is dreaded, but the fact. The greatest penalty of sin is to feel one's self its victim. The sense of personal guilt inevitably carries with it this sense of personal condemnation.

3. Yet another accompaniment of the sense of guilt is the feeling of the impossibility of escape from responsibility for and association with sin.

As a rough example, suppose a man to have committed a crime which his own moral sense, and the moral sense of the community in which he lives, alike condemn, he must feel that the stigma remains forever. He feels himself to be in hateful association with a fact from which there is no escape. He cannot rid himself of responsibility, nor will society ever allow him to rid himself of responsibility, for what he has done. He is chained forever to the corpse of his own past. Many a delirious moment has been succeeded by a lifetime of burning regret. Pass, however, from the consideration of one single sin to the consciousness of its dreary companionship in disposition and character. The experience of the writer of our text has been repeated in the experience of would-be saints ever since. "We know that the law is spiritual; but I am carnal, sold under sin. For that which I do I know not; for not what I would that do I practice; but what I hate that I do.....I find then the law, that to me who would do good, evil is present. For I delight in the law of God after the inward man; but I see a different law in my members, warring against the law of my mind, and bringing me into captivity

under the law of sin which is in my members. O wretched man that I am! who shall deliver me out of the body of this death?" This dread discovery of our impotence in regard to sin is an invariable accompaniment of the feeling of personal guilt.

4. Allied to the feeling just mentioned, but not identical with it, is that of the impossibility of personal righteousness.

The realization of guilt acts as a menace, an inhibition from good. We are shut off—or, rather, shut down—from the attainment of holiness. To mend and patch character is not to become holy. A mechanical excellence is insufficient at the best. Having sinned we are unable to rise. A further example may here be cited in illustration. What does human society say in effect to the man who has been a convict or the woman who has fallen from purity? In either case it forbids a return to, or achievement of, positions where respect and esteem could be accorded to them, as though they had never fallen. Such a thing never happens otherwise than by the concealment of the guilty past. Society shuts the door in the face of the erring one, and forbids entrance. Again, what does such an offender think of himself or herself? Say the convict is fitted by talents and education to become the guide, philosopher and friend of others who have not his endowment of ability, could he

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ever permit himself to take such a position? No, indeed; the past never quits him, sin has psychological consequences; he cannot shake off responsibility, he cannot feel as though he had not sinned. There are reaches of righteousness, humanly speaking, which are not for him. It would be out of character for him to play the part of the noble, strong and upright leader of men. He may mourn the fate which prevents him from doing what otherwise he would have been perfectly free to do, but it is inexorable. Or what of the woman who has sinned against the dower of her sex? She may repent in sackcloth and ashes, but society will never forget. There is a range of excellence, a mood of character from which she is shut out. It would seem unfitting and out of place for her to speak, or act, or think, or live as others might who have not sinned her sin. We can imagine the shame and confusion which would be hers if she found herself in a situation where she was loved and honored, looked up to and obeyed, and suddenly the truth in regard to her never-to-be-forgotten fall were openly declared. Then, indeed, would her own feelings teach her that the dead past had not buried its dead; that there were heights of goodness possible to others, but impossible to her. I take these two cases simply as analogies of the physical condition of the sinner, in whom has awakened the sense of guilt. I make no comment upon the justice or injustice of society in regard to them. A more corrupt society might give a different verdict, and in any case the standards of our pseudo-moral society are frequently false ones. Neither is it meant to imply that, Christianity or no Christianity, the inner feeling of these unfortunate ones need always remain what is here portrayed. The object of this sermon is to show that it need not be so. The figure is but as a window opened to afford a glimpse of the deeper needs of the soul. Here we are face to face with a fact of all moral experience. We cannot draw lines between the kinds of sin. There is none righteous—no, not one. Let any man of you look into his own soul, examine his own record, deal faithfully with his own thoughts, remember the wildness of his own passions, and then, no matter what the world says, he will feel that as between himself and God there is a righteousness which sin has made it impossible to attain.

These four conditions, estrangement from God, a sense of condemnation, the impossibility of escape, and the inhibition of holiness, are constant elements, as we have seen, of the sense of guilt. There can be no object in pointing them out other than to show the deep-seated need of the soul, which is their result. It is impossible that the mind should continue to endure the pressure which the discovery of personal guilt creates. Two courses are open to the penitent. He may

stifle or destroy the thoughts and feelings which mar his peace, or else a yearning, a longing, almost a demand for relief shapes itself within him. Such a demand is the cry of the conscience, "What must I do to be saved?" It is the business of the preacher to give answer to that cry. The message is in no wise altered; it is, "Believe on the Lord Jesus Christ and thou shalt be saved." "The chastisement of our peace was upon Him, and with His stripes we are healed." So intimate is His connection with the soul that we can say, "He was made sin for us who knew no sin, that we might become the righteousness of God in Him." I will here venture the assertion that in spite of the outward indifference which exists toward the Gospel and its invitations to-day, the question "What must I do to be saved?" is asked oftener than the pulpit tries to answer it. The demand is more widespread than we sometimes recognize or attempt to meet. No earnest and faithful preacher is ever without sufficient examples of the working of the Spirit of God amongst the people whom he addresses; they need the good tidings of pardon and peace, and to us is committed the ministry of reconciliation.

This is what we mean by the witness of the human heart to the essential truth of the atonement. It is what may be called the psychical proof of the great doctrine of substitution and expiation. Metaphysically, it may for the moment be lost in the mists of criticism and uncertainty, morally it is worthy of all acceptance. Let us get firm hold of this one necessary truth that sinful human nature demands—the relief which God has furnished in the gift of his Holy Son Jesus, who is the propitiation for our sins. Once grasped, the truth will almost preach itself. Face to face with the sinner, and with full knowledge of his wants, what can we do but preach Christ and him crucified as the ground and condition of the forgiveness of sins and the justification of the sinner? I may, perhaps, be pardoned for giving at this point an illustration from a personal experience in the work of the ministry. Indeed, the case I desire to cite has been to me much more than an illustration; it has been a landmark in my ministry. It has, more than once, formed the basis of an appeal to my own people. On one occasion, about two years ago, I was sent for to see a lady—a stranger—who was dying in Brighton. I found her to be a person of means and education, but quite ignorant of the Christian faith. Her religious views had been formed almost entirely by the influence of certain Oriental cults. To her, Jesus was simply a great moral teacher, standing in line with other religious masters. Of Christianity, as the religion of redemption, she had no knowledge. Her life story had been a sad one, stained deeply by both sorrow and sin. With the details we have no concern, with the need they gave rise to we are all in sympathy. The poor suffering soul stated it for herself in words that are charged with meaning. "Oh," she sighed, "that it were possible for some great, strong friend to take my conscience as though it were his own, that I might have a little peace!" I learned more from that sentence concerning the mystery of redemption than up to that moment I had ever thought of. Here was a soul who knew and stated the need of just such a salvation as we are

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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.

For Ladies' Full Seamless Black Fleeced Hose, double soles and high spliced heels and toes; fast black; 40 gauge—a great offer. **15c**  
For Extra Quality Black Combed Maco Hose, double fleeced lined, real 2-thread; extra elastic high-spliced heels and toes; fast color. **25c**

### Sheet Lengths.

Good Quality Unbleached Sheetical, 24 yard lengths, special price only **25c**

### 20c 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 Fleece-lined Half Hose, good weight.  
**25c** For Men's Extra-quality Double Fleece-lined 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.

bidden to proclaim. She asked, without knowing that there was any answer, for the Saviour who was made sin for us, who could take man's conscience as though it were his own and leave in its place his peace. The sense of guilt had awakened with power in this poor dying woman. To have told her, in what was almost the last moment of her life, that the Most High could forgive her sins would have carried no comfort to her heart. The only possible relief for her was to hear of him on whom the Lord hath laid the iniquity of us all. The reason why I venture to tell you this story is because it is the best example within my knowledge of a soul knowing and stating its own need without being aware that there was any hope of the satisfaction of that need. Suppose there had been but that one case in the whole world, then God's answer to that one has been the gift of the Lamb slain from the foundation of the world. It has been objected, and sometimes in strong terms, that the principle of the atonement, as here suggested, is an immoral one. It is contended that to expect Christ, for any one else, to assume the responsibility for our

### 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 Novelty, 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, w.c.t. seams.  
**\$3.98** For Ladies' Extra Quality Black Cheviot 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.

sinful deeds is to expect something that in the moral order of things should not, and cannot, take place. We are told that it is an act of moral cowardice to lay our sins on Jesus, that to free ourselves from the burden of past and present guilt, and to expect another to bear it, is in itself, an act of wrong, and hurtful to the future moral character of any one who brings himself to believe it. The principle in such repentance is suggested to be identical with that of the condemned criminal who, to ensure his exemption from punishment in the world to come, makes his peace with God at the eleventh hour, and walks to the scaffold singing hymns and breathing prayers. We are reminded that this kind of gospel has no sanction in the natural order of things, that nature and human experience alike teach that every man shall bear his own burden, and that he who rests his case upon such a foundation builds his moral character upon a fiction. I do not pause here to point out what I believe to be the mistaken assumptions honestly made by teachers of this kind. Such a position, however, can only be taken by such as have a very in-

adequate sense of the exceeding sinfulness of sin. Granted that the atonement is the wisdom of God in a mystery, that it eludes the categories of the philosopher, it yet remains irrefutable that it is the power of God unto salvation to every one that believeth. How can that doctrine be immoral, without which the flower of morality could not come into being? How can that gospel be mistaken which has woven itself into the experience of the saints in all ages which is the foundation of such heroes of the Cross as Bernard of Clairvaux, Francis of Assisi, George Herbert, Charles Haddon Spurgeon and Catherine Booth? These, and such as these, are the great cloud of witness. Immoral! Then the richest and most beautiful of all human types of character are to be regarded as rising from a foundation with which they have nothing in common. No, no, it cannot be so, the tree is good of which the fruit is good; the grandest, strongest, most irrefutable proof of the truth of the gospel which we preach is that to-day, in our midst, under our eyes, we see the same results achieved by it as in the days of yore.

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.

ONE way to dispose of a view to which one objects is to give it an offensive name. Many persons will be more influenced by this than by any argument.

Similarly the Scriptural doctrine of the atonement has been named the "commercial" theory—"so much for so much,"—and that is enough for a certain class of minds.

The theory of inspiration which is nick-named "mechanical" is the only sure enough theory of inspiration at all. It is the only inspiration that inspires! Unless the Holy Spirit is responsible for the very words of Scripture, the Bible has no authority over men's consciences.

The doctrine of the atonement which is nick-named "commercial" is the only theory that offers any atonement that is not unjust. Justice demands the infliction of the full penalty for guilt.

man and require him to pay this fine. But if a friend of the criminal volunteers to pay the fine, it is just to accept it and to release the criminal.

But those who maintain some of the new views claim that mercy comes in and prevents, in some way, the infliction of the full penalty. Mercy does come in, but instead of preventing the infliction of the full penalty, mercy provides a substitute for the sinner who bears the full penalty, and thus the demands of justice are completely met.

The tendency in some quarters is to believe in an inspiration that does not inspire, in an atonement that does not atone, in an obedience that does not obey, in a justification that does not justify, in a sanctification that does not sanctify, in a damnation that does not damn, and in a salvation that does not save.

ILLINOIS IN REBELLION.

A body of Negroes, citizens of the United States and of Alabama, some three weeks ago went to Illinois under contract to work in some mines. This was plainly within the rights guaranteed to them by the Constitution of the United States.

Later Gov. Tanner boldly declared: "I will not tolerate this wholesale importation of foreigners into Illinois, and if I hear that a mob is to be brought into this state, such as was taken into Virden, I care not on what railroad it comes or from whom, I will meet it at the state line and shoot it to pieces with Gatling guns."

Now the Constitution of the United States expressly provides that the citizens of each state shall be entitled to all privileges and immunities of citizens of the U. S. A citizen of Alabama has as much right to go to Illinois and go to work as he has to go to another place in Alabama.

This is a great deal worse than "nullification" in South Carolina, for that was simply a setting aside of a Federal law, not a defiance of the Constitution; and yet how prompt was Andrew Jackson, then President, in asserting and maintaining Federal authority. This Illinois rebel-

lion is a great deal worse than secession, for the seceding states claimed to be exercising their rights according to the Constitution in setting aside Federal authority and withdrawing from the Union, while in the case of Illinois nobody pretends that the state is acting according to the Federal Constitution. Since, therefore, nullification and secession must be suppressed at whatever sacrifice, what should be done with Illinois in her open rebellion? Why is the Federal Government so indifferent to the maintenance of the Constitution in Illinois? Why does the Administration do nothing to protect citizens of the United States in their constitutional rights? Why do the good people of Illinois keep quiet at such a time? Why do the people of the country generally care so little? Is it because only Negroes are involved? The fact is everybody is involved. If the governor of Illinois may prevent one law-abiding citizen of Alabama from settling in Illinois, then he may prevent any citizen of any state from settling there. And any governor may erect a wall around his state and allow no citizens of other states to enter.

It is amazing that the chief executive of a state like Illinois should act in such fashion. It is more amazing that the people of Illinois should submit to it. It is more amazing still that the United States Government should do nothing about it. But it is most amazing of all that the people generally should care so little about their liberties. We cannot overthrow the Constitution in the case of Negroes and maintain it in the case of white people. When once the constitutional guarantees of our freedom are broken down, they are broken down for everybody alike. If it had been simply a local mob that prevented the Alabama Negroes from landing in Illinois, the case would have been far different. But here the chief executive of the state uses his official authority and calls into action the state troops to deprive citizens of the rights guaranteed to them by the Constitution of the United States. No such crime against liberty has ever before been committed in our country.

INFORMATION DESIRED.

"The church is to proclaim one condition of salvation, and this is a personal faith in Jesus Christ." This is a quotation from a Herald and Presbyterian article printed in the Recorder of October 18, on page 3, last column.

"If there are troublers and dissemblers and doubters to-day, so have there always been, but that does not change the fact that there are multitudes who hold just the same doctrines exactly that Peter, John and Paul taught, and that Luther, Calvin, Whitfield and Wesley preached." This is a quotation from the same article.

1. Is it a fact that Luther, Calvin, Whitfield and Wesley preached "just the same doctrines exactly" that the Apostles taught?

2. Does the writer indorse the doctrines of the above named preachers?

3. Does Calvin indorse the statement that salvation has one condition?

4. Is not conditional salvation quite as pronounced a departure from the old faith as it would be possible to make?

5. If personal faith in Christ is a condition of salvation, why is repentance toward God not a condition of salvation?

6. If personal faith in Christ is a condition of salvation, why is baptism not a condition of salvation?

7. If personal faith in Christ is a condition of salvation, why is not endurance to the end a condition of sal-

vation? 8. If salvation has one or one thousand conditions, why did Paul say, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God?"

9. Does the Baptist denomination hold that salvation is conditional?

10. Do Baptists generally indorse the doctrines of the Philadelphia Confession of Faith?

11. Will some Baptist brother please answer? Fraternally, J. A. BURNS.

Bright Shade, Ky.

We cheerfully answer:

1. Not in all points, but the article does not affirm that. It says "there are multitudes who hold the same doctrines exactly," &c., and that is true. We suppose, however, that the author of the article referred simply to the doctrines in regard to the conditions of salvation.

2. Our correspondent does not indicate who is meant by "the writer," and so we cannot tell what "the writer" indorses. As for the Recorder, we indorse all "that Peter, John and Paul taught," but not all that "Luther, Calvin, Whitfield and Wesley preached."

3. We understand him to so teach.

4. We do not understand this question. Salvation is certainly conditioned on faith. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." John 3:36. We are not sure we understand what is meant by "conditional salvation." If it means that salvation is not without conditions, it is no departure from the old faith at all.

5. Repentance toward God is a condition of personal faith in Christ, but the faith is the condition of salvation, see John 3:36. No sinner is saved without repentance.

6. Because the Bible nowhere teaches that baptism is a condition of salvation. So far from that, salvation is a condition of baptism.

7. Endurance to the end is proof of salvation, but a man must be saved before he can endure.

8. Paul said it that way because that is the way of it. Grace is the one source of salvation, and faith is the one channel by which salvation comes to us.

9. Yes; provided by "conditional" is meant that salvation is not given unconditionally.

10. Baptists generally prefer the New Hampshire to the Philadelphia Confession, as briefer, more comprehensive and simpler. But most of the Baptists approve the Philadelphia Confession, so far as it goes.

11. A Baptist brother has answered.

News comes as we go to press of the death of the Rev. Dr. H. L. Wayland of Philadelphia. He was a son of the famous Dr. Francis Wayland and was a man of remarkable gifts. He became best known as editor of the National Baptist. He abounded in humor and was a welcome speaker at meetings of all sorts. On account of failing health, he some time since retired from active service. He ever took a lively interest, not only in denominational matters, but in civil and religious questions as well.

The Congregationalist says it is a great thing for a church to have a history and to glory in it, and adds: "Every church needs, now and then, to look into its past, to realize what it has stood for in the community and to call to mind the services and faith of those who are now saints in light."

Editorial Varieties

It is said that the best railroad eating house in the land is at Cascade Canon, Colorado. A good railroad eating house is a great comfort to the traveler.

The New Era Institute last week in Louisville was so successful that next year held. Dr. Warner is giving special attention to the work. Another institute is held this week in Paris, Ky.

The Journal and Messenger is anxious to see the full results of Dr. Christian's investigations in England the past summer. Those results will be forthcoming in due time and they will be satisfactory.

They advertise queerly in India. Here is one from Madras: "Mahomed Abdoola, Son of Hajee Abdool Kadur, General Merchant. Where else do men advertise their fathers along with their business?"

"The first weekly Methodist paper ever started was Zion's Herald, which was begun in Boston early in January, 1821."—Christian Advocate. That was about two years before the WESTERN RECORDER started.

The Outlook says that Col. Roosevelt is "not only an honest man, but an aggressively honest man of the sort we need. The country needs men who not only believe right but who will stand by the right."

Dr. Reuben A. Guild of Brown University, Providence, R. I., writes: "Your outspoken views on the 'Higher Criticism' I greatly admire, being a firm believer, as was my dear friend and classmate, Dr. Boyce, in 'Moses and the Prophets.'"

President McKinley and Governor Bradley have designated Thursday, Nov. 10th, as a "day of thanksgiving and prayer." The Governor's proclamation is short and to the point, viz: "Thursday, the 10th day of November, is hereby set apart as a day of thanksgiving and prayer."

The Northern Presbyterians are mourning the loss of one of their ablest men, Dr. Hutchison, of Philadelphia. He was pastor for many years and editor of the Presbyterian, one of our most valued exchanges, and was Moderator of their General Assembly. A man of such a noble character can be ill spared.

The Central Methodist has sent out its first issue from Louisville under its new management. We welcome our contemporary as a near neighbor. We are surprised to see in it the statement that the number of Methodists in Kentucky has decreased in the last year. Are our Methodist brethren losing their old-time zeal?

It is just as we expected. All the indictments against the Louisville gamblers were dismissed. Of course they were. Who that has watched the course pursued toward the gamblers of this city expected anything else? When once a well-dressed gambler from Louisville is actually landed in the penitentiary—as the laws of the state require—we will believe that the authorities really intend to enforce the laws.

The Examiner quotes freely from our reply to Prof. Robertson's attack on the Recorder, and adds that the editor of this paper, no doubt, will throw his columns wide open to the challenge reply. Certainly we will. As an honorable man, Prof. R. will, of course, give his proof or else retract the charge. We will not only give him space to publish his proof, but we will allow him free access to our files and give him every facility in our power.

The Rev. Dr. T. D. Witherspoon died at his home in this city on Thursday of last week, after a lingering illness. He had been pastor of some of the leading Presbyterian churches in the South, President of Central University and at the time of his death he was professor in the Presbyterian Theological Seminary in this city. Dr. Witherspoon was one of the ablest, most scholarly, honest and best men in the land. The cause of evangelical religion sustains a severe loss in his death.

The recent Episcopal Convention had up the subject of divorce, but no change was made in their canon law on that subject. An effort was made, led by Bishop Doane, to modify the law so as to recognize no divorce at all for any cause. The present law allows the innocent party to have a divorce on the ground of adultery and to marry again. It also allows the re-marriage of those who have been divorced from each other. The majority in favor of the present rule was by no means overwhelming, and notice has been given that the matter will be brought up at the next meeting of the Convention. The tendency is not to recognize any divorce at all for any cause whatever.

We mentioned last week the death of Dr. S. W. Duncan in Boston. He had been in poor health for some time. He sailed from Boston Aug. 27th on an extended tour among the mission fields of the Missionary Union. He reached Fort Said, Egypt, in such condition that it was evident he could not successfully make the tour, and he returned back. He reached Boston on Saturday, Oct. 25th and died at midnight Sunday, Oct. 26th. He thus got back just in-time to die at home.

And here comes the news of the death of the Rev. Dr. H. H. Bell, of Hillsdale, Tenn., one of the noblest, purest and best of our countrymen. Ah! how they are dying!

# AMONG THE CHURCHES

## LOUISVILLE.

Walnut-st.—Pastor Eaton preached, two received by letter.

Broadway—Pastor Jones preached very night last week and twice on Sunday. Since last report ten have been received for baptism and six by letter. Five baptized. Meeting closed.

Chestnut-street.—Pastor Weaver preached in the morning and Bro. A. Worrall at night. One baptized.

East—Pastor Christian preached, three joined by letter.

McFerran Memorial—Pastor Eager preached. Two received by letter and one under watchcare. Pastor went to Bardstow Monday to visit Pastor Trotter in a meeting.

Twenty-second and Walnut—Pastor Hunt preached. Four received by letter and one under watchcare.

East Mead—Pastor Whittinghill preached in the morning and Bro. W. W. Warder at night. Bro. R. A. Bennett, Geo. Patterson and Wm. Fullerton ordained deacons. One received for baptism. Bro. Eaton lectures Friday night, followed by "Box Supper."

Franklin-st.—Bro. J. P. Jenkins preached at both hours. He has been called to the pastorate and will soon enter upon his labors.

German—Pastor Wm. Ritzmann preached as usual.

Highlands—Pastor Dawes preached. Three received by letter and five baptized. Meeting closed.

Logan-st.—Bro. J. H. Dew preached in the morning and Bro. E. B. Farrer at night. Meetings nightly. Seven received for baptism, one restored and two by letter. Meeting continues.

Parkland—Pastor Gordon preached at both hours. One received by letter.

Portland-avenue—Pastor Shelton preached.

Southgate-street.—Pastor McFarland preached. Three joined by letter.

Third-avenue.—Bro. J. M. Sallee preached twice Sunday and every night. Eight received by letter and one for baptism.

Twenty-sixth and Market—Bro. T. T. Martin preached three times Sunday and twice each other day. Nine received for baptism. Meeting of great power.

Thirty-sixth and Grand avenue.—Pastor Fry preached. Three received for baptism.

Clifton—Pastor Masters preached in the morning and Bro. G. W. McDaniels at night.

## SEMINARY NOTES.

Dr. Witherspoon, professor in the Presbyterian Seminary, died November 8. Some of our boys attended the funeral.

Pleasant Grove church gave her pastor, Bro. T. B. Hill, a reception this week. Bro. Lynch and Creed report plenty of pretty girls out there.

Prof. Hawes is much improved in health, and is at his post now ready for work. His elocution class numbers about 75. We are glad to see you, Professor.

"As your horizon of knowledge widens, so also does your horizon of ignorance."—Sampey.

"Deep despair and unutterable flippancy is the character of much of the writing of our time."—Dargan.

"If you are not a man at 30 you never will be."—Jeter.

November 1 was "Missionary Day." It was well attended.

Dr. J. M. Frost addressed the Society.

Dr. Whittell emphasized the fact that this was for *missionary* society.

Dr. Sampey emphasized the fact that we should do something to enquire into.

"If you slight missionary work while in the Seminary you will neglect it for your pastorate."—Overer.

Nine hundred and seventy Sunday-school students were taught by the Seminary boys during the month of October.

"Brethren, if any of you should neglect to do something, you should be very sorry."—Whittell.

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Two of our last year students will sail soon for China. They have our prayers.

"I think no other book has ever stirred my heart so much as the 'Life of Matthew T. Yates.'"—McGlothlin.

"Two things the church needs today—the social power of women and the business power of men."—Frost.

"Some of the sentences of Noah K. Davis on thought make me think of the crack of a whip on a frosty morning."—Broadus.

About 12,000 Bibles and Testaments were given away last year by the Baptist Sunday-school board.

Dr. Dargan once said before the Virginia Association: "Brethren, I have had great success. I have gotten one of my members to double his subscription for missions; he gave last year 25 cents, this year he gave 50 cents."

## THE STATE.

Pastor Hixon at Christiansburg was added in a meeting by Bro. J. M. Weaver. Fourteen additions.

Bro. N. Sid Williams and J. M. Brown helped Pastor Foster in a meeting at Glencoe. There have been 31 received for baptism and 5 by letter. Church greatly revived.

Pastor Burroughs has been added in a meeting at Harrisburg by Bro. M. P. Hunt. Seventeen additions by experience and baptism and 10 by letter.

Pastor Vallandigham at Hartford has been helped in a meeting by Bro. F. W. Taylor. Thirteen additions, with more to follow.

Pastor J. G. Bow, Pembroke, reports four additions in meeting recently held. Bro. Metzger preached fine series Gospel sermons. Bro. Metzger goes to Glasgow to assist Pastor N. G. Terry on the 6th.

Pastor A. C. Burroughs writes: "We have just closed a meeting at English. Six additions by baptism. This was especially good considering the bad weather. This is the second meeting in which Bro. H. C. Hiner has assisted me this summer, and had I the opportunity would procure him again, because he teaches man's total depravity, exposes sin and preaches 'salvation by grace' only."

Pastor John W. T. Givens writes from Owensboro, Oct. 31: "I have been pastor of Walnut-street church just three months. God has given me a good people, and my work is getting started off nicely. We have received 13 members and the contributions are increasing. I am glad to be back in Kentucky. May God bestow wisdom and grace on the king of the Lord, is my prayer."

Pastor E. D. Maddox writes from Rockport: "Please announce that the Bender Baptist meeting house will be dedicated the second Sunday in November, 1898. All are invited to attend. Bro. J. K. Maddox will preach the dedicatory sermon."

Bro. J. S. Coleman writes from Madisonville, Nov. 4: "Our meeting here has not been all that we desired, but nevertheless it has been a most gracious one, as it relates to all the vital interests of the common cause of Christianity in this prosperous and advanced little city. The congregations have been uniformly large and profoundly attentive. The church has been greatly revived, the people of God have been built up in the faith of a pure Gospel and the standard of true religion clearly and grandly elevated. Bro. A. Whittell has in most part done the pulp work in an able and satisfactory manner, winning for himself golden opinions and a warm place in the affections of all our people, regardless of denominational distinctions. He will baptize this afternoon and close

to-night. Bro. Whittle will go from here to-morrow to Franklin, Ky., where he preaches next Sunday; thence he comes to Greenville, Ky., where he will assist me in a meeting which will be continued from the first Sunday in December."

Pastor Ira L. Rice writes: "I have just closed a meeting with my church at Karn's Grove, Davless county. It continued two weeks. Visible results, 15 additions—4 by experience and baptism. 11 by letter. Bro. A. F. Gordon, of Louisville, did the preaching. The members were greatly revived. They say Bro. Gordon is a great preacher. We will ever remember him for the good he has done. This church is in a Campbellite community and has been hindered by them in every way possible, but I think the Campbellites will soon give it up, and let the church assist in its efforts to extend the Kingdom."

Pastor J. M. Sallee writes from Henderson: "My work closed here last Sunday, having lasted just 8 years. They have been years of toil and trial, and I hope with some measure of success. I have a large field with great possibilities. The Audubon Mission has developed into a working church, and, under the labors of Bro. Fred Whittellbraker, is moving forward."

Pastor W. M. Kuykendall writes from Marksburg: "I assisted Pastor A. J. Plow in a meeting here, held at Glend church, Madison county, beginning Oct. 18. Results, 12 additions—8 by baptism, 3 restored, 1 by letter. I found some noble men and women at Glend. They know how to make a meeting place for at home. Bro. Plow has been pastor of Glend nine years. He knows how to preach the old-fashioned Gospel. His people think a great deal of him. He has two Sundays vacant. I hope some good church will call him for half his time."

Pastor J. A. Davis writes: "We closed a revival meeting at Glend church October 5. Notwithstanding the inclement weather, we had good crowds and fine attention throughout. We were assisted by Bro. Geo. W. Shepherd, of Georgetown College, who did some excellent preaching to the glory of the one who heard him. This is the third meeting in which I have been with this young brother this fall. It is a pleasure to be with one who is so pleasant, so Christlike. As visible results of our meeting, we had 40 happy converts, 5 restored to the church, the church generally revived. In December I close my fourth year as pastor of this church. "The Lord has done great things for us whereof we are glad. I go from here to help a meeting with my church at Oak Ridge, Grant county. Pray for us that we may have a season of refreshing from the presence of the Lord."

Pastor J. W. Edwards writes from Parkville, Boyle county: "I have just closed a meeting at Friendship church, to which I have been preaching nearly 20 years. It was a glorious meeting, notwithstanding the rainy weather and much sickness in the community. There was much interest manifested. We had 11 additions, 10 by experience and baptism and 1 by relation. I was assisted by Bro. N. Montgomery, of Parkville, who did some very earnest preaching, but we regret to say his horse hurt him and he had to leave us. This church is within 6 miles of my home, located on Carpenter's Park, Casey county. I closed a meeting at Salem church not long since which resulted, if I remember right, in fourteen additions to the church—9 by baptism, 2 by restoration, 2 by relation. I was assisted by Bro. Montgomery."

Pastor M. J. Corbin writes from Gray, Va.: "We are in the midst of a good meeting now with Bro. Hoover doing the preaching. Have had 11 additions so far, all for baptism, with good prospects for more."

Pastor J. W. Porter, of Mayaville, is in the midst of a glorious meeting; sixteen additions, the church is greatly revived and the community is profoundly stirred. Great congregations throng to hear the "old story" as proclaimed by Bro. Porter.

Pastor W. E. Mitchell, of Carlisle, is aiding Pastor Tolle in a meeting at Dover. Congregations are large and interest is in the increase.

Pastor F. W. Eberhardt writes: "The church in Paris has just been blessed with a glorious revival. Bro. Cody, of Georgetown, preached for us twice each day for almost three weeks. Thirteen were added to our fellowship. Bro. Cody's sermons were most tenderly helpful to the church and community. He preaches the Cross of Christ and the power of the Holy Spirit. The peo-

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ple heard him gladly. His work will abide and continue to bear fruit in the future."

Pastor Alvah F. Gordon writes: "The meeting at Fordville resulted in 6 additions up to date, Friday, when I had to leave. I go to Tennessee for one week. I meet with a great many RECORDER readers in my visits."

Pastor W. E. Foster writes: "Our meeting at Glencoe closed Thursday night with 36 additions, 31 by baptism and six by letter. We received one from the Reformers and four from the Methodists, one sister 62 years old and another 56. Evangelist Sid Williams and his singer, James A. Brown, were at their best. It was a great meeting in every respect. Nearly the entire congregation gave us their hands promising to use their influence against whiskey."

## OTHER STATES.

Pastor A. M. Croxton writes from Heath Springs, S. C.: "You will please change my address from Heath Springs, S. C., to Monroe, N. C., where I go next week to take charge of the Baptist church."

Pastor L. Robertson writes from Ardmore, I. T., Nov. 3d: "Rev. John A. Held, of Comanche, Texas, has been with us in a meeting for the past ten days, and we have witnessed seven conversions and had eight additions to the church. Bro. Held is a strong preacher and all our people love him. May God bless him where he goes. We continue the meeting alone a few days longer—no, not alone, but with God."

Bro. W. F. Fisher writes from Portsmouth, Va.: "Forty-seven have been baptized into the fellowship of Beaverdam church, Portsmouth, Va., twenty-six into Northwest Baptist church, Portsmouth, Va., Association, and sixteen into Capron Baptist church, Portsmouth, Va., Association. Bro. A. E. Owen has again tendered his resignation as pastor of Court-street Baptist church, Portsmouth, Va."

Bro. C. Matthew Stout writes: "As I read the RECORDER I rejoice that so much good work is going on, and it makes me feel as though I ought to tell occasionally about the good work up here in Hoosierdom. I began my first meeting this season last Wednesday night with the Prairie church. The Lord has already poured out blessings upon us, but for the showers we plead. I am laboring with Elder Somerville, an aged veteran of the cross. The work in the gas belt is very hard. Many have forsaken duty to make money, and care very little about giving any of it to the Lord. Those who have lived here for years are better givers, but there is a lack of consecrated givers in this part of the country. Anything to make money is the order of the day, yet almost without an exception the people are very kind in their homes and great hospitality is shown. My work will be part in town and part in the country this year as it was last. My next meeting will be with the Union church, near Greensburg, Rev. Lotus Aspy, pastor."

Pastor J. E. Wolford writes from Vincennes, Ind.: "Brethren Sid Williams and J. C. Brown are with us in a glorious meeting. We have crowded houses and a deep religious interest. There have been 8 professions of faith—one man seventy years old. We are expecting great things. Pray for us."

Pastor R. B. Acree, of Knoxville, Tenn., has lost his daughter, who had such a long and severe siege of illness. She was a girl of 15 years of remarkable piety, and she made a brave fight for her life. She was ready to go, however, and went triumphantly. We tender our condolence to the bereaved family.

The Louisiana Baptist Convention meets in Monroe Dec. 8th, instead of in Baton Rouge, Nov. 17th, as announced.

Evangelist J. H. Dew, of this city, will dedicate the new Baptist house of worship at Blackville, S. C., on the 20th inst. Bro. A. P. Turner is

pastor. The dedication will be followed by a protracted meeting. Bro. Dew is being greatly blessed in his meetings.

We are glad to learn that Pastor B. H. Carroll, of Waco, Texas, has greatly improved in health. His is a most valuable life and much depends on his continued health.

Elder G. A. Grammer held a meeting in the Prairie View church, Arkansas, which closed with 10 additions to the fellowship of the church.

AT the monthly meeting of the State Mission Board last week Dr. Warder reported \$2,412.57 for missions during the month of October. This is a larger amount than was received in October last year. It was divided as follows: State work, \$880.43, for State missions proper and 423.87 for Sunday-schools and colportage; \$924.00; Foreign Missions, \$855.22, and Home Missions, \$653.25.

This money came from the following associations: Bethel, Blackford, Boone and Brook, Blue River, Bracken, Campbell County, Cumberland River, Davless County, East Lynn, Franklin, Gasper River, Gosben, Irvine, Little River, Long Run, Nelson, Ohio Valley, Salem, Union and West Union. These are only one third of the associations in the state; and some of the best are not named. They will report in November.

The present debt of the board is \$717.12, as against \$1,186.15 at this time last year. Dr. Warder has been on the rush since the first of August, attending as many associations as possible, and he is glad now to be able to give more time to other things connected with his great work.

## CALL FOR EXPLANATION.

WESTERN RECORDER: In your issue of Oct. 27th is a communication signed A. N., in which he says: "Due to the city pastors in Memphis, Tenn., recently, when giving an invitation to commune, said, 'We invite Christians of all churches, nothing little or narrow in me.' I am one of the pastors of Memphis, call for a more specific statement. There are five white Baptist churches in Memphis; when, and in which of them did he hear such an invitation given? I protest against such general reflection on the pastors of Memphis, and kindly request M. V. N. to name the time and place of withdrawing the statement. I think it would be better also for a brother to sign his full name to such a charge as the above."  
THOS. S. POTTS.  
Pastor Central Bap. Church.

[The pastor was a Pedobaptist, as understood from the accompanying note.]

## DEDICATION OF PLEASANT GROVE BAPTIST CHURCH.

Pleasant Grove church is in Bullitt county, five miles east of Shepherdsville. The crowd was estimated at 500. Dinner in great abundance was served after your scribe preached and raised the balance of the indebtedness. The dedicatory prayer was offered by the beloved pastor, Brother Wooten, of the Seminary. He also preached after noon to a large audience. The members of the church deserve great credit for building such a handsome house of worship—said to be the nicest meeting house in the county.

Deacon J. G. Carter, of the composing force of the WESTERN RECORDER, presented the church with a fine Pulpit Bible. Friends from Louisville liberally aided in having the church debt.

EDITOR RECORDER: Piney Creek Baptist church of Crittenden county, Ky., in regular conference, on Saturday before the first Sunday in November, 1898, by unanimous vote, deposed from the ministry and excluded from her fellowship Eld. Henry B. Fox for contempt and falseness of testimony. You are fraternally requested to publish this statement.  
D. E. BENTLEY, Pas. and Mod.  
SHERMAN WOODALL, Ch. Clk.



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Arrive Philadelphia	10:00am
Arrive New York	12:30pm
Arrive Providence	7:30pm
Arrive Boston	8:00pm
Arrive Richmond, Va.	8:30am
Arrive Old Point Comfort	11:00am
Arrive Norfolk	11:30am
Returning arrives in Louisville	8:00pm

**WOMEN OF CHARM.**

Women endowed by nature with the indescribable quality we call "charm," for want of a better word, are the supreme development of a perfected race, the last word, as it were, of civilization, the flower of their kind, crowning centuries of growing refinement and cultivation. Others may unite a thousand brilliant qualities and attractive attributes, may be beautiful as Astarte or as witty as Madame de Montespan—the women who discovered the secret of charm have in all and under every sky held undisputed rule over the hearts of their generation.

When we look at the portraits of the women history tells us have ruled the world by their charms and swayed the destinies of empires at their fancy, we are astonished to find that they have rarely been beautiful. From Cleopatra or Mary of Scotland down to Lola Montez the tell-tale coil of canvas and the male marvelously fact that they were not beautiful women—these historic charmers. We wonder stupidly how they attained such influence over the men of their day—their husbands or lovers.

Why would we do better to look around us, our inward and observe what is passing in our own hearts.

Pause, reader mine, a moment and reflect. Who has held the first place in your thoughts, who has filled your soul and influenced your life? Has she been the most beautiful woman of your acquaintance, the radiant vision that dazzled your boyish eyes? Has she not rather been some gentle, quiet woman whom you hardly noticed the first time your paths crossed, but who gradually grew to be a part of your life, for consolation in moments of discouragement, for counsel in your difficulties, and whose welcome was the bright moment in your lonely day, looked forward to through long hours of "and worry?"

It is just in the subtle quality of charm that the women of the last ten years have fallen away from their elder sisters. They have been carried along by a love of sport, and by the set of their feet and are probably do not stop to ask themselves whether they are floating. Nor do they realize all the importance of their acts or the true meaning of their metamorphosis.

Only want to ask my sister one question. Are they quite sure they are the gainers by these changes? Do they imagine, these "sporty" young females in short-cut skirts and mannish shirts and ties, that it is so very seductive to a lover or a husband to see his idol in the violent postures of a man, sun-burned face, or panting up a long hill on a bicycle, frantic at having lost her race?

The woman who proposes a game of cards to a man who has dropped in to pass an hour in her society can hardly expect to leave a particularly tender memory in his mind as he walks away. The girl who has rowed or ridden or raced at a man's side for days and nights, and has seen his half blowing across a sun-burned face, or panting up a long hill on a bicycle, frantic at having lost her race?

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"If I never shall arise from this hard bed on which I lie, if my warfare is accomplished and it's time for me to die; take a message to the janitor before I pass away—tell him floor fire for December and the windows are for May. Tell him when he lays the notices upon the pulpit's height, to shove them 'neath the cushion far out of reach and sight. And when he hears the preacher's voice, in whispers soft expire, that is the time to slam the doors and rattle at the fire."

"And now the deacons—tell the deacons, too, through all the busy week, to hang their boots up in the sun to hatch a Sunday squeak. With such good reasons to plead the man who comes to church to snore, and use the boys who laugh in church to mop the vestry floor."

"There's another, too; the woman who talks the sermon through; tell her I do not mind her buzz—my listening days are few. Tell her to leave her mouth at home some Sunday, for a minute, and listen to a text, at least, without a whisper in it."

"And tell the Board of Trustees not to weep with bitter tears, for I can't be any dander than, than they have been for years. And tell half my congregation that I'm glad salvation's free, for that's the only chance for them, between the deak and me."

"And a farewell to the choir! How the name my memory racks! If they can't get up their voices as they do get up their backs! Why, the stars would join their music, and the welkin would rejoice, while the happy congregation could not hear a single voice. But tell them I forgive them, and, oh, tell them that I said I wanted them to come and slink above me—when I'm dead."

His voice grew faint and hoarser, but it gave a laughing break, a kind of gulping chuckle as a minister might make. But the deacon rose up slowly, and sternly he looked down upon the parson's twinkling eyes with most portentous frown. "And he stidly said, 'Good morning' as he walked out in his fire, for the deacon was the leader of that amiable choir.—Commonwealth."

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**MR. BURDETTE'S POEM.**

Mr. Burdette then read the following lines:

The pastor of a struggling church was lying in his bed; three months' arrears of salary was piling his head; his couch was strewn with tradesman's bills that pelted his head and ears; and nigh all his common file were gossing him like horns.

The deacon sat beside him, as the moments ticked away, and bent his head to catch the words the parson had to say:

UP STREAM.

"Keep her head up stream, Jack, and you'll be all right," sang out a cheery voice as a young man shot out from the river bank in a light skiff pulling with strong, steady strokes in the direction indicated. I stood and watched him, wondering where he was going, who he was, and numerous other things not worthy of mention. I saw that his intention was to cross the river, but ever was the boat's head kept up stream, and the solution was easily seen. A strong current was running, and unless he kept her so he would inevitably drift down below his landing place, but following the directions given, he made his way to the wished for point. Hard work it was, but he was young and strong, and the exercise only quickened his blood and brought a glow to his cheek. I passed on, but could not forget those cheery, ringing words, "Keep her head up stream, and you'll be all right."

"Keep her head up stream!" It is easy to float with the current, not only on the river, but in everyday life. No effort is required, no exertion of our whole strength and being, nothing but the mere passive allowing of ourselves to drift along, but is it wise, is it manly? The most careless observer will answer "No," will say it is a strain on our power of intelligent knowledge, a disgrace to our manhood, a sure loss of everything worth prizing. To gain any good or distinction we must work for it, must toil incessantly, must keep our head up stream, else it will never be ours. And what man is there who does not prize justly earned distinction?

But it is not only the world's praise for which we should aim; we should remember those words in everyday life, in all our acts and thoughts, should always have them in mind, and never deviate from the rule. When Duty seems hard, when sorrows thicken, when temptation meets us, when despair almost overwhelms us, then, must we, if we would triumph, "keep her head up stream." Aye, and bend to the oars manfully, keeping the strong, steady stroke, looking neither to the right nor the left, but pointing ever forward and upward. If we rest one moment, the current will carry us swiftly downward, and there is nothing so hard as regaining lost ground. In life's battle, "lost ground" means lost opportunities, and the gaining of those is beyond the power of poor, struggling humanity; once lost they are gone forever.

Every life has its own current to stem, we do not know the peculiar power that bears on our neighbor, but we do know our own; we also know our own short-comings, and where, generally speaking, the shoals and rocks lie hidden in life's swiftly flowing stream, then it is our duty as we steadfastly toil toward the landing place on the Golden Shore, to avoid these. No good seaman unnecessarily thrusts his ship into danger, much less should we, the frail craft that we are striving to guide to the "better land."

Sometimes, wind and current are both against us, and it seems with our utmost efforts we are making little or no headway, by dint of hard, incessant toil, we bravely hold our own, while the storm lasts. We must thank God if we are able to do that, if we have weathered the gale without losing ground, even though almost spent with the

exertions we have put forth. How many similar craft have sunk to rise no more have been overwhelmed and lost, while we have ridden out the storm in comparative safety? Think of it, think of the many young lives which started fair, and even with us, in the race of life, and then think of what many of them are to-day. Some have drifted down, down, down, till utter darkness shrouds them from sight; some have spurted feebly, but made little or no headway; others seem to have no definite landing in view, and dally here and there, as if "time and tide" were only the playthings of an hour, not the grand highway to Eternity; some, but they are not many, are pulling nobly for that fair haven. "Where the wicked cease from troubling, And the weary are at rest."

My friend are you one of that number? Have you steered a straight course through the foam and breakers of the current? Can you look with clear, undaunted eyes on your past, and forward with reverent hope to the future? Are you, Heaven forbid! dallying your golden moments in idle pleasures, or soiling them deliberately with sin, or are you of those unfortunates who are drifting out into utter darkness of ruin and desolation? There is only one course for us to pursue in the future if we would not wish to see "A Wasted Life" carved on our tombstone, and that is indicated in those cheering words, "Keep her head up stream." With God for our beacon-light, and Heaven for our destination, those words will carry us safely home.—A. J. McDougall, in New York Observer.

SPAIN AT THE CLOSE OF THE NINETEENTH CENTURY.

It is allowed by all geographers that Spain possesses a most delightful climate and productive soil. No nation owes so much to nature and so little to industry and art. They have scarcely any winter; their summers are long and delightful; their lands produce, and almost spontaneously, all the substantial as well as the luxuries of life.

Soon after the close of the civil war I met one day in Lexington my old friend, James H. Shropshire, who in making his escape from the Federal blockading fleet along the coast of North Carolina, landed in Spain, where he spent two months in traveling over the country. In the interesting talk I had with Mr. Shropshire I remember that he said, "Nature seems to have designed it as one of the most charming countries in Europe. It is of great extent, and is surrounded by the sea on both sides, has fine and excellent harbors, and possesses, both internally and externally, every natural advantage which a nation could wish. But Spain to-day," said Mr. Shropshire, "is inhabited by the most insignificant people on earth. They are a poor, lazy, dirty, idle, ignorant race of almost semi-savages. Their government is cruel, unjust and despotic; their name and character as a nation are not worthy of notice in Europe. When I was traveling on the continent every one spoke of Spain with contempt. I traveled over most of the country in two months, and wherever I went I saw nothing but squalid poverty and ignorance among the great body of the people."

Such was the story of Mr. Shropshire concerning Spain in 1868. Authentic history shows that Spain was not a powerful State until the reign of Ferdinand and Isabella, when the crowns of Castile and Arragon were united, and when the discoveries of Columbus added a new world to their extensive territory. Nor during the reign of Ferdinand and Isabella was the power of the crown as absolute as during the away of the Austrian princes, when the nobles were animated by a bold and free spirit, and the clergy dared to resist the encroachments of royalty, and even the usurpations of Rome. At the period of the Protestant Reformation Spain was among the first among the nations of Europe. By comparing its former with its present state, it will be seen how much it has lost in three centuries. No country presented a more brilliant picture in the 16th and 16th centuries than Spain, for the conquest of Grenada had raised her to the pinnacle of wealth and prosperity. While the nobility gave themselves up to the profession of arms, the other classes enriched their country by assiduous labor.

On all sides irrigation canals and reservoirs distributed water to the remotest and most barren tracts. Agriculture was especially honored, whilst industry and commerce added to the general prosperity. The development of trade was equal to that of industry. A minister of Philip II. asserted in an assembly of the Cortez that at the fair of Medina del Campo in 1563 business was transacted to the amount of \$182,500,000. A thousand trading vessels set sail every year from various ports, conveying to Italy, Asia Minor, Africa and the East Indies the products of the national industry. Sculpture, architecture, painting and music were admired in her midst. The drama, epic and lyric poetry and history found worthy interpreters, names which will live forever. The palaces of the Spanish ambassadors were in foreign countries the resort of most elegant society, and France, Italy, England and Germany sent their youth to Madrid to acquire Castilian manners and politeness. History shows that Spain, in eleven years, effects the subjugation of Grenada, discovers and conquers America and establishes the inquisition!"

At the summit of prosperity in the fifteenth century, behold her at the close of the nineteenth century! See that spectacle of agony which cannot come to an end, that all pervading confusion to which no term can be assigned, the certain and progressive ruin of a nation that for two centuries dictated laws to Europe, that inhabits the richest and most fertile soil perhaps under heaven, but so corrupted by false training that it feels itself perish, and watches its own decline with the resignation of a fatalist. Every reader of history knows that the decline of the Spanish monarchy dates from the death of Philip II., the son of Charles V. The death of this blood-thirsty tyrant took place in 1598. From that time on up to 1893 Spain has lost all her colonies, and her people are the most treacherous race of cut-throats on earth. The very name of a Spaniard means treachery and cruelty.

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LEAVE SOAP CO. CINCINNATI, O. Many send us the soap every week. To all send us your name, address and the name of the nearest soap dealer, and we will send you the soap, and you will have a beautiful Christmas present.

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THE LIFE OF M. T. MARTIN.

My father is dead. I have been requested to write a history of his life. I am anxious to do so, but, with the responsibilities of my brother's family and of my father's family resting upon me, I cannot take any financial risks. If 500 brethren and friends send in their names, agreeing to take a copy of the book, I will publish it. It will be a book of about 250 pages. Will those who desire the book, and those who are interested in having it published, send in their names, and also in their churches and communities secure a list of those who will take the book, and mail to me, Box 234, Cripple Creek, Col., not later than December 1? I also especially request those who are interested, who know of interesting incidents and other information connected with his life and work, to write me a full account of them at once. Other writers will assist in the preparation of the book, among them probably his life-long friend, Eld. J. A. Hackett, formerly editor and proprietor of the *Mississippi Baptist Record*. I expect the book to cost about \$1.25.

My work in life is preaching the gospel. My pastoral work is very heavy. This must not be neglected, hence the book will hardly come from the press before next August, but I must know by December 1 if there are 500 who desire the book. Brethren will therefore please act promptly in sending in their names and lists of those who will take the book.

T. T. MARTIN. Cripple Creek, Col. FROM AUBURN, KY.

Rev. I. N. Strother, of Oadiz, preached here last Sunday morning and night, October 30, to the delight of his large congregation. By his being a first-class Christian gentleman, as well as by his admirable traits as a gospel preacher, he made a fine impression. The Auburn Baptist church has among her members some choice spirits, and it is their desire to secure the services of a man who will be adapted to the field, will reach the greatest number of people, and whose ministry will most redound to the glory of God. May the Lord lead us by his Holy Spirit in calling a pastor. J. H. BURMAN. Auburn, Ky., Nov. 1.

**MAKING LIGHT OF RELIGION.**

Some men make light of religion openly. They declare that they have no faith in God, in the Bible, in Christ, in prayer, or in the professions of Christians. They have no use for the Sabbath, the church, or any of the institutions of the church, or anything the church represents. They consider themselves morally equal with, or superior to, those who worship God in the sanctuary and observe the ordinances of Christianity. Some men are wicked, and the wickedness of their hearts and lives causes them to make light of religion. "Men love darkness rather than light, because their deeds are evil." There are some in every place who literally live in darkness. As savage beasts and venomous serpents slink away and hide when the sun shines, but come forth to prey on humanity under cover of darkness, so some wicked men hide away in the daytime, and come forth at night to perpetrate their deeds of darkness. They not only hate sunlight, but all other kinds of light. They hate truth and goodness. They despise the Bible, not because the Bible is false, but because its light is incompatible with their dark thoughts and ways.

Others make light of religion because they have a decided preference for other things. Jesus taught in one of His parables that certain men love money, lands, worldly pleasure, and honor more than God and goodness. They have a higher regard for the honor of men than for the honor that cometh from God. They think more of a fine team than of fine character. They regard success in business and money-making preferable to honesty and truth. A bicycle ride in the country on the Sabbath day is more to their mind than a Sabbath day's journey toward Mount Zion. The leeks and onions of Egypt are more to their table than the milk and honey of Canaan. They make light of religion because they love other things.

Others make light of religion, while they really think they have a high regard for it. One who belongs to this class would be highly offended if he were charged with making light of religion. "Not I," he would say. "I never did such a thing in my life. I think too much of my wife, who is a Christian, and I have too high a regard for the morals of the community to make light of the Christian religion. I believe in God. I believe in the Bible and prayer. I believe that Jesus Christ is the Savior of the world, and that it is necessary for everyone to seek the pardon of sin through His name. I could never stoop so low as to make light of these things." True enough. But this man who believes in prayer never prays. He believes that Jesus Christ is the Saviour of the world, but never confesses Him as his Saviour. He believes in the necessity of pardon, but never seeks the pardon of his own sins. He honors Christ with his lips, but in his heart he makes light of Him.

Here is a sick man, and in the same city there is an eminent physician. This physician has wrought many wonderful cures. Those whom he has cured come in great numbers to the sick man and tell what the physician has done for them, and urge him to send for him. The physician, in his solicitude, does not wait to be sent for, but comes uninvited and knocks at the sick man's door, and offers

his services without money and without price. The sick man says he has a high regard for his physician.

He believes the testimony of those many witnesses. He believes that he could be cured by the same remedies as others have used with such satisfactory results. But he dismisses the physician with a few complimentary words. Does he or does he not make light of the physician, his kind offer, and his noted remedies? Here is a son and a father living in the same house. The son asserts that he has a high regard for his father, but refuses to obey the commandments of that father, and persists in disobedience after repeated admonitions and warnings. Does he not make light of his father and of the sacred relation which he sustains to him, and of that law of the Decalogue and of nature which says, "Honor thy father and thy mother?" This question is easily answered. And we must conclude that multitudes who claim to have great regard for religion, and who do show outward tokens of respect for the Bible and the church, are evermore making light of Christ and His salvation. —Exchange.

**THE FIFTH SUNDAY MEETING OF WEST UNION ASSOCIATION.**

This body met at Mt. Pleasant church, Ballard county, Ky., Friday night, October 28, 1898.

The brother appointed to preach the introductory sermon not being present, Bro. John Gooch preached the sermon from John 14:1.

The meeting organized by electing Bro. Mat. Grace moderator and T. M. McGee clerk.

Saturday was devoted to the discussion of the evidences of regeneration and exegesis of John 3:5. One-half day to each proposition. The brethren were enthusiastic and thoroughly discussed these questions to the edification of the congregation.

Saturday night was devoted to the discussion of the question of Apostasy, led by a masterly discourse by Moderator Mat. Grace.

Sunday morning the missionary question was discussed, and some very practical suggestions on how the money should be raised, after which Bro. G. E. Holt preached an able sermon from the text, "What must I do to be saved?" and the answer to the question.

Bro. T. B. Rouse preached an able sermon Sunday night from the text, "I am not ashamed of the gospel of Christ."

There being no application from any of the churches for the next meeting, the chairman and Secretary of the Mission Board were empowered to receive applications and make arrangements for the next meeting and appoint a committee on programme. Any church desiring the next meeting will send its petition to T. B. Rouse, Paducah, Ky., and the petition will receive due consideration.

T. M. McGEE, Clerk.  
Maxon's Mills, Ky.

**A CURE FOR ASTHMA.**  
Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested this wonderful curative power in thousands of cases (with a record of 90 per cent. permanently cured), and desiring to relieve human suffering, I will send two dollars' worth of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this remedy in German, French or English, with full directions for preparing and using, by mail. Address with stamp, naming this paper, to A. J. FROST, 227 Fulton St., Rochester, New York.

**SEVENTH CIRCLE.**

I thought perhaps the readers of the WESTERN RECORDER would like to know what we are doing in this the Seventh Circle of Bethel Association. In the first place I would say we have had revivals in some of the churches composing this circle. We closed a few days ago, a ten days' meeting at Concord, the pastor J. H. Coleman, was disappointed in ministerial help in the meeting and he did all the preaching himself to the satisfaction of the church and all who heard him. Bro. Coleman is a fine pulpit orator, a zealous Christian worker. He preached plain practical Gospel truths in such a way that the church was greatly revived and sinners made to cry "men and brethren what shall I do to be saved?" The meeting resulted in the conversion of three, two boys just verging into manhood, the other was a girl about thirteen years old; only one addition at the close of the meeting. Although the visible result of the meeting was not what we hoped it would be, we think the seed was sown and will bring forth an abundant harvest in the near future. The result of this meeting will not only tell in time, but we trust will tell in eternity. Bro. Coleman is one among the best preachers in Bethel Association; he preaches the Gospel in its purity; he don't honey-comb his sermons to be popular or please anyone; he keeps in the bounds of reason and has the thus saith the Lord for what he preaches; he is what might be called a Baptist from a Scriptural standpoint, believes in preaching the truth as it is taught in the Word of God.

There have been meetings held with New Barnes Spring church. Bro. Hodge, of Russellville did most of the preaching in the meetings. Bro. Alexander McCord the pastor of the church is a young man just starting out in the ministry and bids fair to make a fine preacher. Sinking Fork church also held a meeting. Bro. U. A. Ransom the pastor of this church (we learn) was assisted by Bro. J. G. Bow. It would be useless for me to undertake to tell the readers of the RECORDER about Bro. Bow, as he is well known throughout Kentucky, as a pulpit orator. We did not learn the result of these meetings. About all the churches composing this Circle have arranged to hold a series of meetings, perhaps in the near future. We will give the readers of the RECORDER the number of conversions during the last associational year among the churches composing this Circle in our next correspondence.

We want now to tell something about the mission work of the Seventh Circle beginning in the year 1882, don't remember whether that was before the Circle plan commenced or not. Since that time several churches have been organized in the bounds of this Circle, and during that year, we gave to all objects, missions and pastors' salaries included, \$2,217.80 with no report from two or three churches. In the year 1885 this Circle gave, all told, pastors' salaries and missions \$3,406.75, a gain in three years of \$1,278.95. We then take the year 1891, and find some of the churches made no report. We only gave for pastors' salaries and missions \$3,065.20, so we did not give as much in 1891 as we did in 1885 by \$431.50. There is something wrong with the mission spirit among the people, however, several churches in this Circle made no report that

year, I suppose that accounts for the falling off.  
Now during the year 1893, the churches of this Circle gave for pastors' salaries and missions \$4,067.65, a gain over 1891 of \$2,942.45 and still we did not give as much for missions as we should have done. We then take the last associational year 1898, for pastors' salaries and mission work we gave \$4,061.68 with no report from six of the churches that compose this Circle, they sent no representation to the Association and we had no means of getting a report from these churches without considerable trouble. We wish to say in behalf of the churches that compose this Circle that most of them are financially poor, but must say they are genuine Baptists, what might be called true missionary Baptists.

We have never missed but two Fifth Sunday meetings since I have been secretary of the Circle. The meetings are generally held in the north part of this county, not because the people need these meetings to enlighten them in regard to missions but because they invite the Circle to meet with them, they seem to enjoy these meetings, and as a general thing on Saturday we have from three to five hundred people at these meetings who take much interest in the mission work. That's not all, they try to make all delegates and visitors just as comfortable as possible under such circumstances. Yes kind reader, I suppose most of you have heard of Pond River, in this section of country, we are called pond rivers, and perhaps it is thought by some people that we as a class are very ignorant, that's a mistake even if some brethren stand up in our Association and say we hold these meetings principally the country to enlighten the people. Now if there ever was a people that were Baptists in every sense of the word and people who are trying to do their duty it is these pond rivers that some of the brethren think need enlightenment. Would to God that every section of country

**Escaped Death.**

**Unusual Experience Granted Le Roy Bowen—Given up to Die by Four Doctors Because of a Serious Complication of Diseases—Now He Saved Himself.**

From the *Star-Tribune*, Mankato, Minn.

To escape death after being given up by four doctors, and hidden good-bye to family and friends, is an experience not granted every man. Yet it happened to Mr. Le Roy Bowen, of Decorra township, Blue Earth Co., Minn.

Mr. Bowen is a farmer, but formerly resided in Mankato, where he was clerk and city marshal for a number of years. He is a well-known member of the Masonic fraternity and is of sterling honesty and uprightness of character.

His story is of the greatest interest. He said: "I was suddenly taken sick in the spring of 1895. The doctor was summoned. He pronounced my case one of gravel and said the pain was caused by the passage of a stone from the kidneys to the bladder. I doctored with him for three months, but was not benefited. Once a week I would have a bad spell of two or three days duration, during which I suffered untold agony."

"Finally I went to Mankato and consulted a specialist. He stated that I did not have gravel, but thought it was rheumatism of the bowels. I continued to visit him until the end of August. Then I became completely bedridden and sent for another doctor. He called my complaint inflammation of the bowels and treated me for that."

"The doctor laid my case before the faculty of Rush Medical College, Chicago, and they decided that I had cancer of the stomach. I was treated for that until December, but continued to grow worse. Then the doctor said, 'I can't do you any good. All the best I know for you is an operation.' 'Very well,' I replied, 'go on and operate. What is left for me?'"

"The appointed time came; the four doc-

tors present examined me for two hours, then they retired and consulted for the same length of time. They concluded that they did not know what ailed me. The head physician asked permission to 'cut,' as he expressed it, and find out. I asked how big a place he wanted to cut. He said 'he thought four inches far enough.' I did not want any such hide-and-sneak game played with me, so the operation did not occur. I continued under the doctor's care, but my case was considered hopeless. I made my will, balanced my accounts and made every preparation for death."

"The day after day was passed in intense agony. As a last resort I told my hired man to get a box of Dr. Williams' Pink Pills for Pale People. I had read considerable about them and thought I would try them. Immediately after beginning to use these pills I commenced to feel better and in two weeks I was out of bed and around. Thanks to Dr. Williams' Pink Pills for Pale People."

I hereby certify the above statement to be true, to the best of my knowledge and belief.

Witnesses: J. A. Hildebrand, Mrs. Le Roy Bowen.

Mr. Bowen's post office address is Beauford, Minn. He will gladly answer any inquiries from those enclosing stamp for reply.

It was nature's own remedy that accomplished the cure of my disease. The blood for Dr. Williams' Pink Pills for Pale People are composed of vegetable remedies that exercise a powerful influence in purifying and enriching the blood. Many diseases not supposed to be incurable have succumbed to the potent influence of these pills. This universal remedy is sold by all druggists.

Were filled-up with such Baptists as we have in this Pond River country. But for this I weary you and the readers of the dear old RECORDER. I close and if my scribbling is not consigned to the waste basket perhaps you will again hear from me in the near future.  
Wm. C. DAVIS.  
Hopkinsville, Ky.

**CAMPBELL-WEST.**

On the morning of November 15 Rev. T. C. Campbell, of Lancaster, Ky., will be married to Miss Clo West, the popular and attractive daughter of Mr. and Mrs. John K. West. Mr. Campbell was for five years the pastor of the Lancaster Baptist church. He resigned two weeks ago. The ceremony will take place in the Baptist church. Immediately after the marriage the newly wedded couple leave for Washington Mo., where the ceremony has been called to preach.—Times.

We are not surprised. We are pleased with the coming event, except that Missouri gains at the expense of Kentucky. Bro. Campbell has been looking West for a long time. From all points of the compass he sees West. We congratulate him that finally the beautiful and lovely West smiles on him.  
H.

I LOVE them that love me, and those that seek me early shall find me.—Christ.

**Earn a Christmas Present**

And then you secure a double pleasure. A splendid chance is given you to do this in the offer of the *Lancet* Soap Co., Cincinnati, O., to present a watch or give a clock to those willing to sell their patent safety-sharpening shaving soap of their new Froben Perfumes. The goods are sent you free of charge and you get your present without one dime of your money. Read their illustrated advertisement on the 12th page of this issue.

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**THE FARM**  
KENTUCKY TRADE ITEMS.

At Henderson, 10,000 bushels of corn sold at 25¢.

In Clark county Jas. E. Rutledge sold to Calms Bros., about 250 barrels of corn at \$1.35 per barrel.

Wills & Broadwell, of Cynthiana, bought 51 yearling mules at a little less than \$35.—Owenton Herald.

Kerns & Wilson, of Bath Co., sold to C. F. Kerns 200 wethers, averaging 105 pounds, at \$3.50 per cwt.

Carpenter Brothers, of Anderson county, bought in Southern Kentucky 106 feeding cattle at \$3.75 per cwt.

Covington, Arnold & Brother bought of H. H. Colyer 2,000 bushels of wheat at 53¢.—Richmond Register.

Gay Brothers, of Woodford county, sold their noted show mare, Highland Maid, to a Virginia party, for \$1,000.

Christian county farmers have sold the bulk of the new crop of tobacco, mostly to Clarksville dealers, at from \$5 to \$15.

In Boyle county a crop of corn estimated at fifteen barrels per acre, was sold at \$18.75 per acre, to be shucked and fed in the field.

Thomas Metcalf has 100 acres of corn that will average 20 barrels to the acre. It is said to be the best crop of corn ever raised in his neighborhood.—Jessamine Journal.

Sales of two carloads of hogs at 3.10, heifers at \$3, corn at \$1.25, 3,000 dozen eggs at 11¢, turkeys at 5¢ and clover seed at \$2.85 a bushel are noted in the Harrodsburg Democrat.

Wiley E. Wood, of Tennessee, bought in Boyle county, an extra nice bunch of cotton mules at \$55 to \$75, and some plug horses at \$25 to \$50.

George B. Taylor, of Jessamine county, sold to W. H. Robb, of Boston, Mass., a handsome pair of four-year-old geldings, by sons of Red Wilkes, for \$700.

The Stanford Journal notes the sales of 28 feeders, wt. 1,000-lb., at 4¢; a lot of feeding cattle, wt. 900-lb., at 8¢; a bunch of 81 nice feeders at 4¢ and \$1 on the head; and sixty good yearlings at same price and premium.

The Times says there were 450 cattle at Georgetown court day. Good feeders sold at from \$4.15 to \$4.85 per cwt.; good 650-lb. 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; 20 horses sold at from \$30 to \$100; mule colts from \$30 to \$50. No hogs or sheep on the market.

**HOW TO COOK PIGEONS.**

Pigeons are found in all parts of the world, and are looked upon with favor, save in some few regions where their depredations in flocks, upon the cornfields, are unwelcome. In many foreign countries, pigeon breeding is pursued with great interest and enthusiasm. In Belgium, pigeon flying is the national sport. There originated the carrier-pigeon, so famous in story. The source from which sprung all the fancy breeds, of which there are over two hundred varieties, was the American Blue Rock. The common "dove," as the children call it, with which we are all familiar.

The difference in size, form, plumage, habits and degrees of instinct, closely approaching intelligence, makes the study of these birds a most interesting one. They are a pattern of faithfulness, for each one is said to cling to its mate, through life, "for better or worse." Choice pigeons of fancy breed have often brought fabulous prices; from two to five hundred and sometimes a thousand dollars apiece have been paid.

In olden times these birds were thought quite as much of as at present, though in a different way. Their flesh was considered able to prevent the plague, and all other pestilential diseases; also a cure for trembling and palsy, and the superstitious believed its use to be of great benefit to near-sighted people. The flesh and broth made from it were always given as a restorative and tonic after severe illness, and thought as much of as "beef tea," at the present day. Yet now in some foreign countries, pigeons are not considered fit for food.

In parts of Russia they are revered as emblems of the Holy Ghost. In Venice, they are the proteges of the city. They are fed every day at two o'clock, being called together by a dinner bell, and no one is allowed to interfere with them. Any person found ill-treating them is arrested and fined, or, if an old offender, is imprisoned. It is believed by the people that these pigeons are in some way connected with the prosperity of the city, that they fly three times around it each day, in honor of the Trinity, and that their presence preserves the people from danger by water and flood.

So far as we can learn, the flesh of all pigeons is good for food. It is heating and nourishing in its nature, and for that reason well suited as diet for convalescents, and for the aged. The flesh of our common wood-pigeons is the finest flavored of all species in America, and by connoisseurs is esteemed superior to that of any other bird. In kitchen, culinary parlance, the pigeon is considered as game, whether wild or domestic, the flesh of the latter being less fine and delicate.

Baron Brise, one of the best authorities on French cookery, asserts that there are no less than sixty-two different ways of dressing pigeons, and he does not even include the all-important "English Pigeon Pie." Broiled, roasted, stewed, or potted, the bird makes an inviting dish to the eye, and to the palate as well. Sometimes flesh, especially that of the wild variety, has a bitter taste, from berries, eaten as food by the bird. If scalded half an hour in milk, before cooking, the bitterness will disappear; put into cold milk, and bring just to a boil.

If the pigeons are "no longer young," and their flesh is tough, it can be made tender by lying

for an hour or two in cold vinegar, before cooking. Nor should these birds ever be washed, or wet, but wiped clean and dry with a damp cloth; water injures the flavor. The flesh is naturally very dry, so fat pork or bacon is indispensable in the cooking of it, to impart moisture and tenderness.

The stuffing to be used for pigeons is much a matter of taste. But parsley is usually considered a necessary ingredient. A plain dressing, with onion flavor is generally liked, made with bread crumbs, butter, an egg, and all highly seasoned. It draws its richness from the bird while cooking.

Broiled pigeons. After plucking and cleaning the birds, and cutting off the feet, split them down the back, empty them, saving the livers; flatten them without breaking any bones, which is easily done by the use of small skewers. Smear with melted butter, sprinkle with chopped parsley and finely chopped onions, and pepper and salt, them with as much finely grated bread crumbs as will adhere to them. Then broil over a clean fire, or if coals are not to be had, they cook very nicely in a good oven. Twenty minutes will cook them sufficiently. Make a brown sauce, into which stir the livers, boiled and chopped, also mushrooms, parsley, and onions, with salt and pepper; pour over the cooked pigeons, on a platter to serve.

Pigeon pie—Halve the pigeons, cook slightly, fill a deep pie dish, after having lined it with a rich paste, season with pepper, salt, mace, and the grated peel of one lemon. Add three hard boiled eggs, cut in quarters, to every dozen pigeons, also butter, and the little broth in which the birds were parboiled. Bake at least one hour. Green peas are considered the proper accompaniment for pigeon pie.

Pigeon stew—Cover the bottom of the saucpan well with slices of salt pork; slice a large onion, fry in butter till brown, add to the pork, then pack the pigeons in closely with salt, pepper, and a sprinkling of flour. Just cover with rich stock broth, and simmer steadily for one hour, add more stock if it boils away. Split six Boston crackers, dip them in cold water, cover the pigeons well with them, and simmer for fifteen minutes longer. Serve from a deep dish, with the gravy poured over them.

Roast pigeons should be filled with highly favored stuffing, trussed, and a slice of thin, fat pork laid on each. In a good oven three quarters of an hour will be required, with frequent basting, with the drippings or with butter, if needed; tenderness depends much upon the attention given in this respect. A brown gravy, made in the pan, the same as for turkey, chopped livers, added to serve with the roast.

Potted pigeons—Few meats potted are so thoroughly satisfactory as pigeons. Cooked tender, and pounded to a paste, with one quarter part lean ham, well seasoned with cayenne, mustard and butter. Mix well, and pack in small earthen jars, and steam for half an hour. Then press the meat down again, and cover with hot, melted butter. It will keep a long time, and may be served in slices as a supper dish, or in sandwiches for picnics.—Abbie M. Worsell in New York Observer.

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Items of Interest.

NEWS THE WORLD OVER.

The case of V. H. MacCord, consular agent of the United States in Peru, who was imprisoned during one of the many revolutionary outbreaks, was submitted for arbitration to the Chief Justice of Canada. He has rendered his decision which is that Peru pay Mr. MacCord \$40,000.

It is one of the things to make one pinch one's self to say that it is a miracle to read the calls in Eastern papers on the President to put down the rebellion in Illinois. Their demand is based on a speech of Gov. Tanner in regard to the miners from Alabama who were brought to Virden, Ill., and driven out of the state. I will not tolerate this wholesale importation of foreigners into Illinois, and if I hear that a mob is to be brought into the state, such as was taken into Virden, I will meet it at the state line and shoot it to pieces with Gatling guns.

A German expedition under the command of Herr Theodore Ternier has gone to look for the North Pole. Their steamer, the Helgoland, is built entirely of steel. They carried provisions for thirteen months. A number of scientists are with the party.

Ireland has paid a part of the taxes of Great Britain largely out of proportion of her population and her wealth. The reason was that the taxes are chiefly on liquors, and the people drink largely out of proportion to the other members of the Union. All else has to do to make her taxes less is to drink less whiskey. Therefore Parliament rightly voted down a proposition to give back part of the taxes.

It is a strange freak of orchard grass, one of the very best of feed grasses. If not the best, while it will grow and make splendid hay crops almost everywhere, it will not mature seed except on certain farms in Clark county, Indiana, and in Oldham county, Kentucky. Each of these counties raise about 40,000 bushels a year. It is needless to say that they have a world monopoly. They always have a ready market at a good price.

Dr. Hermann Mueller, of Vienna, secured some of the bacilli of the plague and was trying experiments with them upon cats and dogs. An attendant named Barisch took the plague and died. Dr. Mueller who carried the plague and died. Three others have taken the disease. Vienna is much alarmed, all the animals experimented on have been killed and the most rigid precautions are being taken.

Among the documents against Captain Dreyfus were the photographs of letters of the German Emperor in regard to him. In one of these letters the Emperor said Dreyfus must not leave the French service, but if there was a war between the countries, he would be given a position on the German general staff. M. Hanolaus was so far taken that he gave \$200 francs for the photographs. The Emperor denied having written such a letter and the Emperor outside of France believed him. They are now shown to be clumsy forgeries which ought not to have deceived any intelligent man.

President McKinley sent Col. Waring, who has made a noble reputation for wisdom, fairness and executive ability, to Cuba to look over affairs and make recommendations. Col. Waring recommends that the Spanish soldiers, who are willing to remain in Cuba, be enlisted by the United States to preserve order. They are acclimated, are acquainted with the country and have been drilled. Under the United States officers, he thinks they would settle the best soldiers to be obtained for service in that island to put down the bandits and do police duty.

All France is not crazy. The Sicis tells its countrymen plainly that in a war with England in regard to Fashoda, France would have no better a showing than Spain had with the United States. On land France could fight it if its army were not so corrupt. But the state of affairs in the army, as disclosed by the Dreyfus case, indicate that France would do little even against a nation on the continent.

Dr. Arthur Hopkins says that compulsory vaccination has never been fairly tried except in Germany. In England the deaths from small-pox average 220 a year, while in Germany from 1888 to 1895 there were 10 deaths and 10 in 1896. Evidently compulsory vaccination is a blessing.

President G. Stanley Hall has been examining into the statistics of persons who have been killed by lightning, and finds no cause save lightning. In four years the average number of deaths for the whole United States was 195. One hundred and fifty is the average number of deaths from burning or scalding in New York City alone. More people are killed to death by horses than are killed by lightning.

The Congressional bill of an impressive nature to "restrict" any obedience which Chamberlains Dewey once gave his crew. While in a foreign port he ordered the hoisting hoisting take out of the hold without delay. After two hours' hard work the tackle was ready and Dewey ordered a wand of tobacco which had been thrown aboard one of the guns to be hoisted overhead.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free and charge for each word for all over 100 words, invariably in advance. Good notices will be published as often as the charge will be. Unless the money accompanies the notice, it will be held over to 150 words.

RICKETTS.

Oct. 8, 1888, after a long illness fraught with such suffering, our beloved brother, Jonathan R. Ricketts, closed a well-rounded earthly career and sweetly fell asleep in the arms of Jesus. We are thus, by the relenting hand of death, robbed forever in earthly form of the personal presence, the kindly welcome, the genial favor and brotherly support and steadfastness of one who feared nothing but God, but who knew how to love both God and man with all the fervor of a sincere soul. Bro. R. was of strong convictions and positive and pronounced character. With him "right was right" and he knew no compromise with an evil-doer, though he always sympathized deeply with the unfortunate.

He was born August 28, 1828, near the site of the old fort on Wilson's Creek, and after his marriage to Sarah E. Wells, in June, 1856, resided for eight years at the exact spot on which the fort had stood. His father was also named Jonathan and was one of the pioneer settlers of that region, having taken part in the battle of Brown's Run, 1784, the last battle ever fought with the Indians in Kentucky. His father Ricketts was proprietor of Ricketts' Mill, at the time the only one between Bardonia and Elizabethtown. The father died when the subject of this sketch was a small boy and for seven or eight years he was cared for by the Shakers at Harrodsburg for whom he ever had a good feeling. He was a very ardent Mason, having joined "Danovan Lodge" at Petersburg when he was 21 years old. In 1875, he united with Mt. Moriah Baptist church and was baptized by Elder H. P. Coffman. In August, 1888, he removed his membership to Lebanon Junction. He was one of the trustees of the new church and greatly enjoyed her prosperity. Since 1877 Lebanon has been his home. Here, by keeping hotel and farming, he acquired a snug fortune, settled his children in business and retired upon his old age in comparative inaction and ease. To him were born six children, only two of whom are living, viz.: C. C. Ricketts, cashier Lebanon Junction Bank, and Mrs. R. M. Hooker, wife of the popular proprietor of the Lebanon Junction Hotel. His remains were buried by the Lebanon ladies' society in its last resting place in the town cemetery by a very great concourse of relatives, neighbors and friends. Verily the taking of such a man is a loss in the true sense.

A FRIEND.

MIGGINSON

W. N. Migginson was born in Virginia, March 28, 1864. He professed faith in Christ when about 16 years old; moved to Kentucky when a young man; united with Spring Bayou church about ten years ago, of which he was a member at the time of his death; he served the church as superintendent of the Sunday-school and had been in clerk for four years. Bro. Migginson was a very useful man, whose place will be hard to fill. He leaves a wife and six children to mourn his departure. May the God of all grace comfort the bereaved in the prayer of the pastor.

MASON'S MILLS, KY.

Mrs. Martha A. Dobson (nee Jones) died at her home in Caldwell county, Ky., October 7, 1896, in the 73rd year of her age. She was born in Washington county, Va.; remaining there until married to T. A. Dobson, M. L. After coming to Kentucky, she joined the Baptists upon a profession of her faith; for so years a member of New Bethel church, Lyon Co.; was a good woman, a fond and devoted wife and mother. She was endowed with more than ordinary intelligence and acquired much useful knowledge. She bore a long, painful sickness with Christian patience. She leaves five children to mourn the loss of a good mother. R. W. MORSEHEAD.

MONUMENTS.

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Our bodies as temples of God should be devoted to his service. Every part of the temple, from outer court to inner shrine, was holy unto the Lord. So should be the members of our body. Mrs. Havergal, in her Consecration Hymn, so well known, has expressed this thought. Every member of our body a servant of God, is the mark of Christian

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A Complete Line of Tailor Suitings. Will arrive and be opened this week. Just arrived—15 pieces 36-inch Meltonette, all shades, \$1.25. Fur Reception Gowns—Our "Novelty Soliel," 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 86c, at 69c. One lot 28-inch Checks, Plaids and Stripes, regular price \$1, at \$1.00. One lot 24-inch rich patterns in Taffeta, at 85c. One lot 22-inch very handsome Novelties, at \$1.25.

Black Silks. One lot 21-inch Bayadere 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, at \$1.00. To be Found in one of Our Greatest Departments. Black Goods. 38-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 65c, at 50c. 44-inch Wool Imperial Serge, worth 50c, at 40c. 44-inch Wool Crepons, at 85c AND \$1.00.

Domestic Department. 10C Yard, just in, 25 pieces new Outing Cloth. 12C Yard, new line Cotton Coverts, look like wool. \$2.00 Each, Fancy Jacquard Wrapper Blankets, all colors. Complete Line of Ladies' Tailorings in Cheviots, Unfinished Worsteds, Imperial Trills, Broadcloths, etc. The finest line of exclusive Novelties to be found. \$2.75 Each, Italian 81 ember Ropes. 75c and up, Calico Bed Comforts. Blankets, white and gray, special price 50c. GENUINE AUTOMATIC SEWING MACHINE ONLY \$45.00.

"DID YOU EVER" Ride on the Washburn 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. E. McGowan, D. F. A., Louisville, Ky. Without a Stray. The "Denver and Pacific Coast Limited," via the Union Pacific, is the fastest and finest train out of Kansas City. It leaves 10:00 a. m., arrives Denver the next morning, leaves Denver for the second morning and reaches St. Francisco 9:00 a. m. the third morning. All the principal lines from the West make connection with this train. See your local agent or address J. F. Agler, Gen. Agt., St. Louis, Mo. Let us often think of our own sins, and we shall be lenient to the sins of others.—Fenelon.

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ABSOLUTELY PURE  
Makes the food more delicious and wholesome  
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**Items of Interest.**  
NEWS THE WORLD OVER.

Gov. Bradley has issued this proclamation: "Thursday, the 26th day of November next, is hereby set apart as a day of thanksgiving and prayer."  
The Chinese rebels under Yu Mei Tai are making the missionaries the special object of hostility. The French church, hospital and school and the United States Methodist church at Hong Chou have been destroyed. There are 26,000 armed men in the band and the number is constantly increasing. The consuls at Hong King have asked their ministers at Peking for protection.

The Peace Commissioners in Paris are now working over the Philippines. The American ones demanded the whole group and insisted that Spain should keep the debt of the islands. The Spanish insist—and international law backs them—that the debt goes with the sovereignty. Meanwhile one Democratic Governor in the South and a Republican one in the North, have entered energetic protests against taking them on any terms.

There have been several cases of yellow fever among the citizens of the United States who have gone to Havana, and at least two deaths. The hotel which was supposed to be the point of infection has been abandoned and it is hoped there will be no new cases.

Just as we said, when so many prophets were saying war between France and England was inevitable, France has backed down. The French government knows they are in no condition to fight England, and the French people are unwilling to fight England, wishing to save their strength to fight Germany.

The German Emperor dedicated the Lutheran church in Jerusalem with as much noise and parade as possible and in his way home. Reports credit him with all sorts of arrangements with the Sultan, but no one knows what has been done.

The steamship *Orion* of the Clyde Line, 200 miles out from New York, took fire from some unknown cause and burned so swiftly the passengers and crew had to put on life preservers and jump overboard. Twenty-two were saved by the schooner *Alice Clark* which happened along.

Hon. James G. Blaine was buried under an oak, it being his request that the tree should serve as his monument. But as the tree has been broken down by a recent storm, Mrs. Blaine will put in its place a plain stone, bearing only his name and the dates of his birth and death.

The Countess of Carlisle has sent a check for \$2,500 to the North of England Temperance Society in remembrance of her son, the correspondent of the *London Times* who was killed at Omdurman. Her son took the total abstinence pledge when ten years old, and the Countess wrote that he was faithful to his pledge till death.

John G. Carlisle, in an article in *Harper's Magazine* shows that the United States Constitution gives the inhabitants of any island annexed the right to go into any part of the United States and live, and no law passed by Congress to prevent that could stand. If he is right, and he is a great constitutional lawyer, the prospects of the working man in the United States may be seriously affected by annexing *Malaya*.

"Imperialism" is not a party issue in politics, so long as such prominent Republican statesmen and newspapers oppose it as vigorously as do any Democrats. Hon. George B. Hoar, in a speech at Cambridge, Mass., said the United States should "insist upon an independent government for Cuba and give no encouragement to the project for annexation and abandon Porto Rico and the Spanish Islands in the Pacific Ocean without controversy, debate or negotiations with any one."

Several boys have been sentenced to the penitentiary for ten years for attempting to rob a Burlington passenger train. They are all said to belong to "good families." What is the world "progressing" to?

An explosion has demolished the powder house of the New York & New England Titanic Smokeless Powder Company. Twenty men were at work in the house, but the engineer perceived that there was something wrong with the machinery and gave the alarm. The men ran and escaped, two or three who were in the rear being slightly injured. The building was 120 by 75 feet and was totally destroyed.

**BETHEL NEWS.**

Dr. Malcolm MacGregor, of Atlanta, Ga., has been in our association for some weeks. First at Salem, with Pastor Cheek, then with us in Pembroke. It is the unanimous consent of all who heard him that a finer series of sermons have never been heard in this section. He is a gospel preacher. Certainly takes rank with the foremost as a sermonizer. A pleasant speaker, apt in illustration, clear in argument and forceful in presentation of saving truth. He begins with Pastor Terry, at Glasgow, the 6th inst. Any pastor and church are fortunate who secure his services.

Bro. J. A. McCord is in the employ of the Bethel Mission Board as missionary and colporteur. He is doing efficient work in North Christian. Several weak churches are being aided by the board. Some of our churches are pastorless, but not likely to remain so, for most of them are wide-awake churches and covet the best gifts.

There was great regret that Bro. Ryalls could not be induced to come back to us, but the people of Trenton, Tenn., seem to think that a pastor who can serve them efficiently for fourteen years will do to keep.

The new church house at Russellville is up and about under cover. The fight at LaFayette on the whisky question was a victory for the temperance people. Bethel Female College is prospering and the new addition to the building is nearing completion. Bethel College is gaining ground along all lines. The *WESTERN RECORDER* is still popular in Bethel Association. J. G. Bow. Pembroke, Ky., Nov. 4, 1908.

DEAR RECORDER:—I closed a good meeting at my Little River church yesterday, November 2d. Meeting began Saturday before fourth Sunday in October. I did all the preaching. This is the fourth meeting in succession in which I have done all the preaching with this church, having assisted Eld. A. W. Meacham twice and also conducted a meeting for them last fall while they were pastorless. My labors as pastor begun with them this last January. In the meeting just closed I had Elder C. L. Roberts, of my home town (Princeton, Ky.), who had charge of song service, which was conducted to the delight of all. Bro. Roberts won the hearts of the people in the song service. People were very busy. Attendance in day time was not what it should have been. Large congregations at night. But as a result we had a quiet, deep meeting, and productive of great good we hope. And as result last Saturday I baptized three, representing three generations of the human family; one, a little girl, eleven years old, daughter of Deacon J. A. Smithson; one young married man, twenty-three years old, and Bro. Roby, who was seventy-one years old. A large number were present. Many said it was the most impressive scene they ever witnessed. Yesterday Bro. Roberts baptized for me, as I was sick with a severe cold, two more happy converts followed their Lord in baptism. One restored. Will baptize again Saturday week (second Saturday), D. V. Many

of the members took part in public worship who never had before done so. The interest in song service intense. Attention given to preaching simply profound. Order during all the service perfect. Eternity alone will reveal the extent of the good done.  
Fraternally,  
C. E. PERRYMAN.

BISHOP GALLOWAY, of the Methodist Episcopal Church South, had accepted an engagement to preach at the recent session of the Rock River Conference of the Methodist Episcopal Church, in Chicago, but yellow fever had broken out in Jackson, Miss., his home, and he felt it to be his duty to remain for the service of his neighbors during the continuance of the plague. This is the sort of heroism which epidemics develop. Jewish rabbis, Catholic priests, and Protestant ministers of every denomination have been seen working together in the Southern cities, and in cholera times in Northern cities. Heroism has its roots in the individual man. Divine grace can make a hero out of a sneak and an arrant coward. There have been just enough cases to demonstrate the possibility, but the noblest monument of heroism is a product of natural endowments, consecration, and faith in God. In great crises heroism is conspicuous, but look up the history of the man who shows himself a hero then, and in most instances it will be found that he has sustained in the humblest sphere or the greatest, the daily grind for love or conscience' sake, that form of heroism which of all most bespeaks deep sources.—New York Advocate.

**THE MARKETS.**

**LIVE STOCK.**

Report for week ending Nov. 5.  
Cattle—The market on Monday ruled steady at last week's closing prices, and in some instances the most desirable grades sold a shade higher. Tuesday and Wednesday the market ruled dull and draggy, while on Thursday Monday's prices were hard to maintain. No change in the market during remainder of the week.

Hogs—The market ruled slow on choice lots, that class selling at 29.50 to 30. Common kinds very hard to dispose of at quotations. Thursday choice veals sold at \$3.75 per lb. No change during remainder of week.

Wool—The market on Monday opened early, prices being 2 1/2c higher than Saturday, best heavy wools selling at \$3.05, mediums at \$2.90, light shippers at \$3.00 to \$3.05. The market ruled unevenly during remainder of the week, with pens well cleared at the close.

Sheep and Lambs—Receipts light; market steady on all grades; choice fat sheep \$3.00 to \$3.25; choice lambs at \$4.25 to \$4.50.

**CATTLE.**

Kaira good export steers, 1,200 lbs. and up	\$ 4 50/65
Light shipping, 1,300 to 1,500 lbs.	4 25/40
Best butchers	3 75/40
Fair to good butchers	3 00/30
Common to medium butchers	2 50/25
Thin, rough steers, poor cows and scullwags	1 50/25
Good to extra oxen	5 25/40
Common to medium oxen	3 75/40
Feeders	3 00/30
Stokers	3 50/30
Bulls	2 50/25
Veal Calves	30 00/37
Milk cows—Choice	30 00/37
Fair to good	15 00/20

**HOGS.**

Choice packing and butchers, 225 to 300 lbs.	5 00
Good to extra packing, 180 to 220 lb.	4 50
Good to extra light, 150 to 180 lbs.	4 00
Fee choice, 120 to 150 lbs.	3 50/35
Fat choice, 100 to 120 lbs.	3 25/30
Pigs, 80 to 100 lbs.	3 00/25
Hogheads, 150 to 400 lbs.	3 00/25

**SHEEP AND LAMBS.**

Good to extra shipping sheep	5 00/25
Fair to good	4 50/20
Common to medium	3 50/20
Wethers	3 50/20
Ships and scullwags, per head	3 00/10
Extra Spring lambs	4 50/40
Best butcher lambs	4 75/30
Fair to good butcher lambs	3 50/30

**TO THE LADIES.** We take great pleasure in announcing the opening of our Ladies' Sitting Room. We think it will fill a long-felt want in our city. It is situated on our second floor, front. It is elegantly carpeted and neatly furnished. There are plenty of easy chairs, writing desk and stationery. All the popular Ladies' Magazines and daily papers and all other conveniences. It is the place to come and rest if you are fatigued—write a note or wait for a friend. We cordially invite the ladies to make use of our parlor, assuring all a hearty welcome—whether wishing to purchase or not. Say to your friends when out shopping:  
**"MEET ME AT THE MAMMOTH."**

**Fashion's Demands**

In fabric, cut and style—the very "top notch"—the garments that please men of cultivated taste—men who have been in the habit of having their clothes made—that's the sort of garments we handle—garments from the Stein-Bloch Co., Alder & Co., and Alfred Benjamin—and not in sample lots, either—not in half dozens, but in all fabrics and styles—in regulars, shorts and leans—garments to fit everybody. That's not all! We welcome the man who comes ONLY TO LOOK; we deem it his privilege. It's a pleasure to us to show a man through our house, and he'll be pleased with our methods. We urge no customer to buy.

**We Offer Men's Overcoats**

In rich Covert shades—some handsomely lined with satin, others double-breasted, with check worsted lining, and also Black and Blue Kerseys, silk-lined throughout. The same stylish cut, the same hang and get-up as in \$35 and \$40 custom-made garments. If we don't give more value than any other house, don't buy.

**To The Man With Fifteen Dollars To Spend**

**\$15.00**

**We Offer Men's Suits**

In rich Blue and Black Wide Waist Serges and handsome Unfinished Worsteds and Cheviots, silk-faced coats; also Imported Fancy Worsteds in pin checks and over-plaid effects—the new brown shades and basket weaves; also Scotch Mixtures in newest conceits. Positively our own exclusive patterns—not found elsewhere, and equal in quality to the \$20 garments of other stores.

**MONEY BACK FOR ANY ARTICLES THAT FAIL TO PLEASE**

**Simonson, Whiteson & Co.**

**NEW MAMMOTH**

424 to 424 West Market Street, LOUISVILLE, KY.

**RECEIPTS.**

Receipts this week	1898	1897	1896
Receipts Jan. 1 to date	\$67,307	\$1,007,800	\$1,044,440

**SURLEY—1897 CROP.**

Tyash, green or mixed	\$ 00/50	\$ 00/50
Tyash, sound	5 00/70	4 00/70
Common lugs	7 00/80	7 00/80
Medium lugs	8 00/90	8 00/90
Good lugs	9 00/100	9 00/100
Common leaf, short	6 00/80	6 00/80
Common leaf	7 00/90	7 00/90
Medium leaf	8 00/100	8 00/100
Good leaf	9 00/110	9 00/110
Fine and selections	10 00/120	10 00/120

**SALES WITH COMPARISONS.**

Total sales of new crop to date	1898	1897	1896
Sales new crop to date, original inspection	\$7,800	\$2,214	\$10,700
Following were the sales for the week and year to November 5, with comparisons:			
Year 1898	687	80,812	
Year 1897	1,205	140,419	
Year 1896	1,482	148,479	
Year 1895	1,200	140,700	

**REJECTIONS.**

Rejections this week	1898	1897	1896
Percentage of rejections to auction sales	150	140	0
Rejections Jan 1 to date	16,611	27,280	25,000